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THE BRONX, MANHATTAN, AND RICHMOND

VOL. 2

THE HISTORICAL RECORDS SURVEY
WORK PROJECTS ADMINISTRATION
NEW YORK CITY
1940

Volume one of this publication, which was to deal with the holdings of Roman Catholic institutions other than churches, has not been completed, because the activities of the Work Projects Administration have been discontinued.

INVENTORY OF THE CHURCH ARCHIVES
IN NEW YORK CITY

R O M A N C A T H O L I C C H U R C H

ARCHDIOCESE OF NEW YORK

Vol. 2

Prepared by the New York City WPA
HISTORICAL RECORDS SURVEY
Division of Community Service Projects
NEW YORK CITY
1941

THE HISTORICAL RECORDS SURVEY
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FOREWORD

From the beginning of the Christian era ecclesiastical records have possessed a unique significance even though their exact character has not always been understood. An early demonstration of this is seen in the program of the Emperor Diocletian for wiping out Christianity. Eusebius records that edicts appeared everywhere ordering the Scriptures to be burned. It is hardly possible that Diocletian had in mind the destruction of all copies of the Bible for this would presuppose that he understood the character of Holy Writ. The chances are that Diocletian was concerned principally with the destruction of Church records, regarding these as having some potency in keeping alive an organization which he but imperfectly understood, yet hated violently. In this limited sense Diocletian was correct, for ecclesiastical records have a value in attesting to the vigor of Christian life, the growth of the Christian ideal, and the vitality of ecclesiastical organization not to be found in any other medium.

In our own country and in our own immediate surroundings the significance of church documents is reaffirmed. Our city has had an extraordinary growth. The Church has been intimately bound up with that growth, but with the incredible changes that have occurred with the

passing of the years, changes of which anyone who has lived a half century in New York must be profoundly conscious, the records of the churches stand as a reminder of other days when living was pursued under widely different circumstances. The bulky marriage register and the solid Baptismal register for the year 1890, for example, tell of a day when a neighborhood was filled to overcrowding with people. Today that neighborhood has perhaps surrendered to commerce or, where black tenements once stood, there is now a lovely park, but the document that explains the change is found in the ecclesiastical records of the neighborhood church.

The social historian and the student of human affairs will want to know what if any material exists that will enable him to get a clear picture of a given time and locality. This, the scholars and writers of the Government, have enabled him to do. Their achievement is altogether splendid.

Dr. Philip J. Furlong
President, Cathedral College
462 Madison Ave., N.Y.C.

July 1941

PREFACE

In January 1936, by authority of a Presidential letter, the Historical Records Survey was established under the national direction of Dr. Luther H. Evans, to provide useful employment for needy unemployed professional technical, and clerical workers. Among the nation-wide objectives of this project, being continued under Dr. Evan's successor, Mr. Sargent B. Child, is the compilation of inventories of all ecclesiastical records in the United States, denomination by denomination. These records are invaluable, though heretofore largely unlocated or unknown, sources of social, religious, and vital-statistical studies of national and local history.

Inventories of the records of each denomination will eventually be published for every state. For the purpose of this survey, New York City was designated as a forty-ninth state, under the successive directorships of Mrs. Crete Hutchinson, Howard E. Colgan, George J. Miller, and since October 1939, Charles C. Fisher. The New York City project ceased to exist as part of Federal Project #1 on September 1, 1939, from which time it has operated under the sponsorship of Fiorello H. LaGuardia, Mayor of the City of New York.

The present inventory—the ninth of a series which will eventually cover every denomination in New York City—includes every known Roman Catholic parish within that portion of the Archdiocese of New York which lies within the City of New York. Subsequent inventories are being prepared for the archdiocesan institutions and for the parishes and institutions of the Diocese of Brooklyn.

The cooperative aid of rectors and other church officials is gratefully acknowledged as having been indispensible to the completion of this inventory. Thanks are due particularly to Monsignor Peter Guilday of the the Catholic University of America, national advisor on inventories of Catholic Church archives, whose examination of the draft led him to commend the excellence of the inventory and the accuracy and fairness of its historical portions; to Mr. Louis Kenedy, editor of the Official Catholic Directory, whose cooperation has been of definite help; and to Dr. Philip J. Furlong, President of Cathedral College, who secured Archbishop Spellman's approval and contributed the Foreword.

The work of collecting, verifying, and editing the inventory has been done under the direct supervision of Harry E. Greene and his successor, Mrs. Alice Louise Hayes. The Historical Sketch and the essay on Organization and Records System are the work of Raymond Reidy. Editing, entry-writing, and indexing was done by Raymond Reidy, Natalie L. Jacobs, Valerie Ball, Harry Pollack, and Melvin Sacks. Others who contributed to to the inventory are: Mary A. Connors, Miguel Casillas, James M. Connolly, Emily Downes, Georgia Gardner, Harry L. Godwin, Pasquale V. Iorio, Adam F. Leibman, Helen Shanahan, and Frank Riley.

Final editorial responsibility was exercised by Charles E. Baker, Editor-in-Chief of the Historical Records Survey. This inventory was prepared in accordance with instructions from the National Office of the Historical Records Survey Projects; detailed editorial comments and criticism were made by Donald A. Thompson, Assistant Archivist for Church Archives Inventories.

Charles C. Fisher
State Supervisor for New York City
Historical Records Survey

May 29, 1941

EXPLANATORY NOTES

Organization Dates and Arrangement

The church entries are arranged in chronological order of organization, except that for the period during which a congregation was a mission, chapel, or otherwise a sub-organization of another parish, it is treated as a part of that parish. Whenever a church had a pre-parish existence, the entry mentions that fact and makes cross-reference to the pertinent entry. The date of organization is considered that on which a worshipping body became an independent Roman Catholic parish. The dates determined upon have usually been those claimed by the church, those furnished by the Chancellor, or those in the certificates of incorporation.

Form of Entry

The entries follow a uniform style and are divided into four parts as follows:

CAPTION: Includes entry number, popular name, followed by full corporate title where known, organization date, followed by two hyphens (to indicate a living church) or by date of demise (if defunct), street address and borough.

TEXT: Includes a brief sketch of the church, confined chiefly to origin, change of names and locations. Dedication, consecration, and incorporation dates, are given when known. Citations in parentheses, follow original source material. Names of first and present (or last) pastors, their tenure and educational background are given. Where the educational background of a pastor is omitted, it does not necessarily indicate that such background is lacking, but that the information was withheld, or was not known to the Survey. Degrees of living clergymen have been omitted.

PAROCHIAL SCHOOLS: Includes address, organization date, number of pupils by sex, and name and address of the religious order supplying teachers.

BIBLIOGRAPHY: Items pertaining to the particular church or institution. Unless otherwise stated, their location is the church. Symbols indicate library where item is located.

Explanatory Notes

RECORDS: In those instances in which the records were not actually checked by the Survey, the information was given by authorized officials of the church or institution and may be considered accurate. Failure to mention condition of records in an entry indicates that the records may be considered to be in good condition. Omission of Trustees Minutes or other records mentioned in the essay on Organization and Records System should not necessarily be taken to indicate that none exists, since these records might have been considered confidential and so withheld from the purview of this survey. Records are not open to the public; inquiries regarding a specific record should be directed to the pastor in charge.

Symbols of Religious Orders

The following symbols, used in connection with the name of a priest, indicate membership in the religious orders given:

A.A.	Assumptionist Fathers	O.S.A.	Augustinian Fathers
C.M.	Congregation of the Mission (Vincentians)	O.S.B.	Benedictine Fathers
		P.S.M.	Pious Society of Missions
C.P.	Congregation of the Passion (Passionists)	P.S.S.C.	Pious Society of the Missionaries of St. Charles
C.P.S.	Stigmatine Fathers		
C.S.C.	Congregation of Holy Cross	S.A.	Franciscan Friars of the Atonement
C.S.P.	Paulist Fathers		
C.S.SP.	Holy Ghost Fathers	S.C.	Salesian Fathers
C.SS.R.	Redemptorist Fathers	S.J.	Jesuit Fathers
F.M.S.	Marist Brothers	S.M.	Marist Fathers
F.S.C.	Brothers of the Christian Schools	S.M.	Fathers of the Society of Mary (Marianists)
M.M.	Mary Knoll Missionaries	S.P.M.	Society of the Fathers of Mercy
O.Carm.	Carmelite Fathers		
O.F.M.	Franciscan Fathers	S.S.J.	St. Joseph's Society of the Sacred Heart
O.M.Cap.	Capuchin Fathers		
O.M.I.	Oblates of Mary Immaculate	S.S.P.	Pious Society of St. Paul
O.P.	Order of Preachers (Dominicans)	S.S.S.	Fathers of the Blessed Sacrament

Library Symbols

For location of records and bibliography in public or semi-public depositories, symbols approved by the Union Catalog are used as follows:

Explanatory Notes

NE — Brooklyn Public Library
197 Montague Street, Brooklyn (1 Hanson Place)

NBLiHi — Long Island Historical Society Library
130 Pierrepont Street, Brooklyn

NHi — New York Historical Society Library

NN — The New York Public Library
5th Avenue and 42nd Street, New York City

NNG — General Theological Seminary Library
175 Ninth Avenue, New York City

NNNG — New York Geneological and Biographical Society Library
124 East 58th Street, New York City

NNQ — Queens Borough Public Library
59 - 14 Parsons Boulevard, Queens

Abbreviations

The few abbreviations in this inventory are of common usage:

accts. - accounts
anniv. - anniversary
assn. - association
bet. - between
bd. - board
col. - college
comp. - compiler
cop. - copyist
cur. - current
ecc. - ecclesiastical
ed. - editor, education
hdw. - handwritten
inc. - incorporated, incorporations
loc. - located
ms. - manuscript
n.d. - no date
no. - number
n.p. - no place
pub. - publication
rec. - record
rel. - religious
Rev. - Reverend
secy. - secretary
sem. - seminary
tr. - translator
treas. - treasurer
univ. - university

HISTORICAL SKETCH

Dutch Proscription

The religious policy of the government of New Netherland from its beginning until the English conquest in 1664 was identical with that of the mother-country. Although Holland was, during that time, the open asylum of the oppressed of all lands,[1] its religion, the Dutch Reformed, had been legally established and safeguarded in its monopoly as the State Church of the United Netherlands.[2] The Dutch government granted freedom of worship to the English Puritans, who were brother Calvinists;[3] it tolerated the persecuted Walloons, Lutherans, Huguenots and Waldenses; reluctantly, for economic reasons, it practised limited toleration of the Jews;[4] but Catholicism, as a faith, it proscribed.[4a]

From the beginning of the nationalist movement in 1566, directed against Catholic Spain, the anti-Catholic policy of Holland was reinforced by an aggressive religious nationalism. The Dutch Reformed Church was established in 1573, independence of the United Provinces was declared in 1581, and recognition of that independence by signed treaty with Spain was obtained in 1609.[5] The Dutch Republic repeatedly defined its policy toward Catholicism by a series of oppressive decrees "aimed at forcing

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1. Edward Tanjore Corwin, A Manual of the Reformed Church in America, 1628-1902 (4th ed.), New York, 1902, p. 16 (hereafter cited as Corwin).
2. John T. Conlon, "The Beginnings of Catholicism in New Netherlands, 1609-1664," Historical Records and Studies, New York, United States Catholic Historical Society, XXIII (1933), 177 (hereafter cited as Conlon).
3. John R. Brodhead, History of the State of New York, 1609-1691, New York, 1853-71, I, 115, 116, 458, 459; II, 9 (hereafter cited as Brodhead).
4. Conlon, p. 177.

4a. See below, pp. 1, 2.

5. Frederick J. Zwierlein, Religion in New Netherland, Rochester, N.Y., 1910, pp. 9-35 (hereafter cited as Zwierlein, Religion); Brodhead, I, 19, 40, 98-111, 434-464.

gradual extinction."[6] Catholics had "no equal rights before the law and could hold no public office ... the common public exercise of worship was not granted them ... their marriages had to be contracted before the Schout and Schepens ... and their priests, upon appearance in public, were punished with banishment and confiscation of goods."[7]

This attitude was transplanted to the New World. In 1629 the Dutch Reformed Church received its first legal recognition and provision was made for its maintenance.[8] Its position was more clearly defined by the "New Charter of Patroonships" of 1640, which provided that "no other religion was to be publicly tolerated or allowed in New Netherland, save that then taught and exercised by authority in the Reformed Church in the United Provinces."[9]

Though designed to guarantee religious monopoly to the Dutch Reformed Church, the Act of 1640 was to be compromised within a year. "Facing serious peril and fearing to offend a class of English whose cooperation they needed," the Dutch, in 1641 and again in 1652, allowed a group of Presbyterians and Congregationalists to settle at Newtown, Long Island, under guarantee of religious freedom.[10] And in 1658 the Lutherans, who had been attending Reformed services, were finally permitted to conduct their own services under a Lutheran minister, except for certain required changes in their formula for baptism.[11] Meanwhile the restive Quakers and Jews were emboldened to demand religious freedom, but Governor Stuyvesant replied by issuing an "Ordinance against Conventicles" imposing severe penalties on any dissenters who worshipped outside their immediate family circles. To the end of Dutch rule the Jews and Quakers were regarded as dissenters.[12]

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6. Frederick J. Zwierlein, "New Netherland Intolerance," Catholic Historical Review, Washington, IV (1918), 187 (hereafter cited as Zwierlein, Intolerance).
7. Ibid., pp. 189-190, in which Zwierlein quotes from Knappert's De Verdraagzaamheid in de Republick der Vereenigde Nederlanden.
8. Brodhead, I, 196.
9. Morgan Dix, A History of the Parish of Trinity Church in the City of New York, New York, 1898, I, 30,31 (hereafter cited as Dix). The translation in Brodhead (I, 312) reads that no other religion was to be "publicly sanctioned," while the translation in Edmund B. O'Callaghan, The Documentary History of the State of New York, Albany, 1849-51, I, 123, renders the phrase as "publicly admitted."
10. Dix, p. 31; James Riker, The Annals of Newtown, New York, 1852, pp. 17, 18, 26, 27.
11. Sanford H. Cobb, The Rise of Religious Liberty in America, New York, 1902, pp. 316,317 (hereafter cited as Cobb).
12. Zwierlein, Intolerance, pp. 136,137.

Historical Sketch

In view of this attitude toward sects which, in Holland, were tolerated above Catholics, it would appear that absence of a "Catholic problem" in New Netherland was due to the fact that Catholics were either too few to or too hopeless of success to press their demands.[13]

When in 1661 two commissioners from Maryland, Captain Wheeler and Ulrick Anthony, approached Augustine Heermans, the Vice-Director of New Amstel, requesting that persecuted Maryland Catholics be allowed to settle there, Heermans refused them flatly. Reporting the incident in a letter dated February 5, 1661, the Vice-Director wrote: "... our conscience would not tolerate such a sect. If he (Wheeler) remains quiet, and no other of the same breed shall arrive here hither, I shall tolerate them ... but by an unexpected increase I shall command them to depart in conformity with the orders of your honor."[14]

The only recorded instance of even a mild persecution of Catholics occurred in 1658 when "Nicholas the Frenchman," a resident of Breukelen, was arrested by the sheriff for refusing to pay the tax toward support of the Dutch minister. Nicholas' plea that he was a Catholic being adjudged insolent, he was fined 12 guilders.[15]

While every precaution seems to have been taken that Catholics should not gain a foothold in the settlements, great leniency and kindness was shown the French Jesuit priests who were doing missionary work among the Iroquois tribes west of Ft. Orange (Albany). On two occasions captive priests were ransomed from the Indians and escorted to New Amsterdam, where transportation was given them to France.[16]

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13. Conlon, pp. 191-193.
14. Martin I.J. Griffin, "Commissioners from Catholics of Maryland seek in 1661, toleration in the New Netherland Territory on the South River (now Delaware and Pennsylvania), Not Granted," American Catholic Historical Researches, Philadelphia, IX (1892), 147,148 (hereafter cited as Griffin).
15. Edmund B. O'Callaghan, History of New Netherland, New York, 1848, II, 353 (hereafter cited as O'Callaghan).
16. John J. Wynne, The Jesuit Martyrs of North America, New York, 1925, pp. 154-174 (hereafter cited as Jesuit Martyrs); John G. Shea, History of the Catholic Missions Among the Indian Tribes of the United States, 1529-1854, New York, 1855, pp. 208-214 (hereafter cited as Shea, Missions); Brodhead, I, 345,346; Isaac Jogues, Novum Belgium, translated with notes by John G. Shea, New York, 1862, pp. 5-16 (hereafter cited as Novum Belgium); Francis Parkman, The Jesuits in North America in the Seventeenth Century, Boston, 1899, pp. 305-334. The two priests were Father Isaac Jogues in 1643 (the first Catholic priest to enter New Amsterdam and, in 1646, the first to be martyred on New York soil) and Father Francis Bressani in 1644. Cf. Jogue's letter to his provincial dated August 5, 1643, translated in Jesuit Martyrs, p. 154 ff.

Historical Sketch

By the treaty of Tawesanths, which was signed with the Iroquois in 1617, the Dutch obtained a monopoly in the fur trade which lasted until the end of their rule.[17] Though the commercial contact stimulated the Dutch ministers to evangelical effort, no success was achieved. After repeated attempts, they judged the natives to be morally hopeless.[18] This conclusion contributed to the policy of toleration of the French Jesuits who were known to be trying to convert the Iroquois to Catholicism. One of the fruits of this policy was a trade agreement with New France (Canada), effected in 1658 through the agency of the Jesuit, Simon Le Moyne.[19]

The first priest from Canada to penetrate the present territory of the United States was Joseph de la Roche Dallion, a Recollect (Franciscan) who, in 1627, stayed for three months among the Neutral Indians in western New York. Liking the natives, he planned to remain and convert them, but a misunderstanding aroused their suspicions with the result that he had to flee for his life.[20]

The first of the French Jesuits to enter New Netherland was Isaac Jogues, in 1642. While on an expedition with a band of Huron Indians, his party was suddenly descended upon by a group of savage Mohawks. Jogues, a lay companion, Rene Goupil, and several of the Hurons were captured and taken to Auriesville (Montgomery County) in the Mohawk Valley. All were killed except Jogues who, at the further risk of his own life, administered the sacraments of baptism and confession--probably for the first time on New York soil--to those who were about to die.[21]

St. Isaac Jogue's association with the Iroquois (1642-43, 1646) represents the beginning of the first period of missionary activity of

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17. James R. Bayley, A Brief Sketch of the Early History of the Catholic Church on the Island of New York, New York, 1870, p. 39 (hereafter cited as Bayley).
18. Hugh Hastings (ed.), Ecclesiastical Records of the State of New York, New York, 1901-1916, I, 55-61, 544 (hereafter cited as Ecclesiastical Records).
19. O'Callaghan, II, 364. The trade agreement stipulated that while in Canada the Dutch refrain from the public exercise of any religion opposed to the Roman faith. Cf. letter of Governor D'Aillebout to Father Le Moyne, Quebec, February 18, 1658 (Ibid.).
20. Christian Le Clercq, First Establishment of the Faith in New France, translated with notes by John G. Shea, New York, 1881, I, 265-270 (hereafter cited as Le Clercq).
21. Jesuit Martyrs, pp. 154-174.

the French Jesuits in the region bordering the Mohawk Valley and extending from what is now Schenectady to Syracuse. After Jogues, came: Francis J. Bressani (1644), Joseph A. Poucet (1653), Simon Le Moyne (1654-58, 1661-62), Peter J. Chaumonot (1655-58), Francis J. Le Mercier (1656-57), René Ménard (1656-58), James Fremin (1656-58), Paul Ragenau (1657-58), and Francis Duperon (1657-58).[22] Operating out of Quebec, they usually proceeded by way of the St. Lawrence and the Great Lakes into New Netherland.[23] Their work, carrying Christianity to the Indians and maintaining amicable relations between them and the Governor of New France, was suspended in 1658 with the outbreak of the French-Indian War and was not to be resumed until 1667.[24]

Other than the Jesuit records and the "Pompey Stone" which indicates the presence of Spanish Catholics in New York State in 1520,[25] historic reference to Catholic activity prior to the advent of the English is scant indeed. Two Portugese soldiers temporarily defending Fort Orange in 1626 are said to have been Catholic.[26] On the occasion of his visit to France in 1643, St. Isaac Jogues, before sailing from New Amsterdam, confessed a Portugese and an Irishman.[27] Ten years later Father Poucet confessed two men in Beverwyck: one, a nondescript Belgian; the other, Pierre Radisson, future great soldier and founder of the Hudson Bay Company.[28]

In 1658 Father Le Moyne visited New Amsterdam. Megapolensis, in his report to the Classis of Amsterdam, stated that he came to "administer

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22. Conlon, p. 201; Michael Augustin Corrigan, "Register of the Clergy Laboring in the Archdiocese of New York from Early Missionary Times to 1885," Historical Records and Studies, New York, U.S. Catholic Historical Society, I (1899-1900), 18 ff. (hereafter cited as Corrigan).
23. Thomas A. Hughes, History of the Society of Jesus in North America, Colonial and Federal, London, 1907-17, Text, II, 230 (hereafter cited as Hughes).
24. Conlon, p. 224.
25. Found in Oneida County and now reposing in the State Museum at Albany, it is regarded as genuine and authentic. Cf. Berthold Fernow, "New Netherland, or the Dutch in America," Narrative and Critical History of America (Justin Winsor, ed.), IV, 434.
26. Shea, Missions, p. 86; Brodhead, I, 169.
27. Novum Belgium, p. 27.
28. Brodhead, I, 564; Shea, Missions, p. 244.

to the Papists living here ... and to the French privateers."[29] Although "the Papists" are not otherwise specified, they might have been Negro slaves, introduced into the colony in its earliest days, many of whom were Catholics.[30]

Finally, it is recorded that Francois Hertel, a French Catholic who was to become prominent in the war between New England and Canada, visited New Amsterdam in 1662 or 1663.[31]

Aside from the spilling of their martyred blood[32] with its inspiration to others to carry on, the efforts of the early missionaries in New York State were futile. The mass of the Iroquois remained pagan and baptisms were chiefly of the dying.[33] Of white converts there were perhaps none at all.[34] Mass was finally celebrated, against Dutch Law, on November 14, 1655 in a cabin on Indian Hill, near Manlius, N.Y., and a bark chapel was erected there four days later. Under the Dutch, no church was ever built, no organized congregation ever existed, Catholicism had been allowed to make no progress.[35] Nor was it to make any under the English.

English Proscription

With the signing of the Acts of Supremacy and Uniformity in 1559 by Queen Elizabeth of England, the Catholic Church lost its juridical status and its faith was definitely proscribed. By the first Act, the Queen became the ecclesiastical authority; by the second, Mass was

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29. Ecclesiastical Records, I, 438.
30. O'Callaghan, I, 385; Thomas F. Meehan, "Mission Work among Colored Catholics," Historical Records and Studies, New York, U.S. Catholic Historical Society, VIII (1915), 124.
31. Thomas J. Campbell, Pioneer Priests of North America, New York, 1908-11, I, 97, 98.
32. The North American Martyrs are: Isaac Jogues, John Brebeuf, Gabriel Lalemont, Noel Chabenal, Anthony Daniel, Charles Garnier, Rene Goupil and John Leland. They were beatified June 21, 1925; canonized June 29, 1930; and their feast is celebrated in the United States on September 25. Cf. Conlon, p. 220 (footnote).
33. Le Clercq., Shea's introduction.
34. Conlon, p. 238.
35. Thomas J. Campbell, "The first Mass in New York State," Historical Records and Studies, New York, XI (1917), 31 ff.

abolished, attendance upon Anglican services became compulsory, and the hierarchy practically came to an end.[36] After Elizabeth, popular rather than governmental opposition to Catholicism was nearly as effective.[37]

Nevertheless, the first religious regulation to be imposed by the English after their conquest of the Province of New York in 1664 was a liberal code drawn up by Col. Richard Nichols, the first Governor, and embodied in the Duke's Laws of 1665. Although this code provided that no Christian should "be molested, fined or Imprisoned for differing in Judgment in matters of religion," it also restricted officiating ministers to "such as shall produce Testimonials to the Governor, that he hath Received Ordination either from some Protestant Bishop, or Minister within some part of his Majesties Dominions or the Dominions of any foreign Prince of the Reformed Religion."[38] The "Charter of Libertyes and priviledges," enacted by the general assembly in 1683, under the Catholic Governor Thomas Dongan, extended religious liberty to all Christian sects then present or later to come. Although this charter was vetoed the following year by the Duke of York,[39] a commemorative tablet at the entrance to the present New York Custom House on Bowling Green notes that within Fort James, formerly located there, mass was celebrated in 1683, in the Governor's residence.[40]

When Dongan came to New York in 1683, he brought with him a Jesuit priest, Thomas Harvey, soon joined by Fathers Henry Harrison and Charles Gage. These, with two lay brothers, comprised the clerical center in the city. King James wanted them to overcome the influence of the French Jesuits on the Indians of the Colony; instead they opened up a Latin school in the city.[41] This school, which was closed in 1688 when the priests had to leave the colony, was patronized largely by Protestant children.[42]

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36. Bernard N. Ward, The Dawn of the Catholic Revival in England, 1781-1803, London, 1909, I, xxi, Clarence E. Martin, "Legal Aspects of the English Penal Laws, "Records of the American Catholic Historical Society of Philadelphia, XLI (1930), 133-135 (hereafter cited as Martin); W.P.M. Kennedy, "Fines under the Elizabethan Act of Uniformity," English Historical Review, New York, XXXIII (1918), 517-528.
37. Martin, p. 139.
38. Ecclesiastical Records, I, 572; The Colonial Laws of New York, Albany, 1894, I, 25, 26 (hereafter cited as Colonial Laws).
39. Ecclesiastical Records, I, 863-865; Colonial Laws, I, xvii, 111-116.
40. William H. Bennett, "The Order of the Alhambra," Historical Records and Studies, New York, XVI (1924), 99.
41. Hughes, I, 50.
42. Edmund B. O'Callaghan, The Documentary History of the State of New York, Albany, 1849-51, II, 23, 262 (hereafter cited as Documentary History).

Historical Sketch

The overthrow of James II in the revolution of 1688 had its immediate repercussion in the colony. Sir Edmund Andros, who had succeeded Dongan as Governor in that year, was overthrown in 1689 by Jacob Leisler, who "ruled by a high hand with no authority save his own."[43] When there were no churches and but few avowed Catholics, Leisler incited the people against imaginary "papists and papistical designs."[44]

Although Leisler was executed as a traitor upon the arrival of Gov. Henry Sloughter in 1691,[44a] his anti-Catholicism continued through legislative enactments. The Test Oath, which had been used in England since 1673 but which so far had not been applied in the colony, was put into force in 1691 making it impossible for Catholics to hold office, because it required a sworn denial of the belief in Transubstantiation and other doctrines of Catholic faith.[45] A new Charter of Liberties, passed in 1691, expressly provided that nothing therein should "extend to give liberty for any persons of the Romish Religion to exercise their manor of worshipp contrary to the Laws and Statutes of their Majesties Kingdom of England."[46] An act of August 2, 1700 penalized with perpetual imprisonment any priest entering or remaining in the province after November first of that year.[47] In 1701 all "Papists and Papish recusants" were denied the privilege of the ballot forever after.[48]

In 1741, during "the great Negro Plot," John Ury, who was considered to be a Catholic priest, was accused of remaining in the province in violation of the law and put to death on charges of plotting to destroy the city.[49]

But the cry of "no popery" was yet to attain a far greater volume. The Treaty of Paris, in which France ceded Canada to England in 1763, had guaranteed religious freedom to the Canadians——a guarantee ignored by

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43. Dix, I, 71; Documentary History, II, 14; Colonial Laws, I, xviii.
44. Ecclesiastical Records, II, 879, 1830; Documentary History, II, 17. The number of Catholics varies from "a few" to "nine." Cf. John H. Kennedy, Thomas Dongan, Governor of New York, Washington, 1930, p. 2; "Catholic Historical Notes," American Catholic Historical Researches, Philadelphia, XIX (1902), no. 3, 144.

44a. Colonial Laws, I, xviii.
45. Martin, p. 141; Ecclesiastical Records, II, 1012.
46. Ecclesiastical Records, II, 1016; Colonial Laws, I, p. 248.
47. Colonial Laws, I, pp. 428-430; Ecclesiastical Records, II, 1368.
48. Colonial Laws, I, p. 453; Bayley, pp. 40, 41.
49. Ethel King, "The New York Negro Plot of 1741," Historical Records and Studies, New York, XX (1929), 173-180.

the English until, in order to forestall revolt, they were forced to reaffirm it in the Quebec Act of 1774 as a political expedient.[50] The colonies, both in the press and from the pulpit, reacted in violent opposition to this act.[51] The Continental Congress of 1774 informed the British government that the establishment in Quebec of a "religion fraught with sanguinary and impious tenets" was an infringement and violation of colonial rights.[52] But Congress was presently to regret this attitude; the Carroll Mission to Canada in 1775 was to learn that Canada would not join in the War of Independence because it mistrusted the colonies.[53]

With the American Revolution, proscription of Catholicism approached its end. The New York State Constitutional Convention of 1777 provided freedom of religious worship without discrimination or preference. An amendment proposed by John Jay to have Catholics swear a denial of the power of ecclesiastics to absolve sin did not pass, but, another amendment of his, did. All new-comers to the State were required to "abjure and renounce all allegiance and subjection to all, and every, foreign king, prince, potentate, and state, in all matters ecclesiastical and civil."[54] This was superseded, however, when, under the U.S. Constitution, Congress assumed the right to regulate immigration.

Thus, for one hundred and fifty years, under two governments, the Catholic Church in New York was proscribed and not a single church was erected. Although it was to receive a mighty impetus around the turn of

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50. Martin, p. 150.
51. J.W. Thornton, The Pulpit of the American Revolution, Boston, 1860, passim. For bibliography of primary sources on the subject of an encroaching Catholic hierarchy, cf. Charles H. Metzger, "The Quebec Act," Historical Record and Studies (Monograph Series), New York, XVI (1936), 213-220. For number of Catholics in the colony at the time ("one here and there"), cf. Report by Bishop Challoner to the Rev. Dr. Stoner, at Rome, on the Condition of the Catholic Religion in America, cited by Peter Guilday, The Life and Times of John Carroll, Archbishop of Baltimore, 1785-1815, New York, 1922, p. 60.
52. Journals of the Continental Congress: 1774-1789, Washington, 1904, I, 27, 71, 72.
53. I.T. Hecker, "The Rise of Religious Liberty in the United States," The Catholic World, New York, XXIII (1876), 732.
54. Journal of the Provincial Convention of New York, Albany, 1842, II, 842-860; New York State, Constitution, 1777, sec. XLII.

the century from waves of immigration from Catholic countries, a long and bitter struggle between the hierarchy and the church trustees was to postpone the coming period of Catholic expansion.[55]

Foundation in America

Long before it was legal to practice the Catholic religion in New York, mass was said clandestinely from time to time by Ferdinand Farmer (nee Steenmayer), a member of The Royal Society of London, The American Philosophical Society, and a trustee of the University of Pennsylvania. Assigned by his English superiors to the American mission of Maryland in 1752, Father Farmer, in his efforts to keep the Faith alive, made periodical trips for 35 years to the various cities, including New York City, always in disguise.[56]

Throughout the American Revolution, Catholics in America were theoretically under the jurisdiction of Dr. Challoner, Vicar-Apostolic residing in London.[57] In 1783 Father John Lewis, Dr. Challoner's American representative, convened a preliminary meeting of six deputies of the American clergy at Whitemarsh, Md. to provide a constitution for the church. The deputies petitioned Rome to appoint Father Lewis as their superior with certain ecclesiastical privileges.[58] Receiving no reply, they induced Benjamin Franklin, then in Paris, to promote an arrangement between the Catholic King of France and the American Congress, whereby a French ecclesiastic would be appointed over the Catholics in the United States. Hearing of the intrigue, some Maryland Jesuits, through friends in England, persuaded Franklin rather to use his influence for the appointment of the Baltimore priest, John Carroll. On June 19, 1784, the Vatican announced the nomination of Carroll as Prefect-Apostolic of the United States; in February of the following year he wrote his acceptance;[59] and on November 6, 1789, in the year that witnessed the adoption of the Federal Constitution, the first Catholic diocese in America was erected as the Diocese of Baltimore, with John Carroll as bishop.[59a]

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55. See above and below.
56. Corrigan, I, 192.
57. Guilday, p. 146.
58. Ibid., p. 170; Thomas O'Gorman, A History of the Roman Catholic Church in the United States, New York, 1895, p. 248.
59. John G. Shea, History of the Catholic Church in the United States, New York, 1886-92, II, 257 (hereafter cited as Shea, U.S.). For text (in Latin) cf. Peter Guilday, "Documents: The Appointment of Father John Carroll as Prefect-Apostolic of the Church in the New Republic, 1783-1785," Catholic Historic Review, Washington, VI (1920-21), 239 ff.

59a. John Talbot Smith, The Catholic Church in New York, New York, 1905, I, 21.

Historical Sketch

In New York, under a legislative enactment of April 6, 1784, permitting all religious denominations to appoint trustees, St. Peter's, the mother-church of New York State, came into being. Listed as its incorporators, on June 10, 1785, were Hector St. John de Crévecour, Consul General of France, Jose Roiz Silva, wealthy Portugese merchant, James Stewart, and Henry Duffin.[60] There were 18 Catholics in the city at the time.[61] The first priest to officiate was the Reverend Charles Whelan, an Irish Capuchin monk, who had been a chaplain in the fleet of Admiral de Grosse.[62]

In 1785, before the church was built, another Capuchin priest, Andrew Nugent, arrived in New York. Granted temporary faculties by Doctor Carroll, he was named assistant to Whelan. The trustees, influenced by their Protestant neighbours, measured a priest by his ability to preach. Whelan was a poor orator, Nugent an excellent one.[63] Within a few months the small congregation had split into factions, and on one occasion two adherents of Nugent, with his connivance, seized the collection. In this first schism within the Church in America, the trustees favored Nugent. Whelan was forced to resign, and the Prefect-Apostolic had to appoint Nugent temporary pastor.[64]

Although Prefect-Apostolic Carroll reported in 1787 that religious affairs in New York were prospering,[65] serious charges preferred in that year by the trustees against Nugent compelled the Bishop's return to New York to investigate. He withdrew Nugent's faculties, but the fiery priest with his followers, on two occasions stormed the church while Doctor Carroll was saying mass, rendering services impossible. His partisans maintained that Carroll's authority, derived from the Apostolic See, was foreign, and therefore contrary to law. This was the first occasion wherein the laity, ignorant of the Church constitution, supported a priest in resisting lawful authority.[66] To remove Nugent the trustees had to resort to the courts.[67]

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60. James M. Farley, History of St. Patrick's Cathedral, New York, 1908, p. 4 (hereafter cited as Farley); New York State, Laws, April 6, 1784.
61. Bayley, p. 57.
62. Corrigan, I, 196.
63. Farley, p. 16.
64. Guilday, p. 262; Shea, U.S., II, 282; Farley, p. 12.
65. The Congregation had grown to 400. Guilday, p. 277.
66. Shea, U.S., II, 324.
67. Farley, p. 16.

Historical Sketch

The final section of the first State constitution, which required naturalized citizens to "abjure and renounce all allegiance and subjection to all and every foreign king, prince, potentate, and state, in all matters, ecclesiastical as well as civil," had been enacted as an oath to prevent Catholics from taking public office. In 1806, the Catholics of New York, under the direction of the church trustees, petitioned the legislature over 13,000 signatures to amend this oath by deleting the phrase "in all matters, ecclesiastical as well as civil." Upon favorable legislative action in February of that year, Francis Cooper, elected the year before, took seat as the first Catholic legislator in the State.[68]

On April 8, 1808 Baltimore became an archdiocese, and four suffragan sees were created, one of which was New York. This see comprised the whole of the state and seven counties in Eastern New Jersey. Because the congregation had grown to 16,000[69] and because the trustees wanted to honor their bishop, they decided in 1809 to build a cathedral-church to be dedicated to St. Patrick.[70] But they were never to know their first bishop, Luke Concanen, who died en route to his see. His successor, Dr. John Connolly, did not arrive until 1815.

Clergy-Trustees Controversy

Had New York been quickly welded into a disciplined and compact American diocese, it might have adapted old world orthodoxy to the new Catholic democracy of the United States with considerably less friction.[71] It might have prevented the internal dissension that was to confound church management for half a century—a dissension basically caused by the mistaken injection of the democratic spirit into hieratic affairs.[72]

Under Roman and Canon Law the Church was regarded as a moral personality represented by a bishop entitled to hold property as such; but in England since the time of Henry VIII, the civil power has dealt only

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68. New York State, Constitution, 1777, sec. XLII; New York State, Laws, 1806, ch. 3; Bayley, p. 53.
69. Corrigan, I, 207-209.
70. Farley, p. 52.
71. Peter Guilday, "Trusteeism," Historical Records and Studies, New York, XVIII (1928), 56, ff. (hereafter cited as Trusteeism).
72. Report to Rome of Archbishop Marechal, Oct. 6, 1818, cited by Patrick Joseph Dignan, A History of the Legal Incorporation of Catholic Church Property in the United States, New York, 1935, p. 109 (hereafter cited as Dignan).

with personal or corporate individuals.[73] Since American legal theory from the beginning subscribed to this view, the enacting in 1813 of a law to regulate religious societies could be expected.[74] This law provided that from three to nine trustees should manage the temporalities of a church, and that the salary of the minister be determined by a majority decision of the congregation, subject to ratification by the trustees.[75] While such a law was suitable to a Protestant community, it conflicted with the fundamental principles of Catholic Church government where "all jurisdiction and rights flow from above downward."[76]

Friction between Bishop and trustees was certain to follow. It first came in 1817. Plagued by financial difficulties, the Trustees of St. Peter's in 1817 refused to support St. Patrick's Church, which they had incorporated as a chair-church for the bishop in 1809. Bishop Connolly therefore affected a separate incorporation of the two churches and got trustees of his own choice to manage the Cathedral. However when an effort was made to bring St. Peter's under episcopal control by influencing the next annual election of the board of trustees, the clergy and faithful divided into two parties. Fathers Ffrench and Carbray supported the Bishop; Fathers Taylor and Malou backed the trustees of St. Peter's.[77]

At a board meeting in April 1819, Ffrench forcibly took the chair and denounced the trustees. The latter insisted that he be suspended. Receiving no encouragement from the bishop, they appealed to Archbishop Marechal of Baltimore, who likewise took no action. Believing firmly that the Church in America should operate on a democratic basis, the trustees sent Father Taylor to Rome to plead the case.[78]

Meanwhile Bishops Cheverus of Boston and Plessis of Quebec were appealed to by either side. Cheverus suggested that an Apostolic Delegate be appointed to look into the case. Plessis, after investigation,

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73. Ethelred Taunton, "The Law of the Church," cited in Dignan, p. 49.
74. Dignan, p. 50.
75. Ibid., p. 64; New York State, Laws, 1813, ch. 105 (LS, Rev. Laws), sec. 346.
76. Dignan, p. 51.
77. Farley, p. 76; N.Y. County Register, Religious Incorporation, I, 15; New York State, Laws, 1817, ch. 205, 239. In each church the two residing priests were divided in their allegiance. Ffrench and Malou were from St. Peters; Carbray and Taylor from St. Patricks (Corrigan, II, 38-40).
78. Corrigan, II, 38-40.

recommended the removal of both Ffrench and Malou.[79] When Taylor returned from Rome in February, 1821, Connolly refused to give him faculties. And on July 3d of that year, at a general session of the Sacred Congregation de Propaganda Fide in Rome, it was decided that both Ffrench and Malou leave the diocese under penalty of suspension.[80]

French-Irish Controversy

Besides financial difficulties, quarrels between trustees and ecclesiastics, and personal feuds, a principal cause of dissension was the mutual distrust of the Irish and the French.[81] In 1826 New York City had 35,000 Catholics, preponderantly Irish.[82] Hemmed in by French bishops at Quebec, Baltimore, and Bardstown, the Irish felt they were not given the proper representation in the management of the American Church.[83] Yet, in 1826, they too were to have a French bishop, John Dubois.[83a]

The coldness of the reception given Dubois can be measured by the response to his first pastoral letter to the clergy and laity. It was not even printed in the Catholic paper, The Truth Teller. The clergy, the trustees, and the congregations were angered at his appointment; they wanted Dr. John Power, the Pastor of St. Peter's, to get the nomination.[84]

In 1829, unable to get money from his trustees for a seminary, a hospital, and additional churches and schools, the bishop went to Rome where he received aid from the Pope.[85] Upon his return, two years later,

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79. Trusteeism, pp. 56, 59, et seq. Bishop Plessis, who had previously denied Father Ffrench faculties in Quebec, considered him an Irish adventurer who would too easily lead the "ignorant, savage Irish of New York." (Ibid.).
80. Leo R. Ryan, "Old St. Peters," Historical Records and Studies (Monograph Series), New York, XV (1935), 153 (hereafter cited as Ryan). For full story of "Trusteeism" during the time, cf. Ryan, pp. 132-156.
81. Trusteeism, p. 73.
82. Farley, p. 86.
83. Trusteeism, p. 73.
83a. Although born in France, Bishop Dubois had lived in America since 1791 and, when elevated to the See of New York, was President of St. Mary's Col., Emmitsburg, Md., which he founded in 1808. Cf. Charles G. Herberman, "The Rt. Rev. John Dubois, D.D., Third Bishop of New York," Historical Records and Studies, New York, I (1899-1900), 279, 282, 289.
84. Ryan, p. 167.
85. Ibid., p. 171.

he was to witness the first phases of an organized nation-wide hostility to the Catholic Church, the force of which was not to be spent for 25 years.[86]

Protestant Opposition: Know Nothings

In 1830, with the Catholic population of the country estimated at 600,000,[87] a group of Protestant clergy established the newspaper, The Protestant, for the purpose of awakening the people to "the dangerous interests and pretensions of the Roman Catholic Church." The resultant campaign of calumny and vituperation was so violent that 13 defensive Catholic newspapers had sprung up by 1833.[88]

The battle was not confined to words, however. Along the Atlantic seaboard acts of violence were common. The American Protective Association was exhorting the mob to "protect the principle of the Reformation against the evils of Popery."[89] In New York, in 1831, St. Mary's Church was robbed, the bell secured so it couldn't ring, and the building fired in three places. It burned to the ground.[90] A year later the seminary building at Nyack, N.Y., not yet completed, was destroyed by fire.[91] In 1836 an attempt was made to burn the cathedral; in 1842 a mob broke its windows and those of the bishop's house; and in 1844 a monster torch-light parade was formed in City Hall Park with the intention of marching to the Cathedral and burning it. Hearing of it, Bishop John Hughes, who had succeeded to the see in 1842, filled both church and adjoining cemetery with armed men. The parade made a detour.[92]

Protestant opposition flared up again in 1852. In that year Hughes, as Archbishop, had a bill introduced in the legislature which would permit a Catholic bishop to hold church property in trust for religious and charitable uses. The bill was actively opposed by the trustees of Buffalo and Rochester with the backing of the Know Nothing party.[93]

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86. See below.
87. Ibid., p. 172. Catholic population in the United States in 1830 is estimated to have been 318,000 by Gerald Shaughnessey, Has the Immigrant Kept the Faith, New York, 1925, p. 119.
88. Peter Guilday, The Life and Times of John England, First Bishop of Charleston, 1786-1842, New York, 1927, p. 218.
89. Ryan, p. 173.
90. Shea, U.S., III, 499.
91. Ibid., p. 502.
92. Farley, 88ff.
93. Dignan, p. 185.

Historical Sketch

The Know Nothings, a secret and bitterly anti-Catholic organization launched in 1852, spread rapidly until at its peak in 1855, it has offices in practically all cities. Its program of hostility to Irish Catholics was particularly incited by the waves of immigration that followed the Irish famine.[94] One of its purposes was resistance to the "aggressive policy and the corrupting tendencies of the Roman Catholic Church."[95]

On April 3, 1855 an act was passed by the Legislature expressly forbidding ecclesiastics to hold church property, thus, blasting Bishop Hughes program of transmitting Catholic property from bishop to bishop as a perpetual trust for the church.[96] The trend of this law was to perpetuate the power which the trustees held over their pastor, and to bolster a congregational polity inimical to Catholic organization. Nevertheless, while rector of St. Mary's Cathedral in Philadelphia, Hughes had demonstrated that there were extra-legal ways of conforming trustees to hieratic authority.[96a]

The Hughes Administration

The appointment in 1837 of John Hughes as coadjutor to the ailing Bishop Dubois marked the beginning of expansion of the diocese. Under Hughes' leadership the numerically small and loosely knit unit was to grow into a large coordinated diocese with a strong central government. It was to include in 1864, at the time of his death, 150 priests, 85 churches and chapels, 50 schools, 11 religious communities, three colleges and one seminary.[97]

Bishop Hughes' first important move was to wrest from the Cathedral trustees the absolute control which they exercised over the parish. He did so by addressing them in the presence of 700 pew-holders, after which he forced them to enter upon the cathedral records the resolutions of the meeting, one of which was that their role in the future, and that of their successors, was to be consultative rather than dictatorial.[98]

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94. G.H. Haynes, "The Cause of the Know-Nothing Success in Massachusetts," American Historical Review, New York, II (1897), 67-82; Louis Dow Scisco, "Political Nativism in New York State," Columbia University Studies in History, Economic and Public Law, New York, XIII (1901), No. 2, 84-107.
95. Lawrence F. Schmeckebier, History of the Know Nothing Party in Maryland, Baltimore, 1899, p. 21.
96. New York State, Laws, 1855, ch. 230.
96a. John R.G. Hassard, Life of the Most Reverend John Hughes, D.D., New York, 1866, pp. 50-73, 114-117 (hereafter cited as Hassard).
97. Smith, I, 155, 193-199.
98. He used the same procedure in other parishes when occasion required. Cf. Hassard, pp. 192-96.

Two years later, in 1841, he opened St. John's College and Seminary.[99]

Next to occupy the Bishop's energies was the New York City public school system. He objected to the religious instruction of children from a Protestant version of the Bible; and he wanted the entire school system reorganized. He insisted that the schools no longer be directed by the Public School Society, a quasi-charitable institution which, under one name or another, had managed the schools since 1805 -but rather by a board of education which he proposed to have created for the City of New York. After two years of fighting against overwhelming odds, Hughes won. In April 1842, by legislative enactment, the "provisions of the general act in relation to Common Schools" was extended to the city and county of New York.[100]

In his next effort at reform he sought the cooperation and moral support of his clergy. To restrain the trustees of the various churches he called the first synod on August 29, 1841. Aware that his priests knew him to be the sole legislator, he, nevertheless, asked for their opinions. In that synod was enacted the diocesan law that: "Henceforward no body of lay trustees should appoint, retain or dismiss any person connected with the church ... against the will of the pastor; that the moneys necessary for the maintenance of the pastors ... should in no case be witheld ... and that the pastors should have access, whenever necessary, to the books of the treasurer and to the minutes of all official proceedings of the board of trustees." The bishop proposed to remove the clergy from any church in which the trustees refused to comply with these rules.[101]

While this legislation was not to be in effect immediately, notices of it were mailed forthwith to the various trustees. All agreed to conform except those of St. Louis' Church in Buffalo who "expressed regrets" that they could not. In the spring of 1843 the priests were removed from St. Louis'. The church was again opened in the summer of 1844 but only after an apology by the trustees (written by the bishop) appeared in the Buffalo newspapers.[102]

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99. Now known as Fordham University. Ibid., 203, 204.
100. Edward Channing, A History of the United States, New York. The Macmillan Co., V (1921), 216-217; New York State, Laws, 1842, ch. 150. For debates, speeches, etc., on the school question. Cf. Hassard, pp. 223-250.
101. Hassard, pp. 257-261.
102. Ibid., pp. 261-264.

Historical Sketch

In 1845 the Bishop published the "rules for the administration of churches without trustees." This legislation, applying to churches yet to be built, provided that the pastor administer his parish with the assistance of two lay trustees, a treasurer and secretary. Title to each future church was to be vested in the bishop.[103]

With his announcement to the congregation in 1850 of the creation of the archdiocese and his elevation as archbishop, Hughes intimated for the first time his intention to build a new cathedral.[104] But work on its plan was postponed pending the final settlement of the trustee-management question.

In New York in 1850 three churches were still managed by trustees: St. Patrick's, St. Nicholas', and St. Peter's. The former two gave the bishop no trouble; but St. Peter's, always in debt, was managed at the time by a creditor's agent. Rankled that any unit of his diocese could so ignore its obligations, Hughes had the property offered at a sheriff's sale, where it was purchased by a member of St. Peter's congregation who immediately transferred the title to the Bishop. Hughes then pledged the word of the church that all bond-holders would be paid: Protestant bond-holders with interest; Catholics, the principal only.[105]

The cornerstone of the new cathedral was laid on August 15, 1858. It was the archbishop's intention that no debt be incurred by its construction. One hundred Catholics and three non-Catholics had pledged $1000 each, of which $73,000 was actually collected.[106] When, in August 1860, this money was used up, construction temporarily ceased.[107]

In October 1861 Archbishop Hughes was asked by Secretary of State Seward to undertake a special diplomatic mission to France to influence Napoleon III against making war on the United States. Declining at first, Hughes accepted when it became known to him that President Lincoln thought him especially qualified for the work.[108] Two months later, in December, he had what he regarded as a successful hour and ten minutes with the Emperor and Empress of France.[109]

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103. Hassard, pp. 264, 265.
104. Ibid., p. 337.
105. Ibid., pp. 352-354.
106. On a parchment in a cavity of the cornerstone are the 103 names. Cf. Farley, pp. 119-125.
107. Hassard, p. 408.
108. Ibid., pp. 449, 450.
109. Letter with memorandum of interview, Hughes to Seward, Paris, December 27, 1861, in Hassard, pp. 463-468.

Historical Sketch

Upon his return to New York in August the following year, the Archbishop delivered his famous draft speech in which he commended the President's call for 600,000 men. In his opinion it would the more quickly end the war. The speech lost for him many of his Southern friends and brought sharp criticism from the Catholic Mirror of Baltimore. Hughes defended himself through his official organ, The Metropolitan Record. Its pages were used for an acrimonious debate which lasted several months. Shortly thereafter, the archbishop became ill and lost interest in public affairs, and on January 3, 1864, at the age of 67, he died.[110]

Modern Growth

Just as the loyalty of Catholic Canada to the British Crown during the American Revolution contradicted the legal concept that the Catholic Church opposed the State, thus contributing to the repeal of the Penal Laws against Catholics in England,[111] so, during the Civil War, loyalty of Northern and Southern Catholics to the expressed ideals of their respective sections contradicted the long-lived popular misconception that Catholics were essentially foreigners.[112] The leadership of Generals Beauregard and Longstreet of the South, the acknowledged military genius of Sherman, Sheridan and Rosecrans of the North, the much discussed daring of the Irish Brigades, and the heroism of volunteer Catholic chaplains and nuns,[113] did much to dissipate the bigotry and prejudice so common to previous decades.[114]

With opposition thus removed from without and dissension reconciled from within, the Catholic Church, particularly in the larger cities, was to enjoy a period of sound and quiet expansion. This was particularly true of the Archdiocese of New York. Under Archbishop Hughes the central government had been so strengthened that only capable administrators were necessary to absorb in orderly fashion the thousands of Catholics who were to come to these shores during the following sixty years of unrestricted immigration.

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110. Hassard, pp. 487-495.
111. Martin, pp. 151-153.
112. Smith, I, 260.
113. James Ford Rhodes, History of the Civil War, New York, 1917, pp. 302, 338, 430; Ida M. Tarbell, The Life of Abraham Lincoln, New York, 1928, II, 244, 245; Henry Grattan Doyle, "Catholicism in the Civil War and Reconstruction," Catholic Builders of the Nation, Boston, 1923, I, 168-173, 175-179.
114. Smith, I, 260.

Historical Sketch

The first of the administrators to succeed Hughes was Archbishop John McCloskey, who, in 1875, was to be distinquished as America's first Cardinal. During his administration (1865-85) the Cathedral was opened for services (in 1879) and the Catholic press showed its greatest vitality. Ninety parishes were added, chapels were increased from 20 to 55, mass was said in 40 remote places called stations, diocesan clergy were increased from 100 to 280 and convent priests from 60 to 120. In 1885 there were 300 brothers and 2000 nuns in the diocese; there were 27 schools, eight orphanages housing 2000 children, 13 industrial schools training 5000 poor children, three homes for the aged, and six hospitals.[115]

Under Archbishop Michael Augustine Corrigan (1885-1902) the churches, chapels and stations were increased by nearly 200, the priests by 300, brothers by 200, and nuns by 500. Seventy-five new schools were added.[116]

During John Cardinal Farley's administration (1902-18) the churches, chapels and stations were increased to 625, the priests to 1098, and a preparatory seminary was opened. There were 188 parochial schools teaching 89,574 pupils, 69 academies with 12,607 pupils, three schools for the deaf, 26 day nurseries, six immigrant homes, three homes for friendless women, one for Catholic seamen, one for dependent children, and five for the aged, 30 hospitals, 39 industrial and reform schools, eight orphan asylums, and four asylums for the blind. The Catholic population in 1918 was 1,325,000.[117]

Under Patrick Cardinal Hayes (1919-38), educational facilities were greatly expanded and Catholic Charities became organized. While the Catholic population was reduced to 1,000,000, the churches, chapels and stations were increased to 701, and the priests to 1,650. At the time of the Cardinal's death in 1938, there were in the diocese: one theological seminary, one preparatory seminary, one university, and nine colleges; 13 commercial schools, 76 high schools together with high school departments in eight child-caring institutions, 48 private elementary schools, and 218 parochial schools, together with elementary-school departments in 19 child-caring institutions, in which 4,547 pupils were taught. There were 32 day nurseries, eight summer homes for children, 15 camps for boys and girls, two clubs for young people, 11 homes for the aged, 25 residences for women, one correctional home

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115. Smith, I, 285, 286, 314.
116. Ibid., I, 418, 472, 538.
117. The Official Catholic Directory, New York, 1919, pp. 117, 153.

for women, 31 hospitals, sanitariums and convalescent homes, four immigrant homes, nine nursing sisterhoods, and 17 missionary organizations of miscellaneous character. In total, the young people in the Archdiocese under Catholic care in 1938 numbered 180,000.[118]

With the appointment on April 24, 1939, of the Most Reverend Francis J. Spellman as Archbishop of New York, the archdiocese was distinguished in being given for its prelate the first American priest to have been assigned (in 1925) to assist at the office of the Pontifical Secretary of State, and the first American bishop to have been consecrated (in 1932 by Cardinal Pacelli, now Pope) at St. Peter's in Rome.[119] Pursuing his avowed intention of augmenting the present educational and charitable institutions, the Archbishop has already laid the foundation stone for what is to be the largest high school of the Archdiocese, the Cardinal Hayes Memorial High School for Boys, in the Bronx; and a corner stone for a new wing for St. Vincent's Hospital in lower Manhattan.[120]

Archdiocesan Jurisdiction

With its establishment in 1808, the territory of the Diocese of New York embraced all the State of New York and the counties of Sussex, Morris, Essex, Bergen, Somerset, Middlesex and Monmouth in New Jersey.[121] After the erection in 1847 of the dioceses of Albany and Buffalo,[122] the New York Diocese was confined to that portion of New York State south of the 42d parallel plus the former region of New Jersey.[123] When the dioceses of Newark and Brooklyn were established in 1853,[124] the jurisdiction was further confined to that part of New York State lying south of the 42d parallel, exclusive of Long Island.[125] This region, unaltered since 1853, includes the Borough of Manhattan, The Bronx, and Richmond in the City of New York, and the Counties of Dutchess, Orange, Putnam, Rockland, Sullivan, Ulster and Westchester in the State of New York.[126] From 1885 to 1932, however, the Archdiocese of New York also exercised jurisdiction over the Bahama Islands.[127]

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118. The Official Catholic Directory, New York, 1939, pp. 134, 164.
119. Augustin McNally, "The Career of Archbishop Spellman," The Catholic News, LIII (1939), No. 41, Supplement, p. 2.
120. The Catholic News, LV (1941), No. 12, p. 1; No. 29, p. 1.
121. Joseph M. Flynn, The Catholic Church in New Jersey, New York, 1904, p. 64.
122. Official Catholic Directory, New York, 1939, pp. 231, 232.
123. Catholic Almanac, Baltimore, 1851, pp. 167, 170.
124. Official Catholic Directory, New York, 1939, pp. 116, 258.
125. Catholic Almanac, Baltimore, 1854, p. 164.
126. Official Catholic Directory, New York, 1939, p. 134.
127. Ibid., p. 635.

Historical Sketch

The Province of New York, created on July 19, 1850 and comprising the simultaneously created archdiocese with its suffragan sees, embraced all of New England and the States of New York and New Jersey.[128] When Boston was created an Archbishopric in 1875, with its province extending over the New England States, the Province of New York was confined to the States of New York and New Jersey;[129] and in 1937, with the creation of Newark as an archdiocese, the New York Province was limited to its present area, the State of New York.[130] The current suffragan sees of the Archdiocese of New York are Albany, Brooklyn, Buffalo, Ogdensburg, Rochester, and Syracuse.[131]

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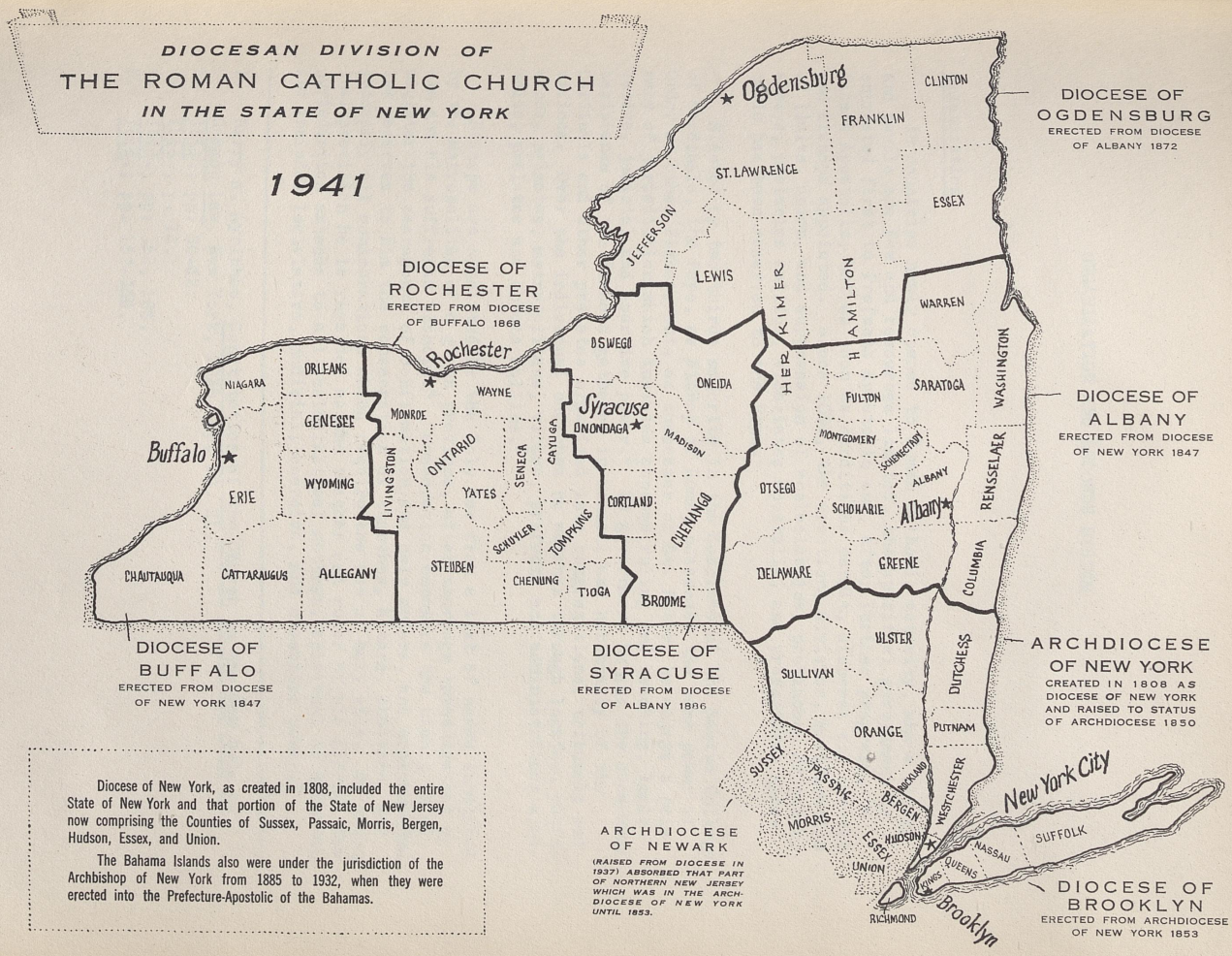
128. Catholic Almanac, Baltimore, 1854, pp. 55, 56.
129. Catholic Directory, New York, 1876, pp. 83, 100.
130. Official Catholic Directory, New York, 1938, pp. 1-5.
131. Ibid., p. 9.



Diocese of New York, as created in 1808, included the entire State of New York and that portion of the State of New Jersey now comprising the Counties of Sussex, Passaic, Morris, Bergen, Hudson, Essex, and Union.

The Bahama Islands also were under the jurisdiction of the Archbishop of New York from 1885 to 1932, when they were erected into the Prefecture-Apostolic of the Bahamas.

N.Y.C. WPA HISTORICAL RECORDS SURVEY

ORGANIZATION AND RECORDS SYSTEM

Organization

In countries newly opened to Roman Catholic activity, where clergy and people are few and resources limited, the spiritual government is entrusted first to Prefects Apostolic and, after further progress, to Vicars Apostolic; but as soon as conditions permit, dioceses are erected and Bishops appointed. Since 1092, the erection, division, modification of limits, union, and suppression of ecclesiastical provinces, dioceses, abbeys, prelacies nullius, vicariates apostolic, and prefectures apostolic has been reserved to the Pope.[1]

Elected by two-thirds majority in the Conclave of the Sacred College of Cardinals, the Pope, as Bishop of Rome, possesses the same power of Order as other Bishops but, as successor of St. Peter, he enjoys a primacy of jurisdiction which includes supreme ruling and teaching, legislative, judicial and coercive power.[2] In government he has the occasional assistance of the Bishops gathered in council and habitually of the Cardinals and other prelates organized into congregations, tribunals and offices. Over the individual churches he watches through legates, patriarchs, primates, metropolitans, vicars, prefects and administrators apostolic, prelates and abbots nullius.[3]

Bishops are appointed by the Holy See from a list of names submitted by the Metropolitan of a given province, after thorough investigation by him and his suffragan bishops.[4] Consecration empowers the bishop to administer the sacraments of confirmation and holy orders, and ecclesiastical law reserves to him the consecration of churches, altars, chalices, and generally all consecrations which require the use of holy oils. By canonical provision he is regarded as the teacher and ruler of his flock. His jurisdiction extends to all ecclesiastical matters, spiritual or temporal, and includes legislative, judicial, coercive, and executive power.[5]

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1. Harry A. Ayrinhac, Constitution of the Church in the New Code of Common Law, New York, 1925, pp. 20, 21.
2. Ibid., pp. 30-32.
3. Ibid., p. 16.
4. Ibid., pp. 152, 153.
5. Ibid., pp. 157-159.

Organization

Among those who share the episcopal authority in a diocese is the Coadjutor or Auxiliary Bishop in cases where, because of age, infirmity or other reasons, the Ordinary needs an assistant. Appointed by the Holy See, with or without right of succession, the Coadjutor has all the rights of a resident Bishop except when his letter of appointment specifically states otherwise.[6]

At least once every ten years the Bishop must convoke and preside over a diocesan Synod.[7] Modern Synods limit their activity almost exclusively to the enactment of statutes which will contribute to the welfare of the diocese.[8] For the appointment of Synodal Judges and Examiners and Parish Priest Consultors the Bishop needs the consent of the assembly. Otherwise he is the sole legislator and exercises independent authority.[9] Others may attend the Synod if invited by the Bishop but, for the following, attendance is compulsory: The Vicar-General, the Canons of the Cathedral Chapter, or the Diocesan Counsultor; the Rector of the diocesan seminary, the Rural Deans, one representative from each collegiate church; all pastors, secular or regular, exempt or not, of the city in which the Synod is held; at least one pastor from each deanery; Abbots who have real jurisdiction and the Provincial or one of the Superiors of each clerical order or congregation residing in the diocese.[10]

THE DIOCESAN COURT. In a fully organized, important diocese, the episcopal curia includes a Vicar-General, Chancellor, Official, Notaries, Synodal Examiners and Parish Priest Consultors, Diocesan Consultors, a Promoter of Justice, The Defender of the Bond of Marriage and Sacred Orders, Auditors, and Vicars Forane. Appointed by the Bishop, these officials must take the oath of office and promise faithfully to discharge their functions without regard to persons, not allowing themselves to be influenced by any consideration which does not affect the merits of the case. They must attend to the affairs committed to them in the manner laid down by law and they must observe strict secrecy in all that they come to know in the exercise of their office.[11]

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6. Ayrinhac, op. cit., pp. 188-190.
7. Ibid., pp. 195, 196.
8. Ibid., p. 201.
9. Ibid., p. 202.
10. Ibid., p. 198.
11. Ibid., pp. 204, 205.

Organization

VICAR-GENERAL. Under the present law a Vicar-General may be defined as a priest appointed by the Bishop to exercise in the diocese ordinary and universal jurisdiction in the prelate's name.[12] QUALIFICATIONS: (a) He must be a priest, not simply a cleric; a doctor or licentiate in theology or canon law, or well versed in both of these sciences, commendable for his sound doctrine, the probity of his life, his prudence, and practical experience. (b) He must belong to the diocesan or secular clergy, not to any Religious Order or Congregation. The only exception to this is when the diocese is in complete charge of an Order or Congregation.[13] POWERS: The Vicar-General enjoys, throughout the whole diocese, both in spiritual and temporal matters, the ordinary powers belonging regularly to the Bishop by common law or custom, except those which the Bishop may have reserved to himself or which require a special mandate from him.[14] This mandate may be given for particular cases or by general concession. However, the law demands that the Vicar-General refer all important matters to the Bishop, and that he bear in mind that he cannot validly grant a request refused by the Bishop.[15] CESSATION: The jurisdiction of the Vicar-General expires (a) by resignation legally presented and duly accepted as prescribed; (b) by removal, which takes effect when he receives official notification from the Bishop; (c) by the vacancy of the see. As the Bishop and the Vicar-General form one tribunal, as soon as the power of the former ceases, by death, transfer, resignation, or otherwise, that of the latter ceases also. The same principle applies in case of suspension of jurisdiction resulting from excommunication or personal interdict.[16]

CHANCELLOR. The Chancellor is that member of the episcopal court who is responsible for the official documents. He is also a notary. If clerics are not available, the Bishop may appoint laymen to the office of notary, but in criminal cases of clerics, the notary must always be a priest. Chancellors and their assistants and notaries may be removed by the Bishop or by higher authority. The Administrator of a vacant diocese cannot remove them without the consent of the board of consultors.[17] Canon law provides severe penalties against notaries who abuse their position or neglect their duty. They have no authority outside

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12. Ayrinhac, op. cit., pp. 223, 224.
13. Ibid., p. 210.
14. Ibid., p. 211.
15. Ibid., pp. 212-214.
16. Ibid., pp. 214, 215.
17. Ibid., pp. 216, 217.

the diocese of the Bishop who appointed them nor in matters other than those assigned them.[18] Since their duties and those of the Chancellor pertain wholly to the records system of the Church, they will be discussed in detail in the section on Records System below.

THE OFFICIAL (JUDGE). The Bishop of each diocese must appoint an Official (in very small dioceses the Vicar-General may be empowered to act as Judge), and when necessary, Vice-Officials, each of whom must be a secular priest, at least thirty years old, above reproach in character, and well versed in Canon Law. His duty is to preside over the judicial department, through which diocesan laws are administered. Except in the few instances where the Bishop limits the Official's jurisdiction, all decisions rendered are final. The Official or Vice-Official may be removed at will by the Bishop. Should the see become vacant, the Administrator may not remove the Official except after conviction, through judicial procedure, of a crime. Officials may be confirmed in office by a newly appointed Bishop. When, with the see vacant, one person is both Vicar-General and Official, he retains his office as Official; but should the Official be appointed Administrator, he must resign as Official and appoint another.[19]

SYNODAL EXAMINERS AND PARISH PRIEST CONSULTORS. At each decennial Synod, the Bishop proposes, subject to majority approval of the body, not less than four and not more than twelve Synodal Examiners and Parish Priest Consultors. Should any die or go out of office before the time comes for a new Synod, the Bishop substitutes others with the advice of the Diocesan Consultors. The same person may act as Synodal Examiner and Parish Priest Consultor, but not in the same cause.[20] Whether appointed in Synod or outside it, Synodal Examiners and Parish Priest Consultors continue in office for ten years, unless a new Synod be held before that time. Regularly their appointment holds from Synod to Synod. The same persons may be re-appointed several times. Those appointed as substitutes for others only complete the term of those for whom they substitute. In all cases in which an investigation is under way at the close of a term, the Synodal Examiners and Parish Priest Consultors may continue in office until completion of the investigation.[21] Only for grave reasons, such as violation of the oath of secrecy, may

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18. Ayrinhac, op. cit., p. 217.
19. Henry Francis Dugan, The Judiciary Department of the Diocesan Curia, Washington, 1925, pp. 32-40.
20. Ayrinhac, op. cit., pp. 223, 224.
21. Ibid., pp. 224, 225.

the Bishop remove from office the Synodal Examiners or Parish Priest Consultors, and then only with the advice of the Diocesan Consultors. FUNCTIONS: (a) Synodal Examiners assist the Bishop in the appointment of pastors by ascertaining the fitness of candidates for the requirements of office; in the administrative removal of pastors; and in proceedings against clerics who violate the law of residence or who neglect their duties. (b) Parish Priest Consultors assist the Bishop in the administrative removal of pastors and in their transfers.[22]

DIOCESAN CONSULTORS. Since the Cathedral Chapter, so common in Europe, does not exist in America, its place in the Diocesan Curia is taken by the Institution of Diocesan Consultors, a board of at least four advisors, who serve for three year terms.[23] APPOINTMENT AND TERM OF OFFICE: (a) Except in the case of a substitute for one who dies, retires, or is removed from office, the Bishop, without restriction, may appoint his Diocesan Consultors, and may confirm them for several terms. To appoint a substitute, he must have the advise of the Consultors. At the end of his term the substitute may be confirmed by the Bishop for the usual three years. (b) When the terms of the Consultors expire during the vacancy of the see, they remain in office until the arrival of the new Bishop. The latter must make provision for his board of Consultors within six months from the day he takes possession (by proxy or in person) of his see. (c) In the case of a Consultor's death or resignation during the vacancy of the see, the Administrator, with the consent (not merely the advice) of the remaining Consultors, should appoint another to hold office until the new Bishop takes possession. With the see no longer vacant, the Consultor appointed by the Administrator immediately goes out of office unless confirmed by the new Ordinary,[24] RIGHTS AND DUTIES. (a) (As the Bishop's Council) Called to meet at least twice annually at stated periods, and on other occasions when affairs of the diocese so require, the Diocesan Consultors function as a Senate, giving advice when sought by the Bishop and consent when required by law. The Code requires the advice of the Diocesan Consultors in uniting, transferring, dividing or dismembering benefices or parishes; appointing the commission of discipline and temporal administration for the diocesan seminary; replacing a Consultor who goes out of office before the end of his term or in removing one; appointing Synodal Examiners or Parish Priest Consultors out of Synod; drawing up the list of funeral fees in the diocese; converting

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22. Ayrinhac, op. cit., p. 226.
23. Ibid., p. 259; Patrick J. Lydon, Ready Answers in Canon Law, New York, 1934, p. 191.
24. Ayrinhac, op. cit., pp. 260, 261.

removable into irremovable parishes or declaring removable parishes newly erected; reserving sins; appointing the Council of Temporal Administration.[25] By law the Administrator needs the consent of the Diocesan Consultors in appointing a Consultor during the vacancy of the see, and in alienating and leasing ecclesiastical property. (Bishops in the United States usually have indults giving them greater liberty in financial transactions than the common law allows.)[26] (b) (During the vacancy of the see.) When the see becomes vacant, the administration of the diocese devolves upon the Diocesan Consultors until they have appointed, as required, an Administrator.[27] REMOVAL. To remove a Diocesan Consultor before the expiration of his term would require a grave reason (infirmity or other incapacity, culpable loss of reputation, etc.) and the advice of the other Consultors.[28]

PROMOTOR OF JUSTICE. Appointed by the Bishop, the Promotor (or Procurator) defends the rights of the Church, through judicial procedure, in contentious and criminal cases. In safeguarding ecclesiastical law and prosecuting ecclesiastical crime, his position is likened to that of the state-attorney in a governmental system. The tenure of office and extent of power is specified when the appointment is made.[29]

DEFENDER OF THE BOND. The Defender of the Bond is an ecclesiastical officer whose duty it is to stand firmly for the truth and strict justice where there is a dispute concerning the validity of a marriage or the validity of Sacred Orders. Through this officer a check is placed on the Judge in a matrimonial court, to prevent a hasty and precipitate decision nullifying the contract. Likewise, it is a check on the parties involved in the contract, lest through fraudulent cooperation, one or the other refuse to answer the summons to court, give false testimony, or have recourse to other deception to obtain a favorable sentence. Where the validity of an ordination is contested, the Defender's duty is to prove valid administration of Holy Orders.[30]

SYNODAL AND PRO-SYNODAL JUDGES. A Synodal Judge is a priest selected by the Bishop at the time of the diocesan synod to act, when so delegated, in the capacity of auxiliary or associate judge. The Bishop may appoint as many as twelve. Although he may be called from another diocese, a Synodal Judge must be a secular priest, familiar with Canon

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25. Ayrinhac, op. cit., p. 263.
26. Ibid.
27. Ibid., p. 264.
28. Ibid., p. 260.
29. Dugan, op. cit., pp. 65-72.
30. Ibid., pp. 68-72.

Law. If after consultation with the Diocesan Consultors, the Bishop makes appointments outside of Synod, those so appointed are known as Pro-Synodal Judges. All appointments terminate with the convocation of the next synod.[31]

AUDITORS. The Auditors in a diocesan tribunal may be selected by the Bishop from among the Synodal Judges. Their duties are clearly defined when appointed. Generally they are: summoning the witnesses who are to appear before the tribunal; examining witnesses and hearing their testimony; giving advice and information in the judicial procedure, in accordance with the direction of the Bishop. An Auditor may be removed from office for just cause, at any time, by the one who appointed him.[32]

VICARS FORANE. The present law renders obligatory the division of dioceses into districts called deaneries composed of several parishes, and subject to further division or merging by the Bishop. Over each district is a priest called Vicar Forane or Dean. APPOINTMENT: The Bishop appoints Vicars Forane from among the priests worthy of the position and preferably resident pastors in the respective districts. Removal may be made by the Bishop for reasonable cause, without trial. DUTIES: (a) The Vicar Forane supervises the territory of his jurisdiction, seeing that the ecclesiastical property is carefully administered, that the parochial books are accurately kept and preserved, ceremonies properly performed, and that the priests in the district lead a life conformable to the prescriptions of the sacred canons. He must visit his parishes at intervals determined by his Bishop, in order to obtain a personal and exact knowledge of matters committed to his vigilance; he must attend the priests in his district in case of sickness, seeing to it that they have the proper spiritual and material assistance, and a proper burial in case of death. In the latter event, he must be certain that no books, documents, sacred furniture or anything else belonging to the church is carried away. (b) "Canon law demands that power be granted the Vicar Forane to absolve from cases reserved to the Bishop with permission to subdelegate it to confessors of his district under certain conditions. The power he thus receives from the Bishop is delegated and cannot be subdelegated without authorization; that which common law now attaches to his office may be considered as ordinary, but it does not imply jurisdiction strictly so called, pertaining rather to paternal administration." (c) The Vicar Forane, on the day designated by the Bishop, must call for clerical conference all priests in his vicariate. Should he be unable to preside, he must delegate some one else who will

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31. Dugan, op. cit., pp. 40-47.
32. Ibid., pp. 54-56.

see that the meeting is conducted according to law. (d) If the Vicar Forane has no parish, he must reside within his district or close to it in a place approved by the Bishop. (e) Annually he must account in a report to the Bishop in detail for all progress or lack of progress within his vicariate, material and spiritual.[33]

EPISCOPAL SEE IMPEDED: An episcopal see becomes impeded in the legal sense when the incumbent, while retaining title, cannot (for physical or canonical reasons) discharge the functions of his office. (a) Physical Impediment. A Bishop becomes physically impeded when one of the following causes prevents him from ruling his diocese and communicating even by letter with his subjects: captivity, relegation or exclusion from his diocese, physical or mental infirmity. In all cases, unless the Holy See has made provision to the contrary, episcopal power still remains in the Bishop and must be exercised by his Vicar-General or by someone else designated by him. In the event that the Bishop has left neither a Vicar-General nor any other delegate to represent him, the administration of an impeded see passes to the Diocesan Consultors, who must elect an Administrator. (b) Canonical Impediments. By canon law a Bishop becomes unable to rule his diocese and exercise jurisdiction if he falls under excommunication, interdict, or suspension. The Metropolitan, and when the Metropolitan is under censure, the senior Bishop (in point of tenure) of the province must immediately notify the Holy See, which will make the necessary provisions. Censures of Bishops not subject to any Metropolitan (Abbots or Prelates Nullius) and of Archbishops without suffragans should be reported to the Holy See by the Metropolitan at whose Provincial Council they have chosen to assist.[34]

EPISCOPAL SEE VACANT: An episcopal see becomes vacant when the incumbent ceases to hold the title or to be really its bishop. This may occur by death, by duly accepted resignation, by legitimate transfer, and by privation of office pronounced in legal form. EFFECTS: (a) All appointments to ecclesiastical offices or benifices made by a member of the former administration after the see has become vacant are null and void, but by concession of the law other acts performed by the Vicar-General before he receives sure, even though not official, notice of the Bishop's death, or by the Bishop himself or his Vicar-General before they have truly reliable information of acceptance of a resignation or of a transfer or privation, are valid. Notification of the privation must come to the Bishop from the superior who pronounced it.

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33. Ayrinhac, op. cit., pp. 282-292.
34. Ibid., pp. 268, 269.

(b) Vacancy by transfer is not fully complete until the transferred prelate takes possession of his new see, which he should do within four months from the day he was duly informed of his transfer. Until he takes such possession, he fills in his former diocese the office of Vicar Capitular. The powers of his Vicar-General cease when he ceases to be the Bishop of the diocese. (c) As soon as an episcopal see becomes vacant, the government devolves upon the Diocesan Consultors. The exceptions to this rule are when the diocese is in a missionary country and when the see is already governed by an Apostolic Delegate. In the latter case, the Delegate rules until the new Bishop takes possession.[35]

DIOCESAN ADMINISTRATOR. Within eight days after they receive trustworthy notice of the vacancy of the see, the Diocesan Consultors must depute a Vicar or Administrator to rule in their place. The Administrator chosen must have received an absolute majority of the valid votes cast. The Consultors must as soon as possible, notify the Holy See of the Death of the Bishop and the Administrator must send news of his election. Only one Administrator may serve at one time in a diocese. The Administrator must be at least thirty years of age and in priestly orders. He must not have been presented, nominated, or elected to the vacant see. Neglect of these conditions render his appointment null and void and his acts invalid. POWERS: The episcopal power of jurisdiction, not of order, which had passed to the Consultors when the see became vacant, passes in turn to the Administrator as soon as he is legitimately designated. His power is ordinary, not delegated; he can delegate it as can any local Ordinary. The Administrator may enact laws, dispense from statutes, administer justice, punish criminals, inflict censures, and use generally all of a Bishop's ordinary jurisdiction, voluntary and contentious, in matters spiritual and temporal, not expressly excepted by law. LIMITATIONS OF POWER: The Administrator is expressly forbidden, under pain of excommunication, to remove, destroy, conceal, or adulterate any document belonging to the episcopal curia. He may not convoke diocesan Synods, create honorary canons, give permanency to removable parishes, establish religious congregations, erect pious associations, or give his consent for the same, reserve cases to himself, unite parishes, permit permutation of benefices, or remove the promotor justitiae or defenser vinculi. OBLIGATIONS: He is bound, like the Bishop, to reside in the diocese and to apply the Mass for the people. He must give an account of his administration to the new Bishop and particularly an account of all church papers and documents that may have come into his hands. CESSATION OF OFFICE: The Administrator is retired when the new Bishop takes canonical possession of his see. He may be removed from his office only by the Holy See.[36]

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35. Ayrinhac, op. cit., pp. 269-272.
36. Ibid., pp. 272-281.

Organization

PARISH PRIESTS. The Code defines a parish priest or pastor as a moral person upon whom a parish has been conferred in title, with the care of souls to be exercised under the authority of the local Ordinary. He administers the parish in his own name, not as a mere delegate or vicar of the Bishop. His power, though not independent, cannot be restricted without legitimate cause nor diminished so as to lose its character. But his power in his parish does not exclude that of the Bishop who possesses jurisdiction in any part of his diocese. The Code calls irremovable those pastors who possess stability of the highest degree and removable those who possess it to a lower degree.[37]

IRREMOVABLE PASTORS. (a) Removal. The Bishop, after consulting two of the diocesan examiners, may ask an irremovable pastor to resign upon any of the following charges: ignorance, habitual physicial or mental infirmity, ill will of the people, loss of reputation, inefficient administration. If the pastor does not resign, nor attempt to disprove the charge, the Bishop may remove him at once. If the pastor wishes to disprove the charge, the Bishop must discuss his reasons with the two Examiners and pronounce sentence. If removal is decreed, the pastor may appeal within ten days, in which case the Bishop must reconsider the case with two Parish Priest Consultors and render final decision within ten days of appeal. After removal or resignation of a pastor, the Ordinary, with the advice of the same two Examiners, provides for him by transferring him to another parish or pensioning him. (b) Transfer. "If the Ordinary considers that the good of souls demands the transfer of an irremovable pastor to another parish, he may invite him and try to persuade him to consent to the change, but he cannot transfer him against his will without special faculties from the Holy See."[38]

REMOVABLE PASTORS. (a) Removal. Upon sufficient cause, the Bishop exhorts the pastor to resign. To refuse, the pastor must give reasons in writing. The Bishop considers the reasons with two Examiners. If insufficient, the Bishop again suggests resignation by a given date under pain of removal. The pastor has no further appeal. (b) Transfer. The Bishop may transfer a removable pastor against his will to another parish. Should the pastor object, giving good reasons in writing, the Bishop then consults two Parish Priest Consultors. If the Bishop still thinks the transfer advisable, he notifies the pastor who must then consent or be removed from his present benefice.[39]

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37. Ayrinhac, op. cit., pp. 301, 314, 315.
38. Ibid., pp. 315, 316.
39. Ibid., pp. 316-318.

Organization and Records System

PASTORAL DUTIES. 1. Nature and Extent. The pastor has under his care: (a) all persons who have a domicile or quasi-domicile in his parish; (b) persons actually in the parish and who have no domicile or quasi-domicile anywhere; (c) children under age and married women whose parents and husbands respectively have their domicile or quasi-domicile in the parish. The Bishop may exempt from parochial jurisdiction: religious communities with simple vows; hospitals or colleges conducted by persons who lead a common life or are established for a charitable or religious purpose; residents of a seminary, except in matters pertaining to marriage; or members of other institutions exempted by the Holy See.[40] 2. Obligation of Residence. The Priest in charge of a parish must reside in the parish house. To be absent for more than a week requires written consent from the Bishop. With violation of this rule, the Bishop, after consulting with two Synodal Examiners, may declare the parish vacant.[41] 3. Parochial Books and Archives. An exact record of the baptisms, confirmations, marriages, deaths, and the spiritual condition of the parish, together with the Bishop's correspondence, and documents relating to parish property must be kept in safe archives.[42]

Records System

CHANCELLOR. The Chancellor is that member of the episcopal court who takes care of the official documents. He is also a notary. He is required, either himself or through his assistants and notaries: (a) To write the episcopal acts or instruments regarding enactments by the Ordinary, such as foundations for Masses, appointments to offices; or obligations assumed by various contracts, accepted legacies, etc.; or judicial summons and intimation, decrees and sentences pronounced in court; or whatever else requires his intervention. (b) To keep in writing an exact record of the acts of the episcopal administration, indicating for each one the place, day, month and year, and duly signing the document. (c) To show to those who have a right to see them, and under the conditions laid down by law, the acts and documents kept in the registers, and to authenticate copies made of them.[43]

GENERAL EPISCOPAL ARCHIVES. (a) Organization. Bishops must provide a safe place to keep legal documents and writings pertaining to the diocese,

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40. Ayrinhac, op. cit., pp. 333, 334.
41. Ibid., pp. 334-340.
42. Ibid., pp. 350, 351.
43. Ibid., pp. 216, 217.

whether spiritual or temporal. A strictly accurate catalogue of the documents must be maintained. Mislaying of papers or documents is considered as sufficiently important to necessitate supervision by the Ordinary himself of a thorough search for them. (b) Custody. The archives must be locked and no one may enter the depository without permission of the Bishop or Vicar-General and the Chancellor. Only the Chancellor has a key. No one may take a document from the archives without authorization from the Bishop or Vicar-General; the consent of the Chancellor does not suffice. Documents so taken must be returned to the depository within three days, unless the Bishop himself has extended the time. For any document removed, a signed receipt must be given the Chancellor.[44]

SECRET ARCHIVES. (a) Organization. Papers which must remain secret, such as those concerning marriages of conscience, dispensations or absolutions in the internal forum not sacramental, etc., must be locked separately in a vault or immovable chest or safe, the lock of which requires two different keys to open it. One key must remain in the hands of the Bishop or Apostolic Administrator, the other in those of the Vicar-General (or of the Chancellor when the diocese has no Vicar-General). Only the Bishop or Apostolic Administrator may use both keys to inspect the archives. Great caution must be observed lest they be lost or made public. The law requires that certain records be kept only for a given period and be then destroyed by fire; these records are the ones which pertain to criminal cases against morality, when the defendant is dead or when ten years have elapsed since the pronouncing of the condemnatory sentence. These must be destroyed as soon as the time permits; only a brief summary of the case is preserved. (b) Custody of Secret Archives During the Vacancy of the See. Immediately after taking possession of his diocese, a Bishop must appoint a priest who will have charge of his key to the secret archives in case of vacancy of the See or the inability of the Bishop to communicate with his diocese because of incapacity, exile, relegation, or captivity. Should the case occur that the Bishop for one of the reasons just mentioned cannot communicate with and rule the diocese, the administration passes either to an Apostolic Administrator, or to an ecclesiastic delegated for this purpose by the Bishop, or to the Vicar-General. In the first case the Priest who possesses the key of the secret archives hands it over to the Administrator, in the second case he gives it to the ecclesiastic delegated to rule, and in the third he keeps it himself since the Vicar-General has a key already.[45] Whenever the See becomes vacant, the Bishop's key is given

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44. Ayrinhac, op. cit., pp. 218, 219.
45. Ibid., pp. 220, 221.

by the assigned priest to the Administrator immediately after his election, and the Vicar-General or the Chancellor gives his key to the senior Diocesan Consultor. Before giving up the keys as prescribed by law the Vicar-General, Chancellor, or priest in question must seal the archives with the seal of the Curia. During the vacancy or quasi-vacancy of the See, no one except the Administrator may open the secret archives, and he may do so only under urgent necessity and in the presence of two Diocesan Consultors, who must witness the act but must not consult a document.[46] The Administrator is expressly forbidden, under pain of excommunication, to remove, conceal, or adulterate any document belonging to the episcopal curia. He must account to the new Bishop particularly for all church papers and documents that may have come into his hands.[47]

PARISH ARCHIVES. (a) Cathedral, collegiate, parochial churches and the churches of confraternities or other institutions must have their own archives and preserve all documents that concern them. Included are the records of baptisms, confirmations, marriages, deaths, and the "status animarum," the letters of the Ordinary, an inventory of parish property, deeds affecting the church and other papers of interest to it. (b) The rules and conditions laid down for taking original documents out of the general archives of the diocese apply here also; ordinarily the Bishop or Vicar-General will grant the required permission through the rector of the church. The Vicars Forane must see that the parochial books are accurately kept and preserved and, in the event of a pastor's death, that no books or documents are removed from their proper place.[48]

PARISH REGISTERS. Canon 470 of the Code of Canon Law requires the Pastor to draw up and maintain, in bound books, records of all members of his parish, of baptisms, confirmations, marriages, deaths, and the status animarum. The last named parochial book, less determined than the others, deals with the more general spiritual status of the individual members during the more ordinary periods of life.[49] Both registers and the certificates drawn therefrom (the latter require use of the parish seal) are public ecclesiastical records which furnish proof of the precise status of the members of the church.[50] With the exception of those of the status

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46. Ayrinhac, op. cit., p. 221.
47. See p. 32 above.
48. See p. 30 above.
49. James J. O'Rourke, "Parish Registers," Catholic University of America, Canon Law Studies, Washington, LXXXVIII (1934), 1, 2, 7, 8.
50. Ibid., pp. 5, 6.

animarum, a facsimile of all entries must be signed by the pastor, stamped with the seal, and mailed to the Chancery Office at the end of each fiscal year. Registers must be kept in a safe place; they may be removed only with the permission of the pastor (for a period not exceeding three days); and a signed notice of their removal must be left with him.[51] Falsification of records by the pastor, neglect in recording, refusal to exhibit a register to one entitled to see it, or refusal to execute a document from a register, entail privation or suspension, plus a pecuniary fine.[52]

BAPTISMAL REGISTER. Inscribed is the date of baptism, name of minister, name of priest who assisted at ceremony, name of person baptized (when not a Christian name, that of some saint is added), and names of parents. Space is reserved for future annotations such as the date, place, and minister of confirmation; date, place, and minister of Holy Orders; and, in the event of marriage, the name of the other contracting party and the witness or witnesses, together with place of celebration and name of officiant; and, finally, space for the possible nullity of the marriage, dispensation from Orders, etc.[53]

REGISTER OF THE CONFIRMED, contains the names of the minister, the confirmed, the parents and sponsors, and the date and place of administration. Where the proper pastor's subjects are confirmed in another church, the information is forwarded to him through the minister of sacrament.[54]

MATRIMONIAL REGISTER contains place and date of celebration; names of the contracting parties, their age and parochial residence; names and parochial residence of parents of each party; time and place of publication of the banns; dispensation, if any, from marriage banns; name of deceased spouse (the last, when more than one) in case of widow or widower; status of the qualified witness, whether he assisted by his ordinary power or by virtue of express permission. If one or both parties were baptized elsewhere, pastor of baptism must be notified of the marriage. In event of later nullification, the date and reason for invalidation is to be noted.[55]

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51. O'Rourke, op. cit., pp. 10, 11.
52. Ibid., pp. 14, 15.
53. Ibid., pp. 86, 87. For details of recording in the baptismal register extraordinary features of marriage, cf. Ibid., pp. 60-63.
54. Ibid., pp. 78, 79.
55. Ibid., pp. 68-71. For recording of marriages celebrated in the extraordinary form, cf. Ibid., pp. 72-77.

Records System

THE BOOK OF THE DEAD contains precise day, month, year, and cause of demise; baptismal and family name, age, names of parents or spouse (as circumstances demand), former residence, name of last consort if formerly married; sacraments received before death, and, if sacraments were omitted, the reasons; name of church, date of sepulture, and cemetery. Should someone other than the pastor perform the ceremony, the pastor must either make the inscription in the register or subsign another's inscription in order that the document be considered authentic.[56]

STATUS ANIMARUM contains records of parish members, grouped according to families. Indicated is the domicile of the father and mother, master or mistress of each household, and, in a paragraph devoted to each member, the age, spiritual condition and date of receiving sacraments. Space is reserved for future profession, change of residence, and death.[57]

PARISH CENSUS is an annual census of parish members, usually taken by lay members of the congregation. These records may be used as a basis for the more detailed Status Animarum, prepared each five years, and amplified by a careful census conducted by the parochial priests or by religious organizations such as the Parish Visitors.

TRUSTEES' MINUTES. A Roman Catholic church must be incorporated by the Archbishop, the Vicar-General of the Archdiocese, the rector, and two lay members of the church, selected by a majority of the officials mentioned, and the certificate of incorporation must be filed with the County Clerk. The board of trustees of the church consists of the five incorporators, except that the term of the lay trustees is for one year only. By-laws controlling trustees actions may be adopted or amended by a two-thirds vote of the trustees present at any meeting, after written notice of such by-laws or amendments has been given at a previous meeting with notice of the meeting at which they are to be acted upon. The trustees have no control over the calling, settlement, dismissal, or removal of the Pastor, or the fixing of his salary, or the times, nature, or order of the public or social worship of the church. Their jurisdiction extends to all other temporal matters of the church, except that no act or proceeding of theirs is valid without sanction of the Archbishop or, in his absence or inability to act, of the Vicar-General or Administrator of the Archdiocese.[58] The trustees must keep minutes of their meetings, but, since these are not public records, information concerning Trustees Minutes has often been withheld from this survey. Absence of Trustees Minutes from the records inventory of an entry should not, therefore, be taken to indicate the non-existence of such minutes.

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56. O'Rourke, op. cit., pp. 80, 81.
57. Ibid., pp. 82-84.
58. New York State, Religious Corporations Law, sec. 5, 90, 91, amended by Laws, 1923, ch. 159.

Records System

BUSINESS RECORDS. In Canon Law, the Pope is the supreme administrator and disposer of ecclesiastical property.[59] In practice, except for buildings worth more than six thousand dollars or objects having any special value from association or from artistic merit, the Bishop or the clerical administrative committee of the diocese actually control all parochial or diocesan property in the diocese.[60]

Administration of money received in collections and of the lesser goods of the church is in the hands of the parish priest.

Before undertaking their duties, persons appointed to be administrators of church property or funds should make an accurate and clear inventory which should be signed by all of them. There should be described both movable and immovable property, together with an estimate of its value, and administrators should keep a record of additions during their term of office. One copy remains in the parish and the other in the diocesan archives.[61]

Administrators are to exercise the same care that the head of a family would over the family property. They are to keep well ordered books of receipts and expenses. Important instruments and documents relating to church property are to be kept in a safe and copies sent to the diocesan archives or safe.[62] Administrators of ecclesiastical property and funds, whether those of cathedral churches, parishes, confraternities, or other pious places should render a set of accounts annually to the Ordinary (Bishop).[63] This report may be called "notitiae" and may include various non-financial statistics of the parish.

Whenever trust funds or pious foundations are given to a church or religious house, a record should be kept, one copy of which should be preserved in the archives of the church or institution and the other sent to the diocesan archives.[64] Three other types of records are to be kept in connection with pious foundations (trust funds). These are: a copy of the grant of money or other property signed by two witnesses. This document is to be written even if the original grant was oral. One copy is to remain in the archives of the church or institution which receives the grant and the other copy is to be sent to the diocesan

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59. Canon 1518.
60. H.A. Ayrinhac, Administrative Legislation in the New Code of Canon Law, New York, 1930, pp. 439-448.
61. Canon 1522.
62. Canon 1523.
63. Canon 1525.
64. Canon 1548.

archives. There is to be a record of masses provided for by foundations, which should be kept by the rector. There is also to be kept a record of all obligations, temporary or perpetual, resulting from pious foundations with an account of how these obligations are fulfilled.[65]

Administrators of church property ought "to keep the accounts of income and expenditure in perfect order so as to avoid danger of confusion and misunderstanding; to have the papers, letters, notes, writings of any kind, and title deeds or public documents on which rest the church's rights, properly classified for ready reference and to keep them in the archives or safe of the church. As far as possible or convenient an authentic copy of these documents should be preserved also in the diocesan archives.[66]

OTHER RECORDS. A Visiting Priest's Record is provided for in the Canon Law but is rarely kept, although Catholic stationers have a form for this record.[67] The Announcement Book is the running weekly history of the activity of the parish. Only the historically minded pastor keeps these as the years go by. They are usually discarded at the end of the year.[68]

Other records sufficiently common to cause Catholic stationers to print forms are the Communion Record Book, Register of First Communions, Sick Call Book, Record of Converts, Requiem Mass Book, Mass Intention Record and Marriage Arrangement Book. No record of first communions is required. Some pastors may keep such a record out of sentiment. No official record of converts is kept, any book being for the convenience of the pastor. Usually the fact of conversion is noted on the Baptismal Record and the pastor goes through the Register counting up the number of converts for his annual report. Much of this information will be found in the contemporary Catholic newspapers of the Diocese.[69]

The keeping of separate records of Requiem Masses is considered unusual. These are recorded in the Announcement Book. Mass Intention Records are strictly private to each priest. They are seldom kept after the book is filled, but are destroyed. "Arrangements" for

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65. Canon 843, 1548, 1549.
66. Ayrinhac, op. cit., p. 431.
67. Information furnished by D.P. Murphy Co., N.Y.C. and F.J. Remey Co., Inc., N.Y.C.
68. Statement of Dr. Peter Guilday to Historical Records Survey giving information as to which records are usually kept.
69. Ibid.; Information furnished by D.P. Murphy Co., N.Y.C. and F.J. Remey Co., Inc., N.Y.C.

Marriage, called "sponsalitia," are recommended by Canon Law, but these are seldom carried out in the American Church. The public calling of the banns on three successive Sundays before the marriage is the equivalent. There are, however, printed forms for Marriage Arrangement Books available. Dispensations are often granted by the Bishop for not calling the banns.[70] Books of stubs of burial permits are sometimes kept.

Catholic societies have their "minutes" or "registers" but Catholic historians consider them usually worthless.[71]

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70. Statement of Dr, Guilday.
71. WPA Historical Records Survey Project, Proposed Appendix to Church Archives Manual of Historical Records Survey Projects, Washington, D.C., 1941 (ms. dft.), p. 6.

ROMAN CATHOLIC ARCHDIOCESE OF NEW YORK

CHURCH ENTRIES

1. ST. PATRICK'S CATHEDRAL (The Trustees of St. Patrick's Cathedral in the City of New York), 1809--. 5th and Madison Aves., 50th and 51st Sts., Manhattan.

Organized 1809 by the trustees of St. Peter's (entry 2), as a chair-church for the then recently appointed first bishop, the Right Reverend Richard Luke Concanen, O.P. The site chosen, that of the parish cemetery at Mott, Mulberry and Prince Streets, was four miles out of town. Corner-stone laid June 8, 1809; church dedicated May 4, 1815. Operated until April 14, 1817 under charter granted the "Trustees for the Roman Catholic Congregation of St. Peter's Church in the City of New York, in America" (County Register, Rel. Inc., vol. 1, p. 15). Incorporated April 14, 1817 (Laws 1817, ch. 237), as "The Trustees of St. Patrick's Cathedral in the City of New York." Additions 1838; new sanctuary dedicated March 17, 1842. Almost completely destroyed by fire October 6, 1866; rededicated March 17, 1868. First priest ordained in the Cathedral, Rev. Richard Bulger, 1820; first prelate to be consecrated there, Most Rev. John Hughes, June 7, 1838; first prelate to be invested as Cardinal, His Eminence John Cardinal McCloskey, April 27, 1875. With the opening for services of the new cathedral on May 25, 1879, the status of Old St. Patrick's was changed to that of a Parish Church (entry 63).

As in the case of the first cathedral, the present one is built on land originally intended for use as a cemetery; and, as was the case with the Old St. Patrick's, when the cornerstone of the present cathedral was laid, the location was far out of town. First purchased on March 6, 1810 by Andrew Morris and Cornelius Heeney, trustees of St. Peter's Church, the land changed hands many times before December 28th, 1852, when the trustees of St. Patrick's Cathedral took full title. Although the cornerstone was laid on August 15, 1858, it was not until October 22, 1878 that the build-ing, complete except for the spires, was opened to the public for a five-week Fair. Dedicated May 25, 1879; spires completed 1888; Lady Chapel added 1907; consecrated October 5, 1910. Constructed throughout of white marble and backed in with brick and stone masonry, St. Patrick's is an ex-ample of the decorated and geometric style of Gothic architecture which prevailed in Europe from 1275 to 1400. Among the buildings there with which it has some features in common are the cathedrals of Rheims, Amiens and Cologne, and the naves of York Minster, Exeter and Westminster.

Archdiocese of New York Entry 1

Rectors: Rev. Anthony Kohlman, S.J. and Rev. Benedict Fenwick, S.J. 1809-15; Rev. John Power, Administrator, 1825-26; Very Rev. Thomas C. Levins, 1826-34; Very Rev. Andrew Byrne, 1836; Very Rev. John D. Urquhart, 1836-40; Very Rev. William Starrs, 1841-44; Very Rev. John Loughlin, 1844-53; Very Rev. William Starrs, 1853-73; Rt. Rev. William Quinn, V.G. 1873-87; Rt. Rev. Michael J. Lavelle, P.A., V.G., 1887-1939. Very Rev. Joseph F. Flannelly, Administrator, 1939--.

School, 117 E. 50th St., organized 1882. Boys 160; girls 140. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

James Roosevelt Bayley, A Brief Sketch of the Early History of the Catholic Church on the Island of New York, New York, The Catholic Publication Society, 1870, pp. 68-73, 84, 99-101, 113.

Journal of the Fair for The New St. Patrick's Cathedral, New York, 1878, nos. 1-31 (Oct. 23, 1878-Dec. 5, 1878).

A Full Description of the Exterior of the New Cathedral, New York, Catholic Protectory Printers, 1879.

The Solemn Blessing and Opening of the New St. Patrick's Cathedral, New York, Catholic Publishing Society, 1879.

Clarence Cook, "The New Catholic Cathedral in New York," Atlantic Monthly, Boston, Houghton, Osgood & Co., XLIII, 173.

"Editorial," American Architect and Building News, Boston, Houghton, Osgood & Co., III, no. 108, pp. 20, 21; V, no. 179, p. 169.

John Rose Hassard, Life of the Most Rev. John Hughes, D.D., New York, D. Appleton & Co., 1886, pp. 367, 504

James Ferguson, History of the Modern Styles of Architecture (3d ed., revised), London, John Murray, 1891, pp. 361, 362.

John Talbot Smith, Cathedral Bells, A Souvenir of St. Patrick's Cathedral, New York, William R. Jenkins, 1898.

Charles Hemstreet, Nooks and Corners of Old New York, New York, Charles Soribner's Sons, 1899, p. 203.

Michael A. Corrigan, "Register of the Clergy Laboring in the Archdiocese of New York from early Missionary Times to 1885," Historical Records and Studies, New York, United States Catholic Historical Society, I (1900), 207-210; II, 38, 39, 47, 49-51, 103.

John Talbot Smith, The Catholic Church in New York, New York, Hall and Locke Co., 1905, I, 40; II, 461, 468.

A.H. Gumaer, "New Lady Chapel at St. Patrick's Cathedral, New York," Architectural Record, Architectural Record Co., New York, XXI, (1907), 420-428.

John M. Farley, History of St. Patrick's Cathedral, New York, Society for the Propagation of the Faith, 1908.

Augustin F. McNally, Complete Guide to St. Patrick's, New York, Brown, McNally Associates, 1932.

Registers: baptisms and marriages, 1820-27, 1 vol. (labeled "Baptisms and Marriages in the City and Vicinity of New York"); baptisms of St. John the Evangelist Parish (entry 13), 1840-55, 1855-79, 2 vols.; baptisms, 1879-1900, 1899-1908, 1908-25, 1926--, 4 vols.; marriages of St. John the Evangelist, 1840-58, 1858-79, 2 vols.; marriages, 1879-1907, 1899-1908, 1908-17, 1917-25, 1925-34, 1935--, 6 vols.; confirmations, 1880--, 1 vol. (Records of the Cathedral Parish prior to 1879 are in the rectory of St. Patrick's Church - entry 63).

2. ST. PETER'S (The Church of St. Peter), 1785--. 18 Barclay St., Manhattan.

Organized 1785 by Rev. Ferdinand Farmer (nee Steen mayer). Prior to organization services were held clandestinely in the home of Joseph Idley in Wall St.; in a loft above a carpenter shop in Barclay St.; at Vauxhall Gardens, Nassau St.; and in the home of the Spanish envoy, Don Diego de Gardoqui, on Broadway near Bowling Green. Incorporated June 11, 1785 (County Register, Rel. Inc., vol. 1, p. 14) as "The Trustees of the Roman Catholic Church in the City of New York." First church, brick, on present site, dedicated November 4, 1786. Reincorporated April 25, 1787 (County Register, Rel. Inc., vol. 1, p. 15) as "Trustees for the Roman Catholic Congregation of St. Peter's Church in the City of New York, in America." Operating under the jurisdiction of the Diocese of Baltimore, it was known until 1808, when the See of New York was erected, as the Roman Catholic Congregation of New York. Until the erection of the foreign language parishes, sermons were preached in English, French, Spanish, and German and the congregation journeyed from upper Manhattan, Westchester, Long Island, Staten Island and New Jersey. Again incorporated April 11, 1817 (Laws 1817, ch. 205) as "The Trustees of St. Peter's Church in the City of New York." Present church, a fine example of the Greek revival period in architecture, dedicated February, 1838. Original bell, with names of trustees inscribed, still in use. Church contains tablet dedicated to Thomas Dongan, Earl of Limerick, Governor of New York, 1683-88. Corporate name changed June 22, 1869 (County Clerk, Inc., vol. 5, #106) to that of "The Church of St. Peter." Consecrated November 1885. Rectory, 31 Barclary St. First rector, Rev. Charles Whelan, O.M. Cap., 1784-86; ed. Royal Catholic Col. of Maynooth, county Kildare, Ireland. Present rector, Rev. Edward R. Moore, 1937--; ed. Fordham Univ., St. Joseph's Sem., Yonkers, New York; ord. 1920.

School, 98 Trinity Pl., organized 1800. First building dedicated 1803; second building, 1838; present building, 1873. All buildings on church site. Boys, 68; girls, 44. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

The New York Packet, October 10, 1785.
Independent Journal, Nov. 21, 1785.
Daily Advertiser, May 26, 1786.
John M. Farley, History of St. Patrick's Cathedral, New York, Society for Propagation of the Faith, 1908, p. 13.
Peter Guilday, The Life and Times of the Most Rev. John Carroll, New York, The Encyclopedia Press, 1922, pp. 626-43.
John G. Shea, American Historical Buildings Survey, Blue prints and plans of St. Peter's Church, ms., NN.

Trustees' minutes: 1785-1838 (in files of Chancery Office) 15 vols.; 1839-1935, 22 vols. Registers: baptisms, 1787-1802, 1802-23, 1823-53, 1838-48, 1853-60, 1860-73, 1875-83, 1884-92, 1892-1908, 1908-35, 1935--, 12 vols.; confirmations, 1922--, 1 vol.; marriages, 1802-50, 1850-78, 1878-1908, 1908-30, 1930--, 5 vols.

3. CHRIST CHURCH (The Trustees of Christ Church in the City of New York), 1825-37. Ann St., bet. Nassau and William Sts., Manhattan.

Organized 1825 by Rev. Felix Varela. Had origin 1824 as mission of St. Peter's (entry 2), in the basement of which church services were held until March 23, 1827, when the former Christ Protestant Episcopal Church, 41 Ann St. was purchased. Dedicated as Christ Church July 15, 1827 by Bishop John Dubois. Incorporated June 29, 1835 (County Register, Rel. Inc., vol. 1, p. 221). By 1835 the congregation had already become too large but a new location could not be agreed upon. Consequently, some of the parishioners founded the parish of St. James (entry 8), operating under the charter granted Christ Church, while the remainder, with the pastor, stayed in Ann St. But in 1837, with the building condemned, a new parish, Transfiguration (entry 9), was organized and Christ Church nominally ceased to exist, Rector, Rev. Felix Varela, 1825-37; ed. Col. of San Carlos, Cuba; ord. 1812; at one time a member of Spanish Cortes.

Trustees' minutes: 1825-37, 1 vol. Registers: baptisms, 1825-37, 1 vol.; marriages, 1825-37, 1 vol. All records in rectory of Transfiguration Church (entry 9).

4. ST. MARY'S (The Church of St. Mary), 1826--. Grand and Ridge Sts., Manhattan.

Organized 1826 by the Augustinian Fathers (North American Province). Incorporated June 13, 1826 (County Register, Rel. Inc., vol. 1, p. 141), as "The Trustees of St. Mary's Church in the City of New York." Reincorporated with change of name October 20, 1868 (County Clerk, Rel. Inc.,

vol. 3, #111). Services in frame and brick church on Sheriff St. (dedicated 1827) until November 9, 1831 (destroyed by fire); and in a frame church on Grand St., near Pitt St., until 1883 when present church was dedicated. Remodeled 1864, enlarged 1870-71, rededicated 1871. Doric architecture and brick construction. First rector, Rev. Hatton Walsh, O.S.A., 1826-29. Present rector, Rev. Edward A. Giblin, 1933--; ed. Cathedral Col., St. Joseph's Sem., Yonkers, New York; ord. 1916.

School, Jackson and Front Sts., organized 1827. Boys, 40; girls, 80. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

James Byrnes, 100th Anniversary, New York, 1926.

Registers: baptisms, 1848-58, 1858-66, 1867-75, 1875-84, 1884-89, 1889-1908, 1908--, 7 vols.; confirmations, 1883--, 1 vol.; marriages, 1848-81, 1882-1908, 1908--, 3 vols.

5. ST. JOSEPH'S (The Church of St. Joseph), 1829--. 359 6th Ave., Manhattan.

Organized 1829. Incorporated January 23, 1833 (County Register, Rel. Inc., vol. 1, p. 190). Services in a hall on Grove St. until 1834 when present church, of Colonial architecture and granite construction, was dedicated. Church founded Half Orphan Asylum, which merged with Orphan Asylum, 1852; also founded Mission of Leroy Street, 1887 (now extinct). Attends chapels: Sisters of Charity, 154 Waverly Pl.; St. Vincent's Hospital, 160 W. 12th St.; House of Detention for Women, 10 Greenwich Ave. Among St. Joseph's pastors was Rev. John McCloskey, 1838-44 (later Cardinal). First rector, Rev. Patrick Duffy, 1829-33. Present rector, Rt. Rev. John J. Hickey, P.R., 1922--; ed. Col. of St. Francis Xavier; St. Joseph's Sem., Troy, New York; ord. 1895.

Schools, 111 Washington Pl. (boys) and 29 Christopher St. (girls), organized 1855. Boys, 193; girls, 154. Teachers supplied by Brothers of the Christian Schools (Province of New York), New York City, and Sisters of St. Vincent de Paul, New York City.

Centennial Journal of St. Joseph's Church, New York, 1937.

Registers: baptisms, 1833-45, 1845-59, 1860-81, 1881-85, 1885-98, 1898-1907, 1907-10, 1910-17, 1917-26, 1927--, 10 vols.; confirmations, 1833--, 6 vols.; marriages, 1833-50, 1850-59, 1859-82, 1882-1922, 1922--, 5 vols.; vital statistics (duplicate marriage records), 1870-72, 1872-74, 1874-76, 1876-78, 1878-80, 1880-84, 1884-89, 7 vols.

6. ST. NICHOLAS' (The Roman Catholic Church of St. Nicholas), 1833--. 125 E. 2d St., Manhattan.

Organized 1833. Incorporated November 5, 1839 (County Register, Rel. Inc., vol. 2, p. 28) as "Trustees of St. Nicholas German Roman Catholic Community in the City of New York." First services in rented church, Pitt and Delancey Streets. Later used basement of St. Mary's Church (entry 4). Cornerstone of original church, present site, laid June 28, 1835; dedicated Easter Sunday, 1836. Present church built 1848; dedicated Easter Sunday, 1848. Added sanctuary 1888. Gothic facade of brown-stone. Reincorporated with change of name, February 20, 1908 (County Clerk, Inc., vol. 36, #358). First rector, Rev. John Stephen Raffeiner, S.J., 1833-40; ed. St. Charles Col., Baltimore, Maryland; ord. 1829. Present rector, Rev. Joseph D. Ostermann, 1937--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1919.

School, 121 E. 2d St., organized 1833. Closed June 1935. Boys, 65; girls, 70. Teachers supplied by Dominican Sisters (Congregation of the Most Holy Rosary), Newburgh, New York.

Registers: baptisms, 1833-42, 1842-54, 1854-64, 1864-67, 1867-85, 1885-1907, 1907-24, 1924--, 8 vols.; confirmations, 1869-1921, 1 vol.; marriages, 1833-48, 1848-76, 1876-1908, 1908-24, 1924--, 5 vols.

7. ST. PAUL'S (Roman Catholic Church of St. Paul), 1834--. 115 E. 117th St., Manhattan.

Organized 1834. Incorporated June 4, 1835 (County Register, Rel. Inc., vol. 1, p. 221) as "St. Paul's Church in the Village of Harlem." Services in various places until basement of present church was dedicated in 1835 (cornerstone laid June 29, 1835). Superstructure dedicated July 9, 1871. Romanesque architecture, gray-stone construction. Church contains shrine of Our Lady of Pelvoisin, Mother of Mercy and Scapular of the Sacred Heart. Reincorporated with change of name February 13, 1886 (County Clerk, Inc., vol. 14, #630). First rector, Rev. Michael Curran, 1834-43; ed. Royal Catholic Col. of Maynooth, County Kildare, Ireland. Present rector, Rev. Thomas Francis Kane, P.R., 1924--; ed. Col. of St. Francis Xavier; St. Joseph's Sem., Troy, New York; St. Joseph's Sem., Yonkers, New York; ord. 1900.

School, 114 E. 118th St., organized 1870. Boys, 284; girls, 315. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Registers: baptisms, 1834-70, 1870-85, 1885-1905, 1905-15, 1915-25, 1925-32, 1932-37, 1937--, 8 vols.; confirmations, 1834-75, 1880-1906, 1912--, 3 vols.; marriages, 1835-1900, 1901-20, 1920-30, 1931--, 4 vols.

8. ST. JAMES' (The Church of St. James), 1836--. 28 James St., Manhattan.

Organized 1836 by members of the congregation of Christ Parish (entry 3) who preferred a church in the neighborhood rather than the proposed new location uptown. Services at 45 Ann St. and 33 Ann St. until September 1836 when basement of present church was occupied. Superstructure, of Doric architecture and brick construction, dedicated January 29, 1837. Operated under charter granted Christ Church until reincorporated April 13, 1866 (County Clerk, Inc., vol. 3, #132). First rector, Rev. Andrew Byrne, 1836-42. Present rector, Rev. Charles J. Finnegan, 1929--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1903.

School, 25 James St., organized 1836. Boys, 95; girls 99. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Charles J. Finnegan, A Brief History of an Historic Old Church, New York, 1927.

Registers: baptisms, 1836-45, 1845-54, 1854-60, 1860-67, 1867-83, 1883-94, 1894-1908, 1908-18, 1918--, 10 vols.; confirmations, 1899-1920, 1925--, 2 vols.; marriages, 1836-42, 1843-49, 1849-64, 1864-83, 1884-1908, 1908-22, 1922--, 7 vols.

9. TRANSFIGURATION (Roman Catholic Church of the Transfiguration), 1837--. 23 Mott St., Manhattan.

Organized 1837 by Rev. Felix Varela after dissolution of Christ Church (entry 3). Incorporated March 27, 1837 (County Register, Rel. Inc., vol. 2, p. 9), as "Transfiguration Church in Chambers Street, in the City of New York." Services in brick church (dedicated 1837) on Chambers St., opposite City Hall Park, until 1853 when present church was dedicated. Gothic architecture, brick and stone construction. Enlarged 1867. Reincorporated February 5, 1886 (County Clerk, Inc., vol. 14, #628), with change of name. Duties of parish taken over in 1902 by the Salesian Congregation (Province of St. Philip the Apostle). Sermons in English and Italian. First rector, Rev. Felix Varela, 1837-53; ed. Col. of San Carlos, Cuba; ord. 1812. Present rector, Rev. John Voghera, 1918--; ed. Salesian Institute, Turin, Italy; ord. 1897.

School, 29 Mott St., organized 1858. Boys, 118; girls, 117. Teachers supplied by Daughters of Mary Help of Christians, Paterson, New Jersey.

Souvenir of Transfiguration Parish, 1837-97, New York, 1897.
Centennial and Jubilee Celebration of Salesian Pastorate, 1902-1927, New York, 1927.
Don Bosco Messenger, New York, 1927.

Trustees' minutes: 1825-40, 1 vol. Registers: baptisms, 1825-36, 1836-42, 1843-46, 1846-50, 1850-56, 1857-60, 1861-68, 1868-81, 1881-87, 1887-88, 1888-90, 1890-94, 1894-1900, 1900-1904, 1904-8, 1908-9, 1909-10, 1910-11, 1911-12, 1912-13, 1913-15, 1915-17, 1917-19, 1919-22, 1922-24, 1925-28, 1928-35, 1936--, 28 vol.; confirmations, 1877-81, 1883-1913, 1913-22, 1923-25, 1926-36, 1936--, 6 vols.; marriages, 1825-36, 1836-47, 1847-61, 1861-81, 1881-95, 1895, 1895-1905, 1905-8, 1908-10, 1910-13, 1913-16, 1919-22, 1922-27, 1927-29, 1929--, 15 vols. Records prior to 1837 are those of Christ Church.

10. ST. PETER'S (Roman Catholic Church of St. Peter), 1839--. 45 St. Mark's Pl., New Brighton, Richmond.

Organized 1839. Incorporated January 29, 1886 (County Clerk, Inc., vol. 1, p. 119). The first Catholic Church on Staten Island. Prior to organization, services were held in an unused gun factory, Richmond Terrace and Lafayette Ave. Present church (Tudor Gothic, brick) dedicated 1902, consecrated 1919. Parish at one time embraced all of Staten Island and part of New Jersey extending to New Brunswick. Among its past curates are listed Rev. James Roosevelt Bayley (later Archbishop of Baltimore) and Rev. James M. Farley (later Cardinal Archbishop of New York). First rector, Rev. Idlefonso Medrano; ed. Spain. Present rector, Rt. Rev. Joseph A. Farrell, Diocesan Consultant and Urban Dean; ed. Manhattan Col.; St. Joseph's Sem., Troy, New York; ord. 1900.

School (elementary), Richmond Terrace, organized 1860. Boys, 190; girls, 188. High School, same address. Boys, 360; girls, 260. Teachers supplied by Brothers of the Christian Schools (Province of N.Y.), New York City, and Sisters of Charity of St. Vincent de Paul, New York City.

Registers: baptisms, 1839-61, 1861-1908, 1908-17, 1917-36, 1936--, 5 vols.; confirmations, 1839-94, 1894-1929, 1929--, 3 vols.; marriages, 1839-61, 1861-93, 1893-1908, 1908--, 4 vols.

11. ST. VINCENT DE PAUL (The Church of St. Vincent de Paul), 1840--.
W. 23d St., bet. 6th and 7th Aves., Manhattan.

Organized 1840 in St. Peter's Church (entry 2) for the French Catholics of New York City by Comte de Forbin-Janson, Bishop of Nancy, France, who contributed $500 and loaned $6,000 toward the building fund. The first lay contribution, $100, came from Pierre Toussaint, a former Haitian slave. The church, erected on the former site of the Protestant Episcopal Church of the Annunciation, Canal St. between Broadway and Elm (now Lafayette) St., was dedicated in 1842. Incorporated March 24, 1842 (County Register, Rel. Inc., vol. 2, p. 47) as "The Trustees of the French Catholic Church of St. Vincent de Paul." Following the congregation, most of whom had moved north because of the intrusion of business in the neighborhood, the present site on 23d St. was obtained in 1857 and the church was dedicated in 1858. Renaissance architecture, brown-stone construction. Reincorporated with change of name January 18, 1867 (County Clerk, Inc., vol. 3, #89). Under the direction of the Society of the Fathers of Mercy since its origin. Parish was the first in the United States (1848) to employ the Brothers of the Christian Schools. Sermons in French and English. Maintains chapels: Our Lady of Mercy, 69 South Washington Sq.; French Hospital, 324 W. 30th St.; Jeanne d'Arc Home, 253 W. 24th St.; Home of Divine Providence, Grassmore, New York; St. Vincent de Paul Institute, 261 S. Broadway, Tarrytown, New York. Rectory, 120 W. 24th St. First rector, Rev. Annet Lafont, S.P.M., 1840-75. Present rector, Rev. Salvatore Piccirillo, S.P.M., ed. Pontifical International Institute "Angelicum," Rome, Italy; ord. 1918.

Schools, 116 W. 24th St. and 69 South Washington Sq., organized respectively 1848 and 1887. Boys, 50; girls, 67. Teachers supplied by the Congregation of the Sisters Marianites of the Holy Cross, New Orleans, Louisiana.

Registers: baptisms, 1842-50, 1850-53, 1853-58, 1858-67, 1867-76, 1876-80, 1880-85, 1885-91, 1891-1903, 1903-8, 1908-13, 1913-20, 1920--, 13 vols.; marriages, 1842-52, 1852-63, 1863-77, 1877-1907, 1897-1907, 1907-13, 1913-28, 1928--, 8 vols.; deaths, 1904-31, 1931--, 2 vols.

12. ST. JOHN THE BAPTIST (The Church of St. John the Baptist), 1840--.
209 W. 30th St., Manhattan.

Organized 1840 by the Capuchin Fathers (Rome, Italy), for German-speaking people. Incorporated April 30, 1840 (County Register, Rel. Inc., vol. 2, p. 35), as "St. John's German Roman Catholic Church." First church, frame, built 1840; destroyed by fire January 10, 1847. Church closed July 18, 1869; reopened February 25, 1870. Change of corporate name February 28

1870 (County Clerk, Inc., vol. 5, #72). Church demolished April 1870. Present church, of Gothic architecture and brown-stone construction, dedicated June 23, 1872. All structures occupied present site. Popularly known as Capuchin Franciscan Church. First rector, Rev. Zacharias Kunz, O.M. Cap., 1840-44. Present rector, Rev. Apollinaris Baumgartner, O.M. Cap., 1933--; ed. St. Lawrence Col., Mt. Calvary, Wisconsin; Columbia Univ.; ord. 1929.

Registers: baptisms, 1840-44, 1844-52, 1852-75, 1875-90, 1890-1909, 1909-17, 1917--, 7 vols.; confirmations, 1840-1937, 1 vol.; marriages, 1840-44, 1844-52, 1852-91, 1891-1908, 1908-34, 1934--, 6 vols.; deaths, 1844-92, 1892-1912, 1912--, 3 vols.

13. ST. JOHN THE EVANGELIST (The Roman Catholic Church of St. John the Evangelist), 1840--. 55th St. and 1st Ave., Manhattan.

Organized 1840. Incorporated June 1, 1840 (County Register, Rel. Inc., vol. 2, p. 36), as the "Roman Catholic Church of St. John, 50th Street." First church, 50th St., between 4th and 5th Aves., dedicated May 9, 1841. Destroyed by fire in 1871, after which a church was erected at Madison Ave. and 50th St., with the view to its later being used as a school. Because of the designation in 1879 of the new cathedral as a parish, the boundaries of St. John's were changed, and in 1880 services were held in a hall at 54th St. and 3d Ave. Basement of present church blessed 1881. Superstructure, of Gothic architecture and granite block construction, dedicated 1886. Reincorporated with change of name, February 2, 1886 (County Clerk, Inc., vol. 14, #627). First rector, Rev. John Maginnis, 1840-42. Present rector, Rev. Bernard Rourke, P.R., 1935--; ed. Holy Cross Col., Worcester, Massachusetts; St. Joseph's Sem., Yonkers, New York; ord. 1912.

School, 56th St. and 1st Ave., organized 1908. Boys, 236; girls, 266. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Registers: baptisms, 1840-55, 1855-79, 2 vols. (located at rectory of St. Patrick's Cathedral); baptisms, cards, 1868--; confirmations, 1894-1919, 1919--, 2 vols.; marriages, 1840-58, 1858-79, 2 vols. (located at rectory of St. Patrick's Cathedral); marriages, 1880-1910, 1910-23, 1923--, 3 vols.; deaths, cards, 1868--; deaths, 1912-28, 1928--, 2 vols.

14. ST. RAYMOND'S (The Roman Catholic Church of St. Raymond), 1842--. E. Tremont and Castle Hill Aves., Bronx.

Organized 1842. First church, frame, on present site, dedicated August 31, 1845. Present church, of Byzantine architecture and brick

construction, dedicated October 23, 1898. First rector, Rev. Felix Vilanio, 1842-45. Present rector, Rev. Thaddeus W. Tierney, P.R., 1932--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1901.

School, 1725 Castle Hill Ave., organized 1909. Boys department: pupils, 453; teachers supplied by Brothers of the Christian Schools (New York Province), New York City. Girls department: pupils, 429; teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

The Roman Catholic Church of St. Raymond, Diamond Jubilee 1842-1918, New York, 1918.

Registers: baptisms, 1842-1908, 1908-23, 1923--, 3 vols.; confirmations, 1887-1935, 1935--, 2 vols.; marriages, 1847-1908, 1908--, 2 vols.

15. NATIVITY (The Roman Catholic Church of the Nativity), 1842--. 2d Ave. bet. 2d and 3d Sts., Manhattan.

Organized 1842. Present church, of Doric architecture and brick construction, dedicated June 5, 1842. Incorporated August 15, 1869 (County Clerk, Inc., vol. 5, #454). Parish taken over by Jesuit Order (Maryland-New York Province), May 17, 1917. Attends Nativity Nursery, 204 Forsyth St. Sermons in English and Italian. First rector, Rev. Andrew Byrne, 1842-44 (appointed Bishop of Little Rock Diocese, 1844). Present rector, Rev. Dominic A. Cirigliano, S.J.; ed. Novitiate of St. Andrew-on-Hudson, Hyde Park, New York; Col. of the Sacred Heart, Woodstock, Maryland; ord. 1917.

Registers: baptisms, 1842-46, 1847-49, 1849-59, 1860-67, 1867-80, 1880-1902, 1902-8, 1908-18, 1917-25, 1925-32, 1932--, 11 vols.; confirmations, 1853-1901, 1903-17, 1919-37, 3 vols.; first communions, 1921-23, 1924-28, 1928-29, 1930--, 4 vols.; marriages, 1841-49, 1849-71, 1871-1908, 1908-23, 1923--, 5 vols.; deaths, 1918-30, 1930--, 2 vols.

16. ST. ANDREW'S (Church of St. Andrew, New York City), 1842--. Duane St. and Cardinal Pl., Manhattan.

Organized 1842 in private house near present site. Services in various nearby places for seven months, when diocese purchased a church, named it Carroll Hall, and used it as combined church and general diocesan meeting place. In 1860 the building was taken over entirely by St. Andrew's and remodeled into church of Georgian Colonial architecture and brick construction. Dedicated 1842; rededicated 1861. Damaged by fire December 1, 1930; razed 1937. Construction of new church on same

site began 1938; main altar blessed September 25, 1939; dedicated November 30, 1939. Of Georgian Colonial architecture and red-brick construction, the church is designed to harmonize with the city administrative and Federal court buildings which adjoin it on three sides. Known as the Printers' Church and famous since 1900 for its 12:45 A.M. and 2:30 A.M. masses for night workers. Incorporated October 16, 1876 (County Clerk, Inc., vol. 6, #75). Clergy attend Catholic patients of Beekman Street Hospital. Chapel, City Prison, 110 Centre St. First rector, Rev. Andrew Byrne, 1842-44. Present rector, Rt. Rev. William E. Cashin, 1937--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1903.

Registers: baptisms, 1842-56, 1856-65, 1865-91, 1892-1908, 1909--, 5 vols.; confirmations, 1925--, 1 vol.; marriages, 1842-52, 1852-65, 1865-1908, 1908-20, 1920--, 5 vols.; marriages (City Prison Chapel), 1908--, 1 vol.; deaths, 1911--, 1 vol.

17. MOST HOLY REDEEMER (Redemptorist Fathers of New York), 1844--. 165 E. 3d St., Manhattan.

Organized 1844 by the Redemptorist Fathers (Baltimore Province). Services in temporary church on adjacent plot (dedicated April 8, 1844) until November 28, 1852 when present church, of Byzantine architecture and limestone construction, was dedicated. Renovation and additions, 1912. Sermons in English and German. The First Redemptorist Church in New York City. Operates under charter granted March 29, 1864 to Missionary Society of the Most Holy Redeemer (Laws 1864, ch. 88). First rector, Very Rev. Gabriel Rumpler, C.SS.R., 1844-49. Present rector, Very Rev. John Sippel, C.SS.R., 1939--; ed. St. Mary's Col., North East, Pennsylvania, Redemptorist House of Studies, Esopus, New York; ord. 1926.

School, 208 E. 4th St., organized 1844. Boys, 146; girls, 129. Teachers supplied by School Sisters of Notre Dame, Baltimore, Maryland.

Redemptorist Centenaries, New York, pp. 146, 154, 155, 157, 518.

Trustees' minutes: 1844--, 7 vols. Registers: baptisms, 1844-54 (vols. 1 and 2), 1854-61, 1861-65, 1865-73, 1873-79, 1879-99, 1900-1908, 1908-16, 1916-30, 1930--, 11 vols.; confirmations, 1874-1925, 1928--, 2 vols.; marriages, 1844-54 (2 vols.), 1854-76, 1877-84, 1884-1908, 1908--, 6 vols.; deaths, 1887-1930, 1930--, 2 vols.

18. ST. FRANCIS OF ASSISI (The Church of St. Francis of Assisi), 1844--. 135 W. 31st St., Manhattan.

Organized 1844 by the Franciscan Fathers (Province of the Most Holy Name of Jesus), from overflow of St. John the Baptist Parish (entry 12). The first Franciscan parish in New York City, it has a church-monastery

status. Cornerstone of first church laid May 9, 1844; bells blessed September 16, 1847; church dedicated March 25, 1853. Incorporated March 30, 1886 (County Clerk, Inc., vol. 14, #174). First church demolished 1891. Cornerstone of present church laid September 27, 1891; dedicated July 17, 1892. Romanesque architecture, gray-stone construction. Inauguration of Nightworkers' Mass March 20, 1904. Dedication of National Shrine of St. Anthony November 1, 1931. Attend chapels at: St. Clare's Hospital, 415 W. 51st St.; Franciscan Convent, 12 W. 129th St.; Assisium Institute, 15 W. 128th St.; La Salle Provincialate, 122 W. 77th St.; La Salle Institute, 162 W. 74th St.; McMahon Memorial Temporary Shelter for Children, 128 E. 112th St. First rector, Rev. Zacharias Kunz, O.F.M., 1844-48; ed. Innsbruck Sem., Austria; ord. 1835. Present rector, Rev. Capistran Petrie; O.F.M., 1937--; ed. St. Stephen's House of Studies of the Order of Friars Minor, Groghan, New York; St. Anthony's Monastery, Butler, New Jersey; ord. 1926.

Adalbert Callahan, Medieval Francis in Modern America, New York, Macmillan Co., 1936.

Registers: baptisms, 1844-60, 1861-65, 1864-69, 1864-71, 1869-90, 5 vols.; confirmations, 1892-1922, 1 vol.; marriages, 1844-61, 1861-71, 1872-1908, 1908-32, 1931--, 5 vols.; combined records, 1864-70, 1882-83, 1890-96, 1896-1906, 1906-7, 1907-30, 1931--, 7 vols.

19. ST. COLUMBA'S (The Roman Catholic Church of St. Columba), 1845--.
331 W. 25th St., Manhattan.

Organized 1845 by Rev. Joseph P. Bourke in a frame building on 25th St. near 8th Ave. Services held later in boathouse at foot of 24th St. Present church, Italian Renaissance architecture and brick construction, dedicated October 12, 1845. Incorporated January 30, 1886 (County Clerk, Inc., vol. 14, #626). First rector, Rev. Joseph P. Bourke, 1845. Present rector, Rev. Christopher B. Dunleavy, 1936--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1911.

School, 331 W. 25th St., organized 1845. Boys' grammar department: pupils, 143. Teachers supplied by Brothers of the Christian Schools (Province of New York), New York City. Girls' grammar and boys' primary departments: girls, 291; boys, 148. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Golden Jubilee Year, 1845-1915, New York, 1915.

Registers: baptisms, 1845-46, 1845-51, 1851-58, 1858-76, 1876-88, 1888-97, 1897-1908, 1908-16, 1916--, 9 vols.; confirmations, 1847-1923, 1923-38, 2 vols.; marriages, 1846-58, 1858-1903, 1903-8, 1908-25, 1925--, 5 vols.; deaths, 1928--, 1 vol.

Archdiocese of New York

20. ST. ALPHONSUS' (Redemptorist Fathers of New York), 1847--.
312 W. Broadway, Manhattan.

Organized 1847 as an out-mission of Most Holy Redeemer Parish (entry 12), remaining such until dedication of present church in 1852. Romanesque architecture, red brick construction. Operates under charter granted March 29, 1864 to Missionary Society of the Most Holy Redeemer (Laws 1864, ch. 88). Sermons in German for first fifty years; now in German and English. First rector, Rev. James Wayrich, C. SS. R., 1847-52; ed. St. Mary's Sem., Baltimore, Maryland. Present rector, Rev. Andrew B. Kuhn, C .SS .R., 1939--; ed. St. Mary's Col., Redemptorist Novitiate, Ilchester, Maryland.

School, 67 Thompson St., organized 1876. Boys, 103; girls, 100. Commercial school, 328 W. Broadway, Boys, 24; girls, 37. Teachers supplied by Sisters Servants of the Immaculate Heart of Mary, Scranton, Pennsylvania.

Trustees' minutes: 1847-55, 1855-66, 1866-72, 1872-90, 1890-1910, 1910-22, 1922-34, 1934-36, 1936--, 9 vols. Registers: baptisms, 1847-53, 1853-59, 1859-65, 1865-72, 1872-78, 1878-84, 1884-90, 1890-94, 1894-99, 1899-1905, 1905-12, 1912-19, 1919-28, 1928--, 14 vols.; confirmations, 1847-1937, 1 vol.; marriages, 1848-68, 1868-79, 1879-92, 1892-1927, 1927--, 5 vols.; deaths, 1847--, 1 vol.

21. ST. FRANCIS XAVIER'S (The College of St. Francis Xavier), 1847--.
42 W. 16th St., Manhattan.

Organized 1847 by the Jesuit Fathers (Province of Champagne - Mission of New York and Canada) as "Church of the Holy Name of Jesus" in a church on Elizabeth St. above Walker (now Canal) St.; dedicated July 31, 1847. Destroyed by fire January 22, 1848. Services held temporarily in St. Vincent de Paul Church on Canal St. Second church, extending from 15th to 16th Sts. between 5th and 6th Aves., dedicated 1851 and name changed to that of "St. Francis Xavier." Cornerstone of present church laid May 5, 1878. Classical period Romanesque architecture, granite and brick construction; dedicated December 3, 1882. Operated under charter granted December 2, 1862 by the Regents of the University of the State of New York to the College of St. Francis Xavier. Attends chapels: St. Francis Xavier Col., adjoining church; St. Joseph's Home for the Aged, 209 W. 15th St.; St. Vincent's Hospital, 7th Ave. and 12th St.; St. Zita's Home, 142 W. 14th St.; Nazareth Day Nursery, 214 W. 16th St.; Ward's Island Asylum, Hospital and Nurseries; Randall's Island Asylum, Nurseries and Branch Penitentiary. Xavier Club, now the Catholic Club of New York, founded by this church. First rector, Rev. John Larkin, S.J., 1847-49; ed. Ushaw Col., England, Univs. of Paris and Laval, France, Present rector, Rev. Vincent J. Hart, S.J., 1937--; ed. Col. of the Sacred Heart, Woodstock, Maryland, ord. 1930.

Charles C. Hermann, The College of St. Francis Xavier, 1847-97, New York, Church, 1897.
Decennial Souvenir of Literary Society, New York, 1881.

Registers: baptisms, 1851-61, 1861-73, 1873-82, 1883-95, 1895-1908, 1909-25, 1925--, 7 vols.; confirmations, 1869-1900, 1901, 2 vols.; marriages, 1851-82, 1883-1904, 1904-30, 1930--, 4 vols.

22. ST. STEPHEN'S (The Church of St. Stephen), 1848--. 147 E. 28th St., Manhattan.

Organized 1848. Services held temporarily in building at Madison Ave. and 27th St. until church, on same site, was dedicated December 23, 1849. Sold to Harlem Railroad in 1853. Present Gothic church opened March 5, 1854; dedicated May 21, same year; enlarged in 1866. Incorporated July 30, 1874 (County Clerk, Inc., vol. 6, #110). Completely renovated in 1877. Consecrated December 30, 1894. St. Leo's (entry 66) has served as a succursal church since 1908. First rector, Rev. Jeremiah W. Cummings, 1848-66; ed. Urban Col. of Propaganda, Rome, Italy; ord. 1847. Present rector, Very Rev. William A. Courtney, P.R., 1922--; ed. St. Joseph's Sem., Troy, New York; Catholic Univ. of America; ord. 1898.

School, 114 E. 28th St., organized 1887. Boys, 251; girls, 248. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Charlotte McIlrain Moore, An Historical Sketch, 1849-1894, New York, Calendar Company, 1894.
Diamond Jubilee, St. Stephen's Church, 1849-1924, New York.

Trustees' minutes: 1848--, 1 vol. Registers: baptisms, 1849-56, 1856-60, 1861-64, 1864-70, 1870-72, 1872-79, 1879-85, 1885-93, 1893-1902, 1902-8, 1908-10, 1910-14, 1914-24, 1924--, 14 vols.; baptisms (Bellevue Hospital emergency), 1850-56, 1856-61, 1861-68, 1868-92, 1892-1908, 5 vols.; confirmations, 1875-1904, 1905-34, 1937--, 3 vols.; marriages, 1850-62, 1863-72, 1872-99, 1899-1908, 1908-16, 1916-20, 1920--, 7 vols.

23. ST. BRIGID'S (The Church of St. Brigid), 1848--. 121 Ave. B, Manhattan.

Organized 1848. First church, on E. 4th St., in building known as "Old Bank." Present church, of Gothic architecture and brick construction, built 1848; dedicated December 2, 1849; consecrated February 3, 1889. Incorporated March 3, 1869 (County Clerk, Inc., vol. 5, #69). First rector, Rev. Richard Kein, 1848-54; ed. Mount St. Mary's Col., Emmitsburg, Maryland. Present rector, Rev. Joseph M. Egan, 1933--; ed. Cathedral Col., St. Joseph's Sem., Yonkers, New York, Catholic Univ. of America; ord. 1916.

Patrick F. McSweeney, Golden Jubilee of St. Brigid's Church, 1849-1899, New York, 1899, 40 pp.
Souvenir of the Consecration Year of St. Brigid's Church, 1849-1899, New York, 1889, 40 pp.

Trustees' minutes: 1848-1900, 1900--, 2 vols. Registers: baptisms, 1848-51, 1851-55, 1855-61, 1861-64, 1864-77, 1877-97, 1897-1908, 1908--, 8 vols.; confirmations, 1869-1936, 1 vol.; marriages, 1849-53, 1853-65, 1865-1908, 1909--, 4 vols.; deaths, 1848-1919, 1919--, 2 vols.

24. ST. AUGUSTINE'S (The Church of St. Augustine, New York City), 1849--. 167th St., bet. Fulton and Franklin Aves., Bronx.

Organized 1849. Incorporated August 31, 1879 (New York County Clerk, Inc., vol. 7, #159). Services in private house, Boston Road and Home St., until 1851; in a frame chapel, Jefferson Pl. and Franklin Ave., until 1860 (dedicated 1851); and in a brick church near chapel site, until fire in 1893. Cornerstone of present church laid January 9, 1894; dedicated June 18, 1895. Gothic architecture and granite construction. First rector, Rev. Stephen Ward, 1852-63. Present rector, Rt. Rev. John J. McCabe, P.R., 1919--; ed. Col. of St. Francis Xavier, St. Joseph's Sem., Yonkers, New York; ord. 1890.

School, 1176 Franklin Ave., organized 1906. Boys, 365; girls 658. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Registers: baptisms, 1852-75, 1875-78, 1879-89, 1890-1911, 1912-21, 1921-30, 1930-38, 1939--, 8 vols.; confirmations, 1906-24, 1924--, 2 vols.; marriages, 1852-74, 1875-78, 1879-1922, 1922-36, 1936--, 5 vols.

25. ST. IGNATIUS LOYOLA'S (The Church of St. Ignatius Loyola), 1851--. Park Ave. and 84th St., Manhattan.

Organized 1851 as the "Church of St. Lawrence O'Toole." First services (August 10, 1851) in dance hall, 86th St. and 4th Ave. Temporary frame chapel, 44 E. 84th St., opened December 1851. Cornerstone of brick church, present site, laid October 20, 1851; opened for services December 25, 1853; dedicated June 11, 1854. Additions (rectory and vestry) 1858-59. Parish entrusted March 8, 1866 to Jesuit Fathers (Province of Champagne - Mission of New York and Canada). New rectory built 1882. Basement of present church dedicated June 27, 1886. Incorporated June 5, 1888 (Laws 1888, ch. 510), as "The Church of St. Ignatius Loyola." First election of officers June 30, 1888. Name of parish formally changed

December 11, 1898 when superstructure of present church was dedicated. Romanesque architecture, limestone construction. Attends chapels: St. Lawrence Academy, 46 E. 84th St.; Helpers of the Holy Souls, 112 E. 86th St.; St. Ignatius Loyola Day Nursery, 240 E. 83d St.; Marymount School, 84th St. and 5th Ave.; Catholic Center for the Blind, 221 E. 79th St.; Welfare Island City Hospital, Riker's Island Penitentiary, and Metropolitan Hospital. Church is headquarters of Philippine Mission Bureau. First rector, Rev. Eugene J. O'Reilly, 1851-52; ed. Royal Catholic Col. of Maynooth, County Kildare, Ireland; ord. 1843. Present rector, Rev. W. Coleman Neville, S.J., 1935--; ed. St. Joseph's Col., Philadelphia; ord. 1911.

School, 44 E. 84th St., organized 1854. Boys, 332; girls, 320. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Patrick Joseph Dooley, Fifty Years in Yorkville, New York, St. Ignatius Loyola Parish House, 1917.

John Prendergast, Notes on the Baptistry Chapel of St. John the Baptist, Church of St. Ignatius Loyola, New York, Meany Printing Co., 1897.

Trustees' minutes: 1852-57, 1 vol. Registers: baptisms, 1851-69, 1869-80, 1880-91, 1891-1900, 1900-1909, 1909-15, 1915-20, 1925-32, 1932-37, 1937--, 11 vols.; confirmations, 1852-67, 1867-92, 1892-1907, 1907-17, 1917-27, 1927--, 6 vols.; marriages, 1851-65, 1865-78, 1878-1900, 1900-1909, 1909-19, 1919-29, 1929-37, 1937--, 8 vols.; deaths, 1851--, 1 vol.

26. ST. MARY'S (The Roman Catholic Church of St. Mary of the Miraculous Medal), 1852--. 1101 Bay St., Rosebank, Richmond.

Organized 1852 by the Reverend Clergy of St. Peter's (entry 10). Services in private homes until 1857, and in a combination church and school, opposite site, until 1885 when present church of Gothic architecture and brick construction, was dedicated. Incorporated March 7, 1886 (County Clerk, Inc., vol. 1, p. 125). First rector, Rev. John Lewis, 1852-87; ed. France. Present rector, Rev. William A. Gill, 1938--; ed. North American Col., Rome, Italy; ord. 1910.

School, Bay St. and Virginia Ave., organized 1853. Boys, 130; girls, 135. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

The Roman Catholic Church of St. Mary of the Miraculous Medal, Golden Jubilee, 1852-1912, New York, 1912.

Registers: baptisms and marriages, 1852-76, 1876-91, 2 vols.; baptisms, 1891-1908, 1908-36, 1936--, 3 vols.; confirmations, 1891-1922, 1922--, 2 vols.; marriages, 1891-1908, 1908--, 2 vols.; deaths, 1852-1920, 1 vol.; cemetery plots, 1862-1920, 1920--, 2 vols.

27. OUR LADY OF MERCY (Church of Our Lady of Mercy), 1852--. 2500 Marion Ave., Bronx.

Organized 1852; reorganized 1892. Incorporated March 1, 1893 (New York County Clerk, Inc., vol. 21, #116). Had origin 1852 as chapel in St. John's Col., Fordham, New York, where services were held until 1890 when frame church, Webster Ave. and Fordham Road, was dedicated. Present church, of Spanish Mission architecture and stucco construction, dedicated 1908. First rector (of present parish and last rector of previous parish), Rev. Thomas Rigney, 1889-97. Present rector, Rev. Patrick A. O'Leary, 1938--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1910.

School, 2512 Marion Ave., organized 1907. Elementary Department: boys, 528 (teachers supplied by Sisters of the Third Order of St. Dominic, Sparkill, New York); girls, 470 (teachers supplied by Ursuline Nuns - Eastern Province of U.S. - New Rochelle, New York). Junior High School Department: boys, 104 (Sisters of St. Dominic); girls, 70 (Ursuline Nuns). Kindergarten (Our Lady's Institute, 4691 Park Ave.): pupils, 60 (teachers supplied by Sisters of Divine Compassion, White Plains, New York).

Registers: baptisms, 1855-87, 1887-1908, 1908-15, 1915-19, 1919-26, 1926-35, 1935--, 7 vols.; confirmations, 1855-1924, 1924--, 2 vols.; marriages, 1855-87, 1887-1908, 1908-24, 1924--, 4 vols.

28. HOLY CROSS (The Church of the Holy Cross), 1852--. 331 W. 42d St., Manhattan.

Organized 1852. Services in chapel on 42d St., between 8th and 9th Aves., until December 17, 1854 when first church was dedicated. Struck by lightning 1867. Present church, of Byzantine architecture and brick construction, dedicated May 7, 1870; consecrated March 26, 1886. Incorporated April 2, 1879 (County Clerk, Inc., vol. 7, #141). First rector, Rev. Joseph A. Lutz, 1852-55. Present rector, Rev. Joseph A. McCaffrey, P.R., 1932--; ed. Fordham Univ.; St. Joseph's Sem., Yonkers, New York; ord. 1916.

School, 332 W. 43d St., organized 1864. Boys, 210; girls, 230. Teachers supplied by Sisters of St. Dominic, Blauvelt, New York.

Registers: baptisms, 1852-58, 1858-70, 1870-73, 1873-81, 1881-1901, 1901-20, 1920--, 7 vols.; confirmations, 1916--, 1 vol.; marriages, 1852-74, 1874-1910, 1910-32, 1932-33, 1933--, 5 vols.; deaths, 1932--, 1 vol.

29. ST. ANN'S (The Roman Catholic Church of St. Ann, New York City), 1852--. 112 E. 12th St., Manhattan.

Organized 1852 in basement chapel of St. Peter's Church (entry 2). Same year purchased unused church on 8th St. near Broadway. In 1870 purchased present church. Rebuilt and dedicated 1871. Incorporated Jan. 15, 1874 (County Clerk, Inc., vol. 6, #442). 13th Century French Gothic of brick and stone. Designated by Pope Pius XI in 1929 as American National Shrine of St. Ann. First rector, Rev. John M. Forbes, 1852-59. Present rector, Rt. Rev. George J. Waring, 1915--; ed. Col. of St. Francis Xavier, Catholic Univ. of America; St. Joseph's Sem., Yonkers, New York; ord. 1903; Chancellor, Army and Navy Diocese, 1918-40.

George J. Waring, Diamond Jubilee of St. Ann, New York, 1915.

Registers: baptisms, 1852-87, 1887-1905, 1905-8, 1908--, 4 vols.; confirmations, 1863-1935, 1935--, 2 vols.; communions, 1857-1900, 1900-23, 1923--, 3 vols.; marriages, 1852-87, 1887-1908, 1908--, 3 vols.

30. ANNUNCIATION (Church of the Annunciation at Manhattanville in the City and County of New York), 1853--. 131st St. and Convent Ave., Manhattan.

Organized 1853. Services in frame chapel on what is now 11th Ave., until 1854 when present church of Gothic architecture and stone construction was dedicated. Incorporated October 2, 1868 (County Clerk, Inc., vol. 3, #110). First rector, Rev. Arthur J. Donnelly, 1853-57; ed. St. John's Sem., Fordham, New York; ord. 1852. Present rector Rev. Arthur J.F. Quinn, P.R., 1934--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1914.

School (boys), 461 W. 131st St., organized 1858. Pupils: 650. Teachers supplied by Brothers of the Christian Schools (New York Province) New York City. School (girls), Convent Ave. and W. 130th St., organized 1872. Pupils: 600. Teachers supplied by the Society of the Sacred Heart (Albany Vicariate), Albany, New York.

Registers: baptisms, 1853-72, 1873-1905, 1905-8, 1908-16, 1916-23, 1923-30, 1931--, 7 vols.; confirmations, 1853--, 1 vol.; marriages, 1853-89, 1889-1905, 1905-8, 1908-32, 1932--, 5 vols.; deaths, 1853-79, 1879-1900, 1900--, 3 vols.

31. IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY (Redemptorist Fathers of New York), 1853--. E. 150th St., bet. Melrose and Courtlandt Aves., Bronx.

Organized 1853 for German-speaking people. Frame church on Denman (now 150th) St., between Courtlandt Ave. and Old Boston Road (now Third

Ave.), dedicated May 29, 1853. Combination church and school, present site, dedicated October 3, 1875. On September 25, 1886, Archbishop Corrigan formally notified the Redemptorist Order (Baltimore Province) to take charge of the parish. Sermons in English for the first time in 1887. Cornerstone of present church laid September 25, 1887; dedicated December 23, 1888. Operates under charter granted March 29, 1864, to Missionary Society of the Most Holy Redeemer (Laws 1864, ch. 88). First rector, Rev. Caspar J. Metzler, 1853-64; ed. St. John's Sem., Fordham. Present rector, Very Rev. John M. Beierschmidt, C.SS.R., 1935--; ed. St. Mary's Sem., Baltimore, Maryland; ord. 1900.

School, 371 E. 150th St., organized 1854. Boys, 224; girls, 369. Commercial Department: girls, 55. Teachers supplied by Sisters of Christian Charity (Eastern Province), Mendham, New Jersey. Boys' school, 376 E. 151st St. Pupils: 378. Teachers supplied by Brothers of the Christian Schools (Province of New York), New York City.

Immaculate Conception Church, Golden Jubilee, 1853-1928, New York, 1928.

Registers: baptisms and marriages, 1853-61, 1 vol.; baptisms, 1862-82, 1882-86, 1886-90, 1891-1902, 1902-8, 1908-11, 1911-14, 1914-21, 1921-30, 1931--, 10 vols.; confirmations, 1860-86, 1887-1911, 1911--, 3 vols.; marriages, 1862-86, 1886-1902, 1902-8, 1908-20, 1921-38, 1939--, 6 vols.

32. ST. JOSEPH'S (The Church of St. Joseph, Rossville), 1855--. 10 Poplar St., Rossville, Richmond.

Organized 1855. Had origin 1848 when Rev. Mark Murphy, then pastor of St. Peter's Parish (entry 10), established it as an out-mission. Present frame church, Colonial architecture, dedicated 1851. First rector, Rev. Father Caro, 1855-57. Present rector, Rev. Thomas McGrath, 1923--.

33. IMMACULATE CONCEPTION (The Church of the Immaculate Conception), 1855--. 505 E. 14th St., Manhattan.

Organized 1855. Services in school building on E. 15th St., between Aves. A and B, until August 15, 1855 when improvised chapel in former carpenter shop, on same street, was used. Cornerstone of present church laid December 8, 1855. Byzantine architecture, brick construction with stone facade; dedicated May 16, 1858. Incorporated December 15, 1864 (County Clerk, Inc., vol. 2, #161). First rector, Rev. Bernard Farrell, June to October, 1855; ed. St. John's Sem., Fordham; ord. 1853. Present rector, Rev. Aloysius S. Karl, 1936--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1913.

School, 513 E. 14th St., organized 1864. Boys, 250; girls, 240. Teachers supplied by Brothers of the Christian Schools (Province of New York), New York City, and Sisters of Charity of St. Vincent de Paul, New York City.

Thaddeus W. Tierney, Diamond Jubilee, 1855-1930, New York, 1930.

Registers: baptisms, 1855-65, 1865-81, 1881-1901, 1902-8, 1908-21, 1922-38, 1938--, 7 vols.; confirmations, 1864-71, 1871-88, 1892--, 3 vols.; marriages, 1855-1908, 1908--, 2 vols. Other records: 1853-69, 1 vol.

34. ST. MICHAEL'S (The Church of St. Michael), 1857--. 420 W. 34th St., Manhattan.

Organized 1857. Services first held in frame building on W. 31st St., between 9th and 10th Aves. Present church, of Romanesque architecture and stone construction, erected 1857; dedicated 1861; rebuilt 1861-64; re-dedicated April 10, 1864. Additions 1867; again dedicated May 17, 1868. Incorporated May 27, 1887 (County Clerk, Inc., vol. 15, #422). First rector, Rev. Arthur J. Donnelly, 1857--; ed. St. Joseph's Col.; ord. 1852. Present rector, Rev. John J. Kiernan, P.R., 1935--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1916.

School, 425 W. 33d St., organized 1866. Boys, 156; girls, 142. High School Department (same address): organized 1874. Boys, 131; girls, 134. Teachers supplied by Sisters of the Presentation of the Blessed Virgin Mary, Newburgh, New York.

Registers: baptisms, 1857-70, 1870-85, 1885-1900, 1900--, 4 vols.; confirmations, 1857--, 1 vol.; marriages, 1857-70, 1870-87, 1887-1903, 1903-27 (includes the re-recording of vol. 1903-12 destroyed by rectory fire), 1927--, 5 vols.; deaths, 1857-75, 1875-90, 1890-1911, 1911-25, 1925--, 4 vols.

35. ASSUMPTION (The Roman Catholic Church of the Assumption), 1858--. 427 W. 40th St., Manhattan.

Organized 1858. Services in frame church, 9th Ave. and 50th St., until December 4, 1859 when present church, of Doric architecture, was dedicated. Incorporated February 27, 1886 (County Clerk, Inc., vol. 14, #633). Sermons in English and German. First rector, Rev. Aloysius Kresny, 1858-59. Present rector, Rev. Edward Heinlein, 1924--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1897.

School, 426 E. 50th St., organized 1858. Boys, 60; girls, 53. Teachers supplied by School Sisters of Notre Dame, Baltimore, Maryland.

Johann B. Reck, Zur Erinnerung an die Feier des Goldenen Jubilaeums der Marial Himmelfahrt Kirche, N.Y., an 17, 18 und 19 Mai, 1908, New York, P.S. Dip and J. Karl, 1908.

Registers: baptisms, 1858-66, 1866-79, 1879-87, 1888-96, 1897-1908, 1908-16, 1916--, 7 vols.; confirmations, 1925-37, 1 vol.; first communions, 1925-37, 1 vol.; marriages, 1858-79, 1879-1907, 1908--, 3 vols.

36. ST. ANTHONY OF PADUA (Church of St. Anthony of Padua), 1858--. 153 Sullivan St., Manhattan.

Organized 1858 by the Franciscan Fathers (Province of The Immaculate Conception). Services in a store on Canal St. and at 105 Sullivan St. until 1865 when frame meeting house, on present site, was dedicated. Incorporated April 17, 1867 (County Clerk, Inc., vol. 3, #443). Present church, of Romanesque architecture, brick and stone construction, dedicated 1888. Rectory, 113 Baxter St. Sermons in Italian and English. First rector, Rev. Leo Pacilio, O.F.M., 1858-69. Present rector, Rev. Virgilio Liucci, O.F.M., 1937--; ed. St. Anthony's Seraphic Sem., Catskill, New York; ord. 1921.

School, 60 MacDougal St., organized 1890. Boys, 286; girls, 340. Teachers supplied by Missionary Sisters of the Third Order of St. Francis, Peekskill, New York.

Registers: baptisms, 1858-60, 1866-67, 1868-69, 1870-71, 1876-79, 1880-81, 1882-83, 1884-85, 1886-88, 1889-91, 1892-94, 1895-97, 1898-1900, 1901-3, 1904-6, 1907-9, 1910-12, 1913-15, 1916-18, 1919-21, 1922-24, 1925-27, 1828-30, 1931-33, 1934-36, 1937--, 26 vols.; confirmations, 1866-89, 1889-1908, 1909-10, 1911-14, 1915-20, 1921-30, 1931-37, 1937--, 8 vols.; marriages, 1866-67, 1889-94, 1894-1901, 1901-3, 1908-12, 1912-15, 1916-18, 1923-33, 1934--, 9 vols.; deaths, 1925-38, 1938--, 2 vols.

37. ST. BONIFACE'S (The Church of St. Boniface), 1858--. 2d Ave. and 47th St., Manhattan.

Organized 1858 in carpenter shop on present site; later converted into church. Present church, of Romanesque architecture and brick construction, built 1868; dedicated 1869. Incorporated July 2, 1878 (County Clerk, Inc., vol. 7, #93). Originally German congregation; now eighty

per cent Italian. Formerly known as "The Little Church of Old Turtle Bay." First rector, Rev. Matthew Nicot, 1858-87; ed. Pont-a-Mousson and Nancy, France; ord. 1846. Present rector, Rev. George Zentgraf, 1928--; ed. Cathedral Col., St. Joseph's Sem., Yonkers, New York; ord. 1914.

School, 312 E. 47th St., organized 1858. Boys, 72; girls, 69. Prior to 1888 teachers supplied by the Marist Brothers, Poughkeepsie, New York, and by the Sisters of Charity of St. Vincent de Paul, New York City. Since supplied by the Dominican Sisters, Newburgh, New York.

George Zentgraf, Diamond Jubilee, 1858-1933, Church of St. Boniface, New York, 1933.

Registers: baptisms, 1858-71, 1871-79, 1879-86, 1887-91, 1891-1907, 1908-14, 1914-17, 1917-20, 1920--, 9 vols.; confirmations, 1869-1919, 1919--, 2 vols.; first communions, 1870-1929, 1929--, 2 vols.; marriages, 1859-91, 1891-1908, 1908-29, 1929--, 4 vols.; deaths, 1921--, 1 vol.

38. ST. PAUL THE APOSTLE (The Missionary Society of St. Paul the Apostle in the State of New York), 1858--. Columbus Ave. bet. 59th and 60th Sts., Manhattan.

Organized 1858 by Rev. Isaac Hecker as a Missionary and Literary Society. Incorporated March 25, 1870 (Laws 1870, sec. 1, ch. 99). Services at 149 W. 60th St. (now in use as a convent) and in frame church on 60th St., between Columbus and 10th Aves., until January 25, 1876 when present granite Gothic church was dedicated. Rectory and general motherhouse of the Paulist Fathers, 415 W. 59th St. First rector, Rev. Isaac Hecker, C.S.P., 1858-88; a convert to Roman Catholicism who, as a Redemptorist Priest in 1858, founded this Order; ord. 1849. Present rector, Rev. Henry Stark, C.S.P., 1939--; ed. St. Charles Col., Baltimore, Maryland, St. Paul's Col., Washington, D.C.; ord. 1903.

School, 124 W. 60th St., organized 1886. Boys, 621; girls, 684. Teachers supplied by Congregation of the Sisters of the Holy Cross (Province of the East), Washington, D.C.

William Laurel Harris, "The Decoration of the Paulist Church," Art and Progress, Washington, II (1911), 169-74.

Registers: baptisms, 1859-81, 1881-87, 1887-90, 1890-97, 1897-1904, 1905-8, 1908-12, 1912-17, 1917-21, 1921-26, 1926-32, 1932--, 12 vols.; confirmations, 1859-75, 1876-1921, 1922--, 3 vols.; marriages, 1860-92, 1893-1902, 1902-8, 1908-20, 1920-23, 1923-34, 1934--, 7 vols.

39. ST. GABRIEL'S (The Church of St. Gabriel), 1859-1938. 310 E. 37th St., Manhattan.

Organized 1859. Services in two-story brick building, 306 E. 36th St., pending construction of church which was delayed because of the Civil War. Church, 13th Century Gothic, brownstone, consecrated 1865. Incorporated December 4, 1867 (County Clerk, Inc., vol. 3, #137). Parish dissolved in 1938 when property was condemned for 38th St. tunnel, and the congregation was divided between the Church of the Sacred Heart of Jesus and Mary (entry 164) and St. Agnes Church (entry 53). First rector, Rev. William H. Clowry, 1859-84; ed. Royal Catholic Col. of Maynooth, county Kildare, Ireland. Last rector, Rev. Edward J. Higgins, P.R.; ed. St. Joseph's Sem., Yonkers, New York; ord. 1907.

School, 311 E. 36th St.; organized 1860. Building demolished 1938. The early records are at Mount St. Vincent College, Riverdale, which also possesses copies of the later records, originals of which are deposited with the School Board, 23 E. 51st St.

Bernard A. Nangle, Souvenir of Diamond Jubilee, 1859-1934, New York, 1934.

Registers: baptisms (set 1), 1859-91, 1892-1900, 1900-1904, 1904-8, 1908-12, 1928-37, 7 vols.; baptisms (set 2), 1859-75, 1876-85, 1885-92, 1890-1906, 1908-12, 1912-18, 1922-27, 1934-35, 1935-37 (lapse in baptismal records 1918-22) 9 vols.; first communions, 1913-34, 1 vol.; marriages (1859-95 not located), 1895-1908, 1904-8, 1908-14, 1914-24, 1924-37, 5 vols.; deaths, 1859-97, 1 vol. Loc. at Church of the Sacred Heart of Jesus and Mary, 307 E. 33rd St. (entry 164).

40. ST. JOSEPH'S (The Church of St. Joseph of the Holy Family), 1860--. 401 W. 125th St., Manhattan.

Organized 1860 for German Catholics living in Manhattanville. Began as independent mission in 1859 under direction of Rev. Joseph Hartman, missionary priest from Erie (Pennsylvania) Diocese. First services in chapel of Convent of Sacred Heart, 131st St. and Convent Ave. Present church dedicated 1860; completed 1863; enlarged 1871. Spanish Mission and Romanesque architecture, brick and stone construction. Incorporated December 27, 1865 (County Clerk, Inc., vol. 2, #266). First rector, Rev. F. Karel, 1860-63; ed. Prague Sem., Bohemia. Present rector, Rev. Francis X.E. Albert, 1928--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1903.

School, 168 Morningside Ave., organized 1860. Teachers supplied by the laity until 1886; by the Sisters of the Third Order of St. Dominic, Sparkill, New York, until 1888; by the Sisters of the Congregation of St. Agnes, Fond du Lac, Wisconsin, until 1892; and since supplied by the School Sisters of Notre Dame, Baltimore, Maryland.

H.A. Brann, Golden Jubilee, 1860-1915, New York, 1915.
Emil N. Komora, Diamond Jubilee, 1860-1935, New York, 1935.

Registers: baptisms, 1860-74, 1874-92, 1893-1904, 1904-8, 1908-17, 1917-27, 1927--, 7 vols.; confirmations, 1879-1920, 1920--, 2 vols.; marriages, 1860-74, 1874-1904, 1905-8, 1908-34, 1934--, 5 vols.; deaths, 1923--, 1 vol.

41. ST. PATRICK'S (The Church of St. Patrick, Richmond), 1862--. 45 St. Patrick's Pl., Village of Richmond, Richmond.

Organized 1862. Had origin 1858 as mission of St. Joseph's, Rossville (entry 32). Services in a frame building, 256 Center St., until latter part of 1862 when present church, of Gothic architecture and brick construction, was dedicated. First rector, Rev. John Barry, 1858-78; ed. St. Vincent's Col., County Cork, Ireland, Fordham Univ.; ord. 1854. Present rector, Rev. William A. Finneran, 1936--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1921.

School, 312 Clark Ave., organized 1919. Boys, 72; girls, 56. Teachers supplied by the Institute of the Sisters of St. Dorothy (Province of U.S.A.), Richmond, New York.

Registers: baptisms, 1862-86, 1886-1908, 1908-23, 1923--, 4 vols.; marriages, 1862-86, 1886-1908, 1908-23, 1923--, 4 vols.

42. ST. TERESA'S (The Church of St. Teresa in the City and County of New York), 1863--. 16 Rutgers St., Manhattan.

Organized 1863. Church of Gothic architecture and stone construction, dedicated June 21, 1863. Incorporated April 27, 1865 (County Clerk, Inc., vol. 2, #216). Consecrated October 15, 1882. First rector, Rev. James Boyce, 1863-76; ed. St. John's Sem., Fordham; ord. 1854. Present rector, Rev. James O'Mahoney, 1930--.

School, 10 Rutgers St., organized 1868. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City, 1868-1911; by the Ursuline Nuns (Eastern Province), New Rochelle, New York, 1911-13; by the Brothers of the Christian Schools (Province of New York), New York City, 1913-18; and again by the Sisters of Charity, 1918--.

Trustees' minutes: 1863--, 1 vol. Registers: baptisms, 1863-71, 1872-80, 1881-87, 1888-93, 1894-1906, 1907-22, 1922--, 7 vols.; confirmations, 1863-71, 1871-98, 1899-1932, 1932--, 4 vols.; marriages, 1863-86, 1887-1907, 1908--, 3 vols.; deaths, 1914--, 1 vol.

43. HOLY INNOCENTS (The Roman Catholic Church of the Holy Innocents), 1866--. 124 W. 37th St., Manhattan.

Organized 1866. Incorporated January 30, 1886 (County Clerk, Inc., vol. 14, #625). Services in frame church, 37th St. and Broadway, until February 13, 1870 when present church, of Gothic architecture and brick construction, was dedicated. Consecrated February 12, 1901. First rector, Rev. John A. Larkin, 1866-90; ed. The Royal Catholic College of Maynooth, County Kildare, Ireland; ord. 1848. Present rector, Very Rev. Aloysius C. Dineen, P.R., 1916--; ed. Col. of St. Francis Xavier; St. Joseph's Sem., Yonkers, New York; Catholic Univ. of America; ord. 1910.

Registers: baptisms, 1866-84, 1884-94, 1894-1908, 1908--, 4 vols.; marriages, 1866-94, 1894-1908, 1908--, 3 vols.

44. OUR LADY OF SORROWS (The Province of St. Joseph of the Capuchin Order), 1867--. 103 Pitt St., Manhattan.

Organized 1867 by the Capuchin Fathers (Province of St. Joseph). Services in vacated neighborhood building until September 6, 1868 when present church of Byzantine architecture and brick construction, was dedicated. Rectory, 219 Stanton St. Sermons in English, German and Italian. Operates under charter granted The Province of St. Joseph of the Capuchin Order. First rector, Very Rev. Bonaventure Frey, O.M. Cap., 1867-70; ed. Univs. of Freiberg, Bonn and Tubingen, Germany, Sem. of St. Gall, Switzerland; ord. 1854. Present rector, Very Rev. Benedict Mueller, O.M. Cap., 1939--; ed. Col. of St. Francis Xavier, New York City, St. Francis of Assisi Monastery, Milwaukee, Wisconsin; ord. 1896.

School, 219 Stanton St., organized 1868. Boys, 134; girls, 146. Teachers supplied by the Dominican Sisters, Brooklyn, New York.

Nicholas Bittle, A Romance of Lady Poverty, Milwaukee, Bruce Pub. Co., 1933.
Golden Jubilee Souvenir, 1867-1917, New York.

Registers: baptisms, 1867-80, 1881-97, 1898-1908, 1908-19, 1919-32, 1932--, 6 vols.; confirmations, 1883--, 1 vol.; marriages, 1867-1914, 1915--, 2 vols.; deaths, 1867--, 1 vol.

45. ST. VINCENT FERRER'S (Literary Society of St. Vincent Ferrer), 1867--. Lexington Ave. and 66th St., Manhattan.

Organized 1867 by five Dominican Fathers (Order of Preachers) of the Province of St. Joseph who were at the time conducting missions at

Transfiguration, Immaculate Conception, St. Brigid's and St. Michael's Churches (entries 9, 23, 33 and 34). Services in temporary priory, Lexington Ave. near 62d St., until September 8, 1867, when frame church, Lexington Ave. and 65th St., was dedicated. Cornerstone of Gothic church (stone), present site, laid November 10, 1867; dedicated December 12, 1869. First American unit of Holy Name Society organized in this parish in January, 1868, by Rev. Stephen Byrne, O.P. Parish received rights and privileges of a convent in 1874. Ground for present priory broken April 30, 1880. Church demolished 1914, services being held in frame chapel, 67th St. between Lexington and 3d Aves., pending erection of present English Gothic church. Cornerstone laid October 22, 1916; dedicated May 5, 1918. Headquarters for Masters General of the Dominican Order in the United States. Operates under charter granted Literary Society of St. Vincent Ferrer. First rector, Very Rev. John G. Wilson, O.P., 1867-70; ed. St. Rose's Priory, Springfield, Kentucky, St. Joseph's Priory, Somerset, Ohio; ord. 1860. Present rector, Very Rev. John A. Nowlen, O.P., 1937--; ed. St. Rose's Priory, Springfield, Kentucky, St. Joseph's Priory, Somerset, Ohio; Catholic Univ. of America; ord. 1928.

School, 145 E. 65th St., organized 1888. Boys, 276; girls, 326. Teachers supplied by Dominican Sisters, Columbus, Ohio.

Oliver Regan, "The Church of St. Vincent Ferrer," Liturgical Arts, Concord, New Hampshire, 1931, vol. 1.

Monthly Calendar, New Jersey, 1898--, 15 vols.

William A. Marchant, Grand Reunion of St. Vincent Ferrer Parish, New York, 1936.

Registers: baptisms, 1867-81, 1882-87, 1888-91, 1891-92, 1893-1908, 1908-11, 1911-17, 1917-24, 1924-33, 1933--, 10 vols.; confirmations, 1913-37, 1 vol.; marriages, 1867-1901, 1887-1892, 1902-7, 1907-13, 1913-20, 1920-29, 1908-29, 1927--, 8 vols.; deaths, 1924--, 1 vol.

46. EPIPHANY (The Catholic Church of the Epiphany), 1868--. 373 2d Ave., Manhattan.

Organized 1868. Incorporated January 27, 1873 (County Clerk, Inc., vol. 6, #57). Services in basement of Demilt Dispensary, 23d St. and 2d Ave., until April 30, 1870, when present church, of Lombardic architecture and stone construction, was dedicated. First rector, Rev. Richard T. Burtsell, 1868-98; ed. Urban Col. of the Propaganda, Rome, Italy. Present rector, Rev. Joseph S. O'Connell, P.R., 1935--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1916.

School, 234 E. 22d St., organized 1888. Boys, 152; girls, 135. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Registers: baptisms, cards, 1868--; confirmations, 1868-1905, 1905--, 2 vols.; marriages, cards, 1868--.

47. HOLY NAME OF JESUS (The Roman Catholic Church of the Holy Name), 1868--. 96th St. and Amsterdam Ave., Manhattan.

Organized 1868. Incorporated February 8, 1886 (County Clerk, Inc., vol. 14, #629). Services in frame church, Bloomingdale Road (now Broadway) and 98th St. (dedicated September 20, 1868), until basement of present church was dedicated March 20, 1892. Superstructure, of Gothic architecture and granite construction, completed 1898, dedicated April 1, 1900, consecrated May 30, 1918. First rector, Rev. Richard Brennan, 1868-75; ed. St. John's Col., Fordham; ord. 1857. Present rector, Most Rev. Stephen J. Donahue, P.R., Auxiliary Bishop of New York, 1932--; ed. Cathedral Col., New York City; St. Joseph's Sem., Yonkers, New York; North American Col., Rome, Italy; ord. 1918.

School, Amsterdam Ave. and 97th St., organized 1905. Boys, 800; girls, 805. Teachers supplied by Brothers of the Christian Schools (Province of New York), New York City, and Sisters of Charity of St. Vincent de Paul, New York City.

John B. Britt, Historical Souvenir,, McAuliffe and Booth, Inc., New York, 1918.

Registers: baptisms, 1868-92, 1892-1908, 1908-9, 1909-14, 1914-18, 1918-22, 1922-28, 1928-36, 1936--, 9 vols.; confirmations, 1882-1902, 1902-17 (lost), 1917-24, 1924-31, 1931-37, 1937--, 6 vols.; marriages, 1868-1908, 1908-11, 1911-18, 1918-27, 1927-35, 1935--, 6 vols.

48. ST. BERNARD'S (The Church of St. Bernard of New York City), 1868--. 330 W. 14th St., Manhattan.

Organized 1868. Incorporated April 15, 1869 (County Clerk, Inc., vol. 5, #97). Services in improvised chapel on second floor of unused wagon factory, W. 13th St. (dedicated April 4, 1869), until 1875 when first church, W. 14th St. near 9th Ave., was dedicated. Present church, ecclesiastical style with stone front, dedicated 1891. First rector, Rev. Gabriel A. Healy, 1868-1911; ed. Col. of St. Francis Xavier, New York City, St. Sulpice Sem., Montreal, Canada; ord. 1864. Present rector, Rev. Joseph F. Holland, P.R., 1933--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1915.

School (boys), 337 W. 13th St., organized 1916. Pupils: 143. Teachers supplied by Brothers of the Christian Schools (Province of New York), New York City. School (girls), 327 W. 13th St., organized 1916. Pupils: 321. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Martin R. Brown, Silver Jubilee, May 28, 1893, 1893. History of St. Bernard's Parish, New York, 1868-1898, New York, Meany Printing Co., 1899.

Registers: baptisms, 1868-81, 1882-91, 1892-99, 1900-1908, 1908-11, 1911-16, 1916-22, 1922-29, 1929--, 9 vols.; confirmations, 1868--, 1 vol.; marriages, 1868-99, 1900-1907, 1908-18, 1918-26, 1927--, 5 vols.

49. ST. ROSE'S (The Church of St. Rose), 1868--. 34 Cannon St., Manhattan.

Organized 1868. Incorporated February 25, 1878 (County Clerk, Inc., vol. 7, #74). First church opened February 9, 1868. Present church, of modified Doric architecture and brick construction, dedicated April 23, 1871. Attended from St. Mary's Parish, Grand St. (entry 4), since 1935. First rector, Rev. Michael McKenna, 1868-75; ed. Royal Catholic Col. of Maynooth, County Kildare, Ireland; ord. 1846.

Registers: baptisms, 1868-72, 1872-74, 1874-80, 1880-83, 1883-86, 1886-92, 1892-98, 1898-1908, 1908-35, 9 vols.; marriages, 1868-83, 1883-1908, 1908-35, 3 vols. Registers in St. Mary's Rectory (entry 4).

50. ST. JEROME'S (Church of St. Jerome), 1869--. Alexander Ave. and 138th St., Bronx.

Organized 1869. Incorporated March 12, 1875 (New York County Clerk, Inc., vol. 6, #44). Services in unused market building, 138th St. and Canal Pl., until 1871; and in church-school, 137th St. and Alexander Ave., until 1900 when present Italian Renaissance church was dedicated. First rector, Rev. John Hughes, 1869-95; ed. St. Sulpice Sem., Montreal, Canada; ord. 1865. Present rector, Rev. Francis C. Campbell, P.R., 1925--; ed. North American Col., Rome, Italy; ord. 1908.

School, 226 Alexander Ave., organized 1871. Boys (primary), 361; girls, 769. Teachers supplied by Ursuline Nuns (Eastern U.S. Province), New Rochelle, New York. Grammar Department (boys): pupils, 355. Teachers supplied by Brothers of the Christian Schools (Province of New York), New York City.

Church of St. Jerome Golden Jubilee, 1869-1919, New York, 1919.

Registers: baptisms, 1869-96, 1896-1908, 1908-15, 1915-18, 1918-23, 1924-29, 1929-37, 1937--, 8 vols.; confirmations, 1902-8, 1909-14, 1915-17, 1918-26, 1927-30, 1931--, 6 vols.; marriages, 1869-1908, 1908-20, 1920-33, 1933--, 4 vols.

51. ST. ELIZABETH'S (The Church of St. Elizabeth), 1869--. 187th St. and Wadsworth Ave., Manhattan.

Organized 1869. First church, Broadway and 187th St., dedicated January 14, 1872. Present church, Norman Gothic design, granite construction, dedicated 1929. First rector, Rt. Rev. Henry A. Brann, 1870-90; ed. North American Col., Rome, Italy; ord. 1862. Present rector, Rt. Rev. William J. Stewart, 1912--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1899.

School, 4385 Broadway, organized 1936. Boys, 140; girls, 135. Teachers supplied by Sisters of the Holy Child Jesus, Sharon Hill, Pennsylvania.

Robert J. Reilly, "Church of St. Elizabeth," Architecture and Building, New York, LXII (1930), 226, 240, 241.

Registers: baptisms, 1869-95, 1896-1908, 1908-21, 1921-27, 1927-33, 1933--, 6 vols.; confirmations, 1869-37, 1937--, 1 vol.; marriages, 1869-95, 1896-1908, 1908-35, 1935--, 4 vols.

52. ST. JOSEPH'S (The Church of St. Joseph, Tremont, New York), 1873--. 178th St. and Bathgate Ave., Bronx.

Organized 1873. Incorporated January 29, 1879 (New York County Clerk, Inc., vol. 7, #125). Services at Washington Ave. and 176th St. until 1902 when present church, of Gothic architecture and gray-stone construction, was dedicated. First rector, Rev. Joseph M. Sorg, 1874-77. Present rector, Rev. David C. O'Connor, 1931--; ed. St. Joseph Sem., Yonkers, New York; ord. 1905.

School, 1946 Bathgate Ave., organized 1905. Boys, 349; girls, 349. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Church of St. Joseph, Golden Jubilee, 1873-1923, 1924.

Registers: baptisms, 1874-1908, 1920-29, 1930-36, 1936--, 4 vols.; baptisms and marriages, 1874-1908, 1908-24, 2 vols.; confirmations, 1911--, 1 vol.; converts, 1938--, 1 vol.; marriages, 1924--, 1 vol.

53. ST. AGNES' (The Church of St. Agnes), 1873--. 143 E. 43d St., Manhattan.

Organized 1873. Incorporated June 27, 1873 (County Clerk, Inc., vol. 6, #76). Services in various local places until May 6, 1877 when present church, of Norman Gothic architecture and brick construction, was dedicated. First rector, Rev. Henry C. McDowell, 1873-90; ed. Georgetown Univ., Manhattan College, New York City; ord. 1870. Present rector, Very Rev. John Joseph E. O'Brien, P.R., 1935--; ed. Manhattan College, New York City, St. Joseph's Sem., Yonkers, New York; ord. 1907.

School, 152 E. 44th St., organized 1893. Pupils: 340. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City. High School Department (boys): pupils, 235. Teachers supplied by the Marist Brothers (U.S. Province), Poughkeepsie, New York.

The Golden Jubilee of St. Agnes' Parish, 1873-1923, New York, 1923.

Registers: baptisms, 1873-87, 1887-97, 1898-1908, 1908-13, 1913-37, 1937--, 6 vols.; marriages, 1873-1908, 1908-1921, 1921-1937, 1937--, 4 vols.

54. ST. CECILIA'S (The Church of St. Cecilia), 1873--. 118 E. 106th St., Manhattan.

Organized 1873. First services in frame building, 105th St. and 2d Ave. Present church, of Romanesque architecture and brick construction, dedicated August 20, 1873. Incorporated September 16, 1882 (County Clerk, Inc., vol. 10, #221). Attends chapels: McMahon Shelter, 128 E. 112th St.; St. Cecilia's Mission House, 223 E. 105th St. First rector, Rev. Hugh Slattery, 1873-79; ed. North American Col., Rome, Italy; ord. 1860. Present rector, Very Rev. Patrick J. Lennon, P.R., 1925--; ed. St. Joseph's Sem., Troy, New York; ord. 1893.

School, 220 E. 106th St., organized 1896. Pupils: 850. Teachers supplied by Sisters of Mercy of the Union (Province of New York), Tarrytown, New York and Christian Brothers of Ireland (American Province), West Park, New York.

Registers: baptisms, 1873-80, 1880-91, 1892-1900, 1900-1906, 1906-21, 1921-30, 1930--, 8 vols.; confirmations, 1882-1922, 1922-28, 1924--, 3 vols.; marriages, 1873-89, 1889-1910, 1910-21, 1921--, 4 vols.

55. ST. JOSEPH'S (The Church of St. Joseph of Yorkville), 1873--.
404 E. 87th St., Manhattan.

Organized 1873 for German-speaking people by the Jesuit Fathers (Province of Champagne-Mission of New York). Incorporated February 24, 1873 (County Clerk, Inc., vol. 6, #66). Services in Chapel of St. Joseph's Orphan Asylum on E. 89th St. until 1880; and in brick church, 407 E. 87th St., until November 3, 1895 when present church, of Romanesque architecture and granite construction, was dedicated. Parish taken over by Diocesan Clergy 1890. Sermons in English and German. Rectory, 421 E. 86th St. First rector, Rev. Joseph Durthaller, S.J., 1873-90; ed. Strasbourg, Alsace; ord. 1843 (President St. Francis Xavier Col., Manhattan, 1860-63). Present rector, Rt. Rev. Gallus Bruder, P.R., 1911--; ed. Freibourg Univ., Switzerland; St. Vincent's Col., Beatty, Pennsylvania; Diocesan Theological Sem., Glendale, Pennsylvania; ord. 1875.

School, 420 E. 87th St., organized 1874. Boys, 382; girls, 403. Teachers supplied by School Sisters of Notre Dame (Eastern Province), Baltimore, Maryland.

Erinnerungen aus der Geschichte der St. Joseph Kirche gelegentlich der feier des silbern Jubilaeums, 23, 24 April, New York, 1899.
Golden Jubilee, Church of St. Joseph, New York, 1926.

Registers: baptisms, 1859-73 (probably includes Orphan Asylum baptismal records), 1873-79, 1879-83, 1883-89, 1889-96, 1896-1906, 1906-8, 1908-11, 1911-14, 1914-17, 1917-21, 1921-25, 1925-28, 1928-31, 1931-35, 1935--, 16 vols.; confirmations, 1878-1907, 1908--, 2 vols.; marriages, 1873-1908, 1908-19, 1919-24, 1924-27, 1927-29, 1929-33, 1933-37, 1937--, 8 vols.; deaths, 1916-29, 1929--, 2 vols.

56. ST. MARY MAGDALEN'S (Church of St. Mary Magdalen, New York), 1873--. 529 E. 17th St., Manhattan.

Organized 1873. Incorporated September 30, 1873 (County Clerk, Inc., vol. 6, #92). Services in Temperance Hall, 23d St. and 2d Ave., until October 12, 1873, when present church, of Gothic architecture and red-brick construction, was dedicated. Rebuilt and rededicated 1934. Sermons in German and English. First rector, Rev. Adam Francis Tonner, 1873-90; ed. St. Vincent's Col. and Theological Sem., Germantown, Pennsylvania; ord. 1865. Present rector, Rev. Joseph C. Herrick, 1939--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1906.

School, 523 E. 17th St., organized 1878. Boys, 78; girls, 89. Teachers supplied by Sisters of St. Dominic, Newburgh, New York.

Registers: baptisms, 1873-81, 1881-1907, 1907--, 3 vols.; confirmations, 1928--, 1 vol.; first communions, 1926--, 1 vol.; marriages, 1873-81, 1881-1908, 1908--, 3 vols.

57. SS. CYRIL AND METHODIUS (Bohemian Roman Catholic Church of SS. Cyril and Methodius), 1873-87. 316 E. 4th St., Manhattan.

Organized 1873 as a national church for Bohemians of Greater New York. Incorporated January 30, 1874 (County Clerk, Inc., vol. 6, #59). Sermons in Bohemian. Parish taken over by Redemptorist Fathers (Baltimore Province) in 1887, reorganized and name changed same year, to that of Our Lady of Perpetual Help. First rector, Rev. A.A. Vacula, 1873-83.

Records in rectory of Our Lady of Perpetual Help (entry 79).

58. ST. STANISLAUS' (Church of St. Stanislaus), 1874--. 103 E. 7th St., Manhattan.

Organized 1874. Services in following places until 1878: St. Francis of Assisi Church, 31st St.; St. Theresa's Church, Rutgers St.; and buildings on Henry and Pike Sts. First church, Stanton and Forsythe Sts., dedicated 1878. Incorporated March 4, 1881 (County Register, Rel. Inc., vol. 2, p. 358) as "St. Stanislaus Polsko Letewski Roman Catholic Church." Change of corporate name June 9, 1884 (County Clerk, Inc., vol. 12, #157). Present church, Gothic architecture, brick and concrete construction, dedicated 1900. Renovation of interior, 1936. The first Polish parish in the U.S. Sermons in Polish and English. Attends chapels: The Good Shepherd, 109 E. 77th St.; St. Hedwig's, 62 E. 106th St. First rector, Rev. Adalbert Mielcuszny, 1874-76. Present rector, Rev. Felix F. Burant, 1924--; ed. St. Lawrence Col., Mt. Calvary, Wisconsin, St. Joseph's Sem., Yonkers, New York; ord. 1918.

School, 104 St. Mark's Pl., organized 1890. Boys, 246; girls, 258. Teachers supplied by Felician Sisters, Enfield, Connecticut.

Jan. H. Strzelecki, Albun Jubileuszowy, New York, Tygodnik Polski, 1916.
Felix F. Burant, Golden Jubilee of St. Stanislaus Church, 1874-1924, New York, 1924.

Registers: baptisms, 1887-92, 1893-97, 1897-1901, 1901-4, 1904-6, 1906-8, 1908-10, 1910-12, 1912-13, 1913-16, 1916-18, 1918-19, 1919-24, 1924-28, 1928-36, 1936--, 16 vols.; confirmations, 1896--, 1 vol.; first communions, 1907--, 1 vol.; marriages, 1881-89, 1889-97, 1897-1905, 1905-8, 1908-12, 1912-15, 1915-18, 1918-20, 1920-28, 1928--, 10 vols.; marriages (Polish immigrants at St. Joseph's Home, Broad St.), 1897-1902, 1 vol.; deaths, 1887-1924 (duplicate), 1891-1927, 1927--, 3 vols.

59. SACRED HEART (The Church of the Sacred Heart of West New Brighton), 1875--. Castleton & Burgher Aves., W. New Brighton, Richmond.

Organized 1875 as St. Rose of Lima Parish. Had origin 1864 as mission of St. Peter's (entry 10). Name changed and parish incorporated June 22, 1899 (County Clerk, Inc., vol. 2, p. 105). Services at Castleton Ave. and Roe St. until 1900, when present church, of Romanesque-Renaissance design and brick construction, was dedicated. First rector, Rev. William Poole, 1875-1915; ed. Mount St. Mary's Sem., Emmetsburg, Maryland; St. Joseph's Sem., Troy, New York; ord. 1866. Present rector, Rev. Thomas J. McLaughlin, 1930--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1908.

School, 347 N. Burgher Ave., organized 1876. Boys, 387; girls, 381. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Registers: baptisms, 1875-99, 1899-1908, 1908-22, 1922-37, 1937--, 5 vols.; confirmations, 1881-1927, 1927--, 2 vols.; marriages, 1876-1907, 1907--, 2 vols. Records prior to 1875 located at rectory of St. Peter's.

60. SACRED HEART (The Church of the Sacred Heart), 1875--. 1255 Shakespeare Ave., Bronx.

Organized 1875. Services in a hall at 165th St. and Lund Ave. until 1877; and in a frame church (dedicated October 21, 1877), on same site, until 1914 when present church (Gothic, white-marble) was dedicated. First rector, Rev. James Mullins, 1875-1908; ed. St. John's Col., Fordham, New York; St. Joseph's Sem., Troy, New York; ord. 1869. Present rector, Rev. William C. Humphrey, 1934--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1908.

School, 1248 Nelson Ave., organized 1926. Boys, 698; girls, 646. Teachers supplied by Brothers of the Christian Schools (Province of New York), New York City, and Sisters of Mercy, Tarrytown, New York.

Registers: baptisms, 1875-1908, 1908-17, 1917-30, 1930--, 4 vols.; confirmations, 1907-31, 1931--, 2 vols.; marriages, 1876-1908, 1909-33, 1933--, 3 vols.

61. SACRED HEART OF JESUS (Church of the Sacred Heart of Jesus), 1876--. 453 W. 51st St., Manhattan.

Organized 1876. Incorporated February 18, 1876 (County Clerk, Inc., vol. 6, #51). Services in unused neighborhood church until June 25, 1876

when present church, of Romanesque architecture and red-brick construction, was dedicated. First rector, Rev. Martin J. Brophy, 1876-80; ed. St. Francis Xavier Col., New York City; St. Joseph's Sem., Troy, New York; ord. 1869. Present rector, Rev. William J. Scully, 1936--; ed. Cathedral Col., New York City; St. Joseph's Sem., Yonkers, New York; ord. 1919.

School, 452 W. 52d St., organized 1892. Boys, 330; girls, 556. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City. School (boys), 462 W. 52d St., organized 1896. Pupils: 291. Teachers supplied by Christian Brothers of Ireland (American Province), West Park, New York.

Registers: baptisms, 1876-83, 1884-93, 1893-96, 1896-1900, 1900-1904, 1904-6, 1906-8, 1908-9, 1909-11, 1911-14, 1914-18, 1918-22, 1922-31, 1931--, 14 vols.; marriages, 1876-1900, 1901-8, 1908-24, 1924--, 4 vols.

62. ST. MARY OF THE ASSUMPTION (The Church of St. Mary of the Assumption, Port Richmond), 1877--. 2232 Richmond Ter., Port Richmond, Richmond.

Organized 1877. Had origin 1854 as a mission of St. Peter's (entry 10). Services in an unused stone house, Washington Ave. and Quarry Rd., until 1856; and in a frame church on Walker St. until May 4, 1884 when present church, of Gothic architecture and red-brick construction, was dedicated. Incorporated May 14, 1886 (County Clerk, Inc., vol. 1, p. 150). First rector, Rev. Hugh S. O'Hare, 1877-78; ed. St. Joseph's Sem., Troy, New York; ord. 1865. Present rector, Rev. Michael J. Tighe, 1929--; ed. North American Col., Rome, Italy; ord. 1902.

School, 22 Sharpe Ave., organized 1908. Boys, 168; girls, 182. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Registers: baptisms, 1854-77 (mission period), 1877-1901, 1901-8, 1908-21, 1921-36, 1936--, 6 vols.; confirmations, 1911--, 1 vol.; marriages, 1877-1908, 1908--, 2 vols.

63. ST. PATRICK'S (The Trustees of St. Patrick's Cathedral in the City of New York), 1879--. Mott, Mulberry and Prince Sts., Manhattan.

Organized 1879. Operates under charter granted April 14, 1817 to "The Trustees of St. Patrick's Cathedral in the City of New York" (Laws 1817, ch. 237). Had origin 1809 as the cathedral-church (entry 1).

Cornerstone, laid June 8, 1809, bears inscription "Anno Domini, 1809, dedicated to St. Patrick, Apostle of Ireland." First church in the United States to be dedicated (May 4, 1815) to Ireland's patron saint. Almost entirely destroyed by fire October 6, 1866. Pending reconstruction, services held in St. Peter's Church (entry 2). Rededicated March 17, 1868. Consecrated 1885. Again dedicated May 14, 1939, when 130th anniversary was celebrated. Gothic architecture, brown sandstone construction. Status changed 1879 from cathedral to parish church. First rector, Rt. Rev. John F. Kearney, 1879-1923. Present rector, Rev. Ercole J. Rossi, 1937--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1906.

School, 32 Prince St., organized 1817. Boys, 285; girls, 339. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Stephen J. Hannigan, Souvenir of St. Patrick's Church, New York, Cathedral Library Association, n.d.

Registers: baptisms, 1809-16, 1816-20, 1820-31, 1831-39, 1839-47, 1847-59, 1859-79, 1879-85, 1885-89, 1889-1901, 1901-7, 1907-12, 1912-17, 1917-22, 1922-27, 1927-30, 1930-34, 1934--, 18 vols.; confirmations, 1826-70, 1876-90, 1896-1917, 1922--, 4 vols.; marriages, 1809-20, 1820-31, 1831-39, 1839-47, 1847-59, 1859-79, 1879-85, 1885-89, 1889-1901, 1901-7, 1907-12, 1912-17, 1917-22, 1922-27, 1927-34, 1934--, 16 vols.

64. ST. MONICA'S (The Church of St. Monica), 1879--. 405 E. 79th St., Manhattan.

Organized 1879. Had origin 1875 when Rev. David Walker of St. Lawrence's (entry 25) collected money throughout the parish to establish a church convenient to those living on its outskirts. Services in temporary chapel (St. Aloysius), 75th St. near 1st Ave., until 1879, when basement of present church was dedicated. Superstructure, of Gothic architecture and brown-stone construction, dedicated 1890. First rector, Rev. James J. Dougherty, 1879-90; ed. St. Joseph's Sem., Troy, New York; ord. 1867. Present rector, Rt. Rev. Arthur J. Kenny, 1913--; ed. St. Francis Xavier Col., New York City, St. Joseph's Sem., Troy, New York; ord. 1892.

School, 416 E. 80th St., organized 1880. Boys, 353; girls, 343. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Patrick Joseph Dooley, Fifty Years in Yorkville, 1866-1916, New York, St. Ignatius Loyola Parish House, 1917, p. 104.

Registers: baptisms, 1880-83, 1883-89, 1889-1905, 1906-12, 1912-18, 1918-24, 1924-30, 1930--, 8 vols.; confirmations, 1885-1917, 1919--, 2 vols.; marriages, 1880-95, 1895-1907, 1908-19, 1920-33, 1933--, 5 vols.

65. ALL SAINTS' (Roman Catholic Church of All Saints), 1879--. 129th St. and Madison Ave., Manhattan.

Organized 1879 in unused car barns at 3d Ave. and 129th St. Incorporated June 1, 1882 (County Clerk, Inc., vol. 10, #917). Services in Lincoln Hall, 4th (now Park) Ave. and 129th St., until 1881; then in Harlem Court House, 125th St. near 3d Ave., until 1886 when basement chapel of present church was occupied; dedicated 1893. Of French Gothic design and yellow brick, the church resembles Notre Dame Cathedral. First rector, Rt. Rev. James W. Power, 1879-1923; ed. Mt. Mellary Col., County Waterford, Ireland; St. Joseph's Sem., Troy, New York; ord. 1872. Present rector, Rev. Joseph B. Cherry, P.R., 1930--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1902.

School (boys), Madison Ave. and 130th St., organized 1900. Pupils: 163. Teachers supplied by Christian Brothers of Ireland (American Province), West Park, New York. School (girls), 52 E. 130th St., organized 1900. Pupils: 271. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Joseph B. Cherry, Golden Jubilee, All Saints Parish 1880-1930, New York, Malcolm and Hayes, 1930.

Registers: baptisms, 1880-98, 1898-1908, 1908-19, 1919-25, 1925--, 5 vols.; confirmations, 1905-26, 1926-34, 1934--, 3 vols.; marriages, 1880-1908, 1908-27, 1927--, 3 vols.; deaths, 1919--, 1 vol.

66. ST. LEO'S (St. Leo's Roman Catholic Church), 1880--. 9 E. 28th St., Manhattan.

Organized 1880. First services in improvised chapel on 28th St. near Madison Ave. Present church, of Romanesque architecture and brick construction, dedicated 1881. Since 1908 has served as succursal church to St. Stephen's (entry 22). First rector, Rev. Thomas J. Ducey, 1880-1908; ed. St. Joseph's Sem., Troy, New York; ord. 1868. Present rector, Very Rev. William A. Courtney, 1921--; ed. St. Joseph's Sem., Yonkers, New York, Catholic Univ. of America; ord. 1898.

Silver Jubilee of St. Leo's Church, 1881-1906, New York, 1906.

1 vol. Register: baptisms, confirmations, marriages, deaths, 1880-1908,

67. ST. JEAN BAPTISTE'S (l'Église St. Jean Baptiste), 1882--. Lexington Ave. and 76th St., Manhattan.

Organized 1882 by secular clergy and in 1900 taken over by the Congregation of the Blessed Sacrament (Province of Chicago). Originally a parish for French Canadians and known as Shrine of St. Anne. First services in improvised chapel in stable, 202 E. 77th St. First church, 76th St. near 3d Ave., erected 1884. Present church, a gift of Thomas Fortune Ryan, opened February 1913; dedicated January 6, 1914. Romanesque architecture, limestone construction. Sermons in French at ten o'clock Mass. Maintains chapels at St. Anne's Academy, 153 E. 76th St., St. Joseph's Home, 47 E. 81st St. First rector, Rev. de la Croix, 1882-83. Present rector, Rev. John Graham, SSS., 1938--; ed. Fathers of the Blessed Sacrament Sem., Montreal, Canada; ord. 1916.

School, 163 E. 75th St., organized 1886. Elementary department: boys, 210; girls, 205. Girls High School Department: organized 1932; pupils: 300. Teachers supplied jointly by the Marist Brothers, Poughkeepsie, New York, and Sisters of the Congregation de Notre Dame, Montreal, Canada until 1934; since supplied by Sisters of The Congregation de Notre Dame.

William La Verdiers (ed.), The Sentinal of the Blessed Sacrament, New York, 1898-1940, 43 vols.

Historique de la Colonie Canadienne-Francaise et de la Societe St. Jean Baptiste de Bienfaisance de New York, Montreal, A.P. Pigeon, 1921, 70 pp.

"Cardinal To Dedicate St. Jean Baptiste," The Catholic News, New York, Jan. 3, 1914.

Registers: baptisms, 1882-98, 1898-1901, 1901-8, 1908-15, 1915-35, 1935--, 6 vols.; confirmations, marriages, 1882-1908, 1908-21, 1921--, 3 vols.; marriages, 1882-1923, 1923--, 2 vols.; deaths, 1882-1931, 1931--, 2 vols.

68. OUR LADY OF THE ROSARY (The Mission of Our Lady of the Rosary), 1883--. 7 State St., Manhattan.

Organized 1883 by Rev. John J. Riordan as a mission for immigrant Irish girls. Incorporated October 12, 1887 (County Clerk, Inc., vol. 15, #443). Conceived by an Irish social-worker, Miss Charlotte Grace O'Brien, who in 1881, with the annual Irish exodus approaching 100,000, visited Cobh, Queenstown, Liverpool and New York for the purpose of investigating the reputed ill treatment of girls on ships and in organized rooming houses. Enlisting the services of Archbishop Ireland of St. Paul, she succeeded in

getting a movement fostered by the Irish Catholic Colonization Society which resulted in the founding, October 4, 1883, of the present mission and parish. First services, January 1, 1884, at Castle Garden (now the Aquarium). On May 1, 1884 a sheltering home, 7 Broadway, was rented and used until December 4, 1885 when present property was purchased. Built by Moses Rogers as his mansion in the latter part of the 18th century (on the former site of Governor Peter Stuyvesant's "Whitehall") the mission, with its irregular outline, enclosed stoop and veranda and its Ionic columns, rarely fails to arrest the attention of the passer-by in Manhattan's cavernous financial district. Since its origin the mission has given temporary shelter to 170,000 immigrant girls and found employment for 30,000. Parish includes the southern-most tip of Manhattan and the islands (Ellis, Governor's and Bedloe's) in New York Harbor. First rector, Rev. John J. Riordan, 1883-87; ed. St. Joseph's Sem., Troy, New York; ord. 1874. Present rector, Rev. Patrick J. Temple, 1930--; ed. St. Joseph's Sem., Yonkers, New York, Catholic Univ. of America; ord. 1922.

P.M. (Patrick MacDonough), "No. 7 State Street," Old Castle Garden, parts 1 and 2, New York, Sept. 1931, Dec. 1931.

Registers: baptisms, confirmations, marriages and deaths, cards, 1883--; immigrants (showing name, age, address in Ireland and name and address of claimant), 1897-1900, 1901-6, 1906-26, 1926-29, 1929--, 5 vols.

69. ST. BENEDICT THE MOOR (The Church of St. Benedict the Moor), 1883--. 320 W. 83d St., Manhattan.

Organized 1883. First church north of Mason and Dixon line for Colored Catholics and first shrine in United States erected in honor of their saint. An unlimited parish, it extended to dioceses of Newark and Brooklyn until 1921, when Catholic churches for colored people were established in those areas. First church, 1883-98, at Bleecker and Downing Sts. Present church, Corinthian style, dedicated 1898. Since September 15, 1938, under administration of clergy of Sacred Heart of Jesus (entry 61). Organized St. Benedict's House for Colored Children, Rye, New York, 1905; St. Benedict's Day Nursery, 27 W. 132d St., 1923. First rector, Rev. Richard L. Burtsell, 1883-86. Present administrator, Rev. William A. Scully; ed. St. Joseph's Sem., Yonkers, New York; ord. 1919.

St. Benedict the Moor, Fiftieth Anniversary, New York, 1933.
John Gilland Brunini, "A Negro Mission Jubilee," Commonweal, New York, December 8, 1933, pp. 158-59.

Registers: baptisms, 1883-1908, 1909-18, 1919-24, 1925-34, 1935--, 5 vols.; marriages, 1883-1910, 1911-24, 1925-34, 1935--, 4 vols.; baptisms, and marriages, 1935--, 1 vol.

70. HOLY ROSARY (The Church of the Holy Rosary), 1884--. 438 E. 119th St., Manhattan.

Organized 1884. Incorporated February 25, 1886 (County Clerk, Inc., vol. 14, #458). First church, frame, formerly St. Cecelia's (it was removed from 106th Street in 1884 and erected on present site), demolished in 1898. A temporary chapel on E. 122d St. was then used until 1900 when present church, of gray-stone construction and Byzantine architecture, was dedicated. Sermons in English and Italian. First rector, Rev. Joseph A. Byron, 1884-93; ed. St. Joseph's Sem., Troy, New York; ord. 1871. Present rector, Rt. Rev. Gaetano Arcese, 1925--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1908.

Registers: baptisms (English), 1884-95, 1896-1901, 1901-8, 1908-16, 1916-25, 5 vols.; baptisms (Italian), 1914-21, 1922-26, 1925-32, 1932--, 4 vols.; confirmations (English), 1884-85, 1886-91, 1894-1900, 1902-10, 1911-23, 1923-32, 1932--, 7 vols.; confirmations (Italian), 1918-22, 1 vol.; marriages (English), 1884-95, 1896-1908, 1908-24, 3 vols.; marriages (Italian), 1914-34, 1934--, 2 vols.

71. OUR LADY OF MOUNT CARMEL (The Church of Our Lady of Mount Carmel), 1884--. 449 E. 115th St., Manhattan.

Organized 1884 by the Fathers of the Pious Society of Missions (Italian American Province). Services in a store, 111th St. and 3d Ave., until latter part of 1884 when basement of present church was dedicated. Romanesque architecture, white limestone construction. New sanctuary added 1923. Sermons in English and Italian. First rector, Rev. Emilianus Kirner, P.S.M., 1884-86; ed. Gregorian Univ., Rome, Italy. Present rector, Rev. Pietro Fiore, P.S.M., 1937--; ed. Gregorian Univ., Rome, Italy; ord. 1926.

School, 443 E. 115th St., organized 1884. Closed 1931-36 pending construction of new school, same site. Boys, 250; girls, 225. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Registers: baptisms, 1884-89, 1889-92, 1892-95, 1895-99, 1899-1902, 1902-4, 1904-8, 1908-9, 1909-10, 1910-12, 1912-13, 1913-14, 1914-15, 1915-17, 1917-18, 1918-20, 1920-21, 1922-24, 1924-25, 1925-27, 1928-30, 1930-32, 1932-36, 1936--, 25 vols.; confirmations, 1886-1905, 1905-10, 1911-14, 1914-17, 1918-21, 1921-22, 1922-23, 1924-36, 1937--; 9 vols.; marriages, 1883-89, 1899-1904, 1904-7, 1907-8, 1908-10, 1910-11, 1911-13, 1913-15, 1915-17, 1917-20, 1921-23, 1923-26, 1926-37, 1938--, 16 vols.

72. ST. JOHN'S (The Church of St. John), 1886--. 3023 Kingsbridge Ave., Bronx.

Organized 1886. Had origin 1870 as mission of St. Elizabeth's, Manhattan (entry 51). Services in a frame church on present site (dedicated December 4, 1877) until 1894 when present Gothic, brick church was dedicated. First rector, Rev. Edward J. O'Gorman, 1886-1901; ed. St. Joseph's Sem., Troy, New York; ord. 1873. Present rector, Rev. Martin A. Scanlan, 1935--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1906.

School, 3027 Godwin Ter., organized 1903. Boys, 433; girls, 420. Teachers supplied by Religious of Jesus-Mary, Highland Mills, New York.

Registers: baptisms, 1886-1903, 1903-8, 1908-22, 1922-29, 1929-34, 1934-39, 1939--, 7 vols.; confirmations, 1898-1930, 1930--, 2 vols.; marriages, 1887-1908, 1908-36, 1936--, 3 vols.

73. OUR LADY OF GOOD COUNSEL (The Roman Catholic Church of Our Lady of Good Counsel), 1886--. 232 E. 90th St., Manhattan.

Organized 1886. Incorporated November 5, 1886 (County Clerk, Inc., vol. 14, #646). Services in private dwelling, 86th St. near 2d Ave., until December 1886 when lower church was first occupied; dedicated April 8, 1887. Superstructure, of English Gothic architecture and stone construction, dedicated September 18, 1892; consecrated April 28, 1901. First rector, Rev. William J. O'Kelley, 1886-1901; ed. St. Joseph's Sem., Troy, New York; ord. 1872. Present rector, Rev. Arthur E. Murphy, 1935--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1918.

School, 328 E. 91st St., organized 1904. Boys, 353; girls, 322. Teachers supplied by Brothers of the Christian Schools, New York City, 1904-33; since supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Bulletin, Sept. 1903 - Aug. 1904, New York, 1904.

Registers: baptisms, 1886-1901, 1902-7, 1908-9, 1909-11, 1911-13, 1913-15, 1915-17, 1917-19, 1919-23, 1923-32, 1933--, 11 vols.; confirmations, 1887-1901, 1903-11, 1912-25, 1926-35, 1936--, 5 vols.; first communions, 1902-17, 1918-25, 1925-33, 1934--, 4 vols.; marriages, 1886-1902, 1902-7, 1908-15, 1915-22, 1922--, 5 vols.

74. OUR LADY QUEEN OF ANGELS (The Province of St. Joseph of the Capuchin Order), 1886--. 226 E. 113st St., Manhattan.

Organized 1886 by the Capuchin Fathers (Province of St. Joseph). Services in Sylvan Hall, 119th St. and 2d Ave., and in basement of building

in rear of present site until November 21, 1886 when present church, of Romanesque architecture and red-brick construction, was dedicated. Sermons in English and German. Operates under charter granted The Province of St. Joseph of the Capuchin Order. First rector, Very Rev. Bonaventure Frey, O.M. Cap., 1886-87; ed. Univs., of Freiberg, Bonn and Tubingen, Germany; Sem. of St. Gall, Switzerland; ord. 1854. Present rector, Very Rev. Norbert Elsner, O.M. Cap., 1938--; ed. St. Anthony's Monastery and Clericate, Marathon, Wisconsin; ord. 1924.

Golden Jubilee of the Church of Our Lady of Angels, 1886-1936, New York, 1936.

Registers: baptisms, 1886-1902, 1886-1908, 1902-13, 1914--, 4 vols.; confirmations, 1911--, 1 vol.; first communions, 1911--, 1 vol.; marriages, 1886-1908, 1908-25, 1925--, 3 vols.; members, 1887-1901, 1 vol.

75. ST. MARY'S (The Church of St. Mary, Olinville, New York), 1886--. 3651 White Plains Ave., Bronx.

Organized 1886. Had origin 1866 as mission of St. Raymond's (entry 14). Services in McNamara's Carriage Factory, Gun Hill Road, until 1887 when present frame church was dedicated. First rector, Rev. Patrick Sullivan, 1886-87. Present rector, Rev. Joseph G. Murray, 1918--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1901.

School, 762 E. 216th St., organized 1908. Boys, 107; girls, 123. Teachers supplied by Sisters of St. Dominic, Blauvelt, New York.

Registers: baptisms, 1886-92, 1892-1919, 1919-30, 1930--, 4 vols.; confirmations, 1892-1916, 1916-36, 1936--, 3 vols.; marriages, 1886-92, 1892-1919, 1919--, 3 vols.

76. ST. RAPHAEL'S (The Roman Catholic Church of St. Raphael in the City of New York), 1886--. 504 W. 41st St., Manhattan.

Organized 1886. Incorporated May 4, 1886 (County Clerk, Inc., vol. 14, #872). Services in frame church near site (now used as parish hall) until 1903 when present church, of Gothic architecture and brick-granite construction, was dedicated. Attended since 1935 by the Rev. Clergy of the Church of the Holy Innocents (entry 43). First rector, Rev. John A. Gleeson, 1886-91; ed. North American Col., Rome, Italy; ord. 1879. Present administrator, Rt. Rev. Aloysius C. Dineen, 1935--; ed. St. Joseph's Sem., Yonkers, New York, Catholic Univ. of America; ord. 1910.

Registers: baptisms, 1886-98, 1899-1908, 1908-19, 1918-32, 1932--, 5 vols.; confirmations, 1889--, 1 vol.; marriages, 1886-1908, 1908-25, 1925--, 3 vols.

77. IMMACULATE CONCEPTION (The Church of the Immaculate Conception of the Blessed Virgin Mary), 1887--. 128 Targee St., Stapleton, Richmond.

Organized 1887. Incorporated February 7, 1888 (County Clerk, Inc., vol. 1, p. 249). Services at 203 Broad St. until 1892 when chapel was moved to Broad and Garden Sts. Present church, of Renaissance architecture and brick construction, occupied 1908, dedicated 1909. First rector, Rev. Gerald A. Huntman, 1887-95. Present rector, Rev. John F. White, 1934--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1915.

Church of the Immaculate Conception, Golden Jubilee, 1887-1937, New York, 1937.

School, 104 Garden St., organized 1908. Boys, 192; girls, 189. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Registers: baptisms, 1887-1908, 1908-19, 1919-20, 1920-30, 1930—, 5 vols.; confirmations, 1887-1908, 1908--, 2 vols.; marriages, 1887-1908, 1908--, 2 vols.

78. ST. MARGARET'S (Church of St. Margaret of New York City), 1887--. 5950 Riverdale Ave., Bronx.

Organized 1887. Incorporated March 7, 1890 (New York County Clerk, Inc., vol. 18, #120). Services in Col. of Mount St. Vincent, 261st St. and Riverdale Ave., until 1921 when present church, of English Gothic architecture and stone construction, was dedicated. First rector, Rev. James Kiely, 1887-1905; ed. St. Joseph's Sem., Troy, New York; ord. 1875. Present rector, Rev. Thomas Doyle, 1925--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1906.

School, 452 W. 260th St., organized 1926. Boys, 186; girls, 180. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Registers: baptisms, 1889-1908, 1908--, 2 vols.; confirmations, 1908--, 1 vol.; marriages, 1890-1908, 1908--, 2 vols.

79. OUR LADY OF PERPETUAL HELP (Redemptorist Fathers of New York), 1887--. 321 E. 61st St., Manhattan.

Organized 1887 by the Redemptorist Fathers (Baltimore Province). Had origin 1873 at 316 E. 4th St. as the Bohemian Roman Catholic Church of SS. Cyril and Methodius (entry 57). Services at 4th St. until August 7, 1887, when present church was dedicated. Romanesque architecture, brick

construction. Originally a national church for Bohemians in Greater New York, with sermons and announcements in the native tongue, its status was changed by decision of Archbishop Corrigan in August 1899 to that of a mission church for English-speaking people. At present within the confines of the Parish of St. Catherine of Siena. Operates under charter granted March 29, 1864 to the Missionary Society of the Most Holy Redeemer (Laws 1864, ch. 88). First rector, Rev. Frederick Henn, C. SS. R., 1887-90. Present rector, Very Rev. Joseph F. Vetrovec, C. SS. R., 1939--; ed. St. Mary's Col., North East, Pennsylvania, Redemptorist House of Studies, Esopus, New York; ord. 1921.

School, 328 E. 62d St., organized 1887. Boys, 124; girls, 116. Teachers supplied by School Sisters of Notre Dame, Baltimore, Maryland.

John Byrne, Golden Memories, Church of Our Lady of Perpetual Help, New York, 1887-1937, New York, 1937.

Registers: baptisms and marriages, 1874-75, 1875-78, 1878-82, 1882-86, 1886-89, 1889-91, 1891-93, 1893-95, 1895-98, 1898-1901, 1901-4, 1904-6, 1906-8, 1908-9, 1909-12, 1912-15, 1915-17, 1917-20, 1920-24, 1924-31, 1931-37, 1937--, 22 vols.; confirmations, 1886--, 1 vol.; confirmations and first communions, 1924-36, 1 vol.; marriages, 1875-89, 1889-1904, 1904-8, 1908-13, 1913-19, 1919-33, 1933--, 7 vols.

80. ST. MARY STAR OF THE SEA (Church of St. Mary Star of the Sea), 1887--. 600 City Island Ave., Bronx.

Organized 1887. Had origin 1878 as mission of St. Raymond's Church (entry 14). Services in dining room of Ben Hur Hotel, City Island, until 1887; then in chapel on present site until 1888 (destroyed by fire). Present frame Gothic church dedicated May 1891. Incorporated April 2, 1900 (New York County Clerk, Inc., vol. 28, #175). Rectory, 595 Minniford Ave. First rector, Rev. Edward M. Byrnes, 1887-88; ed. St. Joseph's Sem., Troy, New York; ord. 1877. Present rector, Rev. James M. Kilroe, 1925--; ed. Fordham Univ., St. Joseph's Sem., Yonkers, New York; ord. 1905.

School, 580 Minniford Ave., organized 1931. Boys, 72; girls, 68. Teachers supplied by Dominican Sisters, Blauvelt, New York.

Church of Saint Mary Star of the Sea, Golden Jubilee 1887-1937, New York, 1937.

Registers: baptisms, 1897--, 1 vol.; confirmations, 1897--, 1 vol.; marriages, 1897--, 1 vol.

81. BLESSED SACRAMENT (The Roman Catholic Church of the Blessed Sacrament of the City of New York), 1887--. 152 W. 71st St., Manhattan.

Organized 1887. Services in carriage room of Havermeyer Stable, 72d St. near Broadway, until July 1887 when red-brick church, Broadway and 71st St. was dedicated. Incorporated January 12, 1888 (County Clerk, Inc., vol. 16, #538). In February 1891 General William Tecumseh Sherman was buried from this church and that portion of Broadway and Amsterdam Ave., between 70th and 73d Sts., was named Sherman Square. Present church, of 13th century French Gothic architecture and cast-stone construction, dedicated 1917. First rector, Rt. Rev. Matthew A. Taylor, 1887-1914; ed. Col. of St. Francis Xavier, New York City, North American Col., Rome, Italy; ord. 1866. Present rector, Rt. Rev. Robert F. Keegan, P.R., 1933--; ed. Cathedral Col., New York City, Catholic Univ. of America; St. Joseph's Sem., Yonkers, New York; ord. 1912.

School, 147 W. 70th St., organized 1903. Boys, 209; girls, 230. High School for Girls (same address): organized 1922; pupils: 309. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Golden Jubilee of the Church of the Blessed Sacrament, New York, 1937.

Registers: baptisms, 1887-97, 1897-1908, 1908-23, 1923--, 4 vols.; confirmations, 1904--, 1 vol.; marriages, 1887-95, 1895-99, 1900-1903, 1904-8, 1908-16, 1917-25, 1926--, 7 vols.

82. ST. CATHERINE OF GENOA (The Church of St. Catherine of Genoa), 1887--. 502 W. 153d St., Manhattan.

Organized 1887. Incorporated April 21, 1888 (County Clerk, Inc., vol. 16, #115). Services in Athenaeum, 155th St. near Broadway, until 1889 when present church, of Byzantine architecture and brick construction, was dedicated. First rector, Rev. Edward Slattery, 1887-1901; ed. St. Joseph's Sem., Troy, New York; ord. 1876. Present rector, Rev. John J. Brady, 1934--; ed., St. Joseph's Sem., Yonkers, New York; ord. 1878.

School, 503 W. 152d St., organized 1910. Additions (annex) 1938. Boys, 526; girls, 546. Teachers supplied by Sisters of Mercy of the Union, Tarrytown, New York.

Registers: baptisms, 1887-1902, 1902-8, 1908-16, 1916-24, 1924-35, 1935--, 6 vols.; confirmations, 1887-1902, 1902--, 2 vols.; marriages, 1887-1902, 1902-8, 1908-26, 1926--, 4 vols.; deaths, 1887--, 1 vol.

83. ST. VERONICA'S (The Church of St. Veronica), 1887--. 149 Christopher St., Manhattan.

Organized 1887 from overflow of St. Joseph's (entry 5). Services in chapel (dedicated 1887) on Washington St., near Barrow, until 1890 when present church, of Gothic architecture and brick construction, was dedicated. Attends chapel at Federal Prison Detention Headquarters, 427 West St. First rector, Rev. John Fitzharris, 1887-90; ed. Col. of St. Francis Xavier, New York City; St. Joseph's Sem., Troy, New York; ord. 1873. Present rector, Rev. Matthew A. Delaney, 1929--; ed. Col. of St. Francis Xavier, New York City, St. Joseph's Sem., Yonkers, New York; ord. 1910.

Registers: baptisms, 1887-1900, 1900-1910, 1910-16, 1916-20, 1920-27, 1927-32, 1932--, 7 vols.; confirmations, 1889-1907, 1907-15, 1915-26, 1926--, 4 vols.; marriages, 1887-1910, 1910-21, 1921-32, 1932-37, 1937--, 5 vols.; deaths, 1888--, 1 vol.

84. GUARDIAN ANGEL (The Roman Catholic Church of the Guardian Angel), 1888--. 189 10th Ave., Manhattan.

Organized 1888. Incorporated November 23, 1887 (County Clerk, Inc., vol. 15, #548). Services in three buildings, reconstructed for church use, at 511-13-15 W. 23d St. (dedicated June 10, 1888) until November 8, 1931, when present church, of Romanesque architecture and stone-brick construction, was dedicated. First rector, Rev. William A. O'Neill, 1887-94; ed. St. Joseph's Sem., Troy, New York; ord. 1871. Present rector, Rev. John J. O'Donnell, 1934--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1918.

School, 189 10th Ave., organized 1911. Boys, 122; girls, 126. Teachers supplied by Sisters of St. Dominic, Newburgh, New York.

Trustees' minutes: 1887-1909, 1909--, 2 vols. Registers: baptisms, 1888-99, 1900-1908, 1908-17, 1917-33, 1932--, 5 vols.; confirmations, 1901-36, 1936--, 2 vols.; first communion, 1895-1931, 1930--, 2 vols.; marriages, 1888-1910, 1908-1932, 1932--, 3 vols.; deaths, 1888-99, 1900-1908, 1908-17, 1917-33, 1932--, 5 vols.

85. ST. CHARLES BORROMEO'S (The Church of St. Charles Borromeo), 1888--. 221 W. 141st St., Manhattan.

Organized 1888 for Negroes by Rev. Charles O'Keefe in private house on 8th Ave., near 141st St. Incorporated April 3, 1888 (County

Clerk, Inc., vol. 16, #109). Services in various private houses until latter part of 1888 when two-story brick church at 210 W. 142d St. was completed. Present church, modeled after St. Patrick's Cathedral, dedicated 1903. Has nearly 5,000 active communicants. First rector, Rev. Charles W. O'Keefe, 1888-1902; ed. Manhattan Col., New York City. Present rector, Very Rev. William R. McCann, 1933--; ed. St. Joseph's Sem., Yonkers, New York; Catholic Univ. of America; ord. 1918.

School, 210 W. 142d St. (first church, converted), organized 1904. Boys, 130; girls, 160. Teachers supplied by the Sisters of the Blessed Sacrament for Indians and Colored People, Cornwells Heights, Pennsylvania.

Registers: baptisms, 1868-1909, 1909-16, 1916-29, 1929--, 4 vols.; confirmations, 1907-25, 1927--, 2 vols.; marriages, 1888-1909, 1909-20, 1921--, 3 vols.; deaths, 1933--, 1 vol.

86. ST. JOACHIM'S (The Church of St. Joachim), 1888--. 22 Roosevelt St., Manhattan.

Organized 1888 by the Pious Society of the Missionaries of St. Charles (Piacenza, Italy). Began as St. Michael's Chapel in double store on Center St., where services were held until 1888, when present church, of Romanesque architecture and brick construction, was dedicated. Name changed to that of St. Joachim same year. Incorporated October 17, 1890 (County Clerk, Inc., vol. 18, #164). Maintained Chapel of St. Rocco at 64 Catherine St. from 1907 to 1924 when it was discontinued. Services in English and Italian. First rector, Rev. Felice Morelli, P.S.S.C., 1888-90. Present rector, Rev. Joseph Bolzan, P.S.S.C., 1939--; ed. Sem. of Piacenza, Italy; ord. 1933.

Registers: baptisms, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923-24, 1925-28, 1929-34, 1935--, 39 vols.; confirmations, 1889--, 1 vol.; marriages, 1890-97, 1898-1902, 1903-7, 1908-13, 1914-18, 1919-24, 1925--, 7 vols.; deaths, 1888-1900, 1901-16, 1917-23, 1924--, 4 vols.

87. RESURRECTION, 1889. 174 Centre St., Manhattan.

Organized 1889 by the Missionaries of the Apostolic Institute of Piacenza (now known as Pious Society of the Missionaries of St. Charles, Piacenza, Italy). Disbanded 1889.

88. OUR LADY OF THE SCAPULAR OF MOUNT CARMEL (The Church of Our Lady of the Scapular of Mount Carmel), 1889--. 341 E. 28th St., Manhattan.

Organized 1889 by the Carmelite Fathers (Dublin, Ireland). Incorporated April 12, 1889 (County Clerk, Inc., vol. 17, #98). Services since origin in present frame church (dedicated December 1889). Clergy attend Roman Catholics at Bellevue Hospital; parish maintains Carmelite Chapel there. First rector, Rev. Michael B. Daly, O.Carm. 1889-1903; ed. Carmelite Sem., Dublin Ireland; ord. 1882. Present rector, Rev. Joseph Stephen McGlennan, O.Carm., 1934--; ed. Carmelite International Col., Rome, Italy; Gregorian Univ., Rome, Italy; ord. 1920.

School, 322 E. 29th St.; organized 1904. Boys, 195; girls, 190. Teachers supplied 1902-31 by Brothers of the Christian Schools (Province of New York), New York City. Since supplied by Sisters of Mercy of the Union, Tarrytown, New York.

Registers: baptisms, 1889-92, 1892-95, 1895-97, 1897-1900, 1900-1908, 1908-12, 1912-15, 1915-20, 1920-29, 1929-38, 1938--, 11 vols.; baptisms (Carmelite Chapel, Bellevue Hospital), 1889-1902, 1902-8, 1908-12, 1912-15, 1915-19, 1919-23, 1923-29, 1929-38, 1938--, 9 vols.; confirmations, 1901-15, 1923--, 2 vols.; marriages, 1889-1908, 1908-20, 1920--, 3 vols.; deaths, 1889-1920, 1920-30, 1930--, 3 vols.

89. ST. THOMAS THE APOSTLE (The Catholic Church of St. Thomas the Apostle), 1889--. 250 W. 118th St., Manhattan.

Organized 1889. Church, of English Gothic architecture and brick construction, dedicated 1890; consecrated 1911. Incorporated July 8, 1932 (County Clerk, Inc., vol. 60, #8654). Colored congregation since 1934. First rector, Rev. Joseph J. Keogan, 1889-1909, ed. Royal Catholic Col. of Maynooth, County Kildare, Ireland; ord. 1881. Present rector, Rev. Thomas B. Kelly, P.R., 1924--; ed. St. Joseph's Sem., Troy, New York; ord. 1895.

School, 147 St. Nicholas Ave., organized 1906. Boys, 292; girls, 332. Teachers supplied by Brothers of the Christian Schools (Province of New York), New York City, and Sisters of Mercy of the Union, Tarrytown, New York.

Registers: baptisms, 1889-1906, 1906-12, 1912-17, 1917-24, 1924-31, 1931--, 6 vols.; confirmations, 1909--, 1 vol.; marriages, 1889-1909, 1909-21, 1927--, 3 vols.

90. ST. JOSEPH'S (St. Joseph's Maronite Catholic Church), 1890--. 57 Washington St., Manhattan.

Organized 1890 when Archbishop Corrigan requested Rev. Butros Korkemas, Maronite priest, to establish an Eastern Rite Church for the Arabians and Syrians. Services in chapel at 127 Washington St. in 1890; at 81 Washington St. until 1907; in basement of St. Peter's Church (entry 2) 1907-8; and in remodelled building at 46 Washington St. until 1916 when present brick church was dedicated. Incorporated May 26, 1908 (County Clerk, Inc., vol. 36, #3841). Functions under jurisdiction of the bishop of Egypt. All services in the Syriac Language. The only Maronite Church in New York City. First rector, Rev. Butros Korkemas, 1890-1900; ed. St. Joseph's Univ., Beirut, Mt. Lebanon, Syria; ord. 1885. Present rector, Rt. Rev. Francis Walim, 1908--; ed. St. Joseph's Univ., Beirut, Mt. Lebanon, Syria; ord. 1901.

Registers: baptisms, 1890-1927, 1927--, 2 vols.; confirmations, 1909-1937, 1 vol.; marriages, 1890-1937, 1937--, 2 vols.

91. ST. THOMAS AQUINAS' (The Church of St. Thomas Aquinas), 1890--. 1900 Crotona Pkway, Bronx.

Organized 1890. Incorporated February 7, 1890 (New York County Clerk, Inc., vol. 18, #107). Had origin 1876 as mission of St. Augustine's (entry 24). Services in Ray's Hall, Tremont Ave., until 1883; in brick church, Tremont and Bryant Aves., until 1907; and in church-school, Daly Ave., until 1925 when present church (Romanesque, brick) was dedicated. First rector, Rev. Dennis J. McMahon, 1890-95; ed. Manhattan Col., New York City; St. Sulpice Sem., Montreal, Canada; ord. 1881. Present rector, Rev. John Brosman, 1924--; ed. Killarney Sem., County Kerry, Ireland; ord. 1890.

School, 1903 Daly Ave., organized 1907. Boys, 308; girls, 307. Teachers supplied by Religious of the Sacred Heart of Mary (North American Province), Tarrytown, New York.

Registers: baptisms, 1889-1908, 1908-27, 1927--, 3 vols.; confirmations, 1891-1913, 1913-17, 1917--, 3 vols.; marriages, 1889-1908, 1908-27, 1927--, 3 vols.

92. ST. VALENTINE'S (The Church of St. Valentine, Williamsbridge, New York), 1891--. 810 E. 221st St., Bronx.

Organized 1891. Services in frame church on present site until 1936 (destroyed by fire). Used frame building, rear of church lot, until

1938 when present church of Gothic architecture and brick construction, was dedicated. Sermons in English and Polish. First rector, Rev. Jerome Klimecki, 1891-96. Present rector, Rev. Francis P. Borowski, 1937--; ed. SS. Cyril and Methodius Sem., Orchard Lake, Michigan; ord. 1924.

School, 816 E. 221st St., organized 1891. Destroyed by fire 1936; classes discontinued. Boys, 61; girls, 52. Teachers supplied by Sisters, Daughters of Mary of the Immaculate Conception (Polish), New Britain, Connecticut.

Registers: baptisms, 1891-1905, 1905-16, 1916--, 3 vols.; confirmations, 1891--, 1 vol.; marriages, 1891-1909, 1909--, 2 vols.; deaths, 1893--, 1 vol.

93. ST. ANSELM'S (St. Anselm's Church), 1891--. 681 Tinton Ave., Bronx.

Organized 1891 by the Benedictine Fathers (Collegeville, Minn.). Incorporated March 10, 1899 (N.Y. County Clerk, Inc., vol. 27, #949). Services at Concord Ave. and 151st St. until 1892; and in basement of present church until 1917. Superstructure (Byzantine, brick) dedicated 1917; consecrated 1929. First rector, Rt. Rev. Abott Alexius Edelbrock, O.S.B., 1891-1908, ed. St. John's Univ., Collegeville, Minnesota. Present rector, Rev. Alphonse Sausen, O.S.B., 1930--; ed. St. Anselm Univ., Rome, Italy; ord. 1912.

School, 685 Tinton Ave., organized 1908. Boys, 538; girls, 588. Teachers supplied by Sisters of St. Dominic, Blauvelt, New York.

Registers: baptisms, 1891-1905, 1905-13, 1913-22, 1923-29, 1929-33, 1933-36, 1936--, 7 vols.; confirmations, 1893-1932, 1932--, 2 vols.; marriages, 1891-1908, 1908-30, 1930--, 3 vols.

94. MOST PRECIOUS BLOOD (Church of the Most Precious Blood), 1891--. 113 Baxter St., Manhattan.

Organized 1891 by the Pious Society of the Missionaries of St. Charles (Piacenza, Italy). Incorporated April 20, 1891 (County Clerk Inc., vol. 19, #107). Had origin 1878 when Rev. Julius Arcese, O.F.M., of the Church of St. Anthony of Padua (entry 36) organized, in the basement of Transfiguration Church (entry 9), a mission for Italians. Mission, in 1886, taken over by the Pious Society, which, a few months after the erection of the parish in 1891, completed the basement of present church. Property and parish transferred in 1894 to Franciscan Fathers (Province

of the Immaculate Conception). Superstructure of church (Gothic, stone-marble) dedicated December 17, 1903. Sermons in English and Italian. First rector, Rev. Felice Morelli, P.S.S.C., 1891-94; ed. St. Charles Borromeo Sem., Italy; ord. 1887. Present rector, Rev. Felix Mancini, O.F.M., 1934--; ed. Perugia Sem., Perugia, Italy; ord. 1906.

Franciscan Fathers (Italian Province), L'Opera dei Francescani Italiani a favore degli emigrati negli Stati Uniti d'America 1855-1925, Rome, Italy, Grimaldi and Mercandetti, 1925.

Registers: baptisms, 1891-92, 1892-93, 1893-94, 1894-95 (contains record of property transfer), 1895, 1895-96, 1896-97, 1897-98, 1898, 1898-99, 1899, 1899-1900, 1900-1901, 1902-3, 1903-4, 1904-5, 1905, 1906, 1907-8, 1908-9, 1909-10, 1910-11, 1911-12, 1912-13, 1913-14, 1915-16, 1916-17, 1917-19, 1919-22, 1922-24, 1924-33, 1933--, 32 vols.; confirmations, 1896-1911, 1916--, 2 vols.; marriages, 1891-94, 1894-98, 1898-1900, 1900-1902, 1902-5, 1905-7, 1907-14, 1915-29, 1930--, 9 vols.; deaths, 1932--, 1 vol.

95. OUR LADY OF LORETTO (Church of Our Lady of Loretto), 1891--. 303 Elizabeth St., Manhattan.

Organized 1891 by the Jesuit Fathers (Maryland-New York Province). Services in store, 296 Elizabeth St., until August 1891 when present church, of Doric architecture and brick construction, was dedicated. Sermons in English and Italian. First rector, Rev. Nicholas Russo, S.J., 1891-1912; ed. Pau Theological Sem., Pau, France. Present administrator, Rev. Conrad J. McCoy, 1938--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1926.

School, 303 Elizabeth St., organized 1927; closed 1938. Boys, 172; girls, 180. Teachers supplied by Sisters of St. John the Baptist, Arrochar, Staten Island, New York.

Registers: baptisms, 1891-97, 1897-1902, 1902-4, 1904-7, 1907-10, 1910-11, 1912-13, 1913-16, 1916-19, 1920-27, 1927--, 11 vols.; confirmations, 1921-32, 1929--, 2 vols.; first communions, 1924--, 1926--, 2 vols.; marriages, 1891-1902, 1902-6, 1906-13, 1913-19, 1919--, 5 vols.; deaths, 1920--, 1 vol. Other Records: Sunday-school attendance, 1925-27, 1 vol.

96. ST. ELIZABETH OF HUNGARY (The Church of St. Elizabeth of Hungary), 1891--. 211 E. 83d St., Manhattan.

Organized 1891 for Slovaks by Rev. John Januschek. Incorporated December 2, 1891 (County Clerk, Inc., vol. 19, #141). Services in basement of St. Brigid's (entry 23) until 1902 when brick church was built on 4th St., near Ave. C. Present Gothic, brick church dedicated 1917; re-

built and rededicated 1928. Sermons in English and Slovak. Mother church to St. John Nepomucene, St. Stephen of Hungary (entries 100 and 121) and Holy Family, Slovak (Brooklyn Diocese). First rector, Rev. Andrew John Januschek, 1891-93; ed. Czechoslovakia; ord. 1884. Present rector, Rev. Andrew Dzijacky, 1925--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1917.

Andrew Dzijacky, Jubilee Souvenir, New York, 1936.

Registers: baptisms, 1891-1906, 1907-8, 1908-14, 1914-27, 1927--, 5 vols.; confirmations, 1891--, 1 vol.; first communions, 1891-1937, 1 vol.; marriages, 1891-1906, 1906-8, 1908-27, 1927--, 4 vols.; deaths, 1891-1906, 1906-27, 1927--, 3 vols.

97. OUR LADY OF POMPEII (Church of Our Lady of Pompeii), 1892--. 25 Carmine St., Manhattan.

Organized 1892 by the Pious Society of the Missionaries of St. Charles (Piacenza, Italy). Incorporated May 11, 1898 (County Clerk, Inc., vol. 26, #174). Services in house on Waverly Pl. until 1895; in unused church, 214 Sullivan St., until 1898; and in former St. Benedict the Moor Church (entry 69) until December 25, 1926 when basement of present church was first occupied. Cornerstone laid October 3, 1926. Superstructure, of Romanesque architecture and limestone-brick construction, housing church, rectory and school, dedicated 1928. Operated St. Raphael's Society for Italian Immigrants (10 Charlton St., Manhattan) 1900-23. Sermons in English and Italian. First rector, Rev. Peter Bandini, P.S.S.C., 1892-95; ed. Forli, Italy; ord. 1878 (approx.). Present rector, Rev. Ugo Cavicchi, P.S.S.C., 1937--; ed. Institute Cristoforo Colombo, Piacenza, Italy; ord. 1926.

School, 248 Bleecker St., organized 1930. Pupils: 614. Teachers supplied by Missionary Zelatrices of the Sacred Heart, New Haven, Connecticut.

Registers: baptisms, 1892-97, 1897-99, 1899-1901, 1901-3, 1903-4, 1904-5, 1905-6, 1906-7, 1907-8, 1908-9, 1909-10, 1910-11, 1911-12, 1912-13, 1913-15, 1915-16, 1916-17, 1917-18, 1918-20, 1920-21, 1921-23, 1923-25, 1925-27, 1927-31, 1931-37, 1937--, 26 vols.; confirmations, 1897-1910, 1910-20, 1920-32, 1932--, 4 vols.; marriages, 1892-1901, 1901-5, 1905-8, 1908-10, 1910-15, 1915-19, 1919-24, 1924-33, 1933--, 9 vols.; deaths, 1892-1937, 1937--, 2 vols. Records of the St. Raphael Society: residents, 1900-1920, 4 vols.; marriages (sponsored by the society), 1902-23, 7 vols.; personal history (name of each immigrant, ship of transport, profession, education, Italian town and province, financial status, religion, ultimate destination, by whom claimed), 1900-1921, 12 vols.

98. ST. FRANCIS DE SALES (The Church of St. Francis de Sales of New York City), 1894--. 137 E. 96th St., Manhattan.

Organized 1894. Incorporated June 3, 1895 (County Clerk, Inc., vol. 23, #1192). Services in store, 96th St. near 3d Ave., until 1895 when basement of present church was dedicated. Superstructure, of Romanesque architecture and granite construction, dedicated 1898. First rector, Rev. Joseph L. Hoey, 1894-1913; ed. St. Joseph's Sem., Troy, New York; ord. 1877. Present rector, Rt. Rev. John F. Brady, 1913--; ed. Col. of St. Francis Xavier, New York City, St. Joseph's Sem., Yonkers, New York; ord. 1898.

School, 116 E. 97th St., organized 1924. Boys, 471; girls, 476. Teachers supplied by Sisters of Mercy, 1075 Madison Ave., New York.

Registers: baptisms, 1894-1900, 1900-1903, 1908-17, 1917-26, 1926-30, 1930-33, 1933-37, 1937--, 8 vols.; confirmations, 1895-1912, 1915--, 2 vols.; marriages, 1894-1905, 1905-15, 1915-24, 1924--, 4 vols.

99. ASCENSION (Roman Catholic Church of the Ascension), 1895--. 215 W. 107th St., Manhattan.

Organized 1895 for German-speaking people. Services at Lion Park Hall, 109th St. and Columbus Ave., and at the Home for the Aged, W. 106th St., until May 27, 1897 when present church (Romanesque, with marble facade) was dedicated. Incorporated June 8, 1897 (County Clerk, Inc., vol. 25, #1442). First rector, Rev. Nicholas Reinhart, 1895-1900; ed. Benedictine Monastery, Beatty, Pennsylvania; St. Joseph's Sem., Troy, New York; ord. 1886. Present rector, Rt. Rev. Joseph P. Donahue, P.R.; ed. Manhattan Col., New York City; St. Joseph's Sem., Troy, New York; ord. 1895.

School, 220 W. 108th St., organized 1912. Boys, 328; girls, 766. Teachers supplied by Brothers of the Christian Schools (Province of New York), New York City, and Sisters of Charity of St. Vincent de Paul, New York City.

Registers: baptisms, 1895-1908, 1908-11, 1911-18, 1918-24, 1924-31, 1931-37, 1937--, 7 vols.; marriages, 1895-1908, 1908-16, 1916-21, 1921-28, 1928-34, 1934--, 6 vols.

100. ST. JOHN NEPOMUCENE'S (The Church of St. John of Nepomuk), 1895--, 1224 1st Ave., Manhattan

Organized 1895. Services at 289 E. 4th St. until 1911; and at 348 E. 57th St. until 1925 when present church, of Romanesque basilica

architecture with limestone construction, was dedicated. Mother of Slovak churches in eastern U.S.A. First rector, Rev. Francis Prikril, 1895-96; ed. Univ. of Prague, Czecho-Slovakia; ord. 1886. Present rector, Rt. Rev. Stephen Krasula, 1916--; ed. Ruzomberok Col.; Slovakia; St. Joseph's Sem., Yonkers, New York; ord. 1914.

School, 404 E. 67th St., organized 1927. Boys, 100; girls, 110. Teachers supplied by Sisters of SS. Cyril and Methodius, Danville, Pennsylvania.

Stephen Krasula, Good Shepherd Magazine (Slovak), New York, 1918.
Souvenir of Fortieth Anniversary, 1894-1935, New York, 1935.
John Van Pelt, "Church of St. John of Nepomuk," Architectural Record, New York, LVIII (1925), 517-29.

Registers: baptisms, 1895-1900, 1901-4, 1905-8, 1908-11, 1911-16, 1916-19, 1919-24, 1924-29, 1929-35, 1935--, 9 vols.; confirmations, 1916-32, 1932--, 2 vols.; marriages, 1905-8, 1908-16, 1916-28, 1928--, 4 vols.; marriages and deaths, 1895-1900, 1900-1904, 2 vols.; deaths, 1904-6, 1908-14, 1914-21, 1921-28, 1928--, 4 vols.

101. HOLY FAMILY (Roman Catholic Church of the Holy Family), 1896--. Castle Hill and Watson Aves., Bronx.

Organized 1896. Incorporated September 31, 1896 (N.Y. County Clerk, Inc., vol. 24, #2181). Services in a frame building, Olmstead and Westchester Aves., until 1898 when present Gothic church (frame) was dedicated. First rector, Rev. Joseph S. Mechler, 1896-1903; ed. St. Joseph Sem., Troy, New York; ord. 1885. Present rector, Rev. Urban C. Nageleisen, 1912--; ed. St. Charles Sem., Carthaginia, Ohio; ord. 1887.

School, 2169 Blackrock Ave., organized 1913. Boys, 331; girls, 379. Teachers supplied by Sisters of the Congregation of St. Agnes, Fond du Lac, Wisconsin.

Registers: baptisms, 1896-1920, 1920-30, 1930-36, 1936--, 4 vols.; confirmations, 1898-1930, 1930--, 2 vols.; marriages, 1896-1920, 1920-30, 1930-36, 1936--, 4 vols.

102. ST. CATHERINE OF SIENA'S (Literary Society of St. Catherine of Siena), 1897--. 411 E. 68th St., Manhattan.

Organized 1897 by the Dominican Fathers (Province of St. Joseph) from overflow of St. Vincent Ferrer's Parish (entry 45). First church, 420 E. 69th St., dedicated 1897; altered to include school, 1906. Present

church, Gothic design and brick construction, dedicated 1930. First rector, Rev. C.M. Thuente, O.P., 1897-1906; ed. Innsbruck, Austria; ord. 1892. Present rector, Very Rev. Francis J. Routh, O.P., 1938--; ed. Providence Col., Providence, Mass., Catholic Univ. of America; ord. 1930.

School, 420 E. 69th St., organized 1906. Boys, 189; girls, 191. Teachers supplied by Sisters of the Third Order of St. Dominic, Sparkill, New York.

Talbot Faulkner Hamlin, "A Modern Gothic Church," Liturgical Arts, Concord, New Hampshire, III (1934).

Registers: baptisms, 1897-1910, 1910-27, 1927--, 3 vols.; confirmations, 1897-1928, 1928--, 2 vols.; marriages, 1897-1912, 1912-20, 1920-31, 1931--, 4 vols.

103. ST. AMBROSE'S (The Roman Catholic Church of St. Ambrose), 1897--. 339 W. 54th St., Manhattan.

Organized 1897 by Rev. Morgan J. O'Connell from overflow of St. Paul the Apostle and Sacred Heart Churches (entries 38, 61). Incorporated November 23, 1897 (County Clerk, Inc., vol. 25, #1055). Church occupies one floor of a four-story brick building. Dedicated 1897; rebuilt 1912. Attended since 1927 by Rev. clergy of Sacred Heart Church. First rector, Rev. Morgan J. O'Connell, 1897-1905; ed. Col. of St. Francis Xavier, New York City, St. Joseph's Sem., Troy, New York; ord. 1890. Present rector, Rev. William A. Scully, 1937--; ed. Cathedral Col., New York City, St. Joseph's Sem., Yonkers, New York; ord. 1919.

Registers: baptisms, 1898-1908, 1908-16, 1916--, 3 vols.; marriages, 1898-1913, 1913--, 2 vols.

104. SS. PETER AND PAUL (The Roman Catholic Church of St. Peter and St. Paul), 1897--. Brook Ave. and E. 159th St., Bronx.

Organized 1897. Incorporated September 28, 1898 (New York County Clerk, Inc., vol. 26, #886). Services in frame church, St. Ann's Ave. and 159th St., until 1932 when present church, Gothic architecture and rough-stone construction, was dedicated. First rector, Rev. William Murphy, 1897-1917; ed. St. Joseph's Sem., Troy, New York; ord. 1869. Present rector, Very Rev. Joseph MacCarthy, 1937--; ed. Royal Catholic Col. of Maynooth, County Kildare, Ireland; ord. 1907.

School, 838 Brook Ave., organized 1911. Boys, 661; girls, 625. Cathedral High School for Girls (same address): organized 1925. Pupils: 330. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Registers: baptisms, 1897-1908, 1908-12, 1912-21, 1921-31, 1931--, 5 vols.; confirmations, 1897--, 1 vol.; marriages, 1897-1908, 1908-22, 1922--, 3 vols.

105. ST. MARTIN OF TOURS (The Church of St. Martin of Tours), 1897--. E. 182d and Grote Sts., Bronx.

Organized 1897. Services in frame church, E. 182d St., until 1904 when present church, of Romanesque architecture and brick construction, was dedicated. First rector, Rev. Christopher O'Reilly, 1897-1905; ed. St. Joseph's Sem., Troy, New York; ord. 1881. Present rector, Rev. Thomas F.X. Walsh, 1931--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1910.

School, E. 182d St. and Crotona Ave., organized 1926. Boys, 224; girls, 228. Teachers supplied by Sisters of the Third Order of St. Dominic, Sparkill, New York.

Registers: baptisms, 1897-1907, 1907-22, 1922-30, 1930--, 4 vols.; confirmations, 1908--, 1 vol.; marriages, 1897-1908, 1908--, 2 vols.

106. ST. LUKE'S (St. Luke's Roman Catholic Church), 1897--. E. 138th St. bet. St. Ann's and Cypress Aves., Bronx.

Organized 1897. Incorporated August 29, 1898 (N.Y. County Clerk, Inc., vol. 26, #961). Services in a two-story brick building on site until 1907 when present church, of Romanesque architecture and brick construction, was dedicated. Rededicated December 25, 1916. First rector, Rev. John J. Boyle, 1897-1916; ed. St. Joseph's Sem., Troy, New York; ord. 1883. Present rector, Rev. Robert D. Malcahey, 1922--; ed. Rome, Italy.

Registers: baptisms, 1897-1903, 1904-8, 1908-10, 1910-14, 1914-20, 1920-26, 1926-31, 1931-34, 1934-37, 1937--, 10 vols.; confirmations, 1897-1915, 1915-35, 1936--, 3 vols.; marriages, 1897-1908, 1908-19, 1920-30, 1930--, 4 vols.; first communions, 1923--, 1 vol. Other records: sick calls, 1936-38, 1938--, 2 vols.

107. OUR LADY HELP OF CHRISTIANS (The Church of Our Lady, Help of Christians, Tottenville, N.Y.), 1898--. Amboy Rd. and Yetman Ave., Tottenville, Richmond.

Organized 1898. Had origin 1890 as a mission of St. Joseph's, Rossville (entry 32). Services in a frame building on Main St. until 1898 when parish was erected and present church dedicated. Meeting House type, brick. Incorporated February 18, 1898 (County Clerk, Inc., vol. 2, p. 52). First rector, Rev. James M. Byrnes, 1898-1906; ed. St. Joseph's Sem., Troy, New York; ord. 1879. Present rector, Rev. Francis F. Donnelly, 1935--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1910.

School, 285 Yetman Ave., organized 1910. Boys, 125; girls 110. Until 1923, teachers supplied by the Congregation of the Sisters of the Holy Cross (Province of the East), Washington, D.C. Since supplied by the Sisters of the Presentation of the Blessed Virgin Mary, New Dorp, New York.

Registers: baptisms, 1898-1908, 1908-28, 1928--. 3 vols.; confirmations, 1898--, 1 vol.; marriages, 1898-1908, 1908--, 2 vols.; deaths, 1898--, 1 vol. Other records: 1890-98 at St. Joseph's Church, Rossville.

108. ST. ADALBERT'S (Roman Catholic Church of St. Adalbert), 1898--. 422 E. 156th St., Bronx.

Organized 1898. Incorporated January 28, 1898 (N.Y. County Clerk, Inc., vol. 26, #859). Purchased unused church, 150th St. and Wales Ave., where services were held until October 1, 1900 when present church (Gothic) was dedicated. Sermons in English and Polish. First rector, Rev. Stanislaus J. Nowak, 1899-1902; ed. St. Joseph's Sem., Troy, New York; ord. 1894. Present rector, Rev. Francis Szubinski, 1928--; ed. St. Joseph's Sem., Krakow, Poland; Fordham Univ., New York; ord. 1906.

School, 422 E. 156th St., organized 1904. Boys, 128; girls, 119. Teachers supplied by Felician Sisters (Province of Our Lady of Angels), Enfield, Connecticut.

Francis Szubinski, Fortieth Anniversary of St. Adalbert's R.C. Church, 1938.

Registers: baptisms, 1898-1904, 1904-8, 1908-12, 1912-13, 1914-21, 1922--, 6 vols.; confirmations, 1916--, 1 vol.; marriages, 1898-1903, 1904-8, 1909-37, 1937--, 4 vols.

109. HOLY TRINITY (Holy Trinity Roman Catholic Church), 1898--. 205 W. 82d St., Manhattan.

Organized 1898. Incorporated January 18, 1899 (County Clerk, Inc., vol. 27, #446). Services in former stable at Broadway and 82d St. until 1900 when basement of present church was occupied. Superstructure, of Byzantine architecture and brick construction, dedicated October 14, 1900. First rector, Rev. Joseph H. Bigley, 1898-1900; ed. St. Joseph's Sem., Troy, New York; ord. 1878. Present rector, Rev. Joseph B. Scully, P.R., 1932--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1908.

School, 212 W. 83d St., organized 1903. Boys, 216; girls, 204. Teachers supplied by Brothers of the Christian Schools (Province of New York), New York City, until 1928; since supplied by Sisters of charity of St. Vincent de Paul, New York City.

Registers: baptisms, 1899-1908, 1908-26, 1926-35, 1935--, 4 vols.; confirmations, 1902-24, 1924--, 2 vols.; marriages, 1899-1908, 1908-23, 1923-25, 1925-33, 1933--, 5 vols.; deaths, 1934--, 1 vol.

110. ST. PHILIP NERI'S (Roman Catholic Church of St. Philip Neri), 1898--. 3021 Grand Concourse, Bronx.

Organized 1898. Incorporated May 19, 1899 (New York County Clerk, Inc., vol. 27, #865). Services in a real estate office, Mosholu Pkwy. and Sedgwick Ave., and in a house at 3184 Villa Ave. until 1900 when present brick church, Mission style, was dedicated. Sermons in Italian and English. First rector, Right Rev. Daniel Burke, 1898-1931; ed. Innsbruck, Austria, Capronica Col., Rome, Italy; ord. 1883. Present rector, Rev. Edwin M. Sinnott, P.R. 1931--; ed. North American Col., Rome, Italy, St. Joseph's Sem., Yonkers, New York; ord. 1906.

School, 3076 Villa Ave., organized 1913. Boys, 207; girls, 251. Teachers supplied by Ursuline Nuns (Eastern Province of U.S.), New Rochelle, New York.

Registers: baptisms, 1898-1902, 1903-8, 1908-14, 1914-22, 1924-34, 1935--, 6 vols.; confirmations, 1923--, 1 vol.; marriages, 1898-1903, 1903-8, 1908-31, 1931--, 4 vols.

111. ST. FRANCIS OF ROME (Church of St. Francis of Rome, Wakefield, New York City), 1898--. E. 236th St. and Byron Ave., Bronx.

Organized 1898. Incorporated April 12, 1898 (New York County Clerk, Inc., vol. 26, #186). Services in a tent, 239th St. and Richardson Ave., until 1901; and in a church, 4329 Richardson Ave., until 1926 when present basement church (rough granite) was dedicated. First rector, Rev. Patrick P. Moore, 1898-1928; ed. St. Joseph's Sem., Troy, New York; ord. 1884. Present rector, Rev. John T. Jordan, 1929--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1903.

School, 4321 Barnes Ave., organized 1926. Boys, 470; girls, 432. Teachers supplied by Sisters of the Presentation of the Blessed Virgin Mary, Newburgh, New York.

Registers: baptisms, 1903--, 1 vol.; confirmations, 1903--, 1 vol.; marriages, 1903--, 1 vol.

112. OUR LADY OF GOOD COUNSEL (Church of Our Lady of Good Counsel), 1899--. 42 Austin Pl., Tompkinsville, Richmond.

Organized 1899 by the Augustinian Fathers (North American Province). Services in McRobert's Hall, Arietta St., until latter part of 1899 when chapel in present building (until 1925 the Augustinian Preparatory Seminary) was dedicated. Two-story U-shaped building, of gray-brick construction, housing church, rectory and school. First rector, Rev. Nicholas J. Murphy, O.S.A., 1899-1910; ed. St. Mary's Monastery and Collegiate Studyhouse, Villa Nova, Pennsylvania. Present rector, Rev. John J. Regnery, O.S.A., 1938--; ed. St. Mary's Monastery and Collegiate Studyhouse, Villa Nova, Pennsylvania; ord. 1904.

School: organized 1923. Boys, 143; girls, 135. Teachers supplied by Sisters of Charity of St. Vincent de Paul, Halifax, Halifax, Nova Scotia.

Registers: baptisms, 1899-1908, 1908-27, 1927--, 3 vols.; marriages, 1899-1908, 1908--, 2vols.

113. ST. ANGELA MERICI'S (The Church of St. Angela Merici), 1899--. E. 163d St. bet. Grant and Morris Ave., Bronx.

Organized 1899. Incorporated April 27, 1900 (New York County Clerk, Inc., vol. 28, #181). Services in a frame church opposite site until 1923 when present church-school, of Romanesque architecture and brick construction, was dedicated. First rector, Rev. Thomas Wallace, 1899-1914; ed. Col. of St. Francis Xavier, New York City, St. Joseph's Sem., Troy, New York; ord. 1884. Present rector, Rev. Joseph A. Foley, 1936--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1897.

School, Morris Ave. and E. 163d St., organized 1909. Boys, 311; girls, 322. Teachers supplied by Ursuline Nuns (Eastern Province), New Rochelle, New York.

Registers: baptisms, 1899-1918, 1918-1928, 1928--, 3 vols.; marriages, 1900-1908, 1908--, 2vols. Other records: marriage arrangements, 1937--, 1 vol.; sick calls, 1939--, 1 vol.; members, cards, 1899--.

114. ST. JOHN CHRYSOSTOM'S (The Roman Catholic Church of St. John Chrysostom of the City of New York), 1899--. E. 167th St. & Hoe Ave., Bronx.

Organized 1899. Incorporated July 25, 1899 (N.Y. County Clerk, Inc., vol. 27, #871). Services in office of Steven's coal yard until 1924 when present brick church (Byzantine) was dedicated. First rector, Rev. Bernard F. Brady, 1899-1920; ed. St. Joseph's Sem., Troy, New York; ord. 1886. Present rector, Rev. Francis E. McElhinney, 1936--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1912

School, 1152 Hoe Ave., organized 1914. Boys, 345; girls, 320. Junior High School (same address): girls, 293. Teachers supplied by Sisters of St. Dominic, Sparkill, New York.

Registers: baptisms, 1899-1908, 1908-14, 1914-29, 1929--, 4 vols.; confirmations, 1901-24, 1924-35, 1935--, 3 vols.; marriages, 1899-1908, 1908-33, 1933--, 3 vols.

115. ST. ROCH'S (Roman Catholic Church of St. Roch), 1899--. Wales Ave. bet. 147th and 149th Sts., Bronx.

Organized 1899. Incorporated November 29, 1899 (N.Y. County Clerk, Inc., vol. 27, #1094). Services in unused church, 150th St. and Jackson Ave. until 1932 when present church, of Romanesque architecture and brick construction, was dedicated. Sermons in English and Italian. First rector, Rev. John Milo, 1899-1917. Present rector, Rev. Ignatius Cirelli, 1930--; ed. Benevento Sem., Benevento, Italy; ord. 1906.

Registers: baptisms, 1900-1907, 1908-14, 1914-19, 1919-24, 1924-29, 1929-34, 1934--, 7 vols.; confirmations, 1900-1918, 1918-33, 1933--, 3 vols.; marriages, 1900-1907, 1908-29, 1929--, 3 vols.; deaths, 1931--, 1 vol.

116. ST. ALOYSIUS' (Church of St. Aloysius of the City of New York), 1899--. 209 W. 132d St., Manhattan.

Organized 1899. Incorporated December 30, 1899 (County Clerk, Inc., vol. 27, #266). Services in a hall, 131st St. and 7th Ave., until 1904 when present church, of Romanesque architecture, was dedicated. Parish became, in 1936, a mission for colored people under the administration of the clergy of St. Charles Borromeo (entry 85). Attends chapels: Helpers of the Holy Souls, 114 E. 86th St.; St. Benedict's Day Nursery, 27 W. 132d St. First rector, Rev. John A. McKennon, 1899-1914; ed. Ford-

ham Univ., St. Joseph's Sem., Yonkers, New York; ord. 1884. Present rector, Very Rev. William R. McCann, 1933--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1918.

Registers: baptisms, 1899-1914, 1914-28, 1928--, 3 vols.; confirmations, 1900--, 1 vol.; marriages, 1899-1914, 1914-28, 1928--, 3 vols.

117. ST. RITA'S (Church of St. Rita of Cascia), 1900--. E. 145th St. and College Ave., Bronx.

Organized 1900. Services in a store on 152d St. and Courtlandt Ave. until 1901; and in a store on 148th St. and Courtlandt Ave. until 1904 when present basement church, of white-brick construction, was dedicated. First rector, Rev. Charles Ferina, 1900-1910; ed. Rome, Italy; ord. 1880. Present rector, Rev. Joseph E. Bergen, 1919--; ed. St. Joseph's Sem., Troy, New York; ord. 1894.

School, E. 146th St. and College Ave., organized 1914. Boys, 194; girls, 206. Teachers supplied by Sisters of the Third Order of St. Dominic, Sparkill, New York.

Registers: baptisms, 1900-1904, 1904-8, 1908-12, 1912-22, 1922--, 5 vols.; confirmations, 1904-22, 1925--, 2 vols.; marriages, 1900-1904, 1904-8, 1908-27, 1927--, 4 vols.

118. ST. LUCY'S (St. Lucy's Roman Catholic Church), 1900--. 336 E. 104th St., Manhattan.

Organized 1900. Services in Harlem Market warehouse, 1st Ave., and in store on 103d St., between 1st and 2d Aves., until 1901 when basement of present church was dedicated. Superstructure, of brick with concrete facing, dedicated 1914. Incorporated Nov. 5, 1914 (County Clerk, Inc., vol. 42, #5068). Sermons in English and Italian. First rector, Rev. Edward Cronin, 1900-1911; ed. North American Col., Rome, Italy; ord. 1886. Present rector, Rev. Louis Riccio, 1932--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1907.

Registers: baptisms, 1900-1906, 1906-8, 1908-9, 1909-11, 1911-13, 1913-16, 1916-19, 1919-22, 1922-26, 1926-31, 1931-35, 1935--, 12 vols.; confirmations, 1914-22, 1923-38, 2 vols.; first communions, 1932--, 1 vol.; marriages, 1900-1908, 1908-16, 1916-25, 1925-34, 1934--, 5 vols.; deaths, 1934--, 1 vol.

119. ST. JOHN BAPTIST DE LA SALLE (The Church of St. John Baptist de la Salle), 1900--. 76 Jackson St., Stapleton, Richmond.

Organized 1900. Incorporated June 9, 1901 (County Clerk, Inc., vol. 2, p. 245). Services in private residence, Van Duzer Ave. and Beach St., until 1901 when present Gothic church was dedicated. Extensive alterations and rededication 1913. Enclosed in brick 1938. First rector, Rev. Frederick W.E. Weyrick, 1901-4. Present rector, Rev. Joseph Kirchofer, 1914--; ed. Col. of African Missions, Lyons, France; ord. 1903.

School, 70 Jackson St., organized 1901. Boys, 50; girls, 38. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Registers: baptisms, 1900--, 1 vol.; confirmations, 1900--, 1 vol.; marriages, 1900--, 1 vol.

120. ST. ADALBERT'S (The Polish Roman Catholic Church of St. Adalbert), 1901--. Morningstar Rd., Port Richmond, Richmond.

Organized 1901 for Polish speaking people of Staten Island who theretofore had been attending Mass in Manhattan. Incorporated February 7, 1901 (County Clerk, Inc., vol. 2, p. 241). Services in a small frame building, 59 John St., until 1921 when present church-school was dedicated. Open-air shrine (Our Lady of Lourdes) dedicated 1938. Sermons in Polish. First rector, Rev. Michael Slupek, 1901-2; ed. Poland. Present rector, Rev. Joseph Brzoziewski, 1902--, ed. St. Joseph's Sem., Yonkers, New York; ord. 1902.

School: organized 1905. Boys, 72; girls, 67. Teachers supplied by Felician Sisters (Province of Our Lady of the Angels), Enfield, Connecticut.

Registers: baptisms, 1901-7, 1907-13, 1914-19, 1919-35, 1935--, 5 vols., confirmations, 1901--, 1 vol.; marriages, 1901-26, 1926--, 2 vols.; members, cards, 1901--; deaths, 1901--, 1 vol.

121. ST. STEPHEN OF HUNGARY (Church of St. Stephen of Hungary, Magyar), 1901--. 408 E. 82d St., Manhattan.

Organized 1901 for Magyars of New York and vicinity. Incorporated August 2, 1901 (County Clerk, Inc., vol. 28, #1165). First church, brick, 420 E. 14th St., dedicated 1902. Present church, Romanesque architecture, yellow-brick construction, dedicated 1929. A national parish, it has no

boundaries. Under guidance of Hungarian Franciscan Commissariat of St. John of Capistran of U.S.A., 1921-34; since under guidance of Franciscan Fathers of Holy Name Province, New York. Sermons in Hungarian and English. Attends chapel (Our Lady of Hungary) at St. Mary's Home, 227 E. 72d St. First rector, Rev. Lodisas Perenyi, 1901-7. Present rector, Rev. Terence A. McNally, O.F.M., 1934--; ed. St. Bonaventure's Sem. and Col., Allegany, New York; ord. 1925.

School, 406 E. 82d St., organized 1929. Pupils, 280. Teachers supplied by Daughters of Divine Charity, Arrochar, New York.

Registers: baptisms, 1901-7, 1907-8, 1908-9, 1909-11, 1911-13, 1913-20, 1920-29, 1929--, 8 vols.; confirmations, 1912-22, 1922-33, 1933--, 3 vols.; first communions, 1901-19, 1919--, 2 vols.; marriages, 1902-8, 1908-17, 1917--, 3 vols.; deaths, 1907-16, 1916-28 (lost in moving), 1928--, 2 vols.

122. ST. ROSE OF LIMA (The Church of St. Rose of Lima in the County of New York), 1901--. 502 W. 165th St., Manhattan.

Organized 1901. Incorporated September 5, 1901 (County Clerk, Inc., vol. 29, #328). Present church, of Romanesque architecture and brick construction, dedicated 1901. First rector, Rev. Edward T. McGinley, 1901-10; ed. Col. of St. Francis Xavier, New York City; St. Joseph's Sem., Troy, New York; ord. 1873. Present rector, Rev. John R. Mahoney, 1917--; ed. North American Col., Rome, Italy; ord. 1887.

School, 517 W. 164th St., organized 1925. Boys, 466; girls, 427. Teachers supplied by Sisters of the Third Order of St. Dominic, Sparkill, New York.

Registers: baptisms, 1901-8, 1908-13, 1913-21, 1921-26, 1926-36, 1936-38, 1938--, 7 vols.; confirmations, 1911-32, 1934-37, 2 vols.; marriages, 1901-8, 1908-26, 1926-38, 1938--, 4 vols.

123. OUR LADY OF LOURDES (Church of Our Lady of Lourdes in the City of New York), 1901--. 465 W. 142d St., Manhattan.

Organized 1901. Incorporated January 11, 1902 (County Clerk, Inc., vol. 30, #336). Services in dancing school, Amsterdam Ave. and 145th St., until Sept. 7, 1903 when basement of present church was completed. Superstructure, of Venetian Gothic architecture and stone construction, dedicated December 20, 1903; consecrated December 20, 1927. First rector, Rev. Joseph H. McMahon, 1901-39; ed. De La Salle Institute, Manhattan Col., and Col. of St. Francis Xavier, New York City; St. Mary's Sem.,

Baltimore, Maryland; St. Joseph's Sem., Troy, New York; ord. 1886. Present rector, Very Rev. John J. Stanley, 1939--; ed. St. Francis Xavier Col., New York City; St. Joseph's Sem., Yonkers, New York; ord. 1910.

School, 462 W. 143d St., organized 1903. Primary grades: pupils, 605; teachers supplied by Sisters of St. Ursula of the Blessed Virgin, Kingston, New York. Grammar grades: pupils, 430; teachers supplied by Sisters of the Holy Child Jesus, Sharon Hill, Pennsylvania.

Registers: baptisms, 1901-13, 1913-23, 1923-35, 1935-37, 1937--, 5 vols.; confirmations, 1901-20, 1923--, 2 vols.; marriages, 1901-20, 1920-34, 1934--, 3 vols.; deaths, 1901-1920, 1920--, 2 vols.

124. HOLY SPIRIT (Roman Catholic Church of the Holy Spirit), 1901--. 1960 University Ave., Bronx.

Organized 1901. Incorporated November 13, 1901 (New York County Clerk, Inc., vol. 28, #1371). Services in the home of William McGloughlin, Undercliff Ave., until 1901 when present church, of red-brick construction, was dedicated. Right Rev. John D. Roach, 1901--; ed. St. Joseph's Sem., Troy, New York; ord. 1888.

School; organized 1913. Boys, 240; girls, 246. Teachers supplied by Dominican Sisters, Blauvelt, New York.

Registers: baptisms, 1901-9, 1906-11, 1909-25, 1911-21, 1922-28, 1928--, 6 vols.; confirmations, 1910-25, 1927-38, 2 vols.; marriages, 1901-9, 1909-10, 1909-11, 1911-36, 1936--, 5 vols.

125. ST. JOSEPH'S (Church of St. Joseph), 1902--. 463 Tompkins Ave., Rosebank, Richmond.

Organized 1902. Incorporated June 24, 1902 (County Clerk, Inc., vol. 2, p. 323). Frame church (Gothic) dedicated 1902. Open-air shrine (Our Lady Queen of Martyrs) dedicated 1938. Sermons in English and Italian. First rector, Rev. Paul Jacomino, 1902-5. Present rector, Rev. Anthony Cattogio, 1905--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1898.

126. ST. MATTHEW'S (St. Matthew's Roman Catholic Church of the City of New York), 1902--. 215 W. 67th St., Manhattan.

Organized 1902. Incorporated November 24, 1902 (County Clerk, Inc., vol. 30, #1984). Services in unused church near site until 1903 when

present church, Romanesque architecture and red-brick construction, was occupied. Dedicated 1912. Rectory, 216 W. 68th St. First rector, Rev. John Maughn, 1902-17; ed. Holy Cross Col., Worcester, Massachusetts; St. Joseph's Sem., Troy, New York; ord. 1895. Present rector, Rev. Timothy J. Shanley, 1936--; ed. Royal Catholic Col. of Maynooth, County Kildare, Ireland; ord. 1895.

Registers: baptisms, 1902-8, 1908-13, 1913-17, 1917-22, 1922-31, 1931--, 6 vols.; confirmations, 1902--, 1 vol.; marriages, 1902--, 4 vols.

127. ST. MALACHY'S (The Roman Catholic Church of St. Malachy), 1902--. 241 W. 49th St., Manhattan.

Organized 1902. Incorporated October 28, 1902 (County Clerk, Inc., vol. 30, #1812). Present church, of Gothic architecture and limestone construction, dedicated in 1902. Situated in the heart of the theatrical district it is commonly known as "The Catholic Actor's Church." The inscription "Actor's Chapel" appears over each side door. First rector, Rev. Peter McLoughlin, 1902-6; ed. Rome, Italy. Present rector, Very Rev. Edward F. Leonard, 1921--; ed. Col. of St. Francis Xavier, New York City; St. Joseph's Sem., Troy, New York; ord. 1896.

Registers: baptisms, 1902-8, 1908-18, 1918-37, 3 vols.; confirmations, 1904-25, 1 vol.; marriages, 1902-8, 1908-23, 1923-37, 3 vols.

128. OUR LADY OF GUADALUPE (Church of Our Lady of Guadalupe), 1902--. 229 W. 14th St., Manhattan.

Organized 1902 for Spanish speaking people by the Assumptionist Fathers (Rome, Italy). Services since origin at present address. Originally two residences, a facade of Spanish Renaissance architecture was added and church dedicated March 1902. Remodeled 1935. Sermons in English and Spanish. First rector, Rev. Fulgence Morris, A.A., 1902-15; ord. 1888, France. Present rector, Rev. Cassian Dubost, A.A., 1931--; ord. 1917.

Registers: baptisms, 1902-5, 1905-10, 1919-24, 1924-28, 1929--, 5 vols.; marriages, 1902-8, 1908-22, 1922-28, 1928-30, 1930--, 5 vols.

129. ST. JOHN THE MARTYR (Church of St. John the Martyr), 1903--. 252 E. 72d St., Manhattan.

Organized 1903 as a parish for Bohemians. Services in private house at 249 E. 71st St. for several months. Present church, of Mission

architecture with Gothic features, dedicated October 1903. Incorporated April 14, 1905 (County Clerk, Inc., vol. 33, #623). Sanctuary added 1932. Rectory 259 E. 71st St. First rector, Rev. John Prout, 1903-21; ed. St. Joseph's Sem., Yonkers, New York; ord. 1897. Present rector, Rev. Thomas P. Larkin, 1935--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1899.

Registers: baptisms, 1902-6, 1906-10, 1910-13, 1913-16, 1916-19, 1919-24, 1924-32, 1932--, 8 vols.; confirmations, 1903-37, 1 vol.; marriages, 1903-7, 1907-25, 1925--, 3 vols.

130. ST. CLARE'S, 1903--. 436 W. 36th St., Manhattan.

Organized 1903 by the Franciscan Fathers (Province of the Immaculate Conception). Services first held in brick house on 36th St., which was dedicated as chapel 1903. Present church, of Romanesque architecture and composition construction, dedicated 1906. Sermons in English and Italian. Maintains St. Clare's Chapel, 434 W. 34th St. First rector, Rev. Sigismondo Rosati, O.F.M., 1903-7; ed. Italy. Present rector, Rev. Paolino Falcini, O.F.M., 1927--; ed. Figline Valdarno Sem., Florence, Italy; ord. 1922.

School, 425 W. 36th St., organized 1922. Closed 1936. Teachers supplied by Missionary Franciscan Sisters of the Immaculate Conception.

Trustees' minutes: 1903, 1 vol. Registers: baptisms 1903-7, 1907-8, 1908-9 1909-12, 1912-14, 1914-16, 1916-19, 1919-23, 1923-26, 1926-34, 1934--, 11 vols.; confirmations, 1905-37, 1 vol.; marriages, 1904-8, 1908-15, 1915-30, 1930--, 4 vols.; deaths, 1903--, 1 vol.

131. IMMACULATE CONCEPTION (Church of the Immaculate Conception, Williamsbridge), 1903--. Gun Hill Rd. and Holland Ave., Bronx.

Organized 1903. Incorporated February 27, 1907 (New York County Clerk, Inc., vol. 35, #600). Services in a store, 214th St. and White Plains Ave., until erection of first church, opposite present site, Destroyed by fire 1921. Used basement of Little Flower Day Nursery, 739 Gun Hill Rd., until 1924 when present brick church (Romanesque) was dedicated. First rector, Rev. Father Cerringione, 1903-4; ed. Rome, Italy. Present rector, Rev. Leopold Adreani, O.M. Cap., ed. Montughi Sem., Florence, Italy; Gregorian Univ., Rome, Italy; ord. 1909.

Registers: baptisms, 1903-8, 1908-13, 1913-18, 1918-22, 1922-26, 1926-28, 1928-31, 1931-34, 1934-37, 1937--, 10 vols.; confirmations, 1921-25, 1925-30, 1930-31, 1931-37, 1937--, 5 vols.; marriages, 1917-21, 1921-32, 1932-34, 1934-37, 1937--, 5 vols.

132. OUR LADY OF SOLACE (Church of Our Lady of Solace, Van Nest, Bronx, New York City), 1903--. Morris Pk. and Holland Aves., Bronx.

Organized 1903. Services in a store, Van Nest and White Plains Aves., until 1929 when present church, of Romanesque architecture and brick construction, was dedicated. Incorporated April 30, 1903 (New York County Clerk, Inc., vol. 31, #448). First rector, Rev. Daniel J. Curley, 1903-21; ed. North American Col., Rome, Italy; ord. 1894. Present rector, Rev. John J. Smith, 1928--; ed. Cathedral Col., New York City; St. Joseph's Sem., Yonkers, New York; ord. 1914.

School, 1808 Holland Ave., organized 1916. Pupils: 406. Teachers supplied by Sisters of the Presentation of the Blessed Virgin Mary, Newburgh, New York.

Registers: baptisms, 1903--, 1 vol.; confirmations, 1903--, 1 vol.; marriages, 1903--, 1 vol.

133. ST. ANTHONY OF PADUA (Church of St. Anthony of Padua, Borough of Bronx, New York City), 1903--. Prospect Ave. and 166th St., Bronx.

Organized 1903. Incorporated October 19, 1903 (New York County Clerk, Inc., vol. 31, #330). Services in store on Home St. until construction in 1904 of church-school at 830 E. 166th St. Present brick church (11th Century Lombardy) dedicated 1928. First rector, Rev. Otto F. Strack, 1903-15; ed. Germany. Present rector, Rev. Anthony J. Rothlauf, 1924--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1910.

School: organized 1905. Boys, 206; girls, 234. Teachers supplied by Sisters of Christian Charity (North American Eastern Province), Mendham, New Jersey.

Registers: baptisms and marriages, 1903-8, 1 vol.; baptisms, 1908-17, 1917-31, 1931--, 3 vols.; confirmations, 1906--, 1 vol.; marriages, 1908-30, 1930--, 2 vols.; deaths, 1915--, 1 vol.

134. OUR LADY OF GRACE, 1906--. 18 Stanton St., Manhattan.

Organized 1906 for Italian and Greek Albanians. Services in store at 14 Stanton St. until 1915 when present chapel was dedicated. Uses Greek Rite. Sermons in Italian. Rector, Rev. Ciro Pinnola, 1906--; ed. Univ. of Palermo, Italy; ord. 1895.

Registers: baptisms, 1906--, 1 vol.; marriages, 1906--, 1 vol.

135. CORPUS CHRISTI (Corpus Christi Roman Catholic Church), 1906--. 53 W. 121st St., Manhattan.

Organized 1906. Incorporated March 5, 1906 (County Clerk, Inc., vol. 34, #605). First services in brick church, present site; dedicated 1906, demolished 1935. Present red-brick church, of Georgian and early American design, dedicated October 1936. First rector, Rev. John Dooley, 1906-34; ed. St. Joseph's Sem., Troy, New York; ord. 1892. Present rector, Rev. George B. Ford, 1935--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1914.

School, 535 W. 121 St., organized 1907. Boys, 264; girls, 273. Until 1936 teachers supplied by Sisters of the Third Order of St. Dominic, Sinsinawa, Wisconsin; since supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Registers: baptisms and confirmations, 1906-18, 1918-34, 1934--, 3 vols.; marriages, 1906-23, 1923--, 2 vols.

136. ST. PIUS' (Church of St. Pius), 1906--. 416 E. 145th St., Bronx.

Organized 1906. Services in a two-story frame building, 143d St. and Alexander Ave., until 1907 when present church, of Romanesque architecture and brick construction, was dedicated. Consecrated 1933. Rector, Rev. Francis M. Fagan, 1906--; ed. Manhattan Col., New York City, St. Joseph's Sem., Troy, New York; ord. 1887.

School, 413 E. 144th St., organized 1913. Elementary grades: boys, 573; girls, 570. Commercial High School; boys, 12; girls, 69. Teachers supplied by Dominican Sisters, Blauvelt, New York.

Registers: baptisms, 1907-15, 1915-21, 1921-32, 1932--, 4 vols.; marriages, 1907-34, 1934--, 2 vols.

137. ST. NICHOLAS OF TOLENTINE (St. Nicholas of Tolentine), 1906--. University Ave. and Fordham Rd., Bronx.

Organized 1906 by the Augustinian Fathers (North American Province). Incorporated May 12, 1906 (New York County Clerk, Inc., vol. 34, #841). Services in an unused garage in North St., west of Jerome Ave., until 1907; then in frame church on Andrews Ave., near Fordham Rd., until 1929 when present Gothic, rough-stone church was dedicated. Employment exchange (free) established July 1, 1938. Rectory, 2342 Andrews Ave. First rector, Rev. Edward G. Dohan, O.S.A. 1906-10; ed. Augustinian Monastery

of St. Thomas of Villa Nova, Villa Nova, Pennsylvania; ord. 1899. Present rector, Rev. Blasius J. Zeiser, O.S.A., 1917--; ed. Augustinian Monastery of St. Thomas of Villa Nova, Villa Nova, Pennsylvania; ord. 1907.

School, 2341 University Ave., organized 1907. Boys, 479; girls, 460. High School, 2340 Andrews Ave., organized 1927. Teachers supplied by Dominican Sisters, Blauvelt, New York.

Twenty Years on Fordham Heights, 1906-1926, New York, 1926.

Registers: baptisms, 1906-8, 1908-24, 1924-37, 1937--, 4 vols.; confirmations, 1906--, 1 vol.; marriages, 1906-32, 1932--, 2 vols.

138. ST. ATHANASIUS' (Church of St. Athanasius), 1906--. Tiffany and Fox Sts., Bronx.

Organized 1906. Incorporated January 29, 1907 (New York County Clerk, Inc., vol. 35, #722). Services in Corpus Christi Monastery, Lafayette Ave. and Barretto St., until November 15, 1908 when present brick church (Byzantine) was occupied. Dedicated February 21, 1909. First rector, Rev. William F. Dougherty; ed. St. Francis Xavier Col., New York City; St. Joseph's Sem., Yonkers, New York; ord. 1908. Present rector, Rev. Joseph L. Mastaglio, 1937--.

Registers: baptisms, 1907-25, 1925--, 2 vols.; confirmations, 1907-37, 1938--, 2vols.; marriages, 1907-38, 1938--, 2 vols.

139. OUR LADY OF MT. CARMEL (Church of Our Lady of Mt. Carmel), 1906--. 187th St. and Belmont Ave., Bronx.

Organized 1906. Incorporated August 3, 1907 (New York County Clerk, Inc., vol. 35, #783). Services in a store, on present site, until 1907, when basement of present church was occupied. Superstructure, of Romanesque architecture and brick construction, dedicated 1918. Sermons in English and Italian. First rector, Rt. Rev. Guiseppe Cafuzzi, 1907-31; ed. St. Joseph's Sem., Yonkers, New York; ord. 1905. Present rector, Rev. Severino A. Focacci, 1932--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1911.

School, 189th St. and Bathgate Ave., organized 1925. Boys, 114; girls, 109. Teachers upplied by Pallottine Missionary Sisters, Huntington, West Virginia.

Registers: baptisms, 1907--, 12 vols.; confirmations, 1907--, 3 vols.; marriages, 1907--, 5 vols.

140. ST. MARK THE EVANGELIST (Church of St. Mark the Evangelist), 1907--. 61 W. 138th St., Manhattan.

Organized 1907. Incorporated June 26, 1906 (County Clerk, Inc., vol. 34, #718). Present brick church, dedicated September 15, 1907. In 1912 parish duties assumed by the Fathers of the Holy Ghost (American Province). Rectory, 65 W. 138th St., serves as Provincial House of Order. First rector, Rev. John J. Owens, 1907-12. Present rector, Rev. Michael F. Mulvoy, C.S., Sp., 1927--; ed. Holy Ghost Colleges, Ridgefield, Connecticut, South Norwalk, Connecticut, and Philadelphia, Pennsylvania; ord. 1926.

School, 55 W. 138th St., organized 1912. Boys, 153; girls, 236. Built, maintained and operated (with parish assistance) by Sisters of the Blessed Sacrament for Indians and Colored People, Cornwells Heights, Pennsylvania.

Registers: baptisms, 1908-14, 1914-19, 1919-26, 1926-34, 1934--, 5 vols.; confirmations, 1908-20, 1920-30, 1930--, 3 vols.; marriages, 1908-14, 1914-19, 1919-26, 1926-34, 1934--, 5 vols.

141. RESURRECTION (Church of the Resurrection), 1907--. 151st St. between 7th and 8th Aves., Manhattan.

Organized 1907. Incorporated December 26, 1907 (County Clerk, Inc., vol. 35, #908). Services in a store, 145th St. and 8th Ave., until present church, of Romanesque architecture and brick construction, was dedicated. First rector, Rev. Thomas Murphy, 1907-29; ed. St. Joseph's Sem., Troy, New York; ord. 1889. Present rector, Rev. Timothy J. O'Brien, 1931--, ed. St. Joseph's Sem., Yonkers, New York; ord. 1907.

School, 282 W. 151st St., organized 1909. Boys, 122; girls, 131. Under supervision of Sisters of Charity of St. Vincent de Paul, New York City, until 1931. Teachers since supplied by Sisters of St. Francis, Baltimore, Maryland.

Trustees' minutes: 1907-17, 1917-27, 1927--, 3 vols. Register: baptisms, confirmations, marriages, deaths, 1907--, 1 vol.

142. ST. GREGORY'S (The Church of St. Gregory), 1907--. 138 W. 90th St., Manhattan.

Organized 1907. Incorporated January 23, 1907 (County Clerk, Inc., vol. 35, #559). Stone-brick building, now housing church, school and rectory, dedicated 1907. First rector, Rev. James Fitzsimmons, 1907-19; ed.

St. Joseph's Sem., Troy, New York. Present rector, Rev. Patrick J. O'Donnell, 1929--; ed. Royal Catholic Col. of Maynooth, County Kildare, Ireland, Columbia Univ.; ord. 1901.

School, organized 1913. Boys, 239; girls, 249. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Registers: baptisms, 1908-26, 1926--, 2 vols.; confirmations, 1908-22, 1922--, 2 vols.; marriages, 1908-26, 1926--, 2 vols.; deaths, 1908--, 1 vol.

143. MARY HELP OF CHRISTIANS (Church of Mary Help of Christians), 1908--. 440 E. 12th St., Manhattan.

Organized 1908 by the Salesian Congregation (Province of St. Philip the Apostle). Had origin 1899 when the same missionary Fathers, working among the Italian immigrants in and around St. Brigid's Parish, gathered them at various places for divine worship. Incorporated July 16, 1908 (County Clerk, Inc., vol. 36, #814). Services in improvised chapel at 315 E. 12th St. until 1904; in basement of St. Brigid's Church until 1908; in reconstructed stable at 429 E. 12th St. until 1916; and in basement of present church until February 10, 1918 when superstructure, of Romanesque architecture and brick construction, was dedicated. Sermons in English and Italian. First rector, Rev. Ernest Coppo, S.C., 1899-1902; ed. Turin Sem., Turin, Italy; ord. 1895. Present rector, Rev. Aloysius Trifari, S.C., 1938--; ed. Salesian Sem., New Rochelle, New York; ord. 1928.

School, 435 E. 11th St., organized 1925. Boys, 180; girls, 182. Teachers supplied by Daughters of Mary Help of Christians (Salesian Sisters of Venerable Don Bosco), 41 Ward St., Paterson, New Jersey.

Paul Zolin, Golden Crown Jubilee, New York, 1928.

Registers: baptisms, 1899-1906, 1906-8, 1908-9, 1909, 1909-10, 1910-11, 1911-12, 1912-13, 1913-14, 1914-15, 1915-16, 1916, 1916-17, 1917-18, 1918-19, 1919-20, 1920-21, 1921-22, 1922-23, 1923-24, 1924-25, 1925-27, 1927-29, 1929-32, 1932-35, 1935-38, 1938--, 28 vols.; marriages, 1899-1900, 1901-4, 1904-7, 1907-8, 1908-11, 1911-13, 1913-15, 1916-18, 1918-20, 1920-23, 1923-29, 1928-37, 1937--, 13 vols.; deaths, 1935--, 1 vol.

144. ST. ANTHONY'S (The Church of St. Anthony, Linoleumville, New York City), 1908--. Victory Blvd., Travis, Richmond.

Organized 1908. Incorporated February 28, 1910 (County Clerk, Inc., vol. 3, p. 499). Had origin 1906 as a mission of St. Adalbert (entry 120). Services in a hall, Cannon Ave. and Victory Blvd., until 1909 when brick church on present site was dedicated. Destroyed by fire 1915. Present church, of Romanesque design and brick construction, dedicated 1916. Rectory, 24 Shelly Ave. Sermons in English and Polish. First rector, Rev. John V. Suchy, 1910-12; ed. St. Joseph's Sem., Yonkers, New York; ord. 1909. Present rector, Rev. Anthony L. Gryguc, 1920--; ed. Terracina Sem., Terracina, Italy; ord. 1905.

Registers: baptisms, 1908--, 1 vol.; confirmations, 1908--, 1 vol.; marriages, 1908--, 1 vol.; members, 1908--, 1 vol.; deaths, 1908--, 1 vol.

145. INCARNATION (Church of the Incarnation), 1908--. 1292 St. Nicholas Ave., Manhattan.

Organized 1908. Incorporated February 17, 1909 (County Clerk, Inc., vol. 37, #776). Services in a store at 172d St. and St. Nicholas Ave. until 1909; then in school auditorium, 568 W. 175th St., until June 1930 when present church, of French Gothic architecture and pink-granite construction, was dedicated. First rector, Rev. John Mahoney, 1908-18; ed. North American Col., Rome, Italy; ord. 1889. Present rector, Rt. Rev. Joseph F. Delany, 1918--; ed. Col. of St. Francis Xavier, New York City, North American Col., Rome, Italy; ord. 1889.

School, 568 W. 175th St., organized 1909. Boys, 730; girls, 710. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Registers: baptisms, 1908-20, 1920-26, 1926-30, 1930-35, 1935-38, 1938--, 6 vols.; confirmations, 1908-11, 1911-14, 1914-17, 1917-20, 1920-23, 1923-26, 1926-29, 1929-32, 1932-35, 1935--, 10 vols.; marriages, 1908-37, 1937--, 2 vols.

146. ST. BRENDAN'S (Church of St. Brendan), 1908--. 207th St. and Perry Ave., Bronx.

Organized 1908. Services in a frame building at 205th St. and Webster Ave., until 1909 when present brick church (Romanesque) was dedicated. Incorporated February 15, 1909 (New York County Clerk, Inc., vol.

37, #773). First rector, Rev. Denis O'Donovan, 1908-12; ed. St. Vincent's Col., Dublin, Ireland; ord. 1883 Royal Catholic Col. of Maynooth, County Kildare, Ireland; ord. 1883. Present rector, Rev. William J. Rafter, 1928--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1898.

School, 207th. and Perry Ave., organized 1912. Elementary department: boys, 388; girls, 357. Junior High department: girls, 166. Teachers supplied by Sisters of the Third Order of St. Dominic, Sparkill, New York.

Registers: baptisms, 1908-24, 1924-30, 1930-37, 1937--, 4 vols.; confirmations, 1908--, 1 vol.; marriages, 1903-24, 1924--, 2 vols.

147. ST. ANTHONY'S (Church of St. Anthony, Van Nest, Bronx County), 1908--. Commonwealth Ave. and Mansion St., Bronx.

Organized 1908. Services in a store, Taylor and Van Nest Aves., until 1909, when brick church (Romanesque) was dedicated. Incorporated December 21, 1908 (New York County Clerk, Inc., vol. 36, #971). First rector, Rev. Henry DeVivo, 1908-12; ed. and ord. in Italy. Present rector, Rev. Anthony Burriesci, 1929--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1913.

School, St. Lawrence Ave. and Mansion St., organized 1931. Boys, 358; girls, 251. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Registers: baptisms, 1908-18, 1918-29, 1929--, 3 vols.; confirmations, 1908--, 1 vol.; marriages, 1908--, 1 vol.

148. OUR LADY OF PITY (Madonna del Suffragio), 1908--. 276 E. 151st St., Bronx.

Organized 1908 by the Franciscan Fathers (Province of the Immaculate Conception). Services in a frame building, 149th St. between Morris and Courtlandt Aves., until 1909 when present brick church was dedicated. Rebuilt 1929. Rector, Rev. Francis Oppici, O.F.M., 1908-20, 1937--; ed. Duquesne Univ., Pittsburg, Pennsylvania; Assisi Sem., Rome, Italy; ord. 1903.

School, 272 E. 151st St., organized 1909. Boys, 216; girls, 239. Teachers supplied by Missionary Franciscan Sisters of the Immaculate Conception, Newton, Massachusetts.

Registers: baptisms, 1908-14, 1914-19, 1919-24, 1924-30, 1930-35, 1935--, 6 vols.; confirmations, 1908-15, 1915--, 2 vols.; marriages, 1908-15, 1915-25, 1925--, 3 vols.

149. OUR LADY OF VILNA (Church of Our Lady of Vilna), 1909--. 568 Broome St., Manhattan.

Organized 1909. Had origin 1905 when Rev. Joseph Shestokas celebrated mass for the Lithuanians in the basement of St. Teresa's Church (entry 42). Services held there until March 5, 1911 when present church, of Byzantine architecture and brick construction, was dedicated. Rectory, 32 Dominick St. Sermons in Lithuanian and English. First rector, Rev. Joseph Shestokas, 1905-37; ed. St. John's Diocesan Theological Sem., Brooklyn, New York; St. Bonaventure's Col. and Sem., Allegany, New York; ord. 1903. Present rector, Rev. Peter J. Lambe, 1937--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1919.

Registers: baptisms, 1906-16, 1917--, 2 vols.; marriages, 1906-16, 1917--, 2 vols.; deaths, 1909--, 1 vol.

150. ST. CLEMENS MARY'S (The Church of St. Clemens Mary of New York City), 1909--. 408 W. 40th St., Manhattan.

Organized 1909. First services, November 14, 1909, in a warehouse at 10th Ave. near 51st St. Present church-school (Gothic, yellow brick) dedicated 1910. Incorporated February 8, 1910 (County Clerk, Inc., vol. 38, #713). Sermons in English and Polish. First rector, Rev. Joseph L'Etanche, 1909-15; ed. Europe; ord. 1906. Present rector, Rev. John Smykla, 1936--; ed. SS. Cyril and Methodius Sem., Orchard Lake, Michigan; ord. 1927.

School: organized 1913. Boys, 82; girls, 80. Teachers supplied by Sisters of the Resurrection (Eastern Province), Castleton-on-Hudson, New York.

Twenty-fifth Jubilee Souvenir, 1909-34, New York, 1934.

Registers: baptisms, 1909-16, 1916-19, 1919-25, 1925--, 4 vols.; confirmations, 1909--, 1 vol.; marriages, 1909-16, 1916--, 2 vols.; deaths, 1921--, 1 vol.

151. OUR LADY OF VICTORY (Church of Our Lady of Victory), 1909--. 1506 Webster Ave., Bronx.

Organized 1909. Incorporated November 11, 1909 (New York County Clerk, Inc., vol. 37, #1072). Services in a frame dwelling, on present site, until 1911 when church-school, of Renaissance architecture, was dedicated. First rector Rev. Bartholomew Gallagher, 1909-26; ed.

St. Francis Xavier Col., New York City; St. Joseph's Sem., Troy, New York; ord. 1868. Present rector, Rev. Thomas J. B. Cummings, 1927--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1900.

School, organized 1912. Boys, 196; girls, 170. Teachers supplied by Dominican Sisters, Blauvelt, New York.

Registers: baptisms, 1909--, 3 vols.; confirmations, 1909--, 1 vol.; marriages, 1909--, 1 vol.; deaths, 1909--, 1 vol.

152. ST CLEMENT'S (St. Clement's Roman Catholic Church), 1910--. 100 Van Pelt Ave., Mariner's Harbor, Richmond.

Organized 1910. Incorporated Dec. 7, 1910 (County Clerk, Inc., vol. 3, p. 573). Present church, frame, dedicated 1910. Rectory, 49 Van Name Ave. First rector, Rev. William P. Egan, 1910-15; ed. St. Joseph's Sem., Yonkers, New York; ord. 1899. Present rector, Rev. John J. Byrne, 1932--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1902.

Registers: baptisms, 1910-25, 1925--, 2 vols.; confirmations, 1910--, 1 vol.; marriages, 1910--, 1 vol.; deaths, 1910--, 1 vol.

153. BLESSED SACRAMENT (Church of the Blessed Sacrament), 1910--. Manor Rd. and Forest Ave., West New Brighton, Richmond.

Organized 1910. Present brick church, Gothic features, dedicated 1910. Incorporated March 10, 1911 (County Clerk, Inc., vol. 4, p. 12). First rector, Rev. William J. Mulcahy, 1910-19; ed. St. Joseph's Sem., Troy, New York; ord. 1895. Present rector, Rev. Charles H.C. McAuliffe, 1936--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1913.

School, Delafield Ave., organized 1917. Pupils: 480. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Registers: baptisms, 1910--, 1 vol.; confirmations, 1910--, 1 vol.; marriages, 1910--, 1 vol.; deaths, 1910--, 1 vol.; members, cards, 1910--.

154. ST. BARNABAS' (Church of St. Barnabas, Woodlawn and McLean Heights, New York), 1910--. 241st St. and Martha Ave., Bronx.

Organized 1910. Incorporated August 24, 1910 (New York County Clerk, Inc., vol. 38, #934). Services in a store, McLean and Webster Aves.,

until 1911, when present church of Romanesque architecture and brick construction, was dedicated. Rector, Very Rev. Michael A. Reilly, 1910--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1898.

School, 411 E. 241st St., organized 1912. Boys, 492; girls, 488. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Registers: baptisms, 1910-33, 1933--, 2 vols.; confirmations, 1910--, 1 vol.; marriages, 1910--, 1 vol.

155. NOTRE DAME (Novitiate of The Fathers of Mercy), 1910--. 40 Morningside Dr., Manhattan.

Organized 1910 by the Society of the Fathers of Mercy (U.S. Foundation) of St. Vincent de Paul's Parish (entry 11). Original chapel (now the National Shrine of Our Lady of Lourdes), on present site, dedicated 1910. Church, of French Gothic architecture and stone construction, dedicated 1918. Operates under charter granted Novitiate of The Fathers of Mercy. Rectory and provincial house of Order, 405 W. 114th St. First rector, Very Rev. Maurice Reynaud, S.P.M., 1910-14; ed. St. Sulpice Sem., Paris, France, Urban Col. of Propaganda, Rome, Italy. Present rector, Very Rev. George K. McGee, S.P.M., 1937--; ed. Fordham Univ., New York City; St. Mary's Sem., Baltimore, Maryland; ord. 1926; Provincial of Fathers of Mercy in America.

Registers: baptisms, 1914-27, 1927--, 2 vols.; confirmations, 1923--, 1 vol.; marriages, 1914-32, 1932--, 2 vols.; deaths, 1914-32, 1932--, 2 vols. Other Records: 1910-14, at rectory of St. Vincent de Paul.

156. ST. ANN'S (St. Ann's Church), 1911--. 308 E. 110th St., Manhattan.

Organized 1911 by the Society of Missions (Italian American Province). Had origin 1904 as Chapel of St. Ann, affiliated with Parish of Our Lady of Mt. Carmel (entry 71). Incorporated October 27, 1911 (County Clerk, Inc., vol. 39, #4627). After erection of parish in 1911, services were held in unused church, 313 E. 112th St., until October same year when present church was dedicated. Romanesque architecture, gray-brick construction. Sermons in English and Italian. First rector, Rev. Jecith Ceredi, P.S.M., 1911-19; ed. Regina Apostolate Col., Rome, Italy. Present rector, Rev. Guido Steccati, P.S.M., 1937--; ed. Regina Apostolate Col., Rome, Italy; ord. 1914.

School, 314 E. 110th St., organized 1928. Boys, 311; girls, 250. Teachers supplied by Religious Teachers Filippini (Maestre Pie Filippini), Morristown, New Jersey.

Registers: baptisms, 1904-8, 1908-9, 1909-11, 1911-12, 1912-13, 1913-14, 1914-15, 1915-16, 1916-17, 1917-18, 1918-19, 1919-20, 1920-21, 1921-23, 1923-24, 1925, 1925-27, 1927-30, 1930-34, 1934-37, 21 vols.; confirmations, 1912-18, 1919-20, 1921-22, 1923-25, 1925-26, 1927-30, 1931-33, 1934--, 8 vols.; marriages, 1905-10, 1911-18, 1918-22, 1922-37, 1937--, 5 vols.; deaths, 1934-38, 1938--, 2 vols.

157. GOOD SHEPHERD (The Missionary Society of St. Paul the Apostle, in the State of New York), 1911--. 4965 Broadway, Manhattan.

Organized 1911 by the Paulist Fathers (New York). Services in chapel (St. Phillip's Villa) at Baker Field during 1911 and in frame church, present site, until December 1938, when stone church (Romanesque) was dedicated. Operates under charter granted March 25, 1870 to the Missionary Society of St. Paul the Apostle, in the State of New York (Laws, 1870, sec. 1, ch. 99). First rector, Rev. Thomas Daley, C.S.P., 1911-19; ed. St. Charles Col., Catonsville, Maryland; St. Paul's Col., Washington, D.C.; ord. 1900. Present rector, Rev. Arthur R. Miller, C.S.P., 1934--; ed. St. Paul's Col., Washington, D.C.; ord. 1914.

School, Cooper and Isham Sts., organized 1925. Boys, 610; girls, 573. Teachers supplied by Sisters of Mercy of the Union, Tarrytown, New York.

Registers: baptisms, 1913-28, 1929-36, 1936--, 3 vols.; marriages, 1913--, 1 vol.; deaths, 1913--, 1 vol.

158. OUR LADY OF ESPERANZA (Church of Our Lady of Esperanza), 1912--. 624 W. 156th St., Manhattan.

Organized 1912 for Spanish speaking people by the Assumptionist Fathers (Rome, Italy). Incorporated September 23, 1912 (County Clerk, Inc., vol. 40, #4317). Church, of Spanish Renaissance architecture and stone construction, dedicated July 21, 1912; consecrated April 19, 1913. Sermons in English and Spanish. Rector, Rev. Adrian Buisson, A.A., 1912--; ed. Burgode Osma Sem., Spain; ord. 1887.

Crescent Armanet, Church of Our Lady of Esperanza, New York, 1921.

Registers: baptisms, 1912-27, 1927--, 2 vols.; marriages, 1912-30, 1930--, 2 vols.

159. OUR SAVIOR (Church of Our Savior, Bronx, New York City), 1912--. 183d St. and Washington Ave., Bronx.

Organized 1912. Services in a store, 183d St. and 3d Ave., until 1915, when present church-school (brick) was dedicated. First rector, Rev. Francis P. Duffy, 1912-16; ed. Col. of St. Francis Xavier, New York City; St. Joseph's Sem., Troy, New York, Catholic Univ. of America; ord. 1896. Present rector, Rev. Francis J. Prunty, 1916--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1897.

School: organized 1915. Boys, 262; girls, 250. Teachers supplied by Sisters of St. Dominic, Blauvelt, New York.

Registers: baptisms, 1912-18, 1918-23, 1923--, 3 vols.; confirmations, 1914-24, 1924--, 2 vols.; marriages, 1912-33, 1933--, 2 vols.

160. OUR LADY OF MT. CARMEL (Church of Our Lady of Mt. Carmel, West New Brighton, New York), 1913--. 1286 Castleton Ave., West New Brighton, Richmond.

Organized 1913. Present church (frame), a former carriage factory, dedicated 1913. Incorporated March 26, 1914 (County Clerk, Inc., vol. 4, p. 307). Attended since 1929 by the Rev. Clergy of Blessed Sacrament Parish (entry 153). First rector, Rev. Louis Riccio, 1913-29; ed. St. Joseph's Sem., Yonkers, New York. Present administrator, Rev. Charles H.C. McAuliffe, 1936--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1913.

Registers (in rectory of Blessed Sacrament Parish): baptisms, 1913--, 1 vol.; confirmations, 1913--, 1 vol.; marriages, 1913--, 1 vol.; deaths, 1913--, 1 vol.; members, cards, 1913--.

161. SS. CYRIL AND METHODIUS (SS. Cyril and Methodius Catholic Church for Croatians), 1913--. 552 W. 50th St., Manhattan.

Organized 1913 by the Franciscan Fathers (Province of the Holy Cross, Lemont, Ill.). Incorporated November 30, 1914 (County Clerk, Inc., vol. 42, #5471). Church, of Gothic architecture and brick construction, dedicated 1914. Sermons in English and Croatian. First rector, Rev. Ambrose Sirca, O.F.M., 1913-17; ed. Univ. of Friebourg, Switzerland; Franciscan Sem., Dalmatia, Yugoslavia; ord. 1909. Present rector, Rev. Zvonko Manduric, O.F.M., 1936--; ed. Univ. of Friebourg, Switzerland; Franciscan Seminaries of Paderhorn, Germany, and Mostar, Yugoslavia.

School, 550 W. 50th St., organized 1932. Boys, 36; girls, 35. Teachers supplied by Sisters of Divine Charity, Arrochar, New York.

Zvonko Manduric, Twenty-fifth Anniversary of SS. Cyril and Methodius Church, 1913-1938, New York, 1938.

Trustees' minutes: 1913--, 1 vol. Registers: baptisms, 1913-17, 1917-29, 1929--, 3 vols.; confirmations, 1913--, 1 vol.; marriages, 1913-17, 1917--, 2 vols.; deaths, 1913--, 1 vol.

162. ST. ANN'S (Church of St. Ann, Dongan Hills, New York), 1914--. Cromwell Ave. and Jefferson St., Dongan Hills, Richmond.

Organized 1914 in a barn, on Richmond Rd., where services were held until 1922, when present brick church (Gothic) was dedicated. Incorporated May 31, 1922 (County Clerk, Inc., vol. 6, p. 241). First rector, Rev. Joseph G. Murray, 1914-18; ed. St. Joseph's Sem., Yonkers, New York; ord. 1904. Present rector, Rev. John A. Walsh, 1938--; ed. North American Col., Rome, Italy; ord. 1917.

Registers: baptisms, 1914-32, 1932--, 2 vols.; marriages, 1914--, 1 vol.

163. ST. SEBASTIAN'S (Church of St. Sebastian), 1915--. 312 E. 24th St., Manhattan.

Organized 1915 by the Salesian Congregation (Province of St. Philip the Apostle). Had origin 1899 when the Salesian Fathers, working among the immigrants of the Eastside, operated the Italian Mission known as La Madonna di Piano di Campo. Parish erected and name changed to that of St. Sebastian 1915. Services in basement of Epiphany Church (entry 46) and in hired hall, 1st Ave. and 23d St., until October 7, 1915, when present church, of Romanesque architecture and brick construction, was dedicated. Incorporated January 24, 1916 (County Clerk, Inc., vol. 44, #530). Parish taken over by Franciscan Fathers (Italian Province of St. Anthony) in 1917. First rector, Rev. Ernesto Cappo, S.C., 1899-1902; ed. Turin Sem., Turin, Italy; ord. 1895. Present rector, Rev. Ludovico Tucciarone, O.F.M., 1934--; ed. Franciscan Col., Venice, Italy; ord. 1905.

Franciscan Fathers (Italian Province), L'Opera dei Francescani Italiani a favore degli emigranti negli Stati Uniti d'America 1855-1925, Rome, Italy, Grimaldi and Mercandetti, 1925.

Registers: baptisms, 1915-19, 1919-24, 1924-30, 1930--, 4 vols.; confirmations, 1916-28, 1929--, 2 vols.; marriages, 1915-21, 1921--, 2 vols.; deaths, 1923--, 1 vol.

164. SACRED HEART OF JESUS AND MARY (Church of the Sacred Heart of Jesus and Mary for Italians), 1915--. 309 E. 33d St., Manhattan.

Organized 1915 by Rev. Joseph M. Congedo for Italians in Parish of St. Gabriel (entry 39). Incorporated February 8, 1915 (County Clerk, Inc., vol. 43, #734). Services in St. Gabriel's Church until January 1916, when present church, of Romanesque architecture, white-brick and stone construction, was dedicated. Sermons in English and Italian. Rector, Rev. Joseph M. Congedo, 1915--; ed. Vatican Sem., Rome, Italy, St. Joseph's Sem., Yonkers, New York; ord. 1907.

School, 317 E. 33d St., organized 1925. Elementary grades: boys, 185; girls, 180. Teachers supplied by Sisters, Servants of the Immaculate Heart of Mary, Scranton, Pennsylvania. High School (same address): boys, 100; girls, 96; supervised by 2 priests and 3 lay teachers.

Trustees' minutes: 1916--, 1 vol. Registers: baptisms, 1916-22, 1922-33, 1933--, 3 vols.; confirmations, 1917--, 1 vol.; marriages, 1916-36, 1936--, 2 vols.

165. ST. CYRIL'S (Church of St. Cyril, St. Mark's Pl., New York City), 1916--. 62 St. Mark's Pl., Manhattan.

Organized 1916 for the Slovenians in Greater New York by the Franciscan Fathers (Province of the Holy Cross, Lemont, Ill). Incorporated June 27, 1916 (County Clerk, Inc., vol. 44, #3961). Four-story stone house, converted into church and rectory, dedicated 1916. First rector, Rev. Benigmus Snoy, O.F.M., 1916-26; ed. St. Mary's Sem., Lemont, Illinois; ord. 1910. Present rector, Rev. Edward Gabrenya, O.F.M., 1936--; ed. St. Mary's Sem., Lemont, Illinois; ord. 1926.

Trustees' minutes: 1916--, 1 vol. Registers: baptisms, 1916--, 1 vol.; confirmations, 1918--, 1 vol.; marriages, 1916--, 1 vol.; deaths, 1916--, 1 vol.

166. ST. ALBERT'S (Roman Catholic Church of St. Albert), 1917--. 427 W. 47th St., Manhattan.

Organized 1917 for Belgians and Hollanders. Church occupies basement and first floor of building which also houses Belgian and Holland

Immigration Bureaus. Dedicated 1917. Incorporated August 29, 1919 (County Clerk, Inc., vol. 47, #6725). First rector, Rt. Rev. James F. Stillemans, 1917-30; ed. Catholic Univ., Louvain, Belgium. Present rector, Rev. Cyril C. Roosens, 1930--; ed. Ghent Theological Sem., Ghent, Belgium; ord. 1928.

Registers: baptisms, 1917-23, 1923-27, 1927-37, 1937--, 4 vols.; confirmations, 1918--, 1 vol.; marriages, 1917-25, 1925-37, 1937--, 3 vols.

167. OUR LADY OF PEACE (Church of Our Lady of Peace of New York City). 1918--. 239 E. 62d. St., Manhattan.

Organized 1918. Incorporated April 9, 1919 (County Clerk, Inc., vol. 47, #2610). Services in basement of Church of Our Lady of Perpetual Help (entry 79) until 1919, when present church (Gothic) was dedicated. Rebuilt 1921; redecorated 1926. Sermons in Italian and English. Rector, Rev. Philip Leone, 1918--; ed. Mt. Reale Sem., Palermo, Sicily; ord. 1903.

Registers: baptisms, 1918-21, 1921-28, 1928-34, 1934--, 4 vols.; confirmations, 1920--, 1 vol.; marriages, 1918-31, 1931--, 2 vols.

168. ST. SIMON STOCK'S (Church of St. Simon Stock, Bronx County, New York), 1919--. 182 St. and Ryer Ave., Bronx.

Organized 1919. Incorporated March 31, 1930 (County Clerk, Inc., vol. 1, #151). Services in frame house, 182d St. and Valentine Ave., until 1920, when present white-brick church was dedicated. Rectory, 2191 Valentine Ave. First rector, Very Rev. William G. O'Farrell, 1919-26; ed. St. Joseph's Sem., Yonkers, New York. Present rector, Very Rev. William M. Daley, O. Carm., 1934--; ed. St. Alberto Col., Rome, Italy; ord. 1929.

School, 182d St. and Valentine Ave., organized 1926. Boys, 335; girls, 384. High School (same address): boys, 208; girls, 130. Teachers supplied by Sisters of Mercy of the Union, Tarrytown, New York.

Registers: baptisms, 1919--, 1 vol.; confirmations, 1919--, 1 vol.; marriages, 1919--, 1 vol.

169. ST. ANTHONY'S (The Church of St. Anthony, Wakefield, New York), 1919--. 4531 Richardson Ave., Bronx.

Organized 1919. Services in a store, White Plains Ave. and 241st St., until 1919 when present frame church was dedicated. Incorporated November 12, 1919 (County Clerk, Inc., vol. 1, #324). First rector, Rev. Gaetano Spina, 1919-25. Present rector, Rev. Daniel De Nonno, 1937--.

Registers: baptisms, 1917--, 1 vol.; confirmations, 1917--, 1 vol.; marriages, 1917--, 1 vol.

170. ST. GEORGE'S (St. George's Syrian Catholic Church of New York City), 1920--. 103 Washington St., Manhattan.

Organized 1920. Had origin 1890 in chapel of St. Peter's Church (entry 2), where services were held until 1916. From then until 1920, when parish was erected and present property bought, services held in loft of building on William St., near Wall. Incorporated November 23, 1925 (County Clerk, Inc., vol. 53, #12813). Church, of American architecture and brick construction, dedicated 1929. Known as National Church for Melchites and Syrians, using Melchite rite. First rector, Rev. Abraham Beshwaty, 1890-1922, ed. Salvatorian Convent, Syria; ord. 1884. Present rector, Rt. Rev. Bernard Ghosn, 1924--; ed. Pontificio Collegio Greco, Rome, Italy; ord. 1900.

Registers: baptisms, 1890--, 1 vol.; marriages, 1890--, 1 vol.; deaths, 1899--, 1 vol.

171. ST. SYLVESTER'S (Church of St. Sylvester, Concord, Stapleton Station), 1921--. Targee St. and Clove Rd., Concord, Richmond.

Organized 1921. Incorporated June 13, 1921 (County Clerk, Inc., vol. 6, p. 40). Services in a store, Clove Rd. and Ryan Ave., until 1922, when present frame church, of Romanesque architecture, was dedicated. First rector, Rt. Rev. Joseph Farrell; ed. St. Joseph's Sem., Troy, New York; ord. 1900. Present rector, Rev. Bernard H. Clark, 1931--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1911.

School, 856 Targee St., organized 1930. Boys, 89; girls, 72. Teachers supplied by Sisters of the Presentation of the Blessed Virgin Mary, New Dorp, New York.

Registers: baptisms, 1921--, 1 vol.; confirmations, 1921--, 1 vol.; marriages, 1921--, 1 vol.; deaths, 1921--, 1 vol.; sick calls, 1921--, 1 vol.; members, cards, 1921--.

172. ST. RITA'S (Church of St. Rita, Port Richmond, New York), 1921--. 281 Bradley Ave., Port Richmond, Richmond.

Organized 1921. Incorporated January 10, 1922 (County Clerk, Inc., vol. 6, p. 135). Church, of Romanesque architecture and brick construction,

erected 1921, dedicated 1923. In 1937 parish duties taken over by the Pious Society of St. Paul (Alba, Italy). First rector, Rev. Emanuel Toverna, 1921-28. Present rector, Rev. Francis Borrano, S.S.P., 1927--; ed. Alba Sem., Alba, Italy; ord. 1923.

School, 79 Wellbrook Ave., organized 1922. Boys, 80; girls, 70. Teachers supplied by Sisters of the Third Order of St. Dominic, Sparkill, New York.

Registers: baptisms, 1921--, 1 vol.; confirmations, 1921--, 1 vol.; marriages, 1921--, 1 vol.; deaths, 1921--, 1 vol.; members, card, 1921--.

173. ASSUMPTION (Church of the Assumption), 1921--. Webster and Brighton Aves., New Brighton, Richmond.

Organized 1921. Incorporated April 11, 1921 (County Clerk, Inc., vol. 5, p. 599). Services in a small chapel, near present site, until 1923, when church, of Spanish Romanesque architecture and brick construction, was dedicated. Sermons in English and Italian. First rector, Rev. Carmelo Crisci, 1921-36; ed. Nusco Sem., Nusco, Italy; ord. 1898. Present rector, Rev. Joseph A. Catoggio, 1937--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1918.

Registers: baptisms, 1921-27, 1927--, 2 vols.; confirmations, 1921--, 1 vol.; marriages, 1921--, 1 vol.; members, cards, 1921--; deaths, 1921--, 1 vol.

174. HOLY CROSS (Church of Holy Cross, Clason Point, New York), 1921--. Sound View and Taylor Aves., Bronx.

Organized 1921 by the Franciscan Fathers (Province of the Most Holy Name of Jesus). Incorporated February 13, 1924, (County Clerk, Inc., vol. 1, #140). Services at Clason Point Military Academy until 1922; then at Kane's Casino, Clason Point, until September 24, 1924, when present church-school, of buff-brick construction, was dedicated. First rector, Rev. Vincent Kelly, O.F.M., 1922-25; ed. St. Bonaventure's Col. and Sem., Allegany, New York; ord. 1903. Present rector, Rev. Sylvester Herold, O.F.M., 1934--; ed. St. Joseph's Sem., Callicoon, New York; St. Stephen's House of Studies, Croghan, New York; St. Bonaventure's Monastery, Paterson, New Jersey.

School: organized 1923. Boys, 226; girls, 220. Teachers supplied by Sisters of the Third Order Regular of St. Francis, Allegany, New York.

Registers: baptisms, 1921-38, 1938--, 2 vols.; confirmations, 1923--, 1 vol.; first communions, 1923--, 1 vol.; marriages, 1922--, 1 vol.; deaths, 1922--, 1 vol.

175. ST. ROCH'S (Church of St. Roch, Elm Park, New York), 1922--. 606 Richmond Ave., Port Richmond, Richmond.

Organized 1922. Incorporated October 16, 1922 (County Clerk, Inc., vol. 6, p. 253). Services in frame chapel, on present site, until 1928, when church (Italian Renaissance, Basilica style) was erected. Dedicated 1929. Rector, Rev. Catello Terrone, 1922--; ed. Salerno, Italy.

Registers: baptisms, 1922--, 1 vol.; confirmations, 1922--, 1 vol.; marriages, 1922--, 1 vol.; members, 1922--, 1 vol.; deaths, 1922--, 1 vol.

176. ST. MICHAEL'S (Church of St. Michael), 1922--. 211 Harbor Rd., Mariner's Harbor, Richmond.

Organized 1922. Incorporated January 19, 1923 (County Clerk, Inc., vol. 6, p. 325). Services in a frame building on Van Pelt Ave. until 1927, when present church, of Romanesque architecture and brick construction, was dedicated. Rector, Rev. Emil E. Molinelli, 1922--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1913.

Registers: baptisms, 1922-36, 1936--, 2 vols.; confirmations, 1922--, 1 vol.; marriages, 1922--, 1 vol.; deaths, 1922--, 1 vol.; members, cards, 1922--.

177. OUR LADY QUEEN OF PEACE (Church of Our Lady Queen of Peace, New Dorp, New York), 1922--. Third St. and New Dorp Lane, New Dorp, Richmond.

Organized 1922. Incorporated October 20, 1922 (County Clerk, Inc., vol. 6, p. 255). Had origin 1918 as mission of St. Patrick's (entry 41). Services in chapel (Our Lady of Lourdes) at New Dorp Beach and in Black Horse Tavern, New Dorp, until 1928, when present church, of Gothic architecture and brick-granite construction, was dedicated. Rector, Rev. John Hopkins, 1922--; ed. St. Joseph's Sem., Yonkers New York, ord. 1905.

School, 62 Cloister Pl., organized 1924. Boys, 180; girls, 140. Teachers supplied by Sisters of the Presentation of the Blessed Virgin Mary, New Dorp, New York.

Diamond Jubilee of St. Patrick's Church, 1862-1937, New York, 1937.

Registers: baptisms, 1922-29, 1929--, 2 vols.; confirmations, 1922-34, 1934--, 2 vols.; marriages, 1922-38, 1938--, 2 vols.

178. ST. STANISLAUS KOSTKA'S (Church of St. Stanislaus Kostka, New Brighton, New York), 1923--. 111 York Ave., New Brighton, Richmond.

Organized 1923. Incorporated April 16, 1923 (County Clerk, Inc., vol. 6, p. 369). Services in basement of present church (dedicated 1923) until superstructure, of Romanesque architecture and brick construction, was occupied in 1924. Sermons in Polish and English. Rector, Rev. John A. Gloss, 1923--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1914.

School, in basement of church, organized 1924. Boys, 41; girls, 50. Teachers supplied by Sisters of the Resurrection (Eastern Province), Castleton-on-Hudson, New York.

Registers: baptisms, 1923--, 1 vol.; confirmations, 1923--, 1 vol.; first communions, 1923--, 1 vol.; marriages, 1923--, 1 vol.; deaths, 1923--, 1 vol.

179. OUR LADY OF PITY (Church of Our Lady of Pity, Graniteville, New York), 1923--. 1382 Richmond Ave., Graniteville, Richmond.

Organized 1923. Had origin 1870 (approx.) as a mission of St. Joseph's, Rossville (entry 32). In 1920 became mission of Our Lady of Mount Carmel (entry 160) which it remained until 1923 when parish was erected. Incorporated November 22, 1923 (County Clerk, Inc., vol. 6, p. 478). Services in mission chapel, 30 Sumner Ave., until 1924, when present church of Romanesque architecture and brick construction, was dedicated. On January 1, 1937 parish became a mission of St. Rita's (entry 172). Rectory, 1 Lambert's Lane. First rector, Rev. Cyrus Falco, 1923-28. Present administrator, Rev. Francis X. Borrano, S.S.P., 1937--; ed. Alba Sem., Alba, Italy; ord. 1923.

Registers: baptisms, 1923--, 1 vol.; confirmations, 1923--, 1 vol.; marriages, 1923--, 1 vol.; members, cards, 1923--. Records until 1919 in Rectory of St. Joseph's, Rossville. Other records: 1920-23, in rectory of Blessed Sacrament Parish (entry 153).

180. ST. MARGARET MARY'S (Church of St. Margaret Mary), 1923--. 100 East Tremont Ave., Bronx.

Organized 1923. Incorporated July 23, 1923 (County Clerk, Inc., vol. 1, #521). Services in a store, 1924 Creston Ave., until 1926 when present brick church was dedicated. Rector, Rev. Michael A. Walsh, 1923- ed. St. Joseph's Sem., Yonkers, New York; ord. 1906.

School, 100 East Tremont Ave., organized 1924. Pupils: 450. Teachers supplied by Sisters of Mercy of the Upton, Tarrytown, New York.

Registers: baptisms, 1923--, 1 vol.; confirmations, 1923--, 1 vol.; marriages, 1923--, 1 vol.

181. ST. BENEDICT'S (Church of St. Benedict, Bronx), 1923--. 2958 Eastern Blvd., Bronx.

Organized 1923 by the Benedictine Fathers (Collegeville, Minn.). Incorporated September 24, 1923 (County Clerk, Inc., vol. 1, #647). Services in frame building, Eastern Blvd. and Crosby Ave., until October 1923, when present frame meeting house was dedicated. First rector, Rev. Louis Traufler, O.S.B., 1923-38; ed. St. John's Univ., Collegeville, Minnesota; ord. 1899. Present rector, Very Rev. Richard Simmer, O.S.B., 1938--; ed. St. John's Univ., Collegeville, Minnesota; ord. 1903.

School, 1016 Edison Ave., organized 1923. Boys, 408; girls, 367. Teachers supplied by Sisters of St. Dominic, Blauvelt, New York.

Registers: baptisms, 1923-29, 1929-35, 1935--, 3 vols.; confirmations, 1925-36, 1936--, 2 vols.; marriages, 1923--, 1 vol.; deaths, 1923--, 1 vol.

182. OUR LADY OF REFUGE (Church of Our Lady of Refuge, Bronx, New York City), 1923--. E. 196th St. and Briggs Ave., Bronx.

Organized 1923. Incorporated September 24, 1923 (County Clerk, Inc., vol. 1, #646). Services in a small frame chapel near site until 1930, when present church-school was dedicated. First rector, Rev. John J. Fullam, 1923-31; ed. St. Joseph's Sem., Yonkers, New York; ord. 1897. Present rector, Rev. Daniel W. Sheeran, 1932--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1906.

School: organized 1923. Boys, 369; girls, 366. Teachers supplied by Sisters of the Third Order of St. Dominic, Sinsinawa, Wisconsin.

Registers: baptisms, 1923--, 1 vol.; confirmations, 1923--, 1 vol.; marriages, 1923--, 1 vol.

183. OUR LADY OF THE ASSUMPTION (Church of Our Lady of the Assumption, Bronx, New York City), 1923--. Roberts and Mahan Aves., Pelham Bay Park, Bronx.

Organized 1923. Incorporated July 16, 1923 (County Clerk, Inc., vol. 1, #509). Services in a tent on present site until 1924, when basement church, of Mission style, was dedicated. Rector, Rev. John J. McCahill, 1923--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1915.

School, 1425 Kearney Ave., organized 1928. Boys, 244; girls, 204. Teachers supplied by Sisters of St. Dominic, Blauvelt, New York.

Benedict Fitzpatrick, The Bronx and its People, New York, Lewis Historical Publishing Co., 1927, III, 145.

Registers: baptisms, 1923--, 1 vol.; confirmations, 1923--, 1 vol.; marriages, 1923--, 1 vol.

184. ST. CLARE'S (Church of St. Clare, Great Kills, New York), 1924--. 104 Nelson Ave., Great Kills, Richmond.

Organized 1924. Had origin 1918 as mission of St. Patrick's (entry 41). Services in frame building, 105 Gifford's Lane, until 1921, when present church of Colonial architecture, was dedicated. Incorporated October 9, 1925 (County Clerk, Inc., vol. 7, p. 356). First rector, Rev. David C. O'Connor, 1924-31; ed. St. Joseph's Sem., Yonkers, New York; ord. 1905. Present rector, Rev. Daniel M. Dougherty, 1931--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1905.

School, 150 Lindenwood Ave., organized 1936. Pupils: 238. Teachers supplied by Sisters of the Presentation of the Blessed Virgin Mary, New Dorp, New York.

Registers: baptisms, 1924--, 1 vol.; confirmations, 1924--, 1 vol.; marriages, 1924--, 1 vol.; deaths, 1924--, 1 vol.; members, cards, 1924--.

185. ST. JOSEPH'S (Roman Catholic Church of St. Joseph), 1924--. Catherine and Monroe Sts., Manhattan.

Organized 1924 by the Pious Society of the Missionaries of St. Charles (Piacenza, Italy). Had origin 1905 as Mission of St. Joachim's

Parish (entry 86). Services in unused theatre, 64 Catherine Street, until 1925, when present church of Romanesque architecture and gray-lime-stone construction, was dedicated. First rector, Rev. Vincent Jannuvzi, P.S.S.C., 1924-36; ed. Sem. of Azellino, Italy; ord. 1892. Present rector, Rev. Tarcisio Prevedello, P.S.S.C., 1939--; ed. Christopher Columbus Col., Italy; ord. 1929.

School, 53 Catherine St., organized 1925. Pupils: 251. Teachers supplied by Missionary Zelatrices of the Sacred Heart, New Haven, Connecticut.

Registers: baptisms, 1907-19, 1920-27, 1928-31, 1932-37, 1937--, 5 vols.; confirmations, 1925--, 1 vol.; marriages, 1925-33, 1933--, 2 vols.; deaths, 1925--, 1 vol.

186. ST. DOMINIC'S (Church of St. Dominic), 1924--. Unionport Rd. and Morris Park Ave., Bronx.

Organized 1924. Incorporated January 5, 1925 (County Clerk, Inc., vol. 1, #13). Services in former motion picture theatre, 665 Morris Park Ave., until 1927, when present church of Romanesque architecture and brick construction, was dedicated. Rector, Rev. Dominic J. Fiorentino, 1924--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1914.

Registers: baptisms, 1924--, 1 vol.; confirmations, 1924--, 1 vol.; marriages, 1924--, 1 vol.

187. OUR LADY OF GRACE (Church of Our Lady of Grace, Bronx, New York City), 1924--. 3985 Bronxwood Ave., Bronx.

Organized 1924. Incorporated December 26, 1924 (County Clerk, Inc., vol. 1). Services in store, 227th St. and White Plains Ave., until 1925, when present church of Romanesque architecture and brick construction, was dedicated. Rector, Rev. Victor L. Bassi, 1924--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1912.

Registers: baptisms, 1924-29, 1929-33, 1933-38, 1938, 4 vols.; confirmations, 1926-38, 1938--, 2 vols.; marriages, 1924--, 1 vol.

188. OUR LADY OF ANGELS (Church of Our Lady of Angels, Bronx, New York), 1924--. Claflin and Reservoir Aves., Bronx.

Organized 1924. Incorporated February 2, 1925 (County Clerk, Inc., vol. 1, #103). Services in present rectory, 2860 Webb Ave., until

October 1, 1927, when frame church on adjoining lot, was dedicated. Destroyed by fire 1936. Services since in auditorium of school. Rector, Rev. Francis A. Kiniry, 1924--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1904.

School, 2865 Claflin Ave., organized 1928. Boys, 160; girls, 179. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Registers: baptisms, 1924--, 1 vol.; confirmations, 1924--, 1 vol.; marriages, 1924--, 1 vol.

189. NATIVITY OF OUR BLESSED LADY (Church of Nativity of Our Blessed Lady, Bronx, New York), 1924--. 3818 2d Ave., Bronx.

Organized 1924. Services in Beinlugger's Hall, 233d Street and Boston Road, and in tent on present site until 1924, when frame church, Gothic design, was dedicated. Incorporated December 26, 1924 (County Clerk, Inc., vol. 1, #1013). Rectory, 1513 233d St. First rector, Rev. Robert Ross, 1924-35; ed. St. Joseph's Sem., Yonkers, New York; ord. 1904. Present rector, Rev. George W. Foley, 1937--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1919.

Registers: baptisms, 1924--, 1 vol.; confirmations, 1924--, 1 vol.; marriages, 1924--, 1 vol.

190. ST. BENEDICTA'S (Church of St. Benedicta, West New Brighton, New York City), 1925--. Market and State Sts., West New Brighton, Richmond.

Organized 1925. Incorporated February 18, 1925 (County Clerk, Inc., vol. 7, p. 163). Had origin 1921 as a mission of Our Lady of Mt. Carmel (entry 160). Services in temporary chapel, Richmond Rd. near Castleton Ave., until 1924, when present church (Romanesque, brick) was dedicated. Sermons in English and Italian. First rector, Rev. Bonaventure J. Filetti, 1925-27; ed. St. Joseph's Sem., Yonkers, New York; ord. 1919. Present rector, Rev. Charles F. Rizzo, 1939--.

Registers: baptisms, 1925--, 1 vol.; confirmations, 1925--, 1 vol.; marriages, 1925--, 1 vol.; deaths, 1925--, 1 vol.; members, cards, 1925--.

191. MOST HOLY CRUCIFIX (Church of The Most Holy Crucifix of New York City), 1925--. 378 Broome St., Manhattan.

Organized 1925. Incorporated March 10, 1925 (County Clerk, Inc., vol. 53, #2713). Services in store, 394 Broome St., until September 12, 1926, when present church, of Renaissance architecture and red-brick construction, was dedicated. Sermons in English and Italian. Rector, Rev. Jerome E. Pasquarelli, 1925--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1914.

Registers: baptisms, 1925--, 1 vol.; confirmations, 1925--, 1 vol.; marriages, 1925--, 1 vol.

192. HOLY FAMILY (Church of the Holy Family, Manhattan), 1925--. 321 E. 47th St., Manhattan.

Organized 1925. Incorporated January 5, 1925 (County Clerk, Inc., vol. 53, #97). Had origin 1914, when special services for Italian-speaking people were first held in school hall of St. Boniface's Parish (entry 37). Hall served purposes until 1926, when present church (brick-stucco) was dedicated. In 1936 became a mission of St. Boniface's. Services in English and Italian. Rectory, 304 E. 47th St. First rector, Rev. Daniel De Nonno, 1925-36. Present administrator, Rev. George Zentgraf, 1936--; ed. Cathedral Col., St. Joseph's Sem., Yonkers, New York; ord. 1914.

Registers: baptisms, 1925--, 1 vol.; confirmations, 1925--, 1 vol.; marriages, 1925--, 1 vol.; sick calls and deaths, 1937--, 1 vol.

193. HOLY ROSARY (Church of the Holy Rosary, Bronx, New York City), 1925--. 2950 Eastchester Rd., Bronx.

Organized 1925. Incorporated March 11, 1925 (County Clerk, Inc., vol. 1, #220). Services in basement of a building, Sexton Pl. and Gun Hill Rd., until June 1, 1925, when church of frame and stucco construction, was dedicated. Rector, Rev. James M. Winters, 1925--, ed. St. Joseph Sem., Yonkers, New York; ord. 1906.

School, 2490 Eastchester Rd., organized 1927. Boys, 257; girls, 245. Teachers supplied by Sisters of the Presentation of the Blessed Virgin Mary, Newburgh, New York.

Registers: baptisms, 1925--, 1 vol.; confirmations, 1925--, 1 vol.; marriages, 1925--, 1 vol.; deaths, 1925--, 1 vol.

194. ST. TERESA'S (Church of St. Teresa of the Infant Jesus, West New Brighton, New York), 1926--. 1622 Victory Blvd., West New Brighton, Richmond.

Organized 1926. Incorporated March 19, 1926 (County Clerk, Inc., vol. 7, p. 547). Services in a private residence, one wing of which has been converted into a chapel. Blessed 1926. Rector, Rev. Phillip S. Conron, 1926--; ed. St. Joseph Sem., Yonkers, New York; ord. 1910.

Registers: baptisms, 1925--, 1 vol.; confirmations, 1925--, 1 vol.; marriages, 1926--, 1 vol.

195. ST. PAUL'S (Church of St. Paul, New Brighton, New York), 1926--. 134 Franklin Ave., New Brighton, Richmond.

Organized 1926. Had origin in 1924 as mission of St. Peter's (entry 10). Church, of Spanish mission architecture, erected 1924, dedicated 1926. Incorporated January 31, 1928 (County Clerk, Inc., vol. 9, p. 87). First rector, Rev. Charles A. Cassidy, 1924-26; ed. Sem. of Our Lady of Angels, Niagara Falls, New York; ord. 1895. Present rector, Rev. Edward J. Tobin, 1938--; ed. St. Joseph's Sem., Yonkers, New York, Fordham Univ., Oxford Univ., England; ord. 1921.

School, 123 Clinton Ave., organized 1928. Boys, 85; girls, 89. Teachers supplied by Sisters of Presentation of the Blessed Virgin Mary, New Dorp, New York.

Registers: baptisms, 1926--, 1 vol.; confirmations 1926--, 1 vol.; marriages, 1926--, 1 vol.; members, cards, 1926--; deaths, 1926--, 1 vol.

196. ST. MARGARET MARY'S (Church of St. Margaret Mary, Midland Beach), 1926--. 560 Lincoln Ave., Midland Beach, Richmond.

Organized 1926. Incorporated October 1, 1926 (County Clerk, Inc., vol. 8, p. 166). Had origin on present site, 1921, as mission of St. Ann's (entry 156). Dedicated in 1926, the present church was completely rebuilt in 1936 to conform to pure Lombard Romanesque architecture. Rector, Rev. Martin J. Drury, 1926--; ed. St. Joseph's Sem., Yonkers, New York, Catholic Univ. of America; ord. 1914.

School: organized 1925. Boys, 110; girls, 112. Teachers supplied by Sisters of the Presentation of the Blessed Virgin Mary, New Dorp, New York.

Registers: baptisms, 1926--, 1 vol.; confirmations, 1926--, 1 vol.; marriages, 1926--, 1 vol.; members, cards, 1926--; deaths, 1926--, 1 vol.

197. ST. CHRISTOPHER'S (The Church of St. Christopher, Grant City, New York), 1926--. Midland Ave. and Edison St., Grant City, Richmond.

Organized 1926. Had origin as mission of St. Patrick's (entry 41) 1914-17 and as mission of St. Ann's (entry 162) 1917-26. Incorporated October 11, 1926 (County Clerk, Inc., vol. 8, p. 179). Services in present frame church (Gothic) since origin; dedicated 1926. First rector Rev. Alexander A. Cahill, 1926-38; ed. St. Joseph's Sem., Yonkers, New York; ord. 1909. Present rector, Rev. Thomas F. Gavin, 1938--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1911.

School, 136 Midland Ave., organized 1930. Boys, 98; girls, 98. Teachers supplied by Sisters of the Presentation of the Blessed Virgin Mary, New Dorp, New York.

Registers: baptisms, 1926--, 1 vol.; confirmations, 1926--, 1 vol.; marriages, 1926--, 1 vol. Other records: 1914-17, at St. Patrick's Rectory; 1917-26, at St. Ann's Rectory.

198. OUR LADY OF THE MIRACULOUS MEDAL (Church of Our Lady of the Miraculous Medal, New York City), 1926--. 114th St. and 7th Ave., Manhattan.

Organized 1926 by the Congregation of the Mission (American Spanish Branch - Madrid, Spain). Services in private house, 200 W. 114th St., until June 11, 1927, when present church of Doric architecture and brick construction, was dedicated. Incorporated July 8, 1927 (County Clerk, Inc., vol. 55, #7737). Sermons in Spanish. Rectory, 77 St. Nicholas Ave. American Headquarters for Spanish Province of Vincentian Order. First rector, Very Rev. Gabriel Ginard, C.M., 1926-32; ed. Vincentian Sem., Madrid, Spain; ord. 1906. Present rector, Rev. Francisco Galvin, C.M., 1922--; ed. Vincentian Sem., Madrid, Spain; ord. 1921.

Registers: baptisms, 1926-28, 1928-29, 1929-30, 1930-31, 1931-32, 1932-33, 1933-34, 1934-35, 1935-36, 1936-37, 1937-38, 1938--, 13 vols.; confirmations, 1928-31, 1934-37, 2 vols.; first communions, 1932--, 1 vol.; marriages, 1927-31, 1931-36, 1936--, 3 vols.; deaths, 1926-36, 1936--, 2 vols.

199. SANTA MARIA (Church of Santa Maria), 1928--. 2352 St. Raymond Ave., Bronx.

Organized 1926. Incorporated February 1, 1927 (County Clerk, Inc., vol. 1, #150). Dedicated as a frame church in 1926, it was remodeled in 1936 and covered with white brick, conforming to Romanesque style. First rector, Rev. Edward Marcuzzi, 1926-32; ed. Rome, Italy. Present rector, Rev. Anthony Profilio, 1932--; ed. Gregorian Univ., Rome, Italy; ord. 1909.

Registers: baptisms, 1926-36, 1936--, 2 vols.; confirmations, 1927--, 1 vol.; marriages, 1926--, 1 vol.

200. CHRIST THE KING (Church of Christ the King, Bronx, New York), 1926--. Grand Concourse and Marcy Pl., Bronx.

Organized 1926. Incorporated October 17, 1927 (County Clerk, Inc., vol. 1, #1254). Services in Luxor Theatre, 170th St. and Grand Concourse, until 1929, when present church, of white brick construction, was dedicated. Rector, Rev. Patrick F. O'Connor, 1926--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1915.

Registers: baptisms, 1926--, 1 vol.; confirmations, 1926--, 1 vol.; first communions, 1926--, 1 vol.; marriages, 1926--, 1 vol.; deaths, 1926--, 1 vol.; sick calls, 1929--, 1 vol.; members, 1928--, 1 vol. Announcements; 1926--, 1 vol.

201. HOLY ROSARY (Church of the Holy Rosary South Beach, New York), 1927--. 203 Sand Lane, South Beach, Richmond.

Organized 1927. Incorporated September 23, 1927 (County Clerk, Inc., vol. 8, p. 547). Had origin 1914 as mission of St. Joseph's, Rosebank (entry 125). Present frame church, of Romanesque architecture, dedicated 1917. Interior alterations and decorations 1927-28. Rector, Rev. Dominic Epifanio, 1927--; ed. Italy.

Registers: baptisms, 1927--, 1 vol.; confirmations, 1927--, 1 vol.; marriages, 1927--, 1 vol.; deaths, 1927--, 1 vol.

202. OUR LADY QUEEN OF MARTYRS (Church of Our Lady Queen of Martyrs, New York City), 1927--. 79 Arden St., Manhattan.

Organized 1927. Incorporated October 17, 1927 (County Clerk, Inc., vol. 55, #10842). Services in Inwood Theatre, Dyckman St. and Post Ave.,

until December 25, 1928, when present church of English Gothic architecture, was occupied. Dedicated May 20, 1929. Rector, Rev. William C. Ryder, 1927--; ed. Col. of St. Francis Xavier, New York City, North American Col., Rome, Italy; ord. 1909.

School, 75 Arden St., organized 1932. Boys, 182; girls, 369. Teachers supplied by Missionary Sisters of the Third Order of St. Francis, Peekskill, New York.

Trustees' minutes: 1927--, 1 vol. Registers: baptisms, 1927--, 1 vol.; confirmations, 1927--, 1 vol.; marriages, 1927--, 1 vol.; deaths, 1927--, 1 vol.; Sunday-school attendance, 1927--, 1 vol.

203. ST. THERESA'S (Church of St. Theresa of the Infant Jesus), 1927--. Morris Park and Pilgrim Aves., Bronx.

Organized 1927. Incorporated September 13, 1927 (County Clerk, Inc., vol. 1, #1132). Services in basement of present church until 1931, when superstructure, of Romanesque architecture and brick construction, was dedicated. Rectory, 1912 Mayflower Ave. Rector, Rev. Bonaventure J. Filetti, 1927--; ed. St. Joseph Sem., Yonkers, New York; ord. 1919.

Registers: baptisms, 1927--, 1 vol.; confirmations, 1927--, 1 vol.; marriages, 1927--, 1 vol.

204. ST. LUCY'S (Church of St. Lucy, Bronx, New York), 1927--. 835 Mace Ave., Bronx.

Organized 1927. Incorporated October 4, 1927 (County Clerk, Inc., vol. 1, #1199). Services in a store, Boston Rd. and Wallace Ave., until 1928, when present church of Romanesque architecture and brick construction, was dedicated. Rectory, 2511 Bronxwood Ave. Rector, Rev. Pasquale T. Lombardo, 1927--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1915.

Registers: baptisms, 1927--, 1 vol.; confirmations, 1927--, 1 vol.; marriages, 1927--, 1 vol.; deaths, 1927--, 1 vol.

205. ST. ANN'S (Church of St. Ann of Bronx, New York), 1927--. Bainbridge Ave. and Gun Hill Rd., Bronx.

Organized 1927. Incorporated October 20, 1927 (County Clerk Inc., vol. 1, #1268). Services in reception room of Montefiore Hospital,

Bainbridge Ave. and Gun Hill Rd., until 1928, when present church-school, of Gothic architecture and brick construction, was dedicated. Rector, Rev. Martin F. Cavanagh, 1927--; ed. Col. of St. Francis Xavier, New York City; St. Joseph Sem., Yonkers, New York; North American Col., Rome, Italy; ord. 1912.

School: organized 1928. Boys, 110; girls, 128. Teachers supplied by Sisters of St. Dominic, Sparkill, New York.

Registers: baptisms, 1927--, 1 vol.; confirmations, 1927--, 1 vol.; marriages, 1927--, 1 vol.

206. ST. FRANCÉS DE CHANTAL (Church of St. Francis de Chantal, Bronx, New York), 1927--. 2962 Harding Ave., Bronx.

Organized 1927. Incorporated September 13, 1927 (County Clerk, Inc., vol. 1, #1131). Services in a frame chapel until 1931, when present church-school (brick) was dedicated. Attends chapels: Carmelite Monastery, 140 Hollywood Ave.; House of the Holy Family, 2780 Schurz Ave. Rector, Rev. William Jordan, 1927--; ed. Col. of St. Frances Xavier, New York City, St. Joseph Sem., Yonkers, New York; ord. 1907.

School, occupying second and third floors, organized 1930. Boys, 263; girls, 230. Teachers supplied by Sisters of the Divine Compassion, White Plains, New York.

Registers: baptisms, 1927-38, 1938--, 2 vols.; confirmations, 1927--, 1 vol.; marriages, 1927--, 1 vol.

207. BLESSED SACRAMENT (Church of the Blessed Sacrament, Bronx, New York City), 1927--. Beach and Gleason Aves., Bronx.

Organized 1927. Incorporated September 29, 1927 (County Clerk, Inc., vol. 1, #1183). Services in rectory at above address until 1929, when present church-school, of English Tudor architecture and granite construction, was dedicated. Rector, Rev. Edward A. Loehr, 1927--; ed. Col. of St. Francis Xavier, New York City, St. Joseph's Sem., Yonkers, New York; ord. 1909.

School, 1150 Beach Ave., organized 1929. Boys, 220; girls, 201. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Registers: baptisms, 1927--, 1 vol.; confirmations, 1927--, 1 vol.; marriages, 1927--, 1 vol.

208. VISITATION (Church of the Visitation of the Blessed Virgin Mary), 1928--, 238th St. and Bailey Ave., Bronx.

Organized 1928. Incorporated March 21, 1929 (County Clerk, Inc., vol. 1, #402). Services in a store, 236th St. and Bailey Ave., until 1930, when present church-school (brick) was dedicated. Rector, Rev. Joseph V. Stanford, 1928--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1909.

School: organized 1932. Boys, 127; girls, 123. Teachers supplied by Sisters of Charity of St. Vincent de Paul, New York City.

Registers: baptisms, 1928--, 1 vol.; confirmations, 1931--, 1 vol.; marriages, 1928--, 1 vol.

209. ST. FRANCIS XAVIER'S (Church of St. Francis Xavier of the Bronx, New York), 1928--. 1710 Lurting Ave., Bronx.

Organized 1928. Services at 1658 Lurting Ave., until latter part of 1928 when present frame church was dedicated. Incorporated February 7, 1929 (County Clerk Inc., vol. 1, #188). First rector, Rt. Rev. James Kearney, 1928-34; ed. Joseph's Sem., Yonkers, New York, Catholic Univ. of America; ord. 1908. Present rector, Rev. John M.J. Quinn, 1934--; ed. St. Joseph Sem., Yonkers, New York; ord. 1912.

School, 1708 Lurting Ave., organized 1930. Boys, 214; girls, 224. Teachers supplied by Sisters of Mercy of the Union, Tarrytown, New York.

Registers: baptisms, 1928--, 1 vol.; confirmations, 1928--, 1 vol.; marriages, 1928--, 1 vol.

210. CHRIST THE KING (Church of Christ the King, Port Richmond, New York), 1928--. 180 Park Ave., Port Richmond, Richmond.

Organized 1928 for Italian-speaking people. Incorporated April 26, 1929 (County Clerk, Inc., vol. 10, #123). Under administration of the clergy of St. Mary of the Assumption (entry 62) from 1932 to 1939 (December 1) when it again became independent parish. First rector, Rev. Cyrus Falco, 1928-32; ed. Rome, Italy. Present rector, Rev. Cornelius V. Hayes, December 1, 1939; ed. St. Joseph's Sem., Yonkers, New York; ord. 1913.

Registers: baptisms, 1928-32, 1933--, 2 vols.; confirmations, 1928-32, 1933--, 2 vols.; marriages, 1928-32, 1933--, 2 vols.

211. ST. FRANCIS OF ASSISI (Church of St. Francis of Assisi, Bronx, New York), 1928--. 1546 Shakespeare Ave., Bronx.

Organized 1928 in Mt. Eden Theatre, West Mt. Eden Ave., where services were held until 1929, when present church of brick construction, was dedicated. Incorporated January 25, 1929 (County Clerk, Inc., vol. 1, #133). Rector, Rev. George J. Hafford, 1928--; ed. St. Joseph Sem., Yonkers, New York; Catholic Univ. of America; ord. 1911.

Registers: baptisms, 1928--, 1 vol.; confirmations, 1928--, 1 vol.; marriages, 1928--, 1 vol.

212. ST. CLARE OF ASSISI (Church of St. Clare of Assisi, Bronx, New York), 1929--. 1027 Rhinelander Ave., Bronx.

Organized 1929 in a store, 1060 Morris Ave., where services were held until 1931, when present church of Romanesque architecture and brick construction, was dedicated. Incorporated September 27, 1929 (County Clerk Inc., vol. 1, #1146). Rectory, 1918 Paulding Ave. Rector, Rev. Francis Cagnina, 1929--; ed. Collegio Limiano, Rome, Italy; ord. 1908.

Registers: baptisms, 1929--, 1 vol.; confirmations, 1929--, 1 vol.; marriages, 1929--, 1 vol.; deaths, 1929--, 1 vol.

213. HOLY AGONY, 1930--. 206 E. 98th St., Manhattan.

Organized 1930 by the Congregation of the Mission (American Spanish Branch - Madrid, Spain). Church on second floor of former business building. Sermons in English and Spanish. First rector, Rev. Nicholas Baquena, C.M., 1930-37; ed. St. Vincent's Sem., Madrid, Spain; ord. 1905. Present rector, Rev. Julpiano Arana, C.M., 1937--; ed. St. Vincent's Sem., Madrid, Spain; ord. 1920.

Registers: baptisms, 1930-35, 1935--, 2 vols.; confirmations, 1931--, 1 vol.; marriages, 1930--, 1 vol.

214. ST. THERESA OF AVILA, 1932-35. 4381 Broadway, Manhattan.

Organized 1932 for Spanish-speaking people by the Vincentian Fathers (Congregation of the Mission - American Spanish Branch of Madrid, Spain). Services at 1872 Broadway until 1934, when church (previously

St. Elizabeth's, entry 51) at above address was occupied. Parish dissolved after church was destroyed by fire February 28, 1935. Rector, Rev. Gabriel Ginard, C.M., 1932-35; ed. Vincentian Sem., Madrid, Spain; ord. 1909.

Registers: baptisms, 1932-35, 1 vol.; marriages, 1932-35, 1 vol. Registers in rectory of Our Lady of the Miraculous Medal (entry 198).

215. ST. HEDWIG'S, 1934--. 62 E. 106th St., Manhattan.

Organized 1934 by Rev. Felix Burant. First services in hall, second floor of present building, which shortly afterward was converted to a church of Gothic design and brick construction. Services in English and Polish. First rector, Rev. Felix Burant, 1934-35; ed. St. Lawrence Col., Mt. Calvary, Wisconsin; St. Joseph's Sem., Yonkers, New York; ord. 1918. Present rector, Rev. Joseph Sieczek, 1935--; ed. Don Bosco Institute, Ramsey, New Jersey; SS. Cyril and Methodius Sem., Orchard Lake, Michigan; ord. 1927.

Registers: baptisms, 1934--, 1 vol.; confirmations, 1934--, 1 vol.; marriages, 1934--, 1 vol.

216. OUR LADY STAR OF THE SEA (Church of Our Lady Star of the Sea, Huguenot Park, New York City), 1935--. Huguenot Ave., Huguenot Park, Richmond.

Organized 1935. Had origin 1916 as mission of Our Lady Help of Christians (entry 107). Incorporated September 12, 1916 (County Clerk, Inc., vol. 4, p. 421). Services in frame club-house until 1935, when it was remodeled and dedicated as a church. Rectory, 944 Huguenot Ave. Rector, Rev. Joseph V. Hyland, 1935--; ed. St. Joseph's Sem., Yonkers, New York; ord. 1924.

Registers: baptisms, 1935--, 1 vol.; confirmations, 1935--, 1 vol.; first communions, 1935--, 1 vol.; marriages, 1935--, 1 vol.; members, cards, 1935--. Records, 1916-35, in rectory of Our Lady Help of Christians.

UNIATE CHURCHES

European Background

Among Catholic converts from Eastern Christian faiths who have a liturgy and rite distinct from the Latin,[1] the most numerous in the United States are those of the Greek rite, known as Uniates. Consisting of Ruthenians, Hungarians, Magyars, Croatians, and Galicians, they have two dioceses and 310 churches embracing more than half a million souls throughout twenty states.[2]

As their nationalities imply, they have derived from those widespread parts of Europe which roughly comprised pre-war Poland, Lithuania, Hungary, Czeckoslovakia, and Yugoslavia. Their earliest religious history is identified with the original nucleus of the Russian Empire: the feudal principalities of Halich and Volhynia, a region once known as Ruthenia or the Ukraine.[3]

In 988 Christianity was forced upon Ruthenia by the then reigning Prince, Vladimir the Great (since canonized), who had been converted to the Greek Orthodox faith under the Patriarch of Constantinople.[4] After the inauguration of the great Eastern Schism by Patriarch Michael Cerularius (in 1054),[5] the Ruthenians continued to be identified with the Eastern Orthodox Church for hundreds of years.[6]

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1. In the Catholic Church there are five main rites: Latin, Greek, Syriac, Coptic, Armenian. See Patrick J. Lydon, Ready Answers in Canon Law, 1934, p. 222.
2. Official Catholic Directory (U.S. Edition), 1939, pp. 625-631.
3. Sydney F. Smith, "Ruthenia's Return to the Church," Catholic Mind, III (1905), 454, 455 (hereafter cited as Smith). This article by Smith is based upon the German translation by Dr. Paul Jedzink of Bishop Edward Likowski's work on the Union of Brest, Die Ruthenish-Romische Kirchen vereinigung genannt Union von Brest (see Smith, foot note, p. 454). Encyclopedia Brittanica (14th ed.), XIX (1929-1932), 771-772.
4. Smith, p. 455. There were five Patriarchates at the time: one in the West (Rome); four in the East (Constantinople, Alexandria, Antioch, Jerusalem). (See Catholic Encyclopedia, XIII, 534).
5. At one fell stroke Michael Cerularius closed all Latin churches in Constantinople and confiscated the monasteries. See Catholic Encyclopedia, XIII, 534. Strictly speaking, this schism dates from 1472 (see below).
6. Smith, pp. 455, 456.

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In the 14th century, Ruthenia fell under the sway of Poland, which was united in 1386 with the Grand Duchy of Lithuania. On February 13th of that year the Lithuanian Grand Duke Vladimir Jagellon (Jagiello) married the Polish Queen Jadviga.[7] Having only recently been baptised a Catholic under the Latin rite, Jagellon sought to unify his kingdom by dispelling the Orthodox heresy and forcing his people into allegiance to Rome. Although most of his nobility expressed accord, the mass of the people clung stubbornly to their Orthodox leaders.[8]

Work toward compromise by the hierarchy of both sides culminated in 1439 in what seemed to be complete accord on all controverted points. At the 17th Oecuminical Council, held in Florence, it was agreed that each rite was to be preserved intact and that, when urgent need for the Sacraments or inaccessability of churches required, the practitioner of either rite might use the church of the other. The Orthodox hierarchy accepted this compromise without condition.[9]

Nevertheless, the decisions of this Council were not effected in Ruthenia. When the Orthodox representative, Metropolitan Isadore, returned home, he found that the Polish King, as a supporter of the antipope Felix, refused to recognize the Council of Florence.[10] And when Metropolitan Isadore approached Czar Basil of Russia with the idea of Catholic Union, he was thrown into jail.[11]

Thirty-three years after the Council of Florence, the Great Schism was recognized by the Roman Church as having become irrevokable.[12] This confirmation of the Ruthenian Orthodox communicants as schismatic helped to postpone their eventual reunion with Rome for another 150 years.[13]

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7. Smith, p. 456; Encyclopedia Brittanica (14th ed.), XIV, 215; XVIII, 135.
8. Smith, p. 456.
9. Catholic Encyclopedia, IV, 425, 426. This practice of conveniently using either rite (with stipulated reservations) is permitted in the United States today (see below).
10. Smith, p. 457. Elected by the Council of Basle just prior to the opening of the Council of Florence, Amadeus of Savoy assumed the title and name of Pope Felix V. Immediately excommunicated, he submitted ten years later to Nicholas V, successor to Pope Eugenius IV. See Catholic Encyclopedia, XIII, 534.
11. He escaped prison after two years and fled to Rome, where he died. See Smith, p. 457.
12. Catholic Encyclopedia, XIII, 534.
13. See below.

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Thus two distinct hierarchies and two sets of Christian churches existed side by side in Poland-the one practising the Oriental rite and depending upon the schismatic Patriarch of Constantinople; the other (consisting mainly of Poles who had accepted King Jagellon's installation of Roman Catholicism as the state religion) practising the Latin rite.

Although the Ruthenians were apparently united in religious loyalty, they were divided politically, one party being well affected towards the Polish Kings, the other regarding the Muscovite Czars as Slavonic rulers more nearly akin to their own race.[14] It was therefore to the Czar's interest that the religious schism be encouraged, in order to spread his influence among Slavs living beyond his domain. It was equally to Poland's interest that the schism be healed through some understanding, whereby the Ruthenians might with conscience accept the jurisdiction of the Pope of Rome. Political expediency, however, deterred the Polish Kings from fostering such an understanding by anything that might smack of coercion. Eventually it became apparent that large groups of Ruthenians were ready for conciliation on a voluntary basis.[15]

In the Orthodox Synod of Brest-Litovsk on June 10, 1595, the assembled prelates addressed a document to Pope Clement VIII in which they declared that, since the Patriarch of Constantinople, under the influence of the Turkish Sultan, would do nothing to restore Church unity, they themselves desired, with the full consent of their sovereign, to return to the Union which their fore-fathers had accepted from the Council of Florence, asking only that they be allowed to retain their ancient Oriental liturgy and other rites. They authorized Bishops Pociej and Terlecki to present the document to the Pope in Rome.[16]

These conditions being acceptable to Rome, Bishops Pociej and Terlecki, on December 23, 1595, in the Hall of Constantine and in the presence of Clement VIII and his Court, witnessed the formal proceedings by which their portion of the Eastern Church was welcomed back to Rome. On the following day the Pope issued his Bull Magnus Dominus et mirabilis nimis which announced to the world the glad tidings of recognition.[17]

Upon their return home in March 1596, the Synodal representatives carried letters from Clement VIII in which assurance was given to every one concerned that the Pope sanctioned the continued practice of all

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14. Smith, pp. 458, 459.
15. Ibid., p. 559.
16. Ibid., pp. 478, 479.
17. Ibid., pp. 481-484.

Ruthenian rites and formularies. The Pope also exhorted the Polish King to grant the Ruthenian bishops seats in the Reichstag — a privilege already enjoyed by the bishops of the Latin rite, and ordered the speedy convocation of another Synod in which these understandings might be ratified.[18]

Although such Synodical ratification was obtained, a concerted opposition to the Uniate Churches during the following ten years threatened to nullify this effort of decades. This opposition, led by the wealthiest landholder in the Polish Kingdom, Prince Constantine Ostrogski, had the backing of Catholic as well as Protestant and Orthodox senators and, of course, of the Patriarch of Constantinople. The Polish Catholic senators regarded the Ruthenians as a socially inferior race, and the Catholic Polish King, Sigismund III, never did grant the Uniate bishops seats in the Reichstag. Nevertheless, Union survived, and full Oriental rites and formularies were retained, including the privilege of priests to be married.[19]

In 1662 the affairs of the Uniates were placed under the jurisdiction of the Sacred Congregation de Propoganda Fide in Rome. In 1917 a special Congregation, known as the Congregation of the Oriental Church, with the Roman Pontiff, himself, as Prefect, was created as a further gesture of good will toward the Uniates.[20]

Uniates in America

In the partitions of Poland by Russia and Austria in 1772, 1793, and 1795, the provinces of East Galicia, Bukovina, and Ruthenia fell to Austria.[21] Political, religious and economic oppression in these provinces initiated, in 1870, a large scale emigration to America, including thousands of members of the Uniate Church.[22] The non-Latin liturgy and ecclesiastical discipline of these Uniates created a barrier to absorption into the American churches — a problem for the local hierarchy[23] second in importance only to the "trusteeism" which rocked the American Church during its first seventy years.[24]

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18. Smith, p. 484.
19. Ibid., pp. 493-504.
20. Harry A. Ayrinhac, Constitution of the Church in the New Code of Common Law, New York, 1925, pp. 71, 72.
21. Wasyl Halich, Ukranians in the United States, Chicago, 1937, pp. 1-9.
22. Ibid., p. 97.
23. The Ecclesiastical Review, Philadelphia, XXXVII (1907), 457.
24. For the trustee problem in the New York Diocese, see Leo R. Ryan, "Old St. Peters," Historical Records and Studies (Monograph Series), New York, XV (1935), 132-156. For same in the Eastern Seaboard dioceses, see Patrick Joseph Dignan, A History of the Legal Incorporation of Catholic Church Property in the United States, New York, 1935, passim.

Uniate Churches

Called Greek Catholics by the Americans, the Ruthenian Uniates brought with them their own priests, many of whom were married and had families. The Catholic layman, knowing little of European Church history, was at first amazed, then bitterly critical. The parish priest, hard pressed to explain, turned to his bishop; the bishop in turn beseiged Rome with requests for clarification.[25]

Since married and celibate priests had been living side by side for centuries with Papal consent in European dioceses,[26] the Uniate priests in America, whose faculties had devolved from Austrian Ordinaries,[27] so resented what they regarded as provincial criticism by the local clergy that many of them followed the example of Dr. Alexis Tout, who had led his Russo-Carpathian parish of Minneapolis from Roman Catholic jurisdiction to that of the Russian Church.[28] Many of the Eastern Rite priests who remained loyal to Rome ignored the authority of the local bishop, insisting that they were missionary priests responsible only to their European jurisdiction.[29]

To put an end to this growing congregationalism and racial animosity, the Holy See, in October 1890, addressed an Instruction to the Austro-Hungarian bishops demanding that they recall all married priests who had settled in the United States, and that, in the future, only celibate priests be sent there as missionaries. The American Ruthenian priests were declared thenceforth to be subject to the local Latin Ordinary for their faculties and instruction.[30]

To curb the growing defection to the Russian Church under this policy, decrees were issued by Leo XIII in 1894 and again in 1897 reaffirming the conclusions reached by representatives of the two rites in 1439 at the Council of Florence. These decrees, while preserving the integrity of each rite, permitted members of either to worship and receive the Sacraments in a church of the other, thus practically permitting Greek Catholics, whose churches were comparatively few, to conform to the Latin rite while resident in America. At the same time, bishops whose dioceses embraced large numbers of Ruthenians were ordered to appoint some responsible clergyman, preferably Ruthenian, as their especial vicar.[31]

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25. Ecclesiastical Review, XXXVII, 457.
26. The continued right of the Oriental priest to marry, one of the stipulations of the Council of Brest-Litovsk, was acceded to by Pope Clement VIII. (See above).
27. Ecclesiastical Review, XXXVII, 458.
28. U.S. Census Bureau, Religious Bodies, II (1926), 512, 513.
29. Ecclesiastical Review, XXXVII, 458.
30. Ibid., 459.
31. Ibid.

Uniate Churches

Nevertheless, due perhaps to "what must appear as a want of energetic or intelligent cooperation with the Holy See on the part of some of our clergy," thousands of Catholics passed over to the Russian Schismatic Church. In many cases, "Oriental priests, acting like adventurers anxious to enrich themselves, established independent congregations, exercising faculties without right or jurisdiction".[32]

In 1907 further steps were taken to satisfy and control the Greek Catholics in the United States. On June 14th of that year Pius X informed the American Apostolic Delegate of the appointment of a Ruthenian Bishop, the Right Reverend Stephen Soter Ortynsky, to exercise vicarious jurisdiction and to safeguard the ecclesiastical rights of the Ruthenian Greek Catholics in the United States. Although this jurisdiction primarily derived from Rome, Bishop Ortynsky, in common with all Greek rite clergy, was made subject to the Ordinary in whose diocese he performed his ministrations.[33]

In 1907, almost without exception, the Ruthenian priests were immigrants from Austria-Hungary. Thereafter the immigrant priests were more and more replaced by candidates educated in America, preferably by those educated at Greek rite seminaries, but in all instances by those who had taken vows of celibacy. Until the supply of American educated Greek rite priests became adequate, priests were supplied from Rome. The Pope insisted that they be celibate or widowers without children, "of untarnished reputation, true priests, that is, not making of their priestly calling a business to enrich themselves; and lastly, free from any attachment to political factions."[34]

Ukrainian Greek Catholic Diocese

With these guiding principles established, the next constructive step came with the erection on May 28, 1913 of the first Greek rite diocese, known as the Ukrainian Greek Catholic Diocese, with its see at Philadelphia. Bishop Ortynsky was named its first prelate. Embracing all Catholics of the Greek rite in the United States, its souls numbered 500,000; its churches, 152; its schools, 141.[35] After the establishment on February 25, 1924 of the Diocese of Pittsburgh (Greek Rite), its jurisdiction was limited to those Greek Catholics who derive from the province of Galicia. At present its souls number 288,000; its churches,

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32. Ecclesiastical Review, XXXVII, 459.
33. Ibid., 460.
34. Ibid., 462, 463.
35. Official Catholic Directory (U.S. ed.), 1914.

132; its schools, 86. In the Archdiocese of New York the Ukrainian Greek Catholic Diocese is represented by St. George's Church, 24 E. 7th St., Manhattan.[36]

Diocese of Pittsburgh (Greek Rite)

The Diocese of Pittsburgh(Greek Rite) was established February 25, 1924, to minister to those Uniates, formerly under the Ukrainian Greek Catholic Diocese,who were ofRusin, Hungarian, and Croatian extraction. Its first and present prelate is the Most Rev. Basil Takach.[37]

The establishment of this diocese was the signal for a reversal of the trend of Uniates from the Catholic to the Russian Church. Many communicants of the Russian Orthodox Church and even some of the hierarchy had become dissatisfied with their church administration in America following the Revolution in Russia. Jurisdictional rivalries, charges of schism, and jealousies among bishops of rival groups led many to turn back to Rome as the true rock of faith. In 1925, Bishop Stephen Dziubay of the Orthodox Carpatho-Russians led as many of his flock as would follow into acceptance of the jurisdiction of the Diocese of Pittsburgh (Greek Rite).[38]

The Diocese has 279,867 souls and 178 churches, but no parochial schools. It is represented in the New York Archdiocese by St. Mary's Church, 227 E. 13th St., and the Church of the Exhaltation of Holy Cross, 323 E. 82d St., Manhattan.[39]

Organization

In the Code of Common Law (#1099), the Catholics of the East who have been converted from the Orthodox Eastern Church and the other older heresies are designated as "Orientales." They number over 25,000,000 and are divided into four main rites—Greek, Syriac, Coptic, and Armenian. Each has its own special discipline and rite.[40]

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36. Official Catholic Directory (U.S. ed.), 1939, pp. 625-631; see entry 219.
37. Ibid., pp. 625-627.
38. Historical Records Survey, WPA, Inventory of the Church Archives in New York City: Eastern Orthodox Churches and Armenian Apostolic Church, New York, Historical Records Survey, 1940, pp. 13-15, 55-57, 59, 125-127.
39. Official Catholic Directory (U.S. ed.), 1939, pp. 625-627; see entries 217, 218.
40. Patrick J. Lydon, Ready Answers in Canon Law, New York, 1934, p. 222 (hereafter cited as Lydon).

Uniate Churches

CONGREGATION FOR THE ORIENTAL CHURCH. ORIGIN. As a part of the Roman Curia, the Congregation of the Propoganda as established by Gregory XV (Constitution Inscrutabili, June 22, 1622) had two sections, one for the missions in general, the other for the affairs of the Oriental Church. Pope Pius IX, by the Bull Romani pontifices of Jan. 6, 1862, gave to the sections for the Oriental Rites a distinct organization, making it a Congregation in itself; although without a Prefect of its own and still connected with the Propoganda. The Constitution Sapienti consilio (the New Code of Common Law) did not change this condition. Pope Benedict XV, knowing that it was distasteful to Eastern Catholics and wishing to show his appreciation of the importance of the Oriental Churches, created for them by the Motu Propio Dei Providentis of May 1, 1917, a special Congregation, known as the Congregation of the Oriental Church, which would have the Roman Pontiff himself for its Prefect.[41]

JURISDICTION. (a) To this Congregation belongs exclusively the affairs of whatever kind which pertain to persons, discipline, and rites of the Oriental Church, including those of a mixed nature, such as a marriage between a Latin and an Oriental or the celebration of mass by a Latin priest in an Oriental Church. (b) It possesses for the Churches of the Oriental rites, all the powers which the other Congregations enjoy for those of the Latin, excepting only the ones reserved to the Holy Office as stated in Canon 247. (c) It decides controversies only in a disciplinary way, remitting those which call for the judicial form to a tribunal of its own choice or creation.[42]

BISHOPS. The Oriental bishop exercises all powers commonly inherent with consecration, but in the United States his jurisdiction is vicarious: while it primarily comes from Rome, it must be reaffirmed by the local Ordinary in whose diocese he performs his ministrations.[43]

THE CLERGY. (a) Visiting Oriental priests, if married, are not allowed to exercise the ministry in America.[44] All Oriental priests visiting the United States must possess a special rescript of the Congregation of the Oriental Church. A local Ordinary is not permitted

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41. Harry A. Ayrinhac, Constitution of the Church in the New Code of Common Law, New York, 1925, p. 71.
42. Ibid., pp. 71, 72.
43. Ecclesiastical Review, Philadelphia, XXXVII (1907), 459, 460.
44. Widowers may exercise the sacred ministry, but the Congregation reserves the right to exclude them from regions "in the vicinity of which their children might perchance reside or otherwise be found." See article 6 of Decree for Office of Sacred Congregation for the Oriental Church, dated Dec. 23, 1929; cited in Ecclesiastical Review, LXXXII (1930), p. 488.

to rely upon this rescript or upon any other papers a strange Oriental priest may present, but must notify the Papal Nuncio or Apostolic Delegate and, in the event of outward suspicion, the civil authorities.[45] (b) Resident Oriental priests. Each resident Oriental priest is subject to the jurisdiction of the local Ordinary and cannot move from one diocese to another without permission of both Ordinaries. Those who violate these rules or stay longer than allowed, cannot be admitted to the celebration of the Mass.[46] A priest of an Oriental rite who attempts to induce a Latin Catholic to leave his own rite and become attached to an Oriental parish falls under Apostolic censure. The same holds true of the Latin priest who so proselytizes.[47]

CHANGE OF RITE. Without permission of the Holy See, it is forbidden to all Catholics to pass over to another rite, or to return to the original rite once the change has been legitimately made. Since Dec. 6, 1928 this permission may be obtained from the Nuncio or Apostolic Delegate in each country; priests, however, who wish to change must receive the permission of the Sacred Congregation of the Oriental Church.[48]

MARRIAGE. While marriages between Orientals and Latins are not restricted, the Latin party is bound to preserve his or her rite. The Oriental wife, however, is free to adopt the religious rite of her Latin husband. But, having done so, she is no longer free, during his lifetime, to return to the Oriental rite. The same holds true of the Oriental husband of a Latin wife. Mixed marriages are invariably performed by a Latin priest when the husband is a Latin. When the husband is Oriental, the couple is free to choose the rite for marriage. When separate rites are maintained after marriage, each spouse is under the jurisdiction of his (or her) own parish priest.[49]

BAPTISM. Children born in the United States are to be baptized in the Latin rite when the father is Latin and the mother Oriental. In opposite cases the choice of either rite is possible, but the father's consent is necessary. Children come under the jurisdiction of that parish priest in whose rite they were baptized. The exception to this

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45. Lydon, pp. 222, 223; Ecclesiastical Review, LXXXII (1930), 484-496.
46. Lydon, p. 233.
47. Ecclesiastical Review, XXXVII (1907), 464, 465.
48. Lydon, p. 223.
49. Ecclesiastical Review, XXXVII (1907), 465.

rule is where the child, due to urgent necessity, was baptized hurriedly. In this case the child must be considered as belonging to the rite of its parents, no matter where or by whom it was baptized.[50]

The bishops of the Ukrainian and Pittsburgh (Greek Rite) Dioceses, while responsible to the Congregation of the Oriental Church in Rome, are also subject to the bishops of the Latin dioceses wherein they perform their ministrations. Likewise, the priests of the New York City parishes under the Diocese of Pittsburgh (Greek Rite) and the Ukrainian Greek Catholic Diocese are answerable to the Archbishop of New York for their movements and the ecclesiastical legality of their acts.[51]

The diocesan organization of the Diocese of Pittsburgh (Greek Rite) includes a bishop, chancellor, vice-chancellor, secretary, assistant secretary, notary, diocesan consultors, tribunal ordinarium dioesanale, examiners pro-synodales, parochi consultores, consilium vigitantiae, deans, commissio examinatorum sacerdotum, and censores. The chancery office address is Box 383, Homestead, Pennsylvania.[52]

The diocesan organization of the Ukrainian Greek Catholic Diocese includes a bishop, chancellor, vice-chancellor, notary, diocesan consultors, examiners of clergy, diocesan school visitor, censor liborum, matrimonial court, diocesan building commission, commission for the seminary, director of the Ukrainian Catholic Youth League, diocesan missionaries, diocesan director of the Apostolic Prayer, charitas director, and director of Youth's Catholic Action.[53]

Since these diocesan organizations roughly parallel that of the Archdiocese of New York, reference may be made to the essay on Organization and Records System of the Archdiocese for a description of the duties and recording requirements of the respective offices.[54]

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50. Ecclesiastical Review, XXXVII (1907), 465, 466.
51. See above.
52. Official Catholic Directory (U.S. ed.), 1939, p. 625.
53. Ibid., p. 628.
54. See above, pp. 24-41.

Uniate Churches; Entries 217, 218
Diocese of Pittsburgh (Greek Rite)

217. ST. MARY'S (St. Mary's Greek Catholic Church), 1912--. 227 E. 13th St., Manhattan.

Organized 1912. Incorporated December 30, 1912 (County Clerk, Inc., vol. 40, #5785). Services in old Slavonic, sermons in English and Russian. First services in basement of St. Brigid's Church (entry 23). Present church of Gothic architecture and brick construction with stone front, dedicated November 1912. Rectory, 219 E. 12th St. First rector, Rev. Eugene Homicsko, 1912-15; ed. Sem. of Ungvar, Hungary; ord. 1888. Present rector, Rev. Alexis Vislocky; ed. Catholic Sem. of Esztergom, Hungary, Greek Catholic Sem. of Presov, Hungary; ord. 1888.

Registers: baptisms and confirmations, 1912-17, 1927--, 2 vols.; marriages, 1912--, 1 vol.; deaths, 1912--, 1 vol.

218. EXALTATION OF HOLY CROSS (Greek Rite Catholic Church of Exaltation of Holy Cross), 1938--. 323 E. 82d St., Manhattan.

Organized 1938 for Magyar Catholics. Incorporated April 13, 1938 (County Clerk, Inc., Index A-K, #3197). Services in private house in neighborhood until 1938 when present brick church (Gothic) was dedicated. Under the jurisdiction of the Diocese of Pittsburgh, but observes Roman Catholic (Gregorian) calendar. Rector, Rev. Constantine Roskovich, 1938--; ed. Catholic Univ., Budapest, Hungary; ord. 1908.

Register: baptisms, marriages, deaths, 1938--, 1 vol.

Uniate Churches: Entry 219
Ukrainian Greek Catholic Diocese

219. ST. GEORGE'S (Ruthenian Greek Catholic Church of St. George in New York City), 1905--. 24 E. 7th St., Manhattan.

Organized 1905. Incorporated October 25, 1905 (County Clerk, Inc., vol. 33, #2748). Services at 332 East 20th Street until 1910 when present church (Grecian Colonial, brick) was dedicated. Known as the Ukrainian Greek Catholic Church. First rector, Rev. Joseph Czalinski, O.S.B.M., 1905-8; ed. Monastery of St. Basil the Great, Zolkview, Galicia; ord. 1895. Present rector, Very Rev. Peter Poniatishin, 1925--; ed. Lemburg Univ., Lemburg, Austria; ord. 1902.

Registers: baptisms and confirmations (combined), 1905-9, 1909-12, 1912-13, 1913-15, 1915-17, 1917-18, 1918-20, 1921-22, 1922-25, 1925-32, 1932--,11 vol.; marriages, 1905-10, 1910-13, 1913-16, 1916-24, 1924-35, 1935--, 6 vols.; deaths, 1905-25, 1925--, 2 vols.

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1827	St. Mary's	Jackson and Front Sts.	4
1833	St. Nicholas'	121 E. 2d St.	6
1836	St. James'	25 James St.	8
1844	Most Holy Redeemer	208 E. 4th St.	17
1845	St. Columba's	331 W. 25th St.	19
1848	St. Vincent de Paul	116 W. 24th St.	11
1854	St. Ignatius Loyola's	44 E. 84th St.	25
1855	St. Joseph's	111 Washington Pl.	5
1858	Transfiguration	29 Mott St.	9
1858	Annunciation	461 W. 131st St.	30
1858	Assumption	426 W. 50th St.	35
1858	St. Boniface's	312 E. 47th St.	37
1860	St. Gabriel's (demolished 1938)	311 E. 36th St.	39
1860	St. Joseph's	168 Moringside Ave.	40
1864	Holy Cross	332 W. 43d St.	28
1864	Immaculate Conception	513 E. 14th St.	33
1866	St. Michael's	425 W. 33d St.	34
1868	St. Teresa's	10 Rutgers St.	42
1868	Our Lady of Sorrows	219 Stanton St.	44
1870	St. Paul's	114 E. 118th St.	7
1872	Annunciation	Convent Ave. & W. 130th St.	30
1874	St. Michael's	425 W. 33d St.	34
1874	St. Joseph's	420 E. 87th St.	55
1876	St. Alphonsus'	67 Thompson St.	20
1878	St. Mary Magdalen's	523 E. 17th St.	56
1880	St. Monica's	416 E. 80th St.	64
1882	St. Patrick's	117 E. 50th St.	1
1884	Our Lady of Mt. Carmel	443 E. 115th St.	71
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1887	Our Lady of Perpetual Help	328 E. 62d St.	79
1887	St. Vincent de Paul	69 S. Washington Sq.	11
1887	St. Stephen's	114 E. 28th St.	22
1888	St. Vincent Ferrer's	145 E. 65th St.	45
1888	Epiphany	234 E. 22d St.	46

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1890	St. Stanislaus'	104 St. Mark's Pl.	58
1890	St. Anthony of Padua	153 Sullivan St.	36
1892	Sacred Heart of Jesus	453 W. 51st St.	61
1893	St. Agnes'	152 E. 44th St.	53
1896	St. Cecelia's	220 E. 106th St.	54
1896	Sacred Heart of Jesus	453 W. 51st St.	61
1900	All Saints	Madison Ave. & 130th St.	65
1903	Blessed Sacrament	152 W. 71st St.	81
1903	Holy Trinity	212 W. 83d St.	109
1903	Our Lady of Lourdes	462 W. 143d St.	123
1904	Our Lady of Good Counsel	328 E. 91st St.	73
1904	St. Charles Barromeo	210 W. 142d St.	85
1904	Our Lady of the Scapular of Mount Carmel	322 E. 29th St.	88
1905	Holy Name of Jesus	97th St. & Amsterdam Ave.	47
1906	St. Catherine of Siena's	420 E. 69th St.	102
1906	St. Thomas the Apostle	250 W. 118th St.	89
1907	Corpus Christi	535 W. 121st St.	135
1908	St. John the Evangelist	56th St. & 1st Ave.	13
1909	Resurrection	282 W. 151st St.	141
1909	Incarnation	568 W. 175th St.	145
1910	St. Catherine of Genoa	503 W. 152d St.	82
1911	Guardian Angel	189 10th Ave.	84
1911	St. Ann's	314 E. 110th St.	156
1912	Ascension	220 W. 108th St.	99
1912	St. Mark the Evangelist	61 W. 138th St.	140
1913	St. Gregory's	138 W. 90th St.	142
1913	St. Clemens Mary's	408 W. 40th St.	150
1916	St. Bernard's	337 W. 13th St.	48
1922	Blessed Sacrament	147 W. 70th St.	81
1922	St. Clare's (closed 1936)	425 W. 36th St.	130
1924	St. Francis de Sales	116 E. 97th St.	98
1925	St. Rose of Lima	517 W. 164th St.	122
1925	Mary Help of Christians	435 E. 11th St.	143
1925	Good Shepherd	Cooper & Isham Sts.	157
1925	Sacred Heart of Jesus and Mary	317 E. 33d St.	164
1926	St. Joseph's	53 Catherine St.	185
1927	Our Lady of Loretto	303 Elizabeth St.	95
1927	St. John Nepomucene's	404 E. 67th St.	100
1929	St. Stephen of Hungary	406 E. 82d St.	121
1930	Our Lady of Pompeii	25 Carmine St.	97
1932	SS. Cyril and Methodius	550 W. 50th St.	161
1932	Our Lady Queen of Martyrs	75 Arden St.	202
1936	St. Elizabeth's	4385 Broadway	51

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1854	Immaculate Conception of the Blessed Virgin Mary	371 E. 150th St.	31
1871	St. Jerome's	226 Alexander Ave.	50
1891	St. Valentine's	816 E. 221st St.	92
1903	St. John's	3027 Goodwin Ter.	72
1904	St. Adalbert's	422 E. 156th St.	108
1905	St. Anthony of Padua	Prospect Ave. & 166th St.	133
1905	St. Joseph's	1946 Bathgate Ave.	52
1906	St. Augustine's	1176 Franklin Ave.	24
1907	Our Lady of Mercy	2512 Marion Ave.	27
1907	St. Thomas Acquinas	1903 Daly Ave.	91
1907	St. Nicholas of Tolentine	2341 University Ave.	137
1908	St. Mary's	762 E. 216th St.	75
1908	St. Anselm's	685 Tinton Ave.	93
1909	St. Raymond's	1725 Castle Hill Ave.	14
1909	St. Angela Merici's	E. 163d St. & Morris Ave.	113
1909	Our Lady of Pity	272 E. 151st St.	148
1911	SS. Peter and Paul	838 Brook Ave.	104
1912	St. Brendan's	207th St. & Perry Ave.	146
1912	Our Lady of Victory	1506 Webster Ave.	151
1912	St. Barnabas'	411 E. 241st St.	154
1913	Holy Family	2169 Blackrock Ave.	101
1913	St. Philip Neri's	3076 Villa Ave.	110
1913	Holy Spirit	1960 University Ave.	124
1913	St. Pius'	413 E. 144th St.	136
1914	St. John Chrysostom's	1152 Hoe Ave.	114
1914	St. Rita's	E. 146th St. & College Ave.	117
1915	Our Saviour	183d St. & Washington Ave.	159
1916	Our Lady of Solace	Morris Park & Holland Aves.	132
1923	Holy Cross	Sound View & Taylor Aves.	174
1923	St. Benedict's	1016 Edison Ave.	181
1923	Our Lady of Refuge	E. 196th St. & Briggs Ave.	182
1924	St. Margaret Mary's	E. Tremont Ave.	180
1925	Our Lady of Mt. Carmel	189th St. & Bathgate Ave.	139
1925	SS. Peter and Paul	838 Brook Ave.	104
1926	Sacred Heart	1248 Nelson Ave.	60
1926	St. Margaret's	452 W. 260th St.	78
1926	St. Martin of Tours	E. 182d & Crotona Ave.	105
1926	St. Francis of Rome	4321 Barnes Ave.	111
1926	St. Simon Stock's	182d St. & Valentine Ave.	168
1927	Holy Rosary	2490 Eastchester Rd.	193
1928	Our Lady of the Assumption	1425 Kearny Ave.	183
1928	Our Lady of Angels	2865 Claflin Ave.	188
1928	St. Ann's	Bainbridge Ave. & Gun Hill Rd.	205

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1929	Blessed Sacrament	1150 Beach Ave.	207
1930	St. Francis de Chantal	2962 Harding Ave.	206
1930	St. Francis Xavier's	1708 Lurting Ave.	209
1931	St. Mary Star of the Sea	600 City Island Ave.	80
1931	St. Anthony's	Mansion St. & St. Lawrence Ave.	147
1932	Visitation	238th St. and Bailey Ave.	208

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1853	St. Mary's	Bay St. & Virginia Ave.	26
1860	St. Peter's	Richmond Terrace	10
1876	Sacred Heart	Castleton & Burgher Aves.	59
1901	St. John Baptist de la Salle	70 Jackson St.	119
1905	St. Adalbert's	Moringstar Rd.	120
1908	St. Mary of the Assumption	22 Sharpe Ave.	62
1908	Immaculate Conception	104 Garden St.	77
1910	Our Lady Help of Christians	Amboy Rd. & Yetman Ave.	107
1910	Blessed Sacrament	Delafield Ave.	153
1919	St. Patrick's	312 Clark Ave.	41
1922	St. Rita's	79 Wellbrook Ave.	172
1923	Our Lady of Good Counsel	42 Austin Pl.	112
1924	Our Lady Queen of Peace	62 Cloister Pl.	177
1924	St. Stanislaus Kostka's	111 York Ave.	178
1925	St. Margaret Mary's	560 Lincoln Ave.	196
1928	St. Paul's	123 Clinton Ave.	195
1930	St. Sylvester's	856 Targee St.	171
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1936	St. Clare's	150 Lindenwood Ave.	184

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   1. Bronx County Archives
   2. Richmond County and Borough Archives
   3. Kings County Archives
   4. Bronx Borough Archives

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   2. Presbyterian Church
   3. Religious Society of Friends
   4. Protestant Episcopal Church, Diocese of Long Island 15/v.2
   5. Protestant Episcopal, Diocese of New York, vol. 2
   6. The Methodist Church 13
   7. Lutherans 12
   8. Eastern Orthodox Churches and Armenian Apostolic Church

C. Transcriptions of Early Town Records:
   1. Town Minutes of Newtown, Vol. 1, 1656-1688
   2. Minutes of the Town Courts of Newtown, 1656-1690
   3. Town Minutes of Newtown, Vol. 2, 1653-1734

D. Manuscripts:
   1. Guide to Manuscript Depositories in New York City

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   1. Albany County Archives
   2. Broome County Archives
   3. Cattaraugus County Archives
   4. Chautauqua County Archives
   5. Chemung County Archives
   6. Ulster County Archives, Part II

B. Church Archives Inventory:
   1. Protestant Episcopal Church, Diocese of Western New York

C. Transcriptions of Early County Records:
   1. Minutes of the Board of Supervisors of Ulster County, 1710/1 to 1730/1.
   2. Records of the Road Commissioners of Ulster County, Vol. 1, 1722-1769.

ERRATA

Page vi line 5, "Evan's" should read "Evans'"
par. 4, line 2, "indispensible" should read "indispensable"
par. 4, line 3, one "the" should be deleted
3 par. 1, line 4, "to" should be deleted
citation 16, line 12, "Jogue's" should read "Jogues'"
4 line 1, "Tawesanths" should read "Tawesantha"
par. 4, line 1, "Jogue's" should read "Jogues'"
5 par. 2, line 4, 7, "Portugese" should read "Portuguese"
11 par. 1, line 5, "Portugese" should read "Portuguese"
13 par. 1, line 5, "affected" should read "effected"
15 par. 2, line 2, "Protective" should read "Protestant"
16 par. 1, line 2, "has" should read "had"
par. 2, line 3, "Hughes" should read "Hughes'"
20 par. 1, line 2, "distinguished" should read "distinguished"
28 par. 1, line 8, "advise" should read "advice"
43 line 31, "Soribners'" should read "Scribners'"
44 line 34, "Barclary" should read "Barclay"
50 entry 12, line 3, "Capuchin Fathers (Rome, Italy)" should read "Franciscan Fathers (Province of the Immaculate Conception, Hungary)"
53 entry 18, line 2, "Province of the Most Holy Name of Jesus" should read "(Province of the Immaculate Conception, Hungary)"
62 line 16, "1857--." should read "1857-90"
63 line 27, "1828-30" should read "1928-30"
71 line 19, "1869-37" should read "1869-1937"
80 entry 71, address should read "320 W. 53d St."
86 line 3, "Havermeyer" should read "Havemeyer"
110 line 27, "Guiseppe" should read "Giuseppe"
119 line 1, "Savior" should read "Saviour"
127 line 8, "Sisters of the Upton" should read "Sisters of the Union"
141 line 11, "Oecuminical" should read "Oecumenical"
line 13, "inaccessability" should read "inaccessibility"
line 23, "irrevokable" should read "irrevocable"
144 line 5, "beseiged" should read "besieged"
line 26, delete "in"
146 line 21, "Exhaltation" should read "Exaltation"
160 line 36, "St. Sebastiaon's" should read "St. Sebastian's"
162 line 5, "Guiseppe" should read "Giuseppe"
163 line 36, "Sylvestor" should read "Sylvester"
164 line 29, delete "McKlosky, John, 5"
166 line 35, "Blassius" should read "Blasius"
172 line 12, "Barromeo" should read "Borromeo"
173 line 11, "Acquinas" should read "Aquinas"
152 line 4, "Common" should read "Canon"
"James M. Farley" on pp. 11, 49, 154, 163, should read "John M. Farley"