

## XC.

## ROMAN CATHOLICS IN NEW YORK.

|  |     |
|--|-----|
| THE CITY UNDER CATHOLIC RULE. . . . .              | 688 |
| INTRODUCTION OF CATHOLICISM INTO NEW YORK. . . . . | 690 |
| ITS PRESENT POSITION. . . . .                      | 691 |
| ARCHBISHOP MCCLOSKEY. . . . .                      | 692 |

## XCI.

## GIFT SWINDLERS AND LOTTERY ENTERPRISES.

|  |     |
|--|-----|
| THEIR EXTENT. . . . .                                    | 694 |
| PLAN OF OPERATION. . . . .                               | 695 |
| THE TICKET SWINDLE. . . . .                              | 697 |
| MODES OF OPERATING. . . . .                              | 698 |
| PRIZE TICKET.—CIRCULAR. . . . .                          | 699 |
| MEDICAL SWINDLE. . . . .                                 | 700 |
| THE LETTERS. . . . .                                     | 701 |
| WHY DO NOT THE POLICE BREAK UP THIS SWINDLING? . . . . . | 702 |
| THE PARTIES WHO CARRY ON THE SWINDLE. . . . .            | 703 |
| DOLLAR STORES. . . . .                                   | 704 |

## XCII.

## SUNSHINE AND SHADOW.

|  |     |
|--|-----|
| THE EXTREMES IN NEW YORK LIFE. . . . . | 706 |
|--|-----|

## I.

## THE CITY OF NEW YORK.

NEW YORK AS A PLACE OF RESIDENCE. — MORALITY OF THE CITY. — ITS  
BENEFICENCE. — AN EXAMPLE. — THE MINISTRY OF NEW YORK.

NEW YORK is the commercial metropolis of America. It stands on an island defined by three rivers,—the Hudson, the East River, and Harlem,—sixteen miles from the Atlantic Ocean. The city lies at the head of the Bay of New York, one of the finest in the world. Broadway, the principal street, runs the entire length of the island, and is paved, policed and lighted for fifteen miles, from the Battery to the Harlem River. The Dutch called the island Mauritius, after Prince Maurice, who governed Holland. The Indians called it Manhattan. Later the Dutch called it Nieuw Amsterdam. The English changed it to its present name in honor of the Duke of York. From the Battery the city stretches away north, spreading out like a fan till it reaches its northern boundary. Its average breadth is about one mile and a half. The population of the city is over nine hundred thousand. It costs half a mil-

lion annually to light the city. Two thousand policemen guard the city at the annual cost of over a million and a half of dollars. Seven hundred thousand dollars a year are disbursed by the authorities in public charity. Three hundred religious and benevolent societies collect and pay out annually the sum of over two and a half millions. The Catholics number among their worshippers five hundred thousand. The Protestant faith numbers among its worshippers about three hundred and fifty thousand, who expend one million a year in support of their faith.

#### NEW YORK AS A RESIDENCE.

Some twenty years ago a man in Vermont proposed to visit New York. He made his will, and had prayers offered in the church that he might be kept from peril in the wicked city to which he was going. Those who live at a distance, and know the city only through the papers, suppose it to be as wicked as Sodom and as unsafe as Gomorrah in the time of Lot. As a home it has few attractions to a stranger. Its babel and confusion distract and almost craze. Its solitude is distressing. In the midst of a crowd the stranger is alone. He might live or die without any one's knowing or caring. The distinguished man, or well-to-do merchant from the country, has no deference paid to him. He is jostled by the crowd, trampled down by the omnibus, or run over by the market vans. He stands in the vestibule of a fashionable church till his legs tire and his lady faints from indignation, and when he has a seat, it probably is a back one. A short residence in New York changes things wonderfully.

Order and harmony seem to come out of the confusion. Families find themselves as well protected and as comfortable as in a smaller town. The loneliness and solitude find a compensation in the independence which each family and person secures. A man in New York can live as he pleases — dwell in a palace or in an attic, dine at night or not at all, keep a dozen servants or none, get up early or late, live in style or be old fashioned. No one will meddle with or trouble him unless he undertakes to make great display. On change, in business, in the social circle, or at church, the style of a man's living and doing harms him not. There is a warm, Christian, benevolent heart in New York, a frank and generous sociability, when one can command it, that is delightful. The family who "would not live in New York if you would give them the best house on Fifth Avenue," after a year's residence are seldom willing to live anywhere else. The climate is delightful. It is not savage and rasping. It is not enervating, like Philadelphia or Baltimore. East winds do not trouble the feeble. Clear, bracing winds come daily from the ocean, bearing health on their wings. The winter is short, and seldom severe. The spring and autumn are long and delicious. The weather for eight months in the year is exhilarating, and gives a charm to life. Broadway is a perpetual panorama. Its variety never tires. The windows are filled with the richest and most elegant goods. Gold, silver, jewels, diamonds, silks, satins, and costly fabrics flash under the plate glass for miles. The pavement is the great promenade where the eminent men of New York can be seen daily, while ladies of fame, fashion, and ele-

gance, in the richest and most fashionable attire, crowd and jostle each other up and down this great thoroughfare. In no city in the world do ladies dress so elegantly and with so much expense, for the street, as in New York. Dressed in their gayest and most costly attire, their broad skirts of the richest fabrics, sweep the dirty sidewalks, while the abundance of their flashing jewels attracts attention. The carriages of the wealthy roll up and down this favorite thoroughfare, and add to the brilliancy of a bright day in New York. Everything that is manufactured, or that grows in any part of the world, can be purchased in this city. You can have a tropical climate if you can pay for it, fruits that grow in the equator, and products from every part of the world. A New Yorker need not go abroad for amusement, recreation, or health. The eminent men who visit America never pass by New York. Distinguished artists come here to sing and perform. Orators, musicians, and men on whom nations like to look come to the very doors of residents of this city.

#### MORALITY OF THE CITY.

Sound morality and business integrity have a market value in New York. The city was founded in religion. The colony that bought the island of the Indians was a religious colony. The early settlers, scattered all the way from the Battery to West Chester County, met on the Sabbath for worship. "The Half Moon" cast her anchor in the North River, and the little company withdrew to an island and spent their first Sabbath in thanksgiving and praise to God. After the toil of

Saturday, companies came from beyond the Harlem River to reach the church before the dawn of Sunday, that they might not break the Sabbath. Starting after midnight on the Sabbath, the little company would walk all the way back, beguiling their path with sacred song, and reach home in season for Monday's work. The spirit of these devout Dutchmen lingers in the city. No place of its size is more secure, is freer from crime, or has law better administered. A large city is worse than a small one, because bad men can hide themselves in its solitude. They find scope for their talent and genius. The crime of England is concentrated in London. Barricades in Paris touch public security in the remotest provinces of France. Bad men locate in New York, fix there their headquarters, and reduce roguery to a system. They have their banks, expressmen, artists and agents. These men dwell in the dark recesses and hidden chambers of the city. But to New York come also the most talented and best of men. The talent, ability, integrity, shrewdness and sharpness which make a small fortune in any other place, make a large one in New York. The best ability in the nation finds scope in the city "whose merchants are princes, whose traffickers are the honorable of the earth." Large societies, whose streams of humanity and religion fertilize the earth, have their fountains here. Colleges, seminaries, schools, in the new and sparse settlements of the land, are built by New York beneficence. The lamp of religion, which burns in the dark islands of the sea, is fed by the hands of the bountiful in our city. The feet of the swift runner on the mountains of barbarism, who carries the good tidings of salvation to the

dwellers in the habitations of cruelty, are made strong by the cheerful gifts of our people. In no city are churches more elegant and numerous, congregations richer and more liberal, preachers more learned or eloquent. Lawyers who have become famous elsewhere join the New York bar. The shrewdest merchants of the land, energetic, far-seeing, and successful, find full scope for their ability in this great centre of commerce and trade. The inexorable law of business for half a century demands integrity no less than talent, if one would have success. Thousands of men have commenced business in New York with the motto, "All is fair in trade," who are "as honest as the times will allow." None such have ever had permanent success. A man might as well steer his bark in a dark and stormy night, on a deep and treacherous sea, by a lantern on his bowsprit, rather than by the light-house on the fixed shore, as to expect business success without commercial principle. Success in New York is the exception, failure the general rule. One can count on his fingers the firms who have had a quarter of a century's prosperity. Such have been eminent for their commercial integrity, for personal attention to business, to the inflexible rule that the purchaser should carry away the exact article he bought.

#### AN EXAMPLE.

In a little room in one of the by-streets of New York, up a narrow, dingy flight of stairs, a man may be found doing a little brokerage which his friends put into his hands. That man at one time inherited the name and fortune of a house which America delighted

to honor. That house was founded by two lads who left their homes to seek their fortune in a great city. They owned nothing but the clothes they wore, and a small bundle tied to a stick and thrown over their shoulders. Their clothes were homespun, were woven under the parental roof, and cut and made by motherly skill and sisterly affection. Their shoes were coarse and heavy, and they walked the whole distance from their home to the city towards which they looked for position and fame. They carried with them the rich boon of a mother's blessing and a mother's prayers. They were honest, industrious, truthful, and temperate. They did anything they found to do that was honest. They began a little trade, which increased on their hands, and extended till it reached all portions of the civilized world. Their credit became as extensive as our commerce. They identified themselves with every good work. Education, humanity, and religion blessed their munificence. The founders of the house died, leaving a colossal fortune and a name without a stain. They left their business and their reputation to the man who occupies the little chamber that we have referred to. He abandoned the principles on which the fame and honor of the house had been built up. He stained the name that for fifty years had been untarnished. Between two days he fled from his home. He wandered under an assumed name. Widows and orphans who had left trust money in his hands lost their all. In his fall he dragged down the innocent, and spread consternation on all sides. A few years passed, and after skulking about in various cities abroad, he ventured back. Men were too kind to harm him.

Those whom he had befriended in the days of his prosperity helped him to a little brokerage to earn his bread. In one of our cities a granite store was built. It had a fair, strong outside show. The builder said it would stand if filled with pig-lead. The building was filled with valuable merchandise. In the midst of business one day, the floors gave way, carrying everything into the cellar, the inmates barely escaping with their lives. Deep down among the foundations, under an important pillar, an unfaithful workman had put an imperfect stone. The exact pressure came, and the wreck was complete. New York is full of such wrecks.

#### THE MINISTRY OF NEW YORK.

This city is the paradise of preachers. The clergy are independent, and are well supported. Many who came to the city poor are rich. Some have saved a fortune; others have married a fortune; others have been fortunate in speculations in stock, oil, and real estate. Ministers can do in New York, and maintain their position, what the profession can do in no other city. No churches are more elegant, or parsonages more costly, than those of the Methodist denomination, and their ministers enjoy salaries exceeded by few. Trinity Church, the wealthiest corporation in the land, has four parishes, a rector, and six assistant ministers. The rector has a salary of ten thousand dollars, and a house. The assistants have each six thousand dollars and a house. Munificent presents, a tour to Europe, a life settlement, a provision for sickness and old age, are among the perquisites which these ministers enjoy. Dr. Spring, of the Old Brick Church, came to New York a young

man and poor. He has always lived in a fashionable part of the city, keeps his carriage and footman, and is a wealthy citizen. From Philadelphia to the old Beekman Street Church of St. George came Dr. Tyng. A large salary has enabled him to live in good style. He rides in his carriage, owns valuable real estate, and is wealthy. Dr. Hardenburg, of the Reformed Dutch Church, has always lived in good style, and, possessing a fortune, dwells at his ease. Dr. Van Nest is one of the richest men in New York. His own wealth and that of his wife make a colossal fortune. The Collegiate Church, older than Trinity, and quite as wealthy, has four pastors, to each of whom an elegant house and a liberal salary are given. Dr. Vermillye, who came to the city from a small Congregational church in Massachusetts, is in possession of a handsome fortune, and dwells in metropolitan style in the upper part of New York. Dr. Adams has a fine fortune, and dwells in a fine mansion within a stone's throw of that abode of aristocracy, Madison Square. Dr. Spear, by a fortunate speculation in stocks, acquired a fortune. Dr. Smith, his neighbor, bought an oil well, and wrote himself down worth two hundred and fifty thousand dollars. Professor Hitchcock, of Union Seminary, owns the elegant mansion in which he lives on Fifth Avenue. Dr. Taylor, of Grace Church, had one of the most costly city residences, and, with his country-seat, lived like a millionaire. Drs. Burchard and Hatfield live in fine brown-stone mansions, which they own, and in which they enjoy the comforts of a luxurious home. Dr. Crosby inherits the vast wealth of his father. Dr. Booth dwells at ease, supported by a wealthy parish.

and a wealthy parent. Dr. Farley, supported by one of the wealthiest congregations in the state, resigned, and took with him, as a parting gift, a donation of twenty-five thousand dollars. Dr. Osgood has always enjoyed a large salary, has a fine city residence, and a country-seat, where he passes his summer vacations. In no place on the continent are parishes more liberal, more considerate, more devoted to their pastors, than in New York. Such seldom leave till borne to their burial.

## II.

## HIGH LIFE IN NEW YORK.

MONEYOCRACY. — A MASKED BALL. — WHO HAS MONEY. — PARTIES, WEDDINGS, FUNERALS. — BROWN, OF GRACE CHURCH. — CHURCH-GOERS. — THE OPERA. — YELLOW KIDS. — CLUBS.

WITH the élite of New York, so called, money is the principal thing. The best society of New York is not to be found among the élite. If you wish parties, soirées, balls, that are elegant, attractive, and genteel, you will not find them among the snobish clique, who, with nothing but money, attempt to rule New York. Talent, taste, and refinement do not dwell with these. But high life has no passport except money. If a man has this, though destitute of character and brains, he is made welcome. One may come from Botany Bay or St. James; with a ticket of leave from a penal colony or St. Cloud; if he has diamond rings and a coach, all places will be opened to him. The leaders of upper New York were, a few years ago, porters, stable-boys, coal-heavers, pickers of rags, scrubbers of floors, and laundry women. Coarse, rude, ignorant, uncivil, and immoral many of them are still. Lovers of pleasure and men of fashion bow and cringe to such, and approach hat in hand. One of our new-fledged millionaires gave a ball in his stable. The invited came with tokens of delight. The host, a few years ago, was