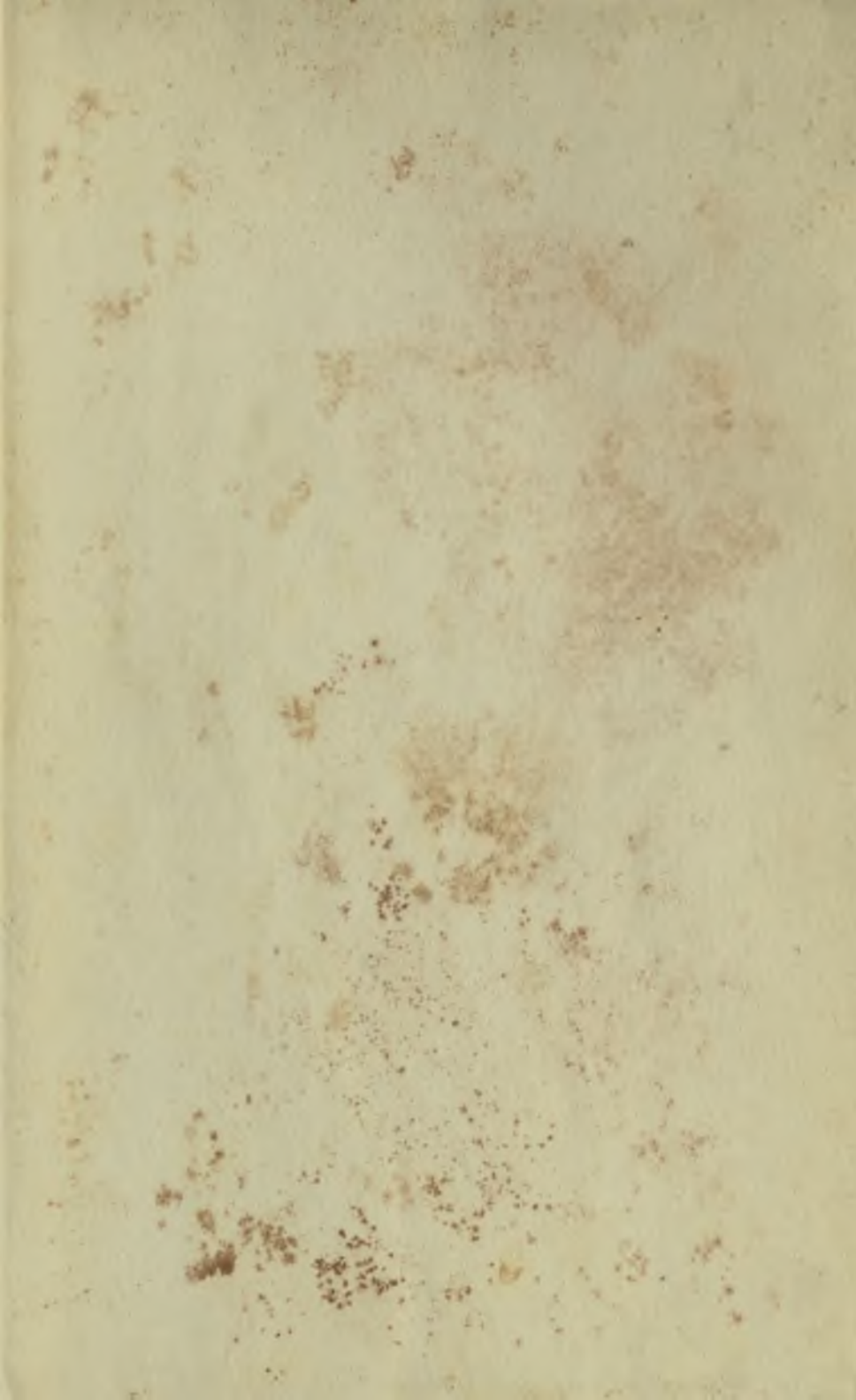
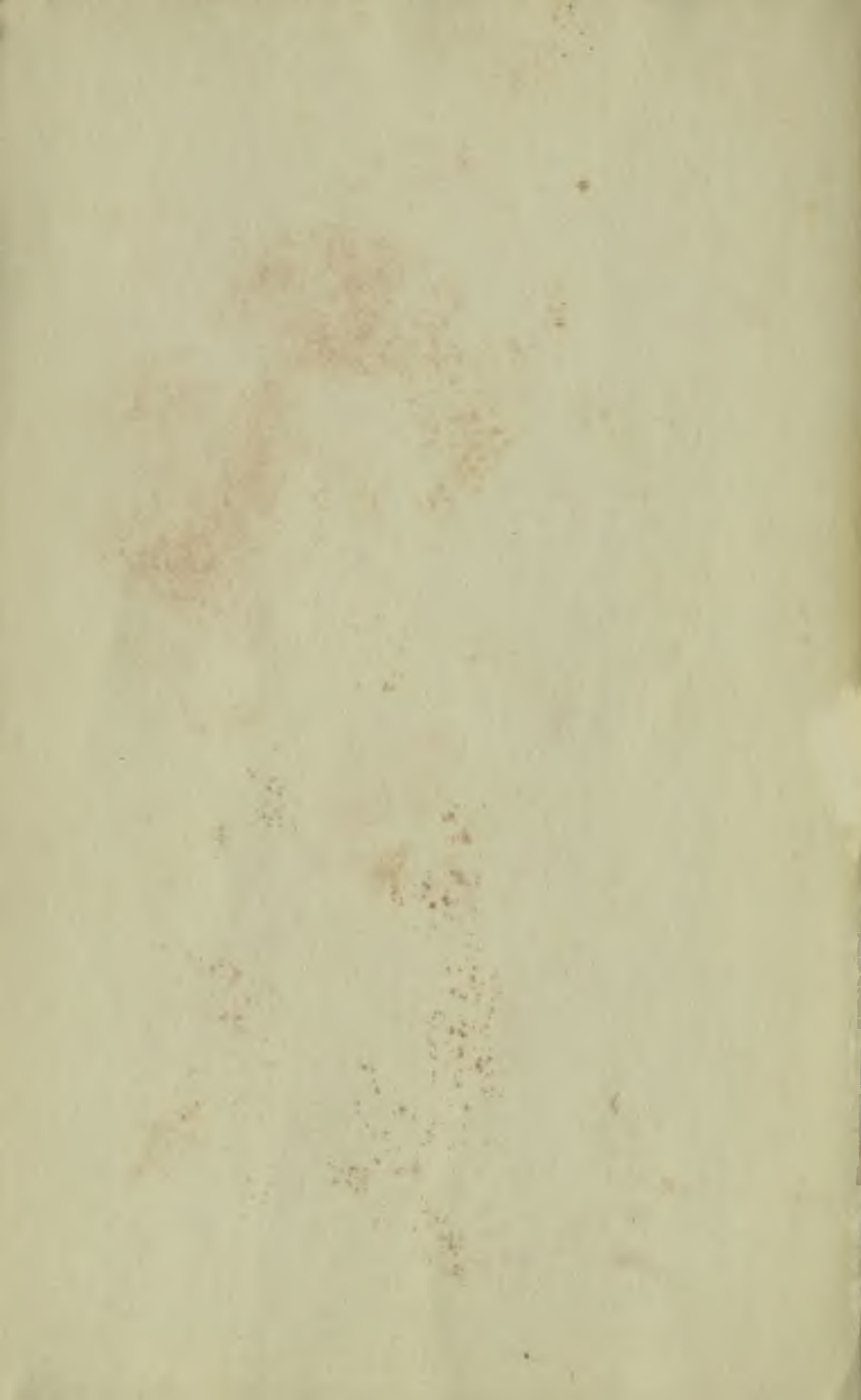


POLES IN NEW YORK IN THE
17TH AND 18TH CENTURIES

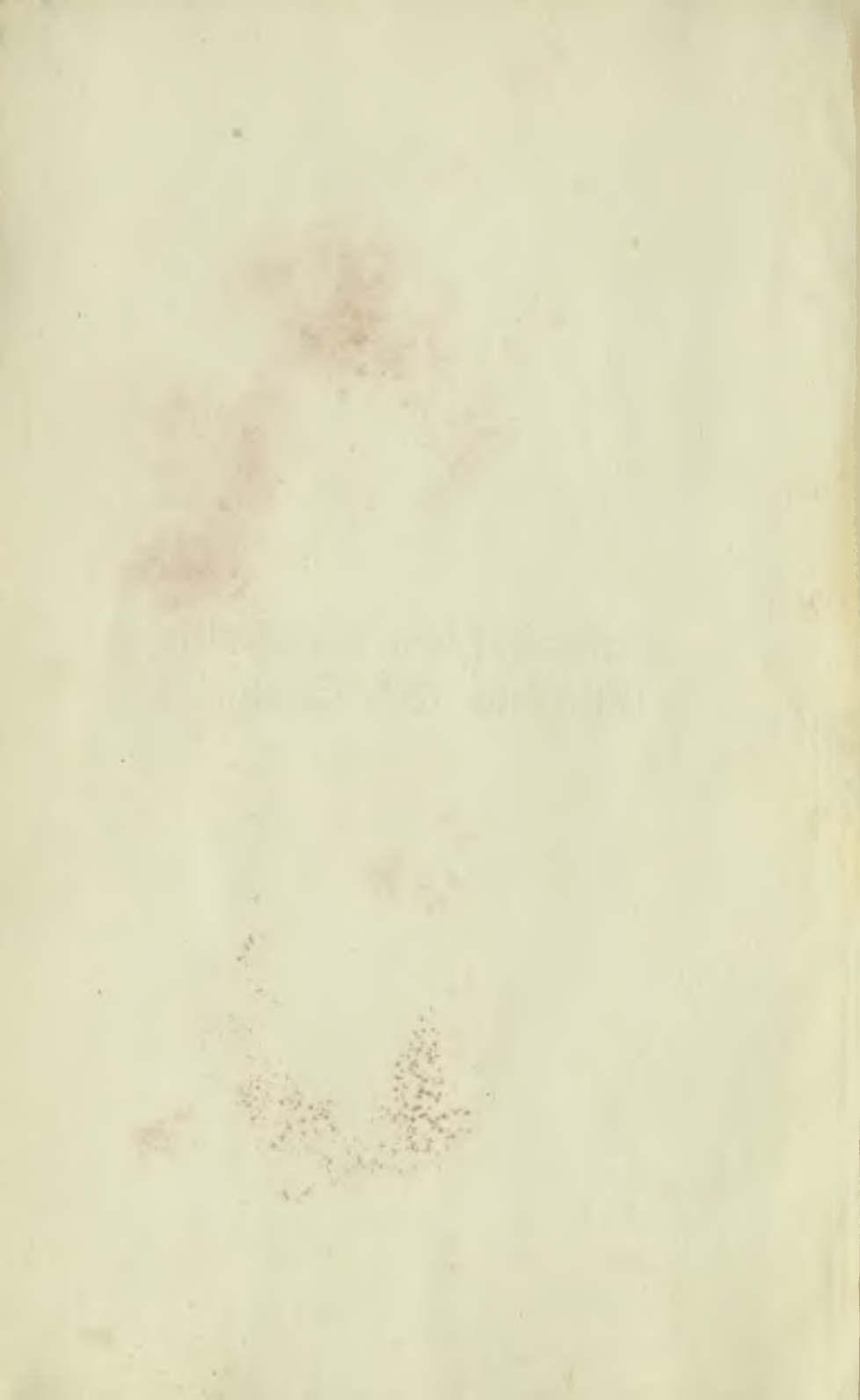
MIECISLAUS HAIMAN







Poles in New York in the
17th and 18th Centuries



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Archives and Museum

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Poles in New York in the
17th and 18th Centuries

by

MIECISLAUS HAIMAN



POLISH R. C. UNION OF AMERICA
CHICAGO, ILL., 1938

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The P.R.C.U. Archives and Museum

The year 1937-38 was a very prosperous one for the P. R. C. U. Archives and Museum. The Institution was enriched with many new donations in materials, while the Polish Society of History and Museum of America, the purpose of which is to propagate the knowledge of the history of the Poles in America, and to act as an auxiliary to the P. R. C. U. Archives and Museum, nearly doubled its membership.

To all donors and to all who helped the cause financially through the Polish Society of History and Museum of America we express our most grateful thanks.

A very good omen for the future is the valuable cooperation which the P.R.C.U. Archives and Museum received from Polish organizations and institutions in this country. With special gratitude do we acknowledge the donations of the Faculty of the Polish Seminary at Orchard Lake, Michigan, who in a body became members of the Polish Society of History and Museum of America; of the various Polish religious orders, especially of the Felician Sisters and the Sisters of the Holy Family of Nazareth, who on many occasions and in various ways cooperated with our Institution; of the Polish Women Alliance of America, Chicago, for donating the flags of the Polish National Department, a central Polish organization in this country during the World War; of the Polish Falcons Alliance of America, Pittsburgh, Pa., which presented the saber of the late Colonel J. Bartmański, its Chief Instructor during this war, who died a hero's death in Poland during the Bolshevik invasion in 1920; of the Free Polish Women in the Land of Washington who donated an artistic picture of Gen. Kościuszko, and others. Apart from their historical and material value these gifts symbolize the sincere

unity of their Donors with the purpose of the P.R.C.U. Archives and Museum.

Thanks are also due to Mr. Francis Bielawa of Chicago, Illinois, who at his own expense beautifully decorated the ceiling of the present quarters of the P.R.C.U. Archives and Museum with emblems of Polish-American organizations.

When the P.R.C.U. Archives and Museum was organized in 1935, its founders never expected their work to meet with such enthusiastic support, as it has everywhere in reality; nor did they foresee that the present quarters of the Archives and Museum would become too small in so short a time. The necessity of enlarging these quarters becomes now more urgent with each month. — Accordingly the Committee of the Museum, which is the governing body of the Institution, voted to rebuild properly other portion of the P.R.C.U. Building. This work will begin shortly, and it is expected that the enlarged quarters of the P. R. C. U. Archives and Museum will be officially dedicated early next year.

The Polish Society of History and Museum of America held its first annual meeting on Sunday, January 9th, in Chicago. After a High Mass in St. Adalbert's R. C. Church about one hundred and fifty members and guests gathered at the P.R.C.U. Hall. The Very Rev. Canon Casimir Gronkowski, Chairman of the Museum Committee, presided. Appropriate addresses were made by Mr. Joseph L. Kania, President of P. R. C. U., and Prof. Vlodymir Skłodowski of Chicago. Prof. Dr. Joseph Birkenmajer of the University of Wisconsin gave a lecture on museums in Poland. During the meeting the report of the Custodian was accepted and a vote of confidence was extended to the present management of the Institution. The Rev. Msgr. Dr. Alexander Pitass of Buffalo, N. Y., and Prof. Dr. Joseph Birkenmajer were elected members of the Museum Committee.

Some statistics from the report of the Custodian for the year of 1937 might be of interest. The

P.R.C.U. Archives and Museum was visited by 5,669 people during that year; this number comprised 52 group visits, of which 26 were composed of school children. Ninety-seven students availed themselves of the material at the premises. Fifty nine institutions and persons received answers by mail on questions pertaining to the history of the Poles in the United States. Fifty-seven objects (duplicates) were donated to or exchanged with 17 institutions. Sixty-eight objects were loaned to 43 deserving institutions and persons.

The P. R. C. U. Archives and Museum endeavors to be of the greatest possible service to all seeking any information on the history of the Poles in America. We invite all such students to make free use of these facilities, and the Custodian will gladly make convenient arrangements.

The Archives and Museum is open to the public on Tuesdays from 1 to 5 p. m. and on Fridays from 7 to 9 p. m. Schools and societies may visit in groups any time, upon previously notifying the Custodian. Admission is free, no entrance fee being charged.

The P.R.C.U. Archives and Museum collects anything which has any bearing on the history of the Poles in the United States. It will appreciate the donation of any of the following:

Books and pamphlets on the history and biography of the Poles in the United States; reports of Polish-American Societies and Institutions of any kind; books and pamphlets by American-Poles on any subject; books on Poland or any Polish subject in any language, published in the United States; files of Polish-American newspapers or magazines, complete volumes or single numbers; portraits of Polish-American pioneers and eminent persons; photographs and pictures illustrating Polish life in America; autographs and manuscripts, maps, medals, badges, uniforms and banners of Polish-American Societies, etc.

Communications and gifts may be addressed to the Custodian of the P.R.C.U. Archives and Museum, M. Haiman, 984-986 Milwaukee ave., Chicago, Ill.

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(From July 31, 1937, to June 8, 1938)

(There are three classes of membership; regular with a fee of \$1.00 yearly, supporting with a fee of \$5.00 yearly and perpetual with a single fee of \$100.00.

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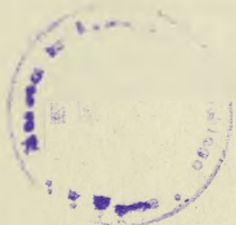
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Poles in New York in the 17th and 18th Centuries

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POLES IN NEW YORK IN THE 17-TH AND 18-TH CENTURIES

It was autumn of the year of 1643. New Amsterdam entertained an unusual guest, the first Catholic priest who ever visited the young Dutch colony. He was Father Isaac Jogues, of the Society of Jesus, whose religious zeal already brought him to a long Indian captivity and cruel tortures.

Calvinism was the only officially recognized religion in New Holland. Though no other creeds were sanctioned, the spirit of intolerance never dominated the New Hollanders to such a degree, as to make them persecute people who adored God in a different manner, as was the case with the neighboring English colonies, indeed, with nearly all the then civilized world.

Father Jogues was indebted to the Calvinist settlers of New Holland for his life and liberty. A year ago the ardent servant of God left Canada to preach the Christian religion to the savage Iroquois. But the Mohawks captured him and sentenced him to death. As soon as news of this reached New Holland, the good colonists, appreciating his devotion to a holy cause, interceded on his behalf. They were even willing to pay ransom, but the Indians with great reluctance agreed only to spare his life, refusing to free him. Meeting Father Jogues on the Mauritius River sometime later, the Dutch induced him to accept their help and to flee his captors.

The inhabitants of New Amsterdam treated their guest with utmost courtesy. Domine Megapolensis, the only clergyman of the Colony, took him under his care and showed him much friendliness. Even Governor Kieft himself, who resided

in the fort on Manhattan, entertained him at his table, secured him a free passage to France and furnished him with new clothes, as his old ones became ragged during his imprisonment.

Whenever Father Jogues appeared on the streets of New Amsterdam, people flocked to him, eager to see the saintly priest and to express their sympathy to him.

One day when Father Jogues left fort a young employee of a local merchant ran to meet him and falling to his knees, seized the priest's hand from which the savages had cut off the fingers. Tears streamed from the youngster's eyes at the sight of the wounds. Kissing the mutilated hand, he raised his eyes to the priest's face which was full of holy simplicity and of embarrassment, and exclaimed:

"Martyr! Martyr of Jesus Christ!"

The humble servant of God was affected by this unexpected meeting no less than the boy himself. Raising him from his knees he asked who he was.

However, they were unable to understand each other. Father Jogues "questioned him, and ascertained that he was a Lutheran, whom he could not aid for want of acquaintance with his language;—he was a Pole."¹

Father Jogues soon left for France, but returned again to America and two years later suffered a martyr's death at the hands of the Indians. The Catholic Church recently beatified and canonized him as a saint. The young Polish Lutheran of New Amsterdam was the first person who three hundred years ago, in a prophetic ecstasy foresaw the Saint's future elevation.

¹ Reuben Gold Thwaites, ed., *The Jesuit Relations and Allied Documents; Travels and Explorations of the Jesuit Missionaries in New France, 1610-1791*, Cleveland, 1896, vol. XXXI, p. 99; Mrs. Schuyler Van Rensselaer, *History of the City of New York in the 17th Century*, New York, 1909, vol. I, p. 202; John O. Evjen, *Scandinavian Immigrants in New York, 1630-1674*, Minneapolis, 1916, p. 41.

Who was this Pole, probably the first of his nationality mentioned in the annals of New Holland, will ever remain unknown. We can only suppose that he came to America by way of Holland in quest of adventure or in the hope of finding better living conditions, and that he was an indentured apprentice.

However, he was not the only Pole who lived in New Amsterdam and New Holland. Father Jogues mentioned that he heard from Governor Kieft "that there were men of eighteen different languages" in the future metropolis of the New World.²

It may be safely taken for granted that among this mixture of nationalities there were also some Poles. This is supported by a Dutch pamphlet of 1649, entitled "**Breeden-Raedt Aende Vereenichde Nederlandsche Provintien** (Broad advice to the United Netherland Provinces). Its author is unknown. It was one of many similar pamphlets published at that time by enemies of the West India Company, the founder and proprietor of the colony, in order to discredit it and to induce the States General to liquidate it. Indeed, the conditions in New Holland were not as they should have been, mostly because of the shortcomings of her governors. **Breeden-Raedt** disclosed these conditions in a form of a conversation between two Dutch seamen, a Portuguese sailor from Brazil, a Swedish student, a Spanish barber, a French merchant, a Neapolitan, a High-Dutch gentleman, an Englishman and a Pole. The name of the Pole is "Konrad Popolski." The scene of their conversation is aboard a ship bound for the New Netherlands.³

² Isaac Jogues, *Novum Belgium*, New York, 1862, p. 11; "The Jogues Papers," *Collections of the New York Historical Society*, 2nd series, vol. III, p. 215; E. B. O'Callaghan, *The Documentary History of the State of New York*, Albany, 1851, vol. IV, p. 21.

³ A translation of the pamphlet appears in the *Collections of the New York Historical Society*, 2nd series, vol. III.

Popolski's presence among representatives of nations who mainly settled in the American colonies at the time, is in itself a strong proof that Poles took part in the exodus to New Holland. Indeed, Popolski is rather a silent actor in the satire; the chief participants in the discussion are one of the Dutch sailors and the Portuguese; but evidently the author of the pamphlet gives him a role corresponding to the numerical strength of the Polish immigration in the colony. It was not too prominent, though by no means negligible.

Polish citizens leaving their country during the seventeenth century were mostly non-Catholics. Poland was and is an overwhelmingly Roman Catholic country, but religious toleration early became one of her fundamental laws.⁴ During the seventeenth century liberties of the Protestants were restricted, and though these restrictions were very mild when compared with conditions in Western Europe, they caused some Poles to emigrate to Holland, whose newly won independence brought also full religious tolerance, as well as to other countries. For several centuries, and especially in the sixteenth and seventeenth, Poland was united with Holland through a very lively trade, and through cultural ties. In the latter century Amsterdam harbored quite a numerous Polish Protestant colony. The city became the chief intellectual center of the Polish Arians, or the Polish Brothers (*Fratres Poloni*), after their expulsion from Poland on account of their traitorous associations with the Swedes during the invasion of 1655-65. It was then entirely natural that some of these emigrants wandered still farther — to the New World.

Governor Stuyvesant even tried to induce the Directors of the West India Company in Holland

⁴ Antoni Chołonewski, *The Spirit of Polish History*, New York, 1918, p. 37.

⁵ Ludwik Tomczak, "Holenderskie Młyny Mełły Polskie Zboże," *Ilustrowany Kurjer Codzienny*, Kraków, 20 stycznia, 1937.

to send him colonists from Poland. When New Englanders tried to settle near Fort Orange, at the mouth of the Wappinger Creek,⁶ in 1659, Stuyvesant became alarmed. He foresaw that they would "get into our beaver-trade with their wampum and divert the trade." He demanded "some good and cleaver farmers, about twenty five to thirty families, and to assist them with a guard of twenty to twenty-five soldiers for two or three years for their protection against the barbarians who are thereabout somewhat strong and bold. That this might be carried out the sooner and with greater celerity and safety, your Honors," he wrote, "will please, if possible, to cause that some Polish, Lithuanian, Prussian, Jutlandish or Flemish farmers (who, as we trust, are soon and easily to be found during this Eastern and Northern war), may be sent over by the first ships."⁷

Stuyvesant repeated his request two weeks later, in addition to which he asked for farming implements which were "hard to be obtained, and then at pawnbrokers' prices" in the colony.⁸ The Directors were equally alarmed and eager to prevent the English from settling in that neighborhood. On December 22, 1659, they replied that they "shall not rest . . . but make efforts to get some farmers (for whose accommodation farming implements are going over now) towards spring,

⁶ Near the present city of Poughkeepsie, N. Y.

⁷ Letter of September 4th, 1659; *Colonial Documents*, vol. XIII, p. 108; Israel Acrelius, *A History of New Sweden*, Philadelphia, 1874, p. 95; John R. Broadhead, *History of the State of New York*, New York, 1853, vol. I, p. 655; Benjamin Ferris, *A History of the Original Settlements on the Delaware*, Wilmington, 1846, p. 110; E. B. O'Callaghan, *History of New Netherland*, New York, 1854, vol. II, p.p. 402-3. Since the Middle Ages Lithuania and Poland formed one state, being united by a bond of free will; Prussia was divided into two parts: Western, or Royal Prussia, which belonged to Poland, and Eastern, or Ducal Prussia, which was a vassal of Poland.

⁸ Letter of Sept. 17th, 1659; *Colonial Documents*, vol. XIII, p. 111.

for which we shall also call the Polish nobleman Lodem Bachio⁹ and others for help and assistance.”¹⁰

Little can be said of this Polish gentleman, or of the results of the efforts of the Directors to procure farmers from Poland proper and her provinces at that time.

This episode was not the only case of direct intercourse between the West India Company and Poland. For example, Hendrick Hendricksen of Elbingh, in Poland, is mentioned as being in correspondence with the Directors of the Company in 1657.¹¹ A certain “Willem Janse van Danstick” is also mentioned in 1699.¹² Similar other cases could be cited.

A very great obstacle in identifying Poles in documents pertaining to New Holland is the old Dutch custom of using patronymics instead of family names. To this must be added another difficulty, that of hollandizing Polish names. Nevertheless, many distinct traces of Poland's connections with the colony survived.

LIEUTENANT DANIEL LITSCHO.

One of the first Poles in New Holland was Daniel Litscho,¹³ Sergeant, Ensign and finally Lieutenant in the little colonial army, and one of the most important citizens of New Amsterdam during Stuyvesant's administration. Some his-

⁹ Perhaps Laudenbach, or Lauterbach. There was a Polish family by the latter name; one of its members, Samuel F. Lauterbach (b. 1662, d. 1727), was a Polish historian and prefect of the Lutheran churches in Great Poland.

¹⁰ Colonial Documents, vol. XIII, p.p. 129-130; Ecclesiastical Records of the State of New York, Albany, 1901, vol. I, p. 459.

¹¹ Colonial Documents, vol. XIV, p. 388.

¹² Collections of the New York Historical Society, vol. XL, p. 33.

¹³ Also written Litschoe, Litsco, Letsco, Lisco, Lisko, Litschoo, etc.

torians consider him a German,¹⁴ but the purely Polish sound of his name¹⁵ is against this supposition as well as the fact that he came from Kozsalin (Coeslin),¹⁶ in Pomerania, which still contained a quite strong Polish element in the 17th century.

The exact date of Litscho's appearance in the New World is not known, but is acknowledged to be early.¹⁷ He is first mentioned in documents as father of a daughter, Anna, baptized in the Dutch Church in New Amsterdam, on June 6th, 1647.¹⁸ Litscho's wife was the Dutch widow of Jan Jansen Swaartveger, a soldier in the Dutch service in Brazil.¹⁹ It is probable that before coming to New Amsterdam Litscho also served in Brazil and that he came there with Christopher Arciszewski, Admiral in the Dutch service and famous Polish seafarer and South American ex-

¹⁴ Otto Lohr, *The First Germans in North America and the German Element of New Netherland*, New York, 1912, p. 14.

¹⁵ Litscho is pronounced like the Polish word "liczko," which is literally a diminutive form of "lice," face.

¹⁶ J. H. Innes, *New Amsterdam and Its People*, New York, 1902, p. 267. Mgr. Joseph Bieniasz, General Secretary of the Baltic Institute, Gdynia, Poland, informed the author on February 11th, 1938: "It is entirely possible that Liczko was a Pole; in the 17th century, during the reign of the Stettin Princes, there still existed numerous ties between Poland and Stettin Pomerania." According to some sources, "remains of Polish Cassubians still remained near Kolberg (Kolobrzeg) in the beginning of the 20th century. As Coeslin County is situated more to the East, nearer to the Polish border, it can be assumed that three hundred years ago inhabitants of its villages were, for the most part, not yet germanized."

¹⁷ *Ib.*, p. 268; W. Harrison Bayles, *Old Taverns of New York*, New York, 1915, p. 22.

¹⁸ *The New York Genealogical and Biographical Record*, vol. LIV, p. 222; *Collections of the New York Genealogical and Biographical Society*, vol. II, p. 22.

¹⁹ *Year Book of the Holland Society of New York*, 1896, p. 168.

plorer.²⁰ Litscho married the widow between the years of 1642 and 1646. In 1648, he is mentioned for the first time as tavernkeeper at New Amsterdam;²¹ later references to him in this character are very numerous.

His tavern was "the best and most principal" in the town ^{21a} and played quite a prominent part in its life. It stood on the site now partly occupied by the building at No. 125 Pearl Street, and consisted of a large house and a quarter of an acre of land with a small orchard; its frontage was seventy five feet wide. In 1651, he leased this house and built a new tavern in its vicinity on Wall Street, just outside the city gate, but soon returned to the old place and lived there till his death.²²

The tavern was a popular rendezvous for farmers coming to town from Long Island, but it often housed also more important guests. In October 1655, John Rysingh, the Director of New Sweden, coming to protest against alleged violations of the treaty surrendering Fort Casimir, resided "at the house of the Lieutenant of the citizens."²³ When sir Henry Moody, ambassador of Virginia, came to exchange ratifications of a commercial treaty between the colonies in June of 1660, he also stayed at Litscho's house;²⁴ however, he showed himself a poor gentleman, as he left without pay-

²⁰ Stanisław Zieliński, *Mały Słownik Pionierów Polskich*, Warszawa, 1932, p. 11; Polska Akademia Umiejętności, *Polski Słownik Biograficzny*, Kraków, 1935, vol. I, p. 151; Avraham Yarmolinsky, *Early Polish Americana*, New York, 1937, p.p. 53-62.

²¹ Berthold Fernow, *The Records of New Amsterdam, 1653-1674*, New York, 1897, vol. I, p. 8.

^{21a} *Colonial Documents*, vol. XII, p. 81.

²² *Collections of the New York Historical Society*, vol. XXVI, p. 131; for a detailed description of Litscho's tavern see J. H. Innes', *op. cit.*, p.p. 267-270, and W. Harrison Bayles', *op. cit.*, p.p. 22-23.

²³ *Colonial Documents*, vol. XII, p. 108.

²⁴ W. Harrison Bayles, *op. cit.*, p. 22; E. B. O'Callaghan, *History of New Netherland*. vol. II, p. 413.

ing his bills, to cover which his library was sold. The tavern was also used as a detention-home of Hendrick Van Elswyck, Swedish factor, arrested in reprisal for the capture of Fort Casimir by Rysingh, in October 1654.²⁵ Since 1658 it served as one of nine city fire stations, twelve buckets being placed there for emergency.

Business did not interfere with Litscho's military duties. In 1651, he took part in Stuyvesant's expedition against the Swedes on the Delaware, and on July 30th signed, with some others, a deposition of the Indians pertaining to the sale of land to the Swedes.²⁶ During Stuyvesant's dispute with Van Slechtenhorst for the sovereign rights of Rensselaerswyck, Litscho accompanied the Governor up the Hudson. Acting on his orders he entered Van Slechtenhorst's house with a detachment of fourteen soldiers and, after firing a volley, hauled down the patroons flag from the staff and hoisted the colonial colors.²⁷ This episode, according to O'Callaghan, "released the germ of the present city of Albany from feudal jurisdiction."

In 1653, Litscho is mentioned as Senior Sergeant, commanding the fourth company of the burgher corps of New Amsterdam.²⁸ In December 1654, Stuyvesant advanced him to the rank of "Lieutenant in the Burgher Companies."²⁹ His last military services seem to have been in 1655, when he took part in war preparations against the Swedes and in the expedition which

²⁵ Colonial Documents, vol. XII, p. 79.

²⁶ The New York Genealogical and Biographical Record, vol. VII, p. 103.

²⁷ A. J. F. Van Laer, Minutes of the Court of Rensselaerswyck, 1648-1652, Albany, 1922, p. 198; John R. Broadhead, History of the State of New York, vol. I, p. 534; E. B. O'Callaghan, History of New Netherland, vol. II, p. 183.

²⁸ E. B. O'Callaghan, History of New Amsterdam, vol. II, p. 569.

²⁹ Colonial Documents, vol. XIV, p. 310.

ended with the capture of Fort Casimir,³⁰ in the summer of 1655.³¹

Though not too wealthy,³² according to local conditions, he was considered one of the most influential burghers. He often took part in the deliberations of the Council and of the Burgomasters and Schepens. Usually he aligned himself with the party of Gov. Stuyvesant. On March 4, 1649, he voted with them against Adriaen van der Donck, the leader of the popular party.³³ He also was present at the Council on November 11, 1653, when Stuyvesant was forced

³⁰ This fort was the first geographical place in the New World bearing a Polish name. It was built by Gov. Stuyvesant in 1651, after demolition of the Swedish Fort Nassau. The Directors of the West India Company were at a loss to understand why the fort was so named. "Time will instruct us as to the design of the new Fort Casimir, and why it received this name," wrote they (E. B. O'Callaghan, *History of New Netherland*, vol. II, p. 167). Later documents contain no explanation of the question. Historians tried to ascribe the name to different contemporary European princes, but John L. Bozman in his *History of Maryland*, Baltimore, 1837, vol. II, p. 490, expresses a supposition that the fort was named after John Casimir, who reigned in Poland at that time, and after his father, King Sigismund III, inherited the title to the Swedish crown. This gave rise to a protracted dispute between Sweden and Poland. At the time of the erection of Fort Casimir Sweden began preparations for an invasion of Poland and it is very possible that Stuyvesant gave it the name of the Polish King to irritate the Swedes the more. At any rate, this theory sounds more plausible than that the fort was named after John Casimir, Prince Palatine of the Rhine, or after Prince Ernest Casimir of Nassau-Dillenburg. Fort Casimir was renamed Fort Trinity upon seizure by the Swedes in 1654, New Amstel after the Dutch conquest of New Sweden in 1655, and New Castle when the British captured New Netherland.

³¹ J. Paulding, *Affairs and Men of New Amsterdam*, New York, 1843, p. 148.

³² In 1655, he was taxed 50 guilders which was a medium tax; B. Fernow, *The Records of New Amsterdam, 1653-1674*, vol. I, p. 367; J. Paulding, *op. cit.*, p. 95.

³³ *Colonial Documents*, vol. XIV, p. 111.

to yield to the popular demands of liberties.³⁴ In 1652, when the New Hollanders, fearing an attack of the New Englanders, began to fortify their city feverishly, he contributed one hundred guilders for this purpose.³⁵ When the Council divided burghery into two classes: "great" and "small", Litscho was rated as one of the great burghers. This undemocratic division was short-lived and of little importance.³⁶ Litscho also was fire inspector, but resigned from this office on December 20, 1658, because of "his bad sight and other inconveniences."^{36a}

Lieutenant Litscho died in 1661 or 1662.³⁷ By his last will, dated December 26, 1661, he assigned four hundred florins "in good, strung wampum", to his stepson, Hermanus Jansen Swaartveger, "born in Castel Rio Grande, in Brazil, now about nineteen years old and studying the art and practice of surgery here in this city", and to his daughter, Anna Litscho, "now about 14 years old", also four hundred florins, to be paid them when they become of age and get married.³⁸

Anna married Colonel William Peartree, who was Mayor of the City of New York in 1703-1707.³⁹ She was the grandmother of William Peartree Smith, also prominent in the history of

³⁴ *Ib.*, vol. XIV, p. 199; E. B. O'Callaghan, *History of Netherland*, vol. II, p. 254.

³⁵ *Colonial Documents*, vol. XIV, p. 199; B. Fernow, *The Records of New Amsterdam, 1653-1674*, vol. I, p. 67; E. B. O'Callaghan, *History of New Netherland*, vol. II, p. 215; J. Paulding, *op. cit.*, p. 118.

³⁶ Compare Samuel McKee's, Jr., *Labor in Colonial New York, 1664-1776*, New York, 1935, p. 32.

^{36a} I. N. P. Stokes, *The Iconography of Manhattan Island, 1498-1909*, New York, 1915-28, vol. IV, p. 193.

³⁷ Anneken Claas Croesens, his wife, is mentioned for the first time as a widow in May, 1662; B. Fernow, *The Records of New Amsterdam, 1653-1674*, vol. IV, p. 81.

³⁸ Berthold Fernow, *The Minutes of the Orphanmasters Court of New Amsterdam, 1655-1663*, New York, 1902, p. 216.

³⁹ *Collections of the New York Historical Society*, vol. XXVI, p. 131.

the State. Her will of 1730, showing much care of her grandgrandson who early became an orphan, reveals her as a benevolent and bright woman.⁴⁰

Annetje Litscho, widow of Daniel, died about 1679.⁴¹

DOCTOR ALEXANDER CAROLUS CURTIUS

In the year of 1659 a new figure of importance in the annals of the Polish immigration in the United States appears in New Amsterdam. He was Doctor Alexander Carolus Curtius, founder of the first high school in the present American metropolis.

Already early in 1658, the Burgomasters and Schepens represented to the Directors of the Company that "the youth of this place and neighborhood are increasing in number gradually, and that most of them can read and write; but that some of the people would like to send their children to a school where Latin is taught, but are not able to do so without sending them to New England, nor can they afford to hire a Latin schoolmaster from there, therefore they ask the Company to send out a fit person, as such master, not doubting that the number of persons who will send their children to such a teacher will from year to year increase until an academy shall be formed whereby this place to a great splendor will have attained, for which, next to God, the Honorable Company which shall have sent such teacher here shall have laud and praise. For our

⁴⁰ *Ib.*, vol. XXVII, p. 5.

⁴¹ For her last will dated May 16, 1679, see *Collections of the New York Historical Society*, vol. XXV, p. 58. For details on the Litscho family see also the *Year Book of the Holland Society of New York*, 1900, index. *Collections of the New York Genealogical and Biographical Society*, vol. II, index, often mention Daniel Litscho as god-father to children baptized at the Dutch Reformed Church at New Amsterdam.

own part we shall endeavor to find a fit place in which the schoolmaster shall hold his school."⁴²

The Directors readily complied with the request. "How much trouble we have taken," they wrote to Stuyvesant on April 25th, 1659, "to find a Latin Schoolmaster is shown by the fact, that now one Alexander Carolus Curtius, late Professor in Lithuania, goes over, whom we have engaged as such at a yearly salary of five hundred florins, board money included; we give him also a present of one hundred florins in merchandise, to be used by him upon his arrival there."⁴³ Moreover, Curtius was promised "a piece of land convenient for a garden or orchard" and that "he shall also be allowed to give private instructions, as far as this can be done without prejudice to his duties, for which he is engaged."⁴⁴

Curtius might be a latinized form of a Polish noble name Kurcz, of which there were two families, both of them originally settled in Lithuania, or of another Polish noble name, Kurczewski, borne by a family of Great Poland.⁴⁵ It is possible however, that Doctor Curtius was a Polish burgher of German origin; in this case his original name would be Kurtz, or Kurt; the burgher element in Polish cities consisted of a large percent of Polonized Germans. Evidently Doctor Curtius was

⁴² J. Paulding, *Affairs and Men of New Amsterdam*, p. 41; Emma Van Vechten, "Early Schools and Schoolmasters of New Amsterdam," *Historic New York During Two Centuries*, New York, 1898, p.p. 336-338; Andrew S. Draper, "Public School Pioneering in New York and Massachusetts," *Year Book of the Holland Society of New York*, 1892-3, p. 137; Dr. James Sullivan, ed., *History of New York State, 1523-1927*, New York and Chicago, 1927, vol. V, p. 2131.

⁴³ *Colonial Documents*, vol. XIV, p. 436; *Ecclesiastical Records of the State of New York*, vol. I, p. 443; D. T. Valentine, *Manual of the Corporation of the City of New York*, 1863, p. 556; I. N. Phelps Stokes, *The Iconography of Manhattan Island*, vol. II, p. 230.

⁴⁴ *Colonial Documents*, vol. XIV, p. 437; *Ecclesiastical Records of the State of New York*, vol. I, p. 442.

⁴⁵ Kasper Niesiecki, *Herbarz Polski*, Lipsk, 1834.

one of those emigrants who left Poland after the Swedish invasion because of the law against the Arians.

After a temporary refuge in Holland Curtius arrived in New Amsterdam not later than June of 1659, and already on July 4th reported that he had a "few scholars" under his care.⁴⁶ He must have performed his duties very well, as Gov. Stuyvesant informed the Directors of the Company on September 17th: "As to his services and diligence, we may truly testify, that his industry is astonishing and the progress of the young people remarkable."⁴⁷

The question of his salary, however, soon disturbed the harmony between the Professor and the Government. The documents on this matter are not clear enough, but it seems that on entering his duties at New Amsterdam he agreed to change his original contract and accepted a yearly salary of two hundred florins, besides six florins from every pupil for each quarter of the year.⁴⁸ The Burgomasters added to this a single bonus of fifty guilders. Perhaps he thought that the changed contract would bring him more income; but he soon found this to be insufficient. Already in September of 1659, he requested a raise in his pay, declaring that "it is impossible to support himself decently" with what he receives.⁴⁹ How-

⁴⁶ Ecclesiastical Records of the State of New York, vol. I, p. 443. The school was situated on the site of the present 26 Broad street (I. N. P. Stokes, *The Iconography of Manhattan Island*, vol. IV, p. 197).

⁴⁷ Ecclesiastical Records of the State of New York, vol. I, p. 451; Colonial Documents, vol. XIV, p. 445.

⁴⁸ Ecclesiastical Records of the State of New York, vol. I, p. 443; D. T. Valentine, *Manual of the Corporation of the City of New York*, 1860, p. 617.

⁴⁹ Colonial Documents, vol. XIV, p. 445. According to Stokes and Kilpatrick, he received two salaries; one from the company to the amount of 500 florins, and another one, 200 florins, from the city, which, together with tuition from pupils amounted to about 1,250 florins yearly. (Stokes, *The Iconography of Manhattan*, vol. IV, p. 212).

ever, this brought no results. Stuyvesant referred the matter to the Directors, but they decided that he should be satisfied with his present emoluments, "as long as he remains a single man."⁵⁰ In August of 1660, "it has come to the Burgomasters' ears, that the Rector, of his own pleasure, takes one beaver⁵¹ per quarter from each boy," contrary to the former agreement, whereupon the administration ordered him to cease the practise under penalty of forfeiting further allowance from the city.⁵² Notwithstanding this official action, similar complaints were raised against Curtius again in February of 1661. He explained on that occasion that "at the beginning of the school parents of his pupils came to him, urging him to teach the children well, which he promised to do and has done more than usual, but he must therefore also have more than was allowed him, for which they have promised him one beaver."⁵³ With this the incident was apparently closed.

In January of 1661, Curtius demanded exemption from the excise tax, arguing that "Professors, Preachers and Rectors are exempt in Holland," but the Court overruled him in this matter⁵⁴ which undoubtedly was not conducive to harmony between the parties.

Still another cause of mutual dissatisfaction arose in February 1661, when the Burgomasters took him to task for not keeping "strict discipline over the boys in the school, who fight among themselves and tear the clothes from each others

⁵⁰ Colonial Documents, vol. XIV, p. 452.

⁵¹ One beaver was equal in value to 8 guilders.

⁵² Berthold Fernow, *The Records of New Amsterdam*, vol. VII, p. 257; *Ecclesiastical Records of the State of New York*, vol. I, p. 478.

⁵³ Berthold Fernow, *The Minutes of the Orphanmasters Court of New Amsterdam, 1655-1663*, p. 76.

⁵⁴ Berthold Fernow, *The Records of New Amsterdam*, vol. III, p. 253; Frederick J. Zwierlein, *Religion in New Netherland*, Rochester, 1910, p. 88; *Year Book of the Holland Society of New York*, 1917, p. 81.

bodies, which he should prevent or punish." Doctor Curtius defended himself by stating that "his hands are bound, as some people do not wish to have their children punished."⁵⁵

Undiscouraged, he still thought of enlarging his school and on July 12th, 1661, offered his further services in writing "if the City will contribute to him six hundred guilders a year in beavers, on condition of receiving no contribution from the youth."⁵⁶ The offer was not accepted^{56a} and Doctor Curtius most probably returned to Europe soon after.

Besides being the founder of the first high school in the City of New York, he also was one of its first physicians.⁵⁷ In April, 1660, the Directors sent him a herbarium from Holland "with the understanding that it shall not cease to be property of the Company".⁵⁸

ALBERT ZABOROWSKI

The most numerous and one of the most prominent colonial families of Polish origin still living are the Zabriskies, whose first American ancestor arrived at New Amsterdam on August 2nd, 1662. He came over as a passenger in the ship *The Fox* and his name was Albert Zaborowski.⁵⁹

⁵⁵ Berthold Fernow, *The Minutes of the Orphanmasters Court of New Amsterdam, 1655-1663*, p. 76.

⁵⁶ Berthold Fernow, *The Records of New Amsterdam*, vol. III, p. 344; *Ecclesiastical Records of the State of New York*, vol. I, p. 506.

^{56a} I. N. P. Stokes, *The Iconography of Manhattan Island*, vol. IV, p. 213.

⁵⁷ E. B. O'Callaghan, *The Register of New Netherland, 1626-1674*, Albany, 1865, p. 127.

⁵⁸ Colonial Documents, vol. XIV, p. 462; *Ecclesiastical Records of the State of New York*, vol. I, p. 474.

⁵⁹ E. B. O'Callaghan, *The Documentary History of the State of New York*, vol. III, p. 59. John O. Evjen in his *Scandinavian Immigrants in New York*, p. 435, erroneously lists his given name as "Andrew"; he also gives him a second name "Christian." Zaborowski's signature on a deed of July 15, 1679, reproduced in *Historical Sketch of the Zabriskie Homestead, Flatbush, L. I.*, by

Polish heraldry books show that Zaborowski was a very common name in Poland. Most Zaborowskis belonged to the small nobility settled in Western provinces. Before the middle of the seventeenth century there were six branches of them, all using different coats of arms.⁶⁰ There were many towns and villages bearing the name of Zaborowo, and less numerous villages Zabory and Zaborze, in the North-western part of Poland. There was even Zaborska Ziemia, a small province within Polish Prussia.⁶¹

Albert Zaborowski came from Polish Prussia;⁶² some sources mention "Enghstburgh" in that province as his birthplace.⁶³ No such place exists

P. L. Schenck, Brooklyn, 1881, shows quite clearly the following spelling: Albirdt Zaborowskij. Albert, or polonized Olbracht, or Olbrycht, is identical with Wojciech, a more common form of the name in Poland (see M. S. B. Linde's *Słownik Języka Polskiego*, Lwów, 1854). The ending "ij" in Zaborowski's name, sometimes taken as "y," forms one sound in the Dutch alphabet and is used as a long "i." The name underwent various changes in spelling in the colonial documents, as for instance: Zaborisko, Zaboriskwy, Zaborischoo, Zaborisky, Zabrowisky, etc. Sometimes "S" appears instead of the initial "Z", as for instance: Saboriski, Saborsiski, Saboreski, etc. The Polish "Z" was often changed to "S" in Latin translation; compare "Terra Zaborensis" or "Saborensis" for the Polish "Zaborska Ziemia." The present spelling of the name Zabriskie, or Zabrisky, appears not earlier than in the middle of the eighteenth century.

⁶⁰ Kasper Niesiecki, *Herbarz Polski*; żernicki-Szeliga, *Der Polnische Adel*, Hamburg, 1910.

⁶¹ *Słownik Geograficzny Królestwa Polskiego*, Warszawa, 1880-1900.

⁶² E. B. O'Callaghan, *The Documentary History of the State of New York*, vol. III, p. 59.

⁶³ *Year Book of the Holland Society of New York*, 1914, p. 59; Francis Bazley Lee, *Genealogical and Memorial History of the State of New Jersey*, New York, 1910, vol. I, p. 295; William W. Scott, *History of Passaic and Its Environs*, New York, 1922, vol. III, p. 350; the two latter works spell the name "Enghsburg." Cornelius Burnham Harvey in his *Genealogical History of Hudson and Bergen Counties*, New Jersey, New York, 1910, p.p. 48-53, gives Żółkiew, in Poland, as Albert Zaborowski's birthplace; this is entirely erroneous.

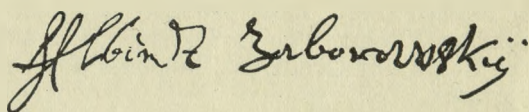
or existed there; most probably it should be Engelsburg, Pokrzywno in Polish, now a village in the County of Grudziądz, but once a town of importance.

The late Henry Kalussowski of Washington, D. C., an eminent Polish leader of the past century, "after exhaustive researches" came to the conclusion that Zaborowski hailed from the province of Dobrzyń, in North-western Poland.⁶⁴

Most probably Albert belonged to that branch of the Zaborowskis who used the coat of arms of "Strzemię" (Stirrup). That he was of the lower nobility is confirmed by the mentions of some genealogists that before coming to America he prepared himself in Holland for the Protestant ministry. Polish magnates liked to identify themselves with the "dissidents", as Protestants were called in Poland; but Polish Protestant ministers were mostly recruited from the lower nobility, burghers, even peasants.⁶⁵

⁶⁴ B. Bolesławita, *Rachunki z Roku 1867*, Poznań, vol. II, p. 87.

⁶⁵ Aleksander Brueckner, *Różnowiercy Polscy*, Warszawa, 1905, p. 102. Some American genealogists trace the Zabriskies to the Polish magnate family of Zborowskis or even to James Sobieski, "a cousin of King John III of Poland," the hero of Vienna. Charles H. Browning denies them any connection with the Polish royal families (*William and Mary Quarterly*, ser. 1, vol. XII, p. 72). The question of their Polish ancestry was explained in detail by the author of this sketch in his *Polacy Wśród Pionierów Ameryki*, Chicago, 1930, p.p. 13-22. It is sufficient here to state that the line of Samuel Zborowski who was beheaded at the order of the King Stephan Batory in 1584, for rebellion, and with whom Zabriskies are said to be related, became completely extinct ten years before Albert Zaborowski landed in New Amsterdam and in 1685 no male member of the family was living, according to documents quoted by Niesiecki in his *Herbarz Polski*. As to King John Sobieski, he had no cousin named Jacob and with the death of his brother Mark in 1652, he became the only living male member of his family. Of course, there were other families of the same name, but only distantly related to the King.



Courtesy of Mr. Hiram Blauvelt

Signature of Albert Zaborowski on a deed of July 15, 1679. (P. L. Schenck, *Historical Sketch of The Zabriskie Homestead, Flatbush, L. I., Brooklyn, 1881.*)

Albert Zaborowski undoubtedly also belonged to the group of dissidents who left Poland with the banished Arians after 1658.⁶⁶ After a brief stay in Holland he came to America. Little is known of his early years on this continent. His later career shows that he must have been a man of truly American enterprise and energy. He became an Indian interpreter and, undoubtedly, trader; his signature in the first character appears on the aforementioned deed of 1679. Through his successful deals and through his marriage with Machtelt Van der Linden of New York, on December 17, 1676,⁶⁷ he became the owner of great tracts of land in the present County of Bergen, New Jersey. It is said that by 1682, his estate extended from the Hudson on the East to the Hackensack River on the West.⁶⁸ In that year he was commissioned the first Justice of the Peace for Upper Bergen County. He was one of the founders of the Lutheran church at Hackensack, N. J., and for many years its leading mem-

⁶⁶ Family traditions mentioning his unwillingness to bear arms may have some connection with Albert's behavior during the Swedish invasion of Poland in 1655-6.

⁶⁷ *Year Book of the Holland Society of New York*, 1914, p. 59.

⁶⁸ Wm. W. Scott, *op. cit.*, vol. III, p. 350. For "Zabriskie Deeds" see Francis A. Westervelt, *History of Bergen County, New Jersey, 1630-1923*, New York and Chicago, vol. I, p. 91; also Rev. David D. Demarest, *The Huguenots on the Hackensack*, p. 10, and *New Jersey Archives*, vol. XXI, p. 63. According to C. B. Harvey, Zaborowski owned more than 4,000 acres of land in Bergen County. (*Genealogical History of Hudson and Bergen Counties*, p. 50).

ber and chief supporter, though in 1680, for a brief period, he joined the Dutch church of Bergen.⁶⁹

Albert died at Hackensack where he settled permanently, on September 11, 1711, at the age of 72 or 73 years. He left five sons. His widow died in 1725.

"In his day he was considered a very wealthy man. He was highly respected, not only for his liberality, but for his integrity, and above all for his fair dealings with the savages, who esteemed him highly"... He was "one of the most active and enterprising of the pioneer settlers of his county."^{69a}

Of his eldest son, Jacob, it is said that when seven years old he was kidnapped by an Indian chief who took a liking to the boy. The sachem afterwards disclosed his deed to the father with whom he lived on very friendly terms, but asked him to let the boy stay with the Indians that he might acquire their language and learn their customs and serve as arbitrator and interpreter in future disputes between the reds and whites. The father agreed and Jacob remained with the Indians for several years.

The descendants of Albert Zaborowski played an important part in the history of New Jersey and of the country. They became pioneer settlers of many New Jersey communities.⁷⁰ Through marriages they entered into relationship with many

⁶⁹ Year Book of the Holland Society of New York, 1915, p. 63. The offended pastor of the Dutch church entered this note in his register under the date of October 11, 1680: "Albert Saburasky,—but left us after having once communed, and returned to the Lutherans, whose faith he had formerly forsaken—which has been put down as a cliff in the sea that others seeing this might not be wrecked in their faith."

^{69a} C. B. Harvey, *Genealogical History of Hudson and Bergen Counties*, p. 50.

⁷⁰ John Whitehead, *The Passaic Valley, New Jersey*, New York, 1901, vol. I, p.p. 181, 288 and 297; Francis A. Westervelt, *op. cit.*, vol. I, p. 297.

other old American families of distinction. The history of the United States records many of their deeds as American patriots and citizens.⁷¹

DOMINE JACOBUS FABRITIUS

When the English took possession of New Holland in 1664, their first Governor, Nicolls, allowed Lutherans for the first time to hold public meetings and to call a pastor of their own from Europe. After long endeavors the awaited minister, Jacobus Fabritius, arrived in 1668, or early in 1669.⁷²

His nationality is dubious. Acrelius calls him "a German, or, as some have thought, a Pole."⁷³

⁷¹ For other references to the Zabriskie family in early New York see: *American Ancestry*, Albany, 1892, vol. VII, p. 69; *Collections of the New York Genealogical and Biographical Society*, vols. I and III, index; *The Colonial Laws of New York from the Year 1664 to the Revolution*, Albany, 1894, vol. V, p. 189; *Collections of New York Historical Society*, vols. XXXII, XXXIII and XXXIV, indexes; *Ecclesiastical Records of the State of New York*, vols. IV, V and VI, indexes; *Names of Persons for Whom Marriage Licenses Were Issued by the Secretary of Province of New York, Previous to 1784*, Albany, 1860, p. 477; *New York State Library, Calendar of Council Minutes, 1668-1783*, Bulletin 58, Albany, 1902, p.p. 538, 551 and 575; D. T. Valentine, *Manual of the Corporation of the City of New York*, 1862, p.p. 559 and 651; 1864, p. 766; John Whitehead, *The Passaic Valley*, New Jersey, New York, 1901, passim; *Year Books of the Holland Society of New York*, 1903, p.p. 38-40; 1913, p.p. 76, 82 and 104; 1920-21, p. 171; 1922-23, p.p. 5, 10, 45 and 66; 1924-25, p. 22, etc. The most reliable genealogical record of the Zabriskies seems to be by Wynkoop in the *New York Genealogical and Biographical Record*, vol. XXIII.

⁷² The first date is given in a memorial of the Lutherans of 1763, E. B. O'Callaghan, *The Documentary History of the State of New York*, vol. III, p. 493; *Ecclesiastical Records of the State of New York*, vol. VI, p. 3890. A brief history of Fabritius' career in New York is given by Victor Hugo Paltsits, ed., *Minutes of the Executive Council of the Province of New York*, 1910, vol. I, p.p. 94-5.

⁷³ Israel Acrelius, "A History of New Sweden," *Memoirs of the Historical Society of Pennsylvania*, Philadelphia, 1874, vol. XI, p. 177. The Swedes of Delaware in their letter to Postmaster Thelin of Stockholm, dated May 31, 1693, called Fabritius a German (*Ib.*, p. 179). In spite

It is impossible to decide the question now without additional proofs. The name Fabritius occurs quite often in Poland in its latinized form, as well as in its Polish character, Kowalski or Kowal; Kowalski especially is a very popular name. However, there is more probability that he was a German.

Fabritius was ordained to the ministry at Glogau, in Upper Silesia, an old Polish territory. Some time after his ordination he proceeded to Holland and petitioned the Lutheran consistory at Amsterdam "for means to continue his travels."⁷⁴ His request was granted and he was sent to America.

At the time of his arrival in New York, Fabritius had nearly completed his middle age. He was well versed in Latin⁷⁵ and apparently had a working knowledge of the Dutch.

"The Lutherans here have obtained a preacher from Amsterdam and received him with great kindness," reported Domine John Megapolensis to the Classis of Amsterdam on April 27th, 1669.⁷⁶

But Fabritius' troubles soon started. He entered upon his ministerial duties in Albany and offended the Court there by refusing to exhibit his license.⁷⁷ Moreover, he illegally fined a certain Helmar Otten, a baker of Beverwyck, one thousand rix-dollars for marrying a girl in opposition to his views, though in accordance with the

of this, John O. Evjen in his *Scandinavian Immigrants in New York*, p.p. 364 and 400, speaks of him as a Pole.

⁷⁴ Henry E. Jacobs, *History of the Evangelic Lutheran Church*, The American Church History Series, New York, 1907, vol. IV, p. 8.

⁷⁵ Berthold Fernow, *The Records of New Amsterdam*, 1653-1674, vol. VII, p. 52.

⁷⁶ *Ecclesiastical Records of the State of New York*, vol. I, p. 607; *Colonial Documents*, vol. XIII, p. 423.

⁷⁷ A. J. F. Van Laer, *Minutes of the Court of Albany, Rensselaerswyck and Schenectady, 1668-1673*, Albany, 1926, vol. I, p. 66.

civil law.⁷⁸ This caused Gov. Lovelace "to suspend his ministerial function at Albany until he should be reconciled to ye Magistrates there." Fabritius delayed his apology. On April 11th, 1670, the Governor again sustained his suspension, though left him free to further exercise his functions at New York,⁷⁹ and even granted him and his wife a pass to New Castle.⁸⁰ He returned to Albany in July and appearing before the Court begged their forgiveness for his former offenses.⁸¹ Evidently this caused Lovelace to revoke his suspension for Albany, as Fabritius appeared there again in the Spring of 1671, and once more made himself obnoxious.⁸²

Meanwhile a quarrel broke out between Fabritius and his congregation in New York. The Lutherans there built a church "without the gate",⁸³ but some of them refused to have any dealings with Fabritius or even pay his salary. The congregation appealed to the consistory at Amsterdam for his removal and Gov. Lovelace nominated a commission to examine the details of the dispute.⁸⁴ As a result of this investigation Fabritius was suspended from his functions in

⁷⁸ "The Record of the Court at Upland, 1676-1681," *Memoirs of the Historical Society of Pennsylvania*, Philadelphia, 1860, vol. VII, p. 191; John O. Evjen, *op. cit.*, p. 36.

⁷⁹ Joel Munsell, *The Annals of Albany*, Albany, 1853, vol. IV, p.p. 13-14.

⁸⁰ *Colonial Documents*, vol. XII, p. 473; *Ecclesiastical Records of the State of New York*, vol. I, p. 609. Fabritius married Annetie Cornelis, widow of Lucas Direksen, sometime after April 13, 1670. The woman had two children from her former marriage.

⁸¹ A. J. F. Van Laer, *Minutes of the Court of Albany, Rensselaerswyck and Schenectady*, vol. I, p. 176.

⁸² *Ib.*, vol. I, p.p. 233 and 243.

⁸³ E. B. O'Callaghan, *The Documentary History of the State of New York*, vol. III, p. 404.

⁸⁴ J. Munsell, *The Annals of Albany*, vol. IV, p.p. 22-23. Documents pertaining to this affair are given in V. H. Paltsits' *Minutes of the Executive Council of the Province of New York*, vol. I, p.p. 94-96; vol. II, p.p. 585-590.

New York. However, Lovelace permitted him "to give his Congregation a Valedictory Sermon and to Install the new Come-Minister", Bernardus Arensius, on August 11, 1671.⁸⁵

Deprived of his position, with no friends and many enemies, Fabritius left New York and obviously went to Delaware. For three years he behaved so well that documents are silent about him. Unhappily, he returned to New York after the restoration of the Dutch rule, perhaps with the hope of regaining his parish, and on February 5th, 1674, married Ralph Doxy and Mary Van Harris "without having any lawful authority and without publication of bans". The Fiscal demanded that the defendant be publicly whipped and forever banished from the colony. Gov. Colve "would not proceed against him in the most rigorous manner, considering his age and late position", but "declared him incapable to perform the functions of a minister and what is connected with them within this province for the time of one year".⁸⁶ Fabritius' plea for a lighter sentence and for permission to "be at least allowed to baptize" was denied.⁸⁷

Now follows a period of Fabritius' lowest degradation. The court records of New York of 1674 are full of his quarrels with his wife; even an order of separation⁸⁸ did not put an end to them. He also was arrested for drunken brawls and for resisting the Schout and soldiers. Returning to Delaware, he became pastor at Cranehook.⁸⁹

⁸⁵ E. B. O'Callaghan, *The Documentary History of the State of New York*, vol. III, p. 399; *Ecclesiastical Records of the State of New York*, vol. I, p. 62.

⁸⁶ *Colonial Documents*, vol. XII, p. 512.

⁸⁷ *Ib.*, vol. XII, p. 512; *Ecclesiastical Records of the State of New York*, vol. I, p. 645.

⁸⁸ Berthold Fernow, *The Records of New Amsterdam*, vol. VII, p. 94; D. T. Valentine, *Manual of the Corporation of the City of New York*, 1851, p. 445.

⁸⁹ *Colonial Documents*, vol. XII, p. 529; *Ecclesiastical Records of the State of New York*, vol. I, p. 672.

However some Swedes and Fins of his parish protested, that "neither we nor our wives and children are able to understand him", as his Swedish lacked fluency.⁹⁰ He also became involved there in a riot provoked by an order of the Magistrates for forced labor on the construction of dikes along the marshes.⁹¹ Perhaps he was justified to a certain extent in the last case: in any event, he assured Gov. Andros that it was rather he who suffered indignities from the officers,⁹² and even their official report acknowledged that the primary cause of his arrest was his effort to defend John Ogle, the leader of the movement. Summoned before the Governor to New York, he was forbidden to preach any more "within this Government either in publique or private", on September 15th, 1675.⁹³

The unhappy old man lived for some time in New York, most probably in very miserable circumstances. He possessed a grant of sixty acres of land on the East River, near Kip's Bay,⁹⁴ which perhaps assured him a meager livelihood. His wife lived separately at that time on the Market Field and Broadway;⁹⁵ it was one of the lowest taxed properties on those streets. On November 24th, 1675, Fabritius swore allegiance to the King of Great Britain.⁹⁶ This is the last documentary trace of him in New York.

⁹⁰ Colonial Documents, vol. XII, p. 539; Ecclesiastical Records of the State of New York, vol. I, p. 676.

⁹¹ Colonial Documents, vol. XII, p. 531; Ecclesiastical Records of the State of New York, vol. I, p. 673.

⁹² Colonial Documents, vol. XII, p. 521; Ecclesiastical Records of the State of New York, vol. I, p. 675.

⁹³ Colonial Documents, vol. XII, p. 540; Ecclesiastical Records of the State of New York, vol. I, p. 677. Pennsylvania Archives, ser. 2, vol. V, p. 702; Calendar of Council Minutes, 1668-1783, New York State Library, Bulletin 58, Albany, 1902, p. 23.

⁹⁴ James Riker, *Harlem, Its Origin and Early Annals*, New York, 1881, p. 382.

⁹⁵ *Minutes of the Common Council of the City of New York, 1675-1776*, New York, 1905, vol. I, p. 54.

⁹⁶ *Ib.*, vol. I, p. 12.

The sentence of Gov. Andros forbidding him to preach anywhere in the province seems to have been modified later and in 1677, Fabritius was allowed to accept a position of minister of a new Swedish parish, the second within the confines of the present State of Pennsylvania, which was then being organized at Wicaco, on the Delaware. The first parish church was a block house originally built as a stronghold against the Indians.⁹⁷ In that building Fabritius preached his first sermon on Trinity Sunday, 1677. At that time he "so far mastered Swedish language as that he could intelligibly hold service in it".⁹⁸

This was the critical period in the life of the Domine. He grew introspective and felt remorse over his former turbulent conduct. His character underwent a complete change. A former wrangler who lowered his dignity by frequent brawls and disorders, he now became a very devoted and exemplary servant of his flock. It is true that Francis Daniel Pastorius in his description of Pennsylvania contemptuously calls him "a drunkard,"⁹⁹ but all other sources speak with the highest praise of the last sixteen years of his life. His successor, Rev. Eric Biork, called him "venerable".¹⁰⁰ Thomas Campanus Holm said that he was "an excellent pastor to his people".¹⁰¹ His

⁹⁷ In 1700 this block house was replaced by a brick building which still stands as the oldest building in Philadelphia (Thomas Willing Balch, "The Swedish Beginning of Pennsylvania," *Proceedings of the American Antiquarian Society*, Worcester, 1914, new series, vol. XXIV, p. 318).

⁹⁸ Israel Acrelius, "A History of New Sweden," *Memoirs of the Historical Society of Pennsylvania*, vol. XI, p. 177.

⁹⁹ Albert Cook Myers, *Narratives of Early Pennsylvania*, West New Jersey, and Delaware, 1630-1707, New York, 1912, p. 399.

¹⁰⁰ John Curtis Clay, *Annals of the Swedes on the Delaware*, Philadelphia, 1835, p. 63.

¹⁰¹ *Memoirs of the Historical Society of Pennsylvania*, vol. III, part 1, p. 108.

parishioners, writing to the Lutheran consistory at Amsterdam in 1691, attested that he had "faithfully and zealously taken care of us in accordance with the teachings of the Unaltered Augsburg Confession, in pure doctrine and an exemplary life".¹⁰² Again in their letter to Postmaster Thelin of Stockholm of 1693, they called him "an admirable preacher".¹⁰³

Acrelius notes that five years after his coming to Wicaco he became blind "and continued so until the time of his death . . . Nevertheless he watched over his congregations ¹⁰⁴ according to his ability. He resided above Philadelphia, in the place called Kensington, and by the aid of a canoe went to Wicaco, yea, even down to Tranhook Church, about four Swedish miles, in the same manner, and what is more, also down into Maryland . . . When he walked, he was lead by some one who went before him with a staff."

"Towards the end of his life he lived in great distress". His salary and other perquisites were not always forthcoming. His advanced age, his blindness and infirmities forced him to ask for an opportunity to resign his office a few years before his death. But no successor was coming from Sweden, and he remained at his post to the end. He died in 1693.

Fabritius may be regarded as the first example of moral rehabilitation accomplished by one's own will-power recorded in the annals of the American colonies. His later virtues entirely compensated for his earlier faults.

OTHER POLES

Besides those mentioned above other Poles, though less prominent, lived in New Holland and Colonial New York. Some, like Litscho,

¹⁰² *Ib.*, vol. XI, p. 179.

¹⁰³ *Ibidem.*

¹⁰⁴ After the death of the Rev. Lock, Fabritius also took over his orphaned parish at Cranehook.

served as soldiers in the Dutch service. A certain John Bembo is mentioned in 1654, as a member of the garrison at Fort Orange.¹⁰⁵ Jurriaen Hanouw, or Hand, thirty four years old, from Great Poland, served as a soldier at Fort Casimir, in 1656.¹⁰⁶ On September 22-nd, of that year, he appeared before the Council and "requested that his bans might be proclaimed, so that he could enter into matrimony."¹⁰⁷ Peter Targotsky, or Fergotsky¹⁰⁸ was stationed at Fort Casimir¹⁰⁹ after the Dutch conquest of New Sweden, at any event during the years of 1660-1662.¹¹⁰ Whether there were still other Poles among the Dutch soldiers, it is impossible to determine.

¹⁰⁵ A. J. F. Van Laer, *Minutes of the Court at Fort Orange and Beverwyck, 1652-1656*, Albany, 1903, vol. I, p.p. 84 and 142.

¹⁰⁶ *Colonial Documents*, vol. XII, p. 137.

¹⁰⁷ *Ib.*, vol. XII, p. 153.

¹⁰⁸ Most probably his correct name was Targowski.

¹⁰⁹ Fabritius and Polish soldiers in the Dutch service were not the only ties that bound New Sweden to Poland. Political relations between Poland and Sweden were very close during the 17-th century, though rather unfriendly. It should be recalled that Willem Usselinx, the organizer of the South Company for Swedish colonization of America, made a tour through the northern provinces of Poland in 1627, to collect money for his beloved, though unredeemed project (Amandus Johnson, *The Swedish Settlements on the Delaware, 1638-1664*, University of Pennsylvania, 1911, vol. I, p. 62). The presence of Poles in New Sweden is attested by a mention of the children of Paul Malich, "the little Pole" (this should probably mean "from Little Poland," i. e. from the southwestern part of the country), who evidently became orphaned and received aid in clothes, food, shoes and other articles in 1655, from a charity fund established by Gov. Rising (*Ib.*, vol. II, p. 547). Sweden ultimately lost her American colony in 1656, because she was then involved in a war with Poland and had no necessary force to back up her protests to the States General. (See E. B. O'Callaghan's *History of New Netherland*, vol. II, p. 327).

¹¹⁰ *Pennsylvania Archives*, second series, vol. V, p.p. 440 and 443.

An early Polish settler of Midwout (Flatbush) was Marcus Duschosche¹¹¹ who figured as plaintiff in a suit against Cornelis van Ruyven of whom he demanded payment for clearing three morgens of his land. The Burgomasters and Schepens acknowledged the justice of his claim on May 31-st, 1655.¹¹²

Quite numerous were immigrants from Dantzic which, though autonomous, politically belonged to Poland. Some of them were: Elizabeth De Roode, wife of John Saline, who came to New Amsterdam with her child, three years old, in 1664;¹¹³ Michael Croes who married Jannetje Theunis at New Amsterdam on June 24, 1661;¹¹⁴ Daniel Ruijchou who married Catharyn Van der Beeck on August 26, 1661;¹¹⁵ Michiel Stephensen, married to Reyertje Mol on July 19, 1699;¹¹⁶ and Jan Jeurianszen, married to Anneken Roos on August 26, 1699.¹¹⁷ Some of the immigrants registered as coming from Prussia were undoubtedly Polish citizens.

Other early Polish settlers were:

John Artisert, alias Niensovisch; married Catharina Keerloos, from England, in February

¹¹¹ This seems to be a hollandized Polish name of Duszkowski, or perhaps Daszkowski.

¹¹² Berthold Fernow, *The Records of New Amsterdam, 1653-1674*, vol. I, p. 315.

¹¹³ *Year Book of the Holland Society of New York*, 1896, p. 158, and 1902, p. 27; *The New York Genealogical and Biographical Record*, vol. XIV, p. 186.

¹¹⁴ *Collections of the New York Genealogical and Biographical Society*, vol. I, p. 27; *The New York Genealogical and Biographical Record*, vol. VI, p. 143.

¹¹⁵ *Ibidem*.

¹¹⁶ *Collections of the New York Genealogical and Biographical Society*, vol. I, p. 90; *The New York Genealogical and Biographical Record*, vol. XI, p. 173.

¹¹⁷ *Collections of the New York Genealogical and Biographical Society*, vol. I, p. 91; *The New York Genealogical and Biographical Record*, vol. XI, p. 174.

1659, in the Dutch Reformed church at New Amsterdam.¹¹⁸

Thomas Serckie, wife Engeltie Jacobs; their son, Hendrick, was baptized in the above church on October 25th, 1676.¹¹⁹

John Fraeski, one of the elders of the Dutch Reformed church in Brooklyn; on May 4-th, 1703, he signed a letter calling Rev. B. Freeman to pastorship of the church.¹²⁰

Jacomyn Kwanogweech, wife of Jacob Anonsfontje and mother of Isaac who was baptized in the Dutch Reformed church in Albany on December 25-th, 1708.¹²¹

Hans Karoski, whose death was entered in the records of the German Lutheran church of New York under the date of September 28th, 1718: "Hans Karoski, a man about ninety, buried in our church."¹²²

Mary Ruskey, married to Theodorus Vanwyk, in November, 1737.¹²³

Poles evidently also served with New York Provincial troops during the French and Indian war. One of them was Christian Passasky, born at Albany, who enlisted in the County of Albany for Captain Robert McGinnis' Company, on

¹¹⁸ Collections of the New York Genealogical and Biographical Society, vol. I, p. 23; The New York Genealogical and Biographical Record, vol. VI, p. 87. Church records mention him as coming from Amsterdam, but his Polish alias seems to indicate that he was one of those Poles who settled temporarily in Holland.

¹¹⁹ The New York Genealogical and Biographical Record, vol. VIII, p. 120.

¹²⁰ Ecclesiastical Records of the State of New York, vol. I, p. 1525.

¹²¹ Year Book of the Holland Society of New York, 1905, p. 51.

¹²² The New York Genealogical and Biographical Record, vol. XXIII, p. 26. Wynkoop's supposition that he was a brother, or a relative of Albert Zaborowski seems scarcely plausible.

¹²³ Names of persons for whom marriage licences were issued by the Secretary of the Province of New York, previous to 1784, Albany, 1860, p. 331.

March 31-st, 1756,¹²⁴ and reenlisted in Captain Stephen Schuyler's Company on May 3-rd, 1760.¹²⁵ John Syrotjack, a weaver, forty years old, who enlisted at Albany on May 19-th, 1761, and Peter Collosa, laborer, who enlisted from Westchester County on May 15-th, 1761, were perhaps of Polish origin, too.¹²⁶ Joseph Galik was an English prisoner of war captured during the war. ¹²⁷

Just before the Revolutionary War the name of Mary or Marya Masky appears several times in the records of the Dutch Reformed church of Shawangunk, New York.¹²⁸ On January 22-nd 1777, a marriage was solemnized between Joseph Welch and Margarita Gurschey at the Dutch Reformed church of Albany.¹²⁹ A son of John and Mary Laskie was baptized at the Trinity church in New York, on December 5th, 1779.¹³⁰

A little more documentary traces were left by Anthony Polaski (Poliskie) who together with Cornelius C. Roosevelt, a merchant of New York, was witness to the last will of Frederickus Muzelius of Orange County, in 1782.¹³¹ He served as Private in the Second Regiment of Militia of

¹²⁴ Collections of the New York Historical Society, vol. XXIV, p. 51.

¹²⁵ *Ib.*, p. 274.

¹²⁶ *Ib.*, p.p. 372 and 358; both are recorded as born in Germany, but the sound of their names is rather Slavic.

¹²⁷ Colonial Documents, vol. X, p. 881; Lou D. MacWethy, *The Book of Names, Especially Relating to the Early Palatines and the First Settlers in Mohawk Valley*, St. Johnsville, N. Y., 1933, p. 112.

¹²⁸ Year Book of the Holland Society of New York, 1928-29, p.p. 28, 33 and 38.

¹²⁹ *Ib.*, 1922-23, p. 9. Phonetically Gurschey is a purely Polish name: Górski, quite popular in Poland.

¹³⁰ The New York Genealogical and Biographical Record, vol. LXVIII, p. 278.

¹³¹ Berthold Fernow, *Calendar of Wills on File and Recorded in the Offices of the Clerk of the Court of Appeals, of the County Clerk at Albany and of the Secretary of State, 1626-1836*, New York, 1896, p. 274; Collections of the New York Historical Society, vol. XXXVI, p. 335.

Orange County during the Revolution.¹³² In 1790, during the first federal census, he still lived in Orange County and his family consisted of one white female.¹³³ Pelham Polaski (Poloske) was one of the eight thousand American soldiers who were imprisoned on the terrible British prison ship **Old Jersey** at New York during the Revolution.¹³⁴

The first census of the United States of 1790 shows also other Polish or probably Polish names:

Simon Chackee, of Champlain Town, Clinton County, his family consisting of one free white female.¹³⁵

Henry Dabush, of Canajoharie Town, Montgomery County, his family consisting of two free white male persons under sixteen years and four free white females.¹³⁶

Andrew Kacky, of Mohawk Town, Montgomery County, family consisting of four free white males under sixteen and five free white females.¹³⁷

John Maleck, of Canajoharie Town, Montgomery County, with two free white males and three free white females.¹³⁸

¹³² Report from the Secretary of War in Relation to the Pension Establishment, Washington, 1835, vol. II, New York, p. 215; James A. Roberts, *New York in the Revolution as a Colony and State*, Albany, 1897, p.p. 259 and 254.

¹³³ Department of Commerce and Labor, *Heads of the Families at the First Census of the United States in 1790*, Washington, 1908, New York, p. 146.

¹³⁴ D. Dandridge, *American Prisoners of the Revolution*, Charlottesville, 1911, p. 480. For other names of Poles from New York in the Revolution see: *Poland and the American Revolutionary War*, by the same author, Chicago, 1932.

¹³⁵ Department of Commerce and Labor, *Heads of the Families at the First Census*, vol. II, New York, p. 56.

¹³⁶ *Ib.*, p. 99.

¹³⁷ *Ib.*, p. 111.

¹³⁸ *Ib.*, p. 102.

The second federal census of 1800, contains the names of Necholas Casilco and John Pederuk, the first one living in the town of Johnstown,¹³⁹ and the other one in Suffolk County, Long Island.¹⁴⁰

Louis Chodkiewicz, probably a member of a family very prominent in Polish history, married Ann Beekman at New York on July 16, 1793.¹⁴¹

CASIMIR THEODORE GOERCK

Casimir Theodore Goerck,¹⁴² Surveyor of the City of New York soon after the Revolution. was likewise of Polish origin. The only document treating of his national origin known to the author¹⁴³ lists him as a native of Germany, but since the partitions of Poland most of the Polish immigrants to America were registered as Germans, Austrians, and Russians respectively. His family name is undoubtedly of Polish origin; though its spelling is germanized, its root is purely Polish.¹⁴⁴ His distinctly Polish given name throws additional weight to the supposition that he was a Pole.

The date of Goerck's arrival in America is unknown. On April 6-th, 1785, he petitioned the Aldermen of New York City for an appointment

¹³⁹ *The New York Genealogical and Biographical Record*, vol. XLIX, p. 322.

¹⁴⁰ *Ib.*, vol. LV, p. 341.

¹⁴¹ "Records of the First and Second Presbyterian Churches of the City of New York," *Ib.*, vol. XIII, p. 45.

¹⁴² Also spelled Goerick.

¹⁴³ James Hardie, *An Account of Malignant Fever, Lately Prevalent in the City of New York*, New York, 1799.

¹⁴⁴ Letter of Mgr. Joseph Bieniasz, Secretary General, The Baltic Institute, Gdynia, Poland, to the author, dated March 12, 1938. It is possible that the Rev. Theodore Gieryk, the founder of the Polish Roman Catholic Union of America in 1873, came from the same family; the spelling of his name is polonized, but it is pronounced the same as Goerck. Father Gieryk was born in West Prussia, came to this country after the Civil War and died in 1878.

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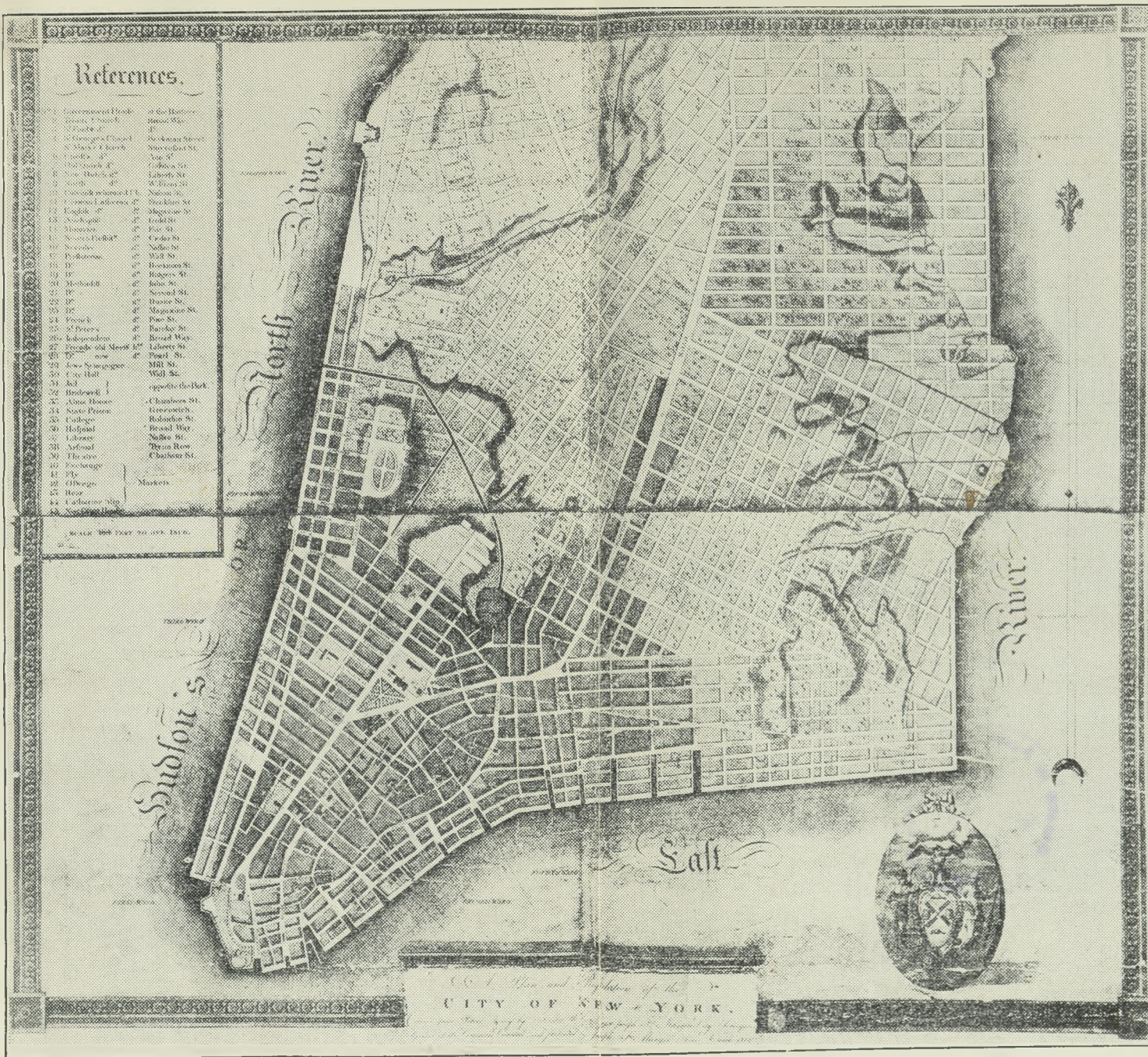
¹⁴⁰ *Ib.*, vol. LV, p. 341.

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(Courtesy of the New York Public Library)
 Plan of the City of New York, 1803, drawn from actual survey by Casimir Th. Goerck and Joseph Fr. Mangin, city surveyors. New York, November, 1803. Scale 1" = 400 ft. Size 34 3/4" x 40". Engraved by Peter Maverick. (Stokes Collection, No. 1799E-10, the New York Public Library).



as City Surveyor and was named to that position on the same day.¹⁴⁵ He was later reappointed to this office¹⁴⁶ and held it until his death. In this capacity he made surveys and maps of many parts of the city.¹⁴⁷ In 1797, he began work on a general map of the city,¹⁴⁸ but death prevented him from completing it. On May 9-th, 1787, he was also appointed one of two commissioners "for the Direction and Management of the Real Property belonging to the City Corporation."¹⁴⁹

Goerck married Elizabeth, sister of Cornelius Roosevelt, a merchant of New York and a great grandgranduncle of Theodore Roosevelt, President of the United States.¹⁵⁰ He had two children with her, Henrietta and Theodore, who were still minors at the time of his death, which occurred some time before November 12, 1798.¹⁵¹ He fell

¹⁴⁵ Minutes of the Common Council of the City of New York, vol. I, p. 129; letter of Alexander C. Flick, State Historian, Albany, N. Y., to the author, of February 14, 1938.

¹⁴⁶ Edward Hagaman Hall, "Minutes of the Common Council of the City of New York from July 27, 1786, to January 12, 1788, Nineteenth Annual Report, 1914, of the American Scenic and Historic Preservation Society, Albany, 1914, p. 665; I. N. P. Stokes, *The Iconography of Manhattan Island*, vol. V, p. 1219.

¹⁴⁷ See references: Stokes, *op. cit.*, vol. V, p.p. 1207, 1231, 1235, 1267; Hall, *op. cit.* p. 633, 635, 640; Hall, "Minutes of the Common Council of the City of New York from January 16, 1788, to June 24, 1789, Twentieth Annual Report, 1915, of the American Scenic and Historic Preservation Society, Albany, 1915, p.p. 665, 693, 709, 745, 761, 788, 789, 802, 850, 857, 863. Stokes reproduces his "Plan of the Commons Belonging to New York," according to Goerck's survey of 1785 and his well-known "Map of the Common Lands" of 1796. (*Op. cit.*, vol. III, addenda, plates 9-a and 9-b).

¹⁴⁸ Stokes, *op. cit.*, vol. V, p. 1339.

¹⁴⁹ Stokes, *op. cit.*, vol. V, p. 1217; Nineteenth Annual Report, 1914, of The American Scenic and Historic Preservation Society, p. 648.

¹⁵⁰ Wm. M. Clemens, *The Ancestry of Theodore Roosevelt*, New York, 1914, p. 5.

¹⁵¹ Collections of the New York Historical Society, vol. XXXIX, p. 166. Cornelius Roosevelt left bequests to Hen-

victim of a malignant fever which raged throughout the country at that time. During his life he resided at 67 Gold Street.

Goerck's maps are important documents on the history of New York City. The Common Council of 1789 considered his work "correct and well executed";¹⁵² time supported this opinion. One of the city streets still bears his name which is the best proof that he was a good official and citizen of his community.

Such is in brief the story of the Poles in New York in the 17-th and 18th centuries. Since its earliest times they helped to build up its future greatness as citizens, as farmers, traders, soldiers and in other vocations of life. Whatever were their faults, they well deserve to be remembered as pioneers of the American Commonwealth.

rietta and Theodore. After Goerck's death letters of administration were granted to Cornelius Roosevelt on December 3, 1798 (*Ib.*, p. 255), but Cornelius soon died and on December 20, 1799, letters of administration were issued to Goerck's widow, Elizabeth (*Ib.*, p. 262). According to the first census of the United States, Goerck's family consisted in 1790 of "four free white females," beside himself (Department of Commerce and Labor, Bureau of the Census, *Heads of the Families at the First Census of the United States Taken in the Year 1790*, Washington, 1907, New York, p. 123).

¹⁵² Stokes, *op. cit.*, vol. V, p. 1235; *Twentieth Annual Report, 1915, of the American Scenic and Historic Preservation Society*, p. 788.

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