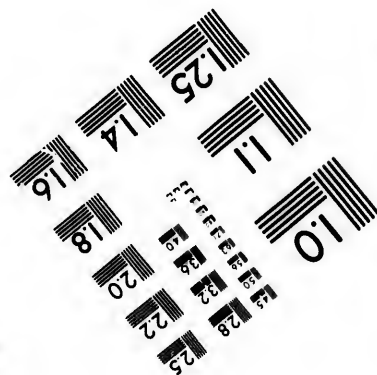
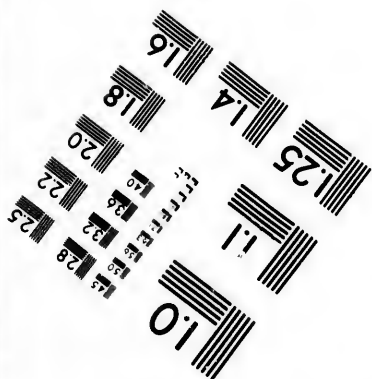
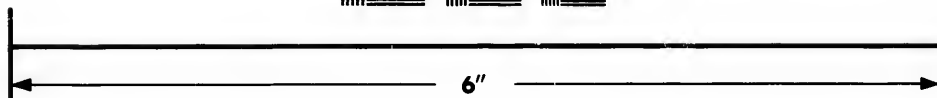
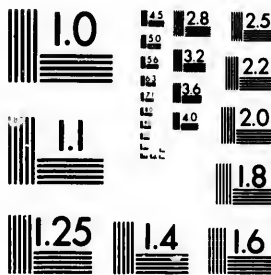


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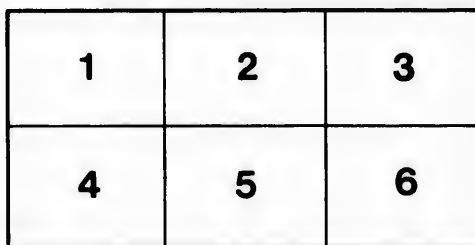
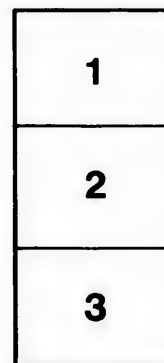
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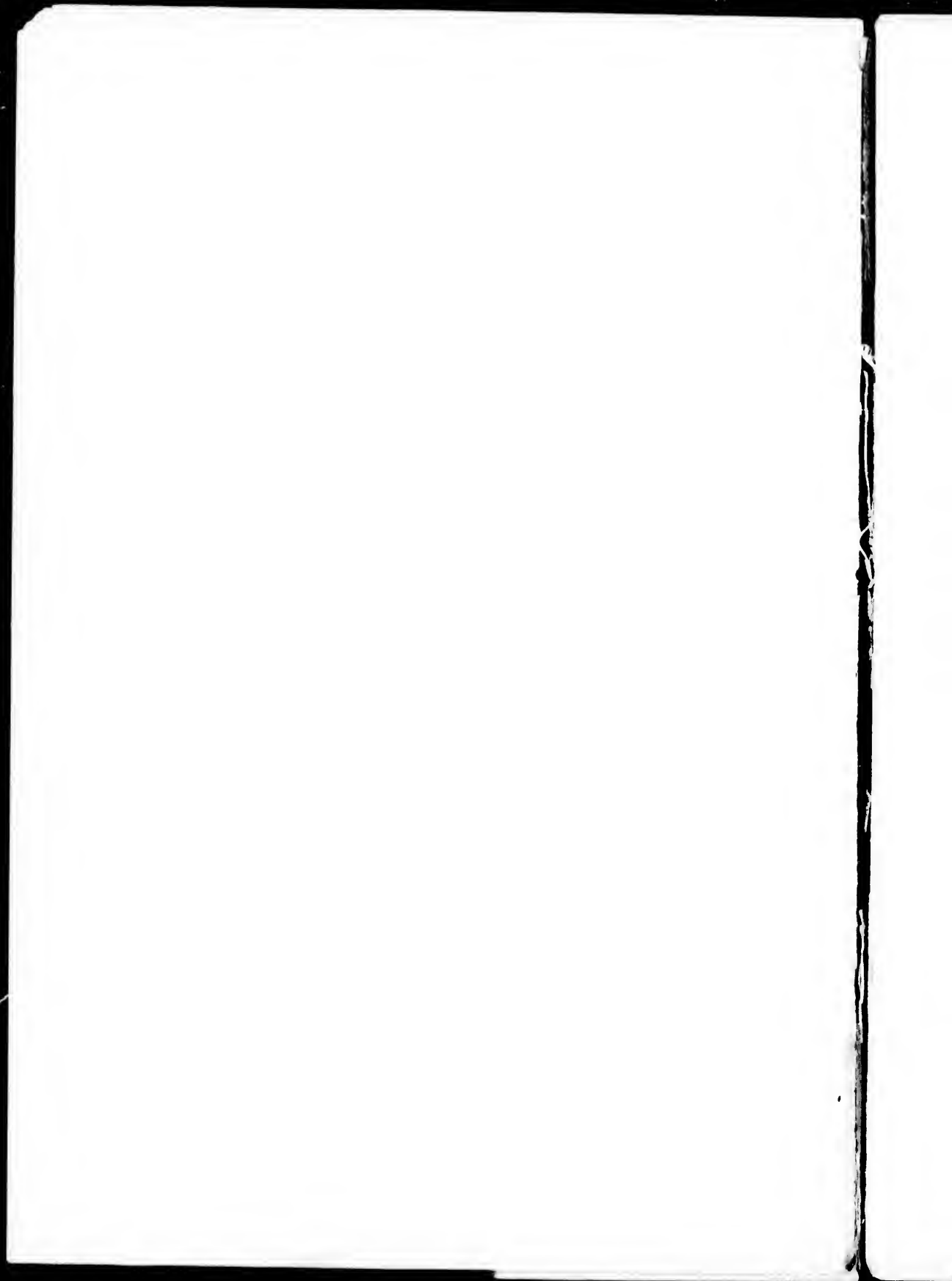
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HISTORY
OF
ST. RAYMOND'S CHURCH,

WESTCHESTER, N. Y.,

BY
REV. D. P. O'NEILL,

ASSISTANT RECTOR ST. RAYMOND'S;

CHAPLAIN OF THE N. Y. CATHOLIC PROTECTORY,

WESTCHESTER, N. Y.

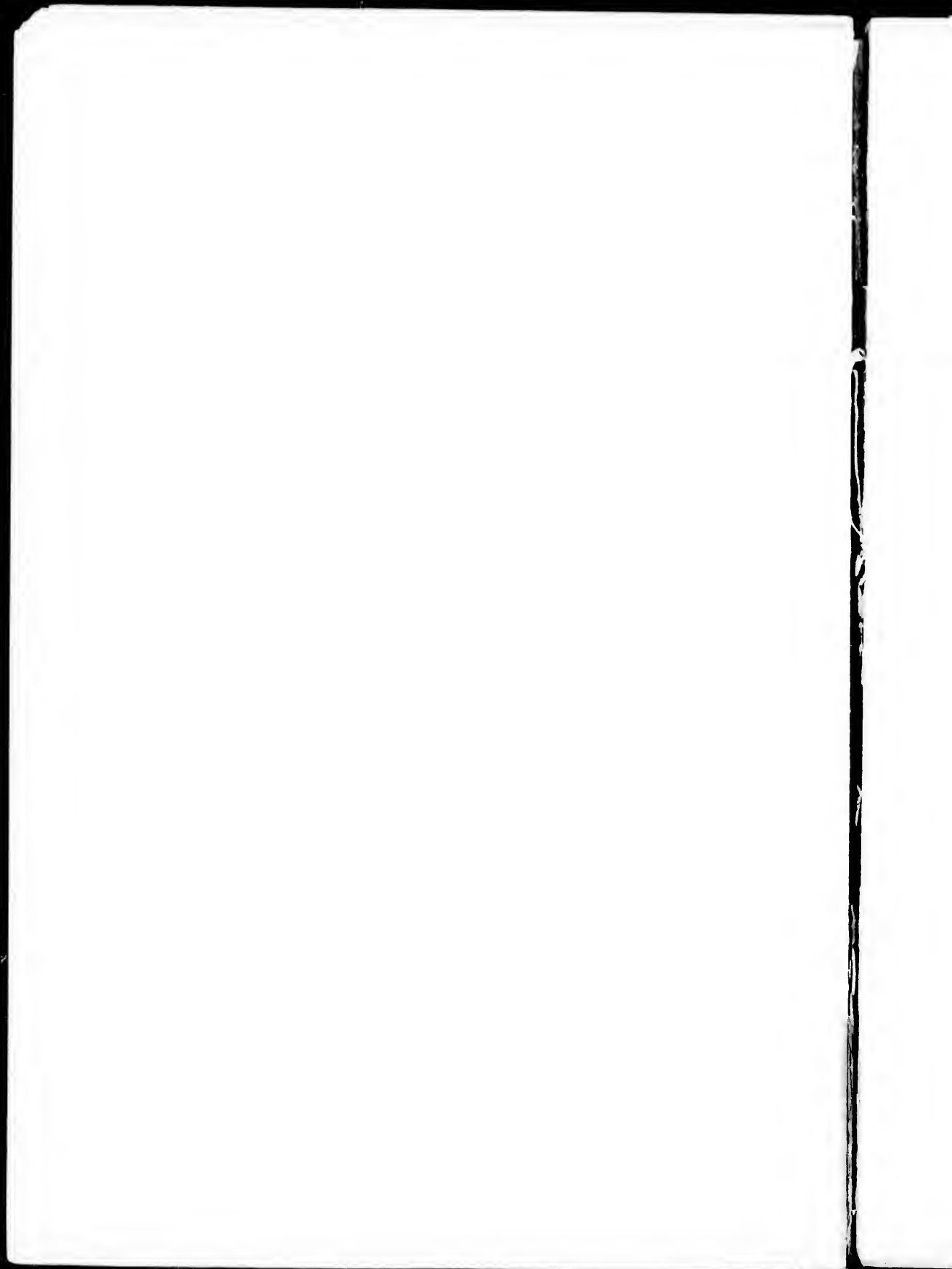
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WESTCHESTER, N. Y.

1875

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PREFACE.

Thanks are returned to Very Rev. E. McKenna, pastor of St. Raymond's, and to the N. Y. Catholic Protectory, for courtesies extended to the writer while engaged in the publication of this treatise. He is indebted for material to Very Rev. Thomas J. Campbell, S. J., St. John's College, Fordham, N. Y.; Corporation Counsel's office, N. Y. City; Shea's History of Catholicity, U. S.; State Library, Albany; the N. Y. Historical, Lenox, Astor, Cathedral, and Catholic Club libraries, N. Y. City. It was the intention of the author to present the History of St. Raymond's in full, up to the date of the dedication of the new church, Oct. 23, 1898. Various circumstances compelled him to change his original resolution, and offer this work in a series of essays, which will appear at stated intervals.

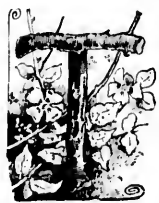


HISTORY
—OF—
ST. RAYMOND'S CHURCH.

CHAPTER I.

CATHOLICITY IN WESTCHESTER COUNTY AND TOWN, N. Y.,
A. D. 1755, 1756, 1757.

[An Essay composed in honor of the Dedication, Oct. 23, 1898, of the New
St. Raymond's Church, West Chester, N. Y.]



HE muster roll of Captain Isaac Corsa's New York Westchester Company, from May 20th, to Dec. 5, 1755, contains the Roman Catholic and Irish names of John Maher, Patrick Fitzgerald, Roger Dorney, Patrick Martin, William Blake, Patrick O'Neill, Patrick Duggan, John Welch, Daniel O'Brien, David Brady, Thomas Haggerty, Thos. Canniff, John Nolan, and Barnaby McQuade. They enlisted in Westchester for service during the French and Indian War, 1754-1763, and took part in the Battle of Lake George, Sept. 8, 1755. Daniel O'Brien was the only member of the company killed in that engagement. The victorious English and colonial

troops were on that occasion commanded by Col. Williams and Sir William Johnson, an Irishman; the French by Baron Dieskau. The projected expedition against Crown Point, Lake Champlain, was abandoned, and the troops were disbanded by Sir William Johnson, shortly after the erection of Fort William Henry near the battleground. James McGuire, John McCormack, Michael Crosby, Thos. Welch, and others, are, from 1756 to 1760, registered as privates on the other Westchester rosters. These items demonstrate the presence of Irish and Catholics in Westchester, N. Y., from 1755 to 1760. They seemed to have left no descendants, and not to have made the same impression on Westchester history and affairs as their English, Dutch, and French Huguenot neighbors. The civil disabilities under which the Roman Catholics at that time labored may account for this. Allowed to enlist as private soldiers on taking a simple oath of allegiance, denied the public exercise of their religion, disqualified by the law from holding office or voting, punished by the pillory and a fine of £200 for harboring a priest, and death to the priest if captured,—a Catholic soldier would, under these circumstances, hardly care to enter the holy state of matrimony and leave offspring, who would be a little better off than bondmen or slaves; nor would he have any inclination to remain in a country and among a people so hostile to his religious aspirations, feelings, and convictions.

The Irish-Catholic soldier figured even earlier than 1755 in New York colonial military affairs. In 1700 Lord Bellemont, an Irishman, Governor of New York, writes of the number of Irish Catholics bearing arms in the New York forces. The services rendered, 1682-1689, to New York and Westchester by the distinguished Irish Catholic soldier and statesman, Gov. Thos. Dongan, can never be forgotten. The present State Assembly, Christian religious liberty, town charters, municipal government, and Home Rule, for the cities of Albany, New York, and the town of Westchester, originated with him. He gave to New York a town council to regulate its own town affairs, trial by jury, the right to vote, and religious toleration for all Christian beliefs. Home Rule, civil and religious liberty were the foundations upon which he built. No wonder, then, that a social fabric, religious, educational, commercial, and political institutions resting upon such a basis, are to-day second to none in this or any other land, are the pride of our country and state, are the glory and joy of every New Yorker, who can truly say of New York what St. Paul said of his native Tarsus: "I am a citizen of no mean city."

Captain Corsa's soldiers were, as far as we know, the first representatives of Catholicity in Westchester County; their successors, the Acadian exiles of 1756. The best apologies for the Acadians come from such distin-

guished Protestant writers as Edmund Burke, the poet Longfellow, and William Bacon Stevens, Protestant Episcopal Bishop of Philadelphia, 1865-1887. "Evangeline," Longfellow's greatest poem, is a vindication of Acadia, and will remain for all time a picture of the pure lives, true virtues, and patient Christian sufferings of the Acadian people. Edmund Burke, discoursing on this subject, said: "The Acadians were exiled from Nova Scotia on pretences that, in the eyes of an honest man are not worth a farthing." Col. Winslow, one of the principal agents in carrying out the decree of expulsion, thus speaks: "It was a disagreeable and ungrateful kind of duty, which required an ungenerous kind of cunning, and a subtle kind of severity." Bishop Stevens, in his history of Georgia (vol. i., pp. 416, 417), thus describes the treatment of the Acadians: "It was an inhuman act, blending fraud, robbery, arson, slavery, and death, such as history can scarcely equal. They were declared prisoners for no crime, and destined to expatriation only because English blood flowed not in their veins, and English words dwelt not on their lips. This was English policy, outraging English humanity. They were stowed like a cargo of slaves, and guarded like felons of a convict ship. Thus they were hurried away from their native land, their fertile fields, their once social hearths, and scattered like leaves, by the ruthless winds of Autumn, from Massa-

chusetts to Georgia, among those who hated their religion, detested their country, and mocked their language. Landed on these distant shores of Georgia, those who had once known plenty, who had enjoyed prosperity, were scouted at as vagrants, reduced to beggary, bearing within them broken hearts, lacerated affections, where but few Samaritans were found to bind up their wounded spirits, and pour the oil and wine of consolation into their aching bosoms." A glance at the history of Acadia will determine whether the strictures of Burke, Longfellow, and Stevens are warranted. The Acadians were the descendants of French colonists from Normandy and Burgundy, who as early as 1605 settled on the shores of the Bay of Fundy, Nova Scotia. Acadia, Nova Scotia, was ceded by France to England in 1713, and the Acadians, a French and Roman Catholic people, became the subjects of a government at that time animated by the most intense hostility to their nationality and religion. They were allowed the exercise of their religion as far as the English law judged proper. But as the English law at that time made the practice of Catholicity a crime, this condition was a farce and a fraud. They could leave the colony within a year; but as the French did not send vessels to take them away, and the English would not carry them on their ships, they were forced to remain.

In 1720, the anti-Catholic oaths denying transubstan-

tiation and the spiritual supremacy of the Pope, were tendered them, and refused. A simple oath of allegiance, which they took, was then demanded. About 1727, Gov. Phillips exempted them from bearing arms against the French, and from this time on they are known in history as the French neutrals of Nova Scotia. They were, however, as Roman Catholics, disfranchised, could not vote or hold office, were subject to military government, and were not represented in any legislative assembly. They were several times on the point of emigrating from Acadia, but were urged to remain by the English governors, who praised their temperance, frugality, and labors, in making what had been a wilderness and a marsh, a land flowing with milk and honey, a veritable garden of the Lord.

The Acadians demanded civil and religious liberty, and guarantees for the peaceful possession of their goods and property. Vague and indefinite promises were held out, but no actual redress of grievances followed. In some districts, on account of governmental interference, they were left without priests for years. Only a limited number, approved of by the government, were allowed to minister, and these were very often treated with contempt, and expelled from the colony on slight pretexts. Their French-Canadian brethren urged them to abandon Acadia, and flee from the wrath to come.

Those cognizant of the intentions of the government, knew that eventually they would be replaced by an English colony, despoiled of their property, and sent into exile and beggary.

Shortly before the expulsion in 1755, their bishop, De Fontbriand, of Quebec, wrote a letter urging submission to English law, and discountenanced agitation against English authority on the part of priests and people. He left it to their consciences to decide whether they would remain in Nova Scotia, or seek a new home among their French-Canadian brethren. He demanded freedom of worship for priests and people, and his right as a bishop to visit Acadia every five years, in order that he might administer the Sacrament of Confirmation, and as a good shepherd, visit that portion of his flock which then so sadly needed the care and guidance of its chief diocesan pastor. These reasonable demands of the bishop were refused. As time went on, the policy of the government did not change for the better.

When the French and Indian War broke out in 1754, the anti-Catholic oaths were again offered by Gov. Lawrence, and again rejected.

It is claimed, by the accusers of the Acadians, that they were at this time guilty of treason—violated their pledges and oaths, and took up arms against the English government. They were forced by Vergor, the French

commander at Fort Beausejour on the Bay of Fundy, to furnish the French garrison with provisions. Three hundred Acadians bore arms in this fort. The terms of surrender granted by Col. Winslow, June 10, 1755, declared the Acadians were pardoned because they were compelled to take up arms against England. The truth of the matter is, that the Acadians were between the English hammer and the French anvil,—between the devil and the deep sea; and the result was the shipwreck of a nation. On Sept. 5, 1755, Gov. Lawrence ordered all their property, except wearing apparel, household goods, and money, to be confiscated. He also decreed their transportation from Nova Scotia to the neighboring English-American colonies. Lawrence asserted that he acted by the authority of an anti-Catholic law, passed in the first year of the reign of George II. There was no such law on the statute book. There was then no anti-Catholic English law authorizing the confiscation of the property of a whole community without a trial in each particular case. The law did not punish women, children, or committees, but only individuals, for refusing these oaths. Moreover, the board of trade, the English masters of Lawrence, left it to the colonial chief justice to say whether there should be a confiscation, and if so, it should be carried out in a legal manner.

The English penal laws did not bind in the colonies

unless their enforcement was ordered by the home government. In fact, we at times see the mother country refusing sanction to outrageous colonial legislation against the rights and property of Catholics. The tendency of England at that time was not to pull the reins too tight, but to relax the penal laws in England and Ireland. Lawrence, in acting so summarily, ignored all legal precedents,—indicted, outlawed a whole nation for the faults of a few. To the number of seven thousand they were seized, and from time to time marched on board English ships. In many instances husband was separated from wife and children, wife and children from husband and father. In the meantime, their cattle had been slaughtered or given to the English settlers, their houses and churches burnt down, their farms laid waste. Two thousand were landed in Massachusetts, four hundred and fifty-four in Pennsylvania, one thousand five hundred in South Carolina, four hundred in Georgia, nine hundred in Maryland, three hundred and sixty-six in Virginia, and between three hundred and four hundred in New York. In Massachusetts, their wants were immediately relieved. They were, however, denied the services of a priest. The magistrates were finally empowered to bind them out as paupers, and they were fined and whipped for visiting their Acadian neighbors in the near-by towns. Virginia and Maryland compelled the English govern-

ment to transport them to England. Several, however, settled down in Baltimore.

The Acadian immigration first alarmed Pennsylvania; but the Huguenot Quaker, Benezet, pleaded their cause so eloquently, that they were allowed to remain. To the credit of the French Huguenot Protestants in Pennsylvania and South Carolina be it said that they did everything in their power to alleviate the sufferings of their unfortunate Acadian brethren of the same race. Four hundred landed in Georgia: but as the law did not allow Catholics to settle there, they were suffered to remain over the winter of 1755, built boats, and sailed along the Atlantic coast to Long Island, N. Y., which they reached in August, 1756. Although the governors of South Carolina and Georgia furnished them with passports to travel where they pleased, they were arrested on Long Island, 1756, by order of Gov. Hardy, New York. The treatment which this and other bands received at the hands of the New York authorities is best learned from a series of manuscript documents on file in the state library, Albany, N. Y. Permission was given by the library officials to the writer of this article to make a study of, and take copies of, these very interesting and instructive lists and letters. They are officially called "Collection, vol. 83, 84, of unpublished English manuscripts, 1756, 1757, of the time of Gov. Hardy and Lieut. Gov. Delancey." These letters give the names and

numbers, the counties and towns in New York to which these Catholic exiles were sent. They also give the probable, and in some instances certain, time of their arrival at these places. The first letter, vol. 83, p. 56, dated May 6, 1756, time of Gov. Hardy, furnishes us with "the names of French neutrals sent by Gov. Lawrence from Nova Scotia to New York, with their location in the counties of Westchester, Richmond, Suffolk, Kings, and Queens."

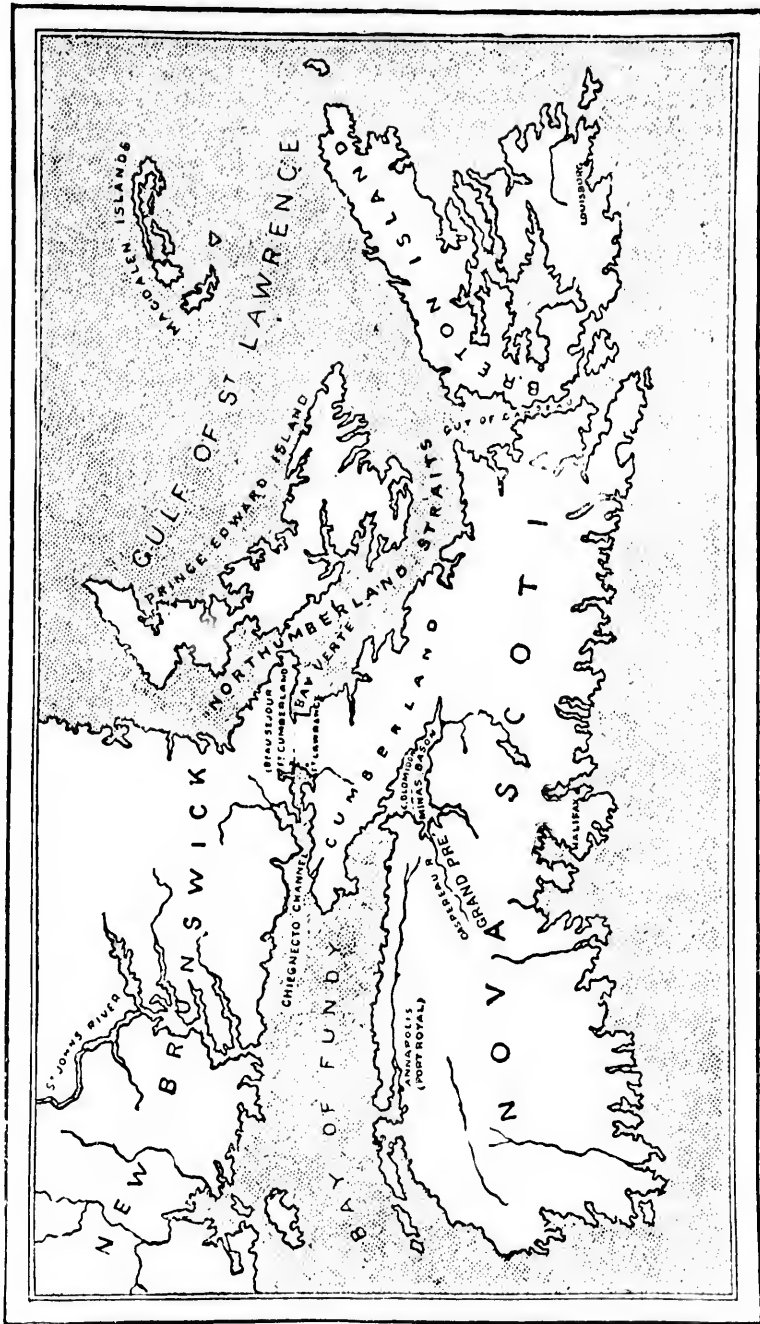
LIST OF MAY 6, 1756.

Charles Savoit, wife, 8 children,	New Rochelle,	Westchester Co.,	N. Y.
Charles Lamottin, " 1 child,	"	"	"
Ba Selena,	"	"	"
Francis Quela, " 8 children,	Rye,	"	"
Francis Tournour, " 2 "	Rye,	"	"
Daniel Ganon, " 8 "	Richmond, Staten Island,	Richmond Co.,	N. Y.
Francis Martain, " 5 "	Easthampton, Long Island,	Suffolk Co.,	"
Michael Richard, " 6 "	Southold,	"	"
Alexander Ebert, " 5 "	Southampton,	"	"
Francis Conno, " 8 "	Brookhaven,	"	"
John Conno, " 7 "	Flushing,	"	"
John Malie, " 7 "	Flatbush,	Kings Co.,	"
Glode Doucet, " 8 "	Jamaica,	Queens Co.,	"
Joseph Blanchard, " 3 "	Bushwick,	"	"
Zakare Richard, " 6 "	Hempstead,	"	"
Peter Loe, " 3 "	Oyster Bay,	"	"
John Martin, " 2 "	"	"	"
Louis Girold, " 6 "	Huntington,	"	"
Jerema Gouder, " 2 "	"	"	"
Sera Ebert, " 8 "	Newtown,	"	"

Memorandum on back of this list: "Names of heads of families of French neutrals: their number, with their destination, by order of the Council, May 6, 1756."

From an Act of the Assembly passed June 6, 1756, we are made aware of the presence in New York of a large number of destitute Acadian minors. The act is printed in volume IV., p. 94, of the colonial laws of New York. The Act, verbatim: "An Act to empower the Justices of Westchester, Suffolk, Queens, Kings, and Richmond County's, respectively to bind out Such of his Majesties Subjects commonly called Neutral French as have been removed from Nova Scotia to this Colony and distributed into the said County's. Passed July 9, 1756."

"Whereas it has been judged necessary for his majesties service to remove his Subjects of Nova Scotia commonly Called Neutral French from to Some other of his Majesties Colony's and in Consequence thereof a certain number has been received into this Colony Poor Naked and destitute of every convenience and Support of life to the End that they may not continue as they now really are useless to his Majesty themselves and a Burthen to this Colony. Be It Enacted by his excellency The Governor the Council and the General Assembly and it is hereby Enacted by the authority of the same— That his Majesties Justices of the peace of the said Several and respective County's or any two of them one whereof to be of the Quorum Shall be and hereby are empowered and required to bind into Reputable Families such of them as are not arrived to the age of Twenty-one



Years for such a space of time as the said Justices shall judge proper not exceeding the time they shall respectively attain the age of Twenty-one Years during which time they shall be Obligated faithfully and Industriously to discharge their Service as other indented persons within this Colony are. And be it Provided And Enacted that if any Such Person or Persons within the age of Twenty-one Years are already become useful Subjects and are able to Maintain themselves by their labour without Continuing a Burthen to the publick then the respective Justices Shall by this Act have no power to bind out any Such Person or Persons but are directed and Required to leave them to Support themselves by their own Industry and Labour. And be it further enacted by the Authority Aforesaid that the Said Justices are hereby directed and required to treat the said people committed to their care with all the justice in their power. Observing to make the most favorable Contracts for them both as to time of Service and the Consideration to be paid them when their time of Service Shall be expired whether it be in Implements of Trade Clothing or other Gratuity."

We shall see the use which the magistrates of Westchester and Orange made of this Act, in sending out to service one hundred and ten young Acadians, fifty-eight girls and fifty-two boys "lately returned August, 1756, with the families of French Neutrals from Georgia." Their names

and places of birth are ignored; their numbers and age are alone furnished. One hundred were under, one young man and nine young women over the age of twenty-one. The above-mentioned young man and young women are included in the list of Acadian children returned from Georgia; and the committing magistrate or magistrates of Westchester and Orange violated the law of June 6, 1756, in binding them out to service. A letter of Mayor Holland, New York, August 22, 1756, tells of the whereabouts of the Acadians detained on Long Island. He reports to Governor Hardy and the Council, that he had placed them for the time being on an island in New York Bay, called at different times, Nutten, Nut, Mutton, or Governor's Island. By August 26, 1756, they were in charge of Constables Myers and Quick. Their names, numbers, and future location in Westchester and Orange were recorded in a document, a copy of which follows:

"August 26, 1756, names of the heads of the French Neutral families, number of their Children returned from Georgia and distributed through the counties of Westchester and Orange."

Paul Dixon, wife, two children,	Westchester Town,	Westchester Co.	N. Y.
John Dixon, wife, one child,	"	"	"
John Kase,	"	"	"
Peter Dusa,	"	"	"
Jeremiah Juiuah,	Phillipsburg,	Yonkers,	"
Paul Badrow, wife, one child,	Bedford,	"	"

Francis Dusa,	Belford,	Westchester Co., N. Y.
Joseph Relivo, <i>BELLWEAU</i>	"	" " "
John Borman,	"	" " "
Paul Woodrow,	"	" " "
Joseph Julia,	"	" " "
Joseph Guillan,	"	" " "
Michel Basun, wife, four children,	Eastchester,	" " "
John Bastel Urian, wife, two "	"	" " "
John Baptist, " " " "	"	" " "
Joseph Gilboa,	"	" " "
Francis Savoy,	"	" " "
Peter Sur, wife, one child,	North Castle,	" " "
John Divan, wife, one child,	" "	" " "
Peter Resha, " five children,	" "	" " "
J. m Thosang,	" "	" " "
Peter Bishaur,	" "	" " "
Michael Gooda,	Courtlandt Manor,	" " "
Charles Gooda,	" "	" " "
John Richard,	" "	" " "
Peter Dusau, wife, five children,	Orange Co.,	"
John Baptist Bostrong,	" "	"
Joseph Dusah,	" "	"
Jaik Jirnah,	" "	"
Louis Jirnah,	" "	"
Julian Ruka,	" "	"
Peter Cassing,	" "	"
Michael Borna, wife, one child,	Orange precincts, south of the Highlands,	"
<i>S 177 G</i> Joseph Sin, wife, two children,	" "	" " "
Francis Bodron, wife, two children,	" "	" " "

" An account of number of Neutral French taken by us constables, Asher Myers, Abraham Quick." Memorandum on back: "26th August, 1756. List of French Neutrals." We obtain further information regarding these people, from the Bills, Oct. 16th, 1756, of Sheriff Willett and Justice Underhill of Westchester, for their maintenance while in Westchester Town, and their transportation, afterwards, to North Castle.

Bedford, and other places in Westchester. Letter of Sheriff Willett: "On the 20th of August, 1756, I received an order from the Governor and Council to gather with 44 of the inhabitants of Nova Scotia who lately arrived at New York from Georgia, and distributed and transported them and their number according to the said order. To entertainment, etc., for 44 French neutrals 4 days each, at one shilling per day each, £10: 2: 0. Entertained 13 of said people 2 days longer, at 1s. per day each, in all 202 days. To transporting part of the Said people and their number to North Castle, Bedford, and to other places aloted for them according to the said order £4. I charged for my time, expences, and money advanced for the said purpose £14, 2s. 0 Errors exceptd l, W, Oct. 16, 1756 I WILLETT."

Letter of Justice Underhill, Westchester, Oct. 16, 1756, relative to the Acadians in his charge:—"On the 2, September 1756 I received 9 of the Inhabitants of Nova Scotia agreeable to an order from the Governor and Council Directed to the High Sheriff and have placed Out and disposed of them According to the said order. To entertainment of 9 French Neutrals 12 days each at 1s. per day, each at 5£ 8s. To moneys advanced expences and my Trouble for the same purpose 8s. Memorandum; "Acc't of l. Willett and Mr. Justice Underhill account of charges for the French Neutrals from Georgia." The next reference made to the Westchester Acadians in colonial history, comes to us through the *N. Y. Mercury*, July 11, 1757: "We hear that a party of French Neutrals, who had been for some time past at or near Westchester, made their escape from that place, and were taken up at or near Fort Edward on their way

to Crown Point." The rumor that a new order was about to be issued for their arrest may have reached them, and caused their attempted escape to Canada. On Aug. 13, 1757, the N. Y. Council directed the sheriffs of the several counties to secure the French Neutrals in the jails of their several counties. This order was obeyed, and Sheriff Hillyer of Richmond, Staten Island, on Aug. 13, 1757, writes to Archibald Kennedy, President of the Council, informing him that he had confined in the Richmond County jail, all the Acadians except the women and children.

The lot of these women and children, thus suddenly deprived of the assistance and society of their male relatives, must have been pitiable in the extreme. Sheriff Hillyer demanded money for the support of, and guards to watch, the prisoners. The Richmond authorities would give him no assistance; hence his appeal to the Council. Daniel Jauncey, a New York merchant, on Dec. 19, 1757, petitioned the New York authorities on behalf of the Acadians. He offered to furnish, at a small expense, shipping from New York to any place the government might wish to transport them. Nothing came of this or another request, 1765, of the Marquis de Fenelon to Gov. Colden, to take one hundred and fifty New York Acadians, and settle them in the French West Indies, of which he was then governor. After 1757 colonial history

is silent regarding the Westchester Acadians, and after 1765 New York colonial documents take no further notice of the French Neutrals in the different New York counties. It is to be hoped that further study and research will bring to light other facts concerning the subsequent history and fate of the Westchester Acadians. In the preceding pages, the writer has treated the subject in a general way.

It now remains to make a study of certain particulars connected with the above Acadian census. From official statistics we learn that 332 Acadian Catholics arrived in the New York colony during the months of May and August, 1756. Of this number, Westchester received 141; Orange, 81; Richmond, 13; Suffolk, 44; Queens, 44; Kings, 9.

The Westchester towns obtained their quota in the following order:—May 6, 1756, New Rochelle, 9; Rye, 14. Aug. 29, Sept. 2, Sept. 14, 1756, Yonkers, 1; Bedford, 9; Eastchester, 16; North Castle, 16; Town of Van Cortland, 3; and 55 Acadian minors bound out throughout the length and width of the county. On Sept. 2d, 1756, John Divon, wife, and one child; Paul Divon, wife, and two children; John Kase and Peter Dusa, unmarried; arrived in Westchester Town, N. Y., now included within the present boundaries of St. Raymond's parish. From Sept. 2 to Sept. 14, 1756, they were lodged in the old colonial West-

chester town and county jail. According to Bolton's History of Westchester, vol. 2, p. 299, it was built in 1700, and burnt down in 1758. It was located on the site of St. Peter's Protestant Episcopal parochial schoolhouse, torn



A. D. 1756.

SITE OF OLD COLONIAL JAIL AND COURTHOUSE, WESTCHESTER TOWN.

down some years ago. This field—Protestant Episcopal church property—on Westchester Avenue, adjoining St. Peter's P. E. mortuary chapel, is the Bethlehem of Catholicity in Westchester Town. It will ever be to St. Ray-

mond's parish an object of veneration and love, a holy rood sanctified by the presence, the tears, the sufferings of the Acadian confessors of the faith. Their yoke may have been made sweet, and their burden easy, by the ministrations of Father Farmer, the Jesuit then laboring on the Pennsylvania and New Jersey missions. Some say he passed through this region in disguise, and attended to the wants of the Westchester Catholics. If he offered up the holy sacrifice or administered the sacraments, it must have been with the utmost care and caution.

Marriage contracted privately before two witnesses, private baptism, dispensations from the Banns, and certain impediments, were privileges conceded by the Bishop of Quebec, in instructions issued for their guidance by that prelate. Their greatest spiritual tribulation was the want of priestly aid and comfort. Nevertheless, this flock, for years without a shepherd, an altar, a tribunal of penance, or sacramental oils, never forgot Sion, but said the prayers and sang the songs of the Lord in a strange land. They have been accused of many offences; but their principal fault and crime was that they loved faith and fatherland, not only too wisely, but too well. Their sins, according to their enemies, may have been as red as scarlet and crimson, but just love of country, and fidelity to religious conviction, made their imperfections and frailties as white as snow.

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