The Catholic Church in North Central Connecticut.

The Colonists of North Central Connecticut.

The Church in Windsor, Locks and Suffield.

The Church in Roc Ville and Vernon.

The Church in Thomaston and New London.

The Church in Manchester.

The Church in Broad Brook Station (East Windsor).

The Church in Hazardville, Enfield and Somersville.

The Church in South Manchester, Conn.

The Church in Poquoson and Locks.

Conclusion.

The Colonists of North Central Connecticut.

That part of the "Land of Steady Habitation," that Catholic development of which is unfolded in this article, includes the townships of East Windsor, Vernon, Manchester, on the right bank of the Connecticut river; New London, and Suffield, Windsor Locks, and Windsor, on the west bank. Its territory has been subdued to the advance of civilization; for Windsor is one of the very old settlements of New England, and from it radiated several new communities before the middle of the eighteenth century. It is true, indeed, that the southern part of Windsor, town, from Watertown point to Longmeadow, was, in the beginning, under Massachusetts, and the whole district, however, took its methods of town government and its religious affiliations directly from the pioneers of Windsor and Hartford, which were settled more than two centuries and sixty years ago by men from Dedham, Cambridge, and Watertown, in Massachusetts.

Puritan, therefore, in their incept, and in their character, their communities were imbued from the very start with the spirit of asceticism and severity that dominated the towns of the Massachusetts Bay colony, and it is not surprising, consequently, that, unlike many of the other Connecticut settlements, they were entirely without Irish colonists. It may be, indeed, that some of the Irishmen who were sold as slaves in Connecticut in 1676 were brought into this district, and it is certain that in the first distribution of the Acadian exiles in 1766 a few of the unfortunate were apportioned out to the farmers of Windsor and Eastford.

And, though there is no sure trace of these Acadians, most of them having, probably, gone from Norwich to Quebec with Capt. Richard Lefevre in 1661, it is a well-established tradition that between the years 1710 and 1730, a French-speaking priest lived on the New London road, a few miles from Hartford.

Particular Irish names, such as are found in the records of New London, Norwich, Derby and Middletown, are not, in fact, in the early history of this section; and it was only when the canal at Windsor Locks was begun, about seventy years ago, that the Irish Catholic commenced to move in Hartford and Tolland Counties, the seed that has fructified so amazingly in the later years.

The Church in Windsor, Locks and Suffield.

Windsor Locks, formerly known as the Wilkinson district of Windsor, is twelve miles from Hartford and thirteen miles distant from Springfield.

In 1827, the canal which runs along by the Consolidated Railroad was in process of construction, and in August of that year an Irish laborer was badly injured there. The only Catholic clergyman then in New England were Rev. Patrick Byrne in Boston, Charles D. Pichon in Eastport, and Rev. John Power, D.D., at Whitefield, Me. A missioner was sent to New York, consequently, for a priest; and Rev. John Power, D.D., arrived in time to give the first visit under a tree near the old and dilapidated headquarters. He came again in October of the same year.

In 1828, Rev. Robert D. Woodside was given charge of the Catholics of Liiba Island and Connecticut. And in July, 1829, he said Mass and administered the sacraments in Windsor Locks.

Rev. Bernard O'Cavanagh was the first resident pastor of Hartford in August, 1829; and during his short administration of that office he visited Windsor Locks once or twice. He was succeeded by Rev. James P. Fagin, the greatest of New England missionaries, in the following year; and from that time until 1835 Fr. Fagin came at intervals to Locks, on his way to Chiros, Northampton. From 1835 to 1845 the great missionary devoted his time to the Catholics of Wethersfield, Middletown, and surrounding towns, and were meanwhile accomplished by Rev. Ryan and Walsh. His successor, Rev. John Brady, was consecrated also of the northern Connecticut and western Massachusetts missions.

Windsor Locks remained under Fr. Brady's jurisdiction until 1852, and was meanwhile attended by Rev. John Brady, who was shortly afterwards first pastor of Chiros, celebrated Mass here about 1845; Rev. John Brady, his successor, was stationed in a church on Grove Street July 4, 1845, but assuming the parroch of Middletown; and in the autumn of the year, Rev. George T. Birchard, afterwards first resident pastor of Springfield, offered up the divine mysteries in the dwelling of Mr. and Mrs. John Byrne, both of whom are now living. Husbands and seven people were present at Mass on that day; and Fr. Birchard followed up his first visit by coming there every fourth or sixth week.

During the following year Fr. Brady of Hartford, began collecting for the purpose of building a church here, saying Mass about once a month in Mr. Byrne's house. In 1851, Rev. James Smyth, who had been pastor of New Haven from 1837 to 1849, and who was staying at the time with Fr. Brady, took his place on the missions at Windsor Locks, Wirton, and Middletown.

Fr. Smyth came to Windsor Locks as first resident pastor June 24, 1852, and took up his lodgings with Mr. Byrne. Being offered the land on which St. Mary's now stands, he
paid one dollar for it; and he began, during his first summer as pastor, to build the church, the cornerstone being laid on the fourteenth day of the following September, by Rev. O'Shealy, assisted by Rev. Fr. Smyth and Rev. Peter Kelly of Hartford. St. Mary's Church was occupied for the first time on Christmas day, of the same year.

Fr. Smyth lived with Mr. Byrnes until 1845, when he went to live with a Mrs. Bygans; shortly afterwards, however, he bought the house which stood on the site of the present rectory, and occupied it in September, 1855. He purchased St. Mary's cemetery lot about the same time.

In 1855, Fr. Smyth organized a school in a building which stands behind the church, which is now occupied partially by the sexton, Michael Burke and Miss Ellen Maloney being the first teachers. Mr. Burke was succeeded, after a short time, by Michael Maloney; the school, however, remained in existence only about a year.

Fr. Smyth put up the present organ, one of the finest Indoor in the state, in 1860; and the following year he had the church thirty-four feet, at the same time as the present rectory the west to the present. He died at a green age May 12, 1874. During his thirty-five years of priesthood in Connecticut, he was a laborious and self-sacrificing priest, and today his memory is in the heart.

Rev. Michael J. McAuley followed him in the pastorate immediately. Fr. McAuley's health prevented him, however, from developing the church's work, and he died in his 82nd year, on the 30th of August, 1875, at his residence at New York.

In 1875, Fr. Sheridan was transferred to the pastorate of Naugatuck, and Fr. Murphy was appointed to the present pastorate. Fr. John A. Creeden.

The school is in excellent condition, being our regular primary and grammar school, and being one of the finest in the state. The parochial system of instruction is being carried on in the lower grades only, the higher grades being attended by the present pastor, Rev. P. J. Murphy, Pastor.

Fr. Creeden was born in Ireland, July 22, 1848, pursued his philosophical and theological studies, as well as his classics and philosophy, with the Jesuits in France, and took his theological course in the University of Louvain, Belgium, where he was ordained Aug. 27, 1873, for the diocese of Hartford. His first curacy was at Catskill, New York, and was succeeded, in October, 1875, by the present pastor, Rev. P. J. Murphy.

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THE SACRED HEART REVIEW.

3.

THE CHURCH IN ROCKVILLE AND VERNON.

Rockville, situated about seventeen miles northeast of Hartford, was originally a village of the town of Holton, but is now a city in the town-ship of Vernon, municipal incorpora-tion having been granted in 1859. It was settled in 1724 by Nathan Grant of Windsor, but its growth did not develop rapidly for want of mills building. There was no Catholic residence here until fifty-five years ago; though it is a well settled village that during the passage of Rocardian's army from Providence to New York, in 1776, Mass was celebrated in the hall of the old Bricket Ferry. It secured the services of the Abbot Robin, which is considered as having been the first Mass ever offered up in Con-necticut, was celebrated afterward; though the writer is convinced that neither was the first Mass ever said in the State.

In 1843, James McAvoy came to Rockville; his faith, however, des-tasked him here. He was followed soon after by Michael Carroll, the other early Catholics being Christophers Carroll, Patrick Quinn, Edward Gorman, Thomas McDonnell, Demmon O'Donnell, James Con-ner, Philip Kiernan, Matthew Ray, Eugene Kiernan, Patrick Duffy, Mary Flood and John Moon.

In 1843 Michael Lawlor, a work-man in the paper mill, drove to Hart-ford for Fr. Ready, according to previous agreement; and Fr. Ready said the first Mass ever celebrated in Rockville (with the exception noted above) was in the house of Christopher Carroll. The feeling against the Church was so strong that personal violence against the priest was threatened. It was very difficult for Catholics to secure employment in the mills in less than promised to attend the Protestant meeting-house. Some, to secure local social comfort, to outweigh conscience; the greater number, however, were Catholic, and so gained the respect of the employ-ers after a time that the latter be-came disposed to go to the first Mass, at which about fifteen people were present, there were only four or five Catholic went to this village.

In 1849, Fr. Smyth came out from Hartford, officiating in the house of Patrick Quinn. He visited Rockville once a month there; Mass at different places, in the residence of Martin Flood, on Mountain street, and once under a tree by the road-side.

A Sunday-school, with nine pupils, was organized during the following year in an old barn near on Grove street, and was held there daily until 1851, when the hall in the Bricket Ferry (where Mass is said to have been offered up seventy years before) was secured for church purposes.

The first priest was Philip Kiernan, James Connor, and Patrick Duffy. Fr. Smyth was said there, latterly for a year or so; the church being secured in the old hall over the Rockville market. This building was later destroyed by fire.

Fr. Smyth retained charge of the Church till the death of Rev. Mr. Egan, who was the first resident priest. Fr. Smyth took up his residence in the house of Edward Carroll, on Groove street; and he tried to secure, immo-

remained six years. During this time, the priest was the only one present, the church was occupied by the clergy in the town.

Fr. Ready transferred his parochial associates to Thomaston in January, 1803, and was succeeded by Rev. Tully, who had gone from Thomaston to Norwich and New London in 1802, and who was brought back to Rockville at his own request.

Fr. Tully died suddenly while in his charge, July 25, 1860, and was buried in front of the church, where a fine monument marks his resting-place.

Rev. James Quinn came to Rock-

Tully, who remained one year, mon-

Fr. Furlong had meanwhile (in 1844) begun the erection of the new school building (50 feet by 94), and the cornerstone was laid Aug. 11, 1850, by Very Rev. John Maloney, V. G., Rev. William H. Egbert, of Stamford, preaching the sermon. St. Bernard's School was opened Sep-tenth of the following September, and cost, to build, $12,000.

The school building, a brick, with brownstone and granite trimmings, and was designed by Architect Jack-son.

The ventilation is perfect, and is assisted in the building, six of them being in use at the present time; and there are 330 children in the school, the teaching force consisting of eight Sisters of Mercy.

The educational methods employed in this school are as close as possible to those in use in the Rockville public schools. A thorough development of the physical system, (which is held in high favor here,) is coupled with a serious study of history and geography, and diagram exercises in English analysis are among the modern methods fol-lowed. The school is very successful, every pupil sent for examination to the public high school last hav-ing been accepted.

Fr. Furlong was promoted to the permanent rectory of St. Mary's, Norwalk, last October, and re-sided here on the eighteenth day of that month, by the present pastor, Rev. John Courcy. V.

Fr. Courcy, was born in January, 1835, at Westmoreland, N. H., and received his clerical education in the Irish national schools. After a classical course at St. Louis College, he entered the American College, Louvain, Belgium, and was ordained Aug. 18, 1857, in Mechlin, coming soon afterward to St. Peter's, Hartford, as assistant, in which station he remained two years and a half. He then spent a year in Vienna, R., I., as curate with Rev. Hugh O'Reilly, formerly pastor of Rockville. He went to Thompson in 1861 as pastor in May, 1871, where he was transferred to the parsonage of St. John's, New Haven, in 1874. In 1876, he took charge of Colchester, and, during his eight years there, he built a church in Pittsfield, put an addition to the schoolhouse in Coldwater, and in-creased the acreage of the church estate. Fr. Courcy came to Rockville in October of 1883.

Fr. Murray was born in Hartford Nov. 25, 1848, studied at St. Peter's parochial school, that of St. Mary's, New Britain, and at St. Peter's College, Maryland, where he remained four years and a half in the philosophical and theological courses of St. Mary's Seminary, Baltimore, and was ordained there Dec. 23, 1875, for the Diocese of New York. He spent five and a half years in the philosophical and theological courses of St. Mary's Seminary, Baltimore, and was ordained there Dec. 23, 1875, for the Diocese of New York. He spent five and a half years in the philosophical and theological courses of St. Mary's Seminary, Baltimore, and was ordained there Dec. 23, 1875, for the Diocese of New York.

St. Bernard's Church is in the center of the town, is a spacious and commodious building, with a fine frame structure, with a stone basement. The tower projects from the front of the church, and the front existing still more pro-

Fr. Furlong put a new glass into the church; and, two years later, he moved the church back forty

St. Bernard's Church, South Manchester, Conn.

Rev. D. A. Raggerty, Pastor.
THE SACRED HEART REVIEW.

V.

THE CHURCH IN MANCHESTER.

The town of Manchester, situated eight miles east of Hartford, was incorporated in 1829, and saw its first

Catholic in 1847. The first Mass said here was celebrated in 1848, by Rev. John Kelly of Hartford, at the house of J. Kennedy. Next morning Mr. Kennedy was discharged by theforcemonthatwhichhehated;butthehalf-owner, Mr. Mctaggart, hearing of this action, discharged the bishop and reinstated Mr. Kennedy. Fri. Brady came in at intervals until 1859, when Rev. James Slayn began visiting Manchester and was succeeded by Rev. James Duffy, on Union street. On the appointment of Rev. Peter Ryan to Rockville, the care of Manchester was transferred to him—Fr. Duffy resigned, and was succeeded by Rev. M. H. Murphy, who was in turn succeeded by Rev. J. Kennedy. In 1863, the church was sold and removed to the present location.

St. James’ Parish Hall, South Manchester, Conn.


The cornerstone of the new church was laid on June 1, 1887, by Rev. J. Kennedy, and the building was completed in 1889. The church was dedicated on June 22, 1889, by Bishop J. Kennedy, and the first Mass was celebrated by Rev. M. H. Murphy.

On the dedication day, the church was packed with people, and the services were concluded with a great procession through the streets of Manchester.

The church is considered one of the finest examples of Gothic Revival architecture in the state, and is known for its beautiful stained glass windows and carvings.

The sacristy of the church is located on the first floor, and contains a large collection of religious art and artifacts.

The church also has a beautiful organ, which is often used for concerts and special events.

The town of Manchester is located in the northwest corner of the state, and is known for its rich history and beautiful natural scenery.

The church is open to the public, and visitors are welcome to attend Mass and explore the beautiful architecture and art inside.

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THE SACRED HEART REVIEW.

In the house which was included in the purchase of the new church estate. This property contains about four acres.

St. Bridget's Church is a pretty frame structure of the Gothic order, and has a brick basement and a clerestory. Its façade shows a graceful central tower, containing topped, Gothicly arched, and set off by an elaborate disposition of pediments, pilasters and crockets. There are also two side towers, which are trapezoidal and truncated, and ornamental, and crocketed finials at their foot. A large triple Gothic window in the façade center flank by several smaller lights—and these portals, give the exterior a very pleasing appearance. The three entrances are approached by lofty flights of steps, on which it is intended to place guard-rails.

The interior of the main church, which is as yet unfinished, will show a vaulted Gothic ceiling, foliated capitals, the pilaster, an apsidal chancel, four windows in embosses over the altar, and a set of Gothic tympanum lights in the clerestory.

The basement is very lighted, its walls and pillars being white. The ceiling is stained, it has a spacious sanctuary, which holds three altars, the side altars supporting gilt titular statues, and the main altar, in white, blue, and gilt, adorns a lofty paneled reredos, an open central canopy, and two stained naves. The front of the altar-table is neatly ornamented. St. Bridget's (now) Church was designed by Arch. Jackson of Waterbury. It is to be hoped that, with the coming of the new year, the Миниатюр- to, surmounted by a large statue, being fully completed by the circular window.

In conclusion, we will say that Broadbrook is one of the thriving villages of the old town of East Windsor, and is eight miles west of Rockville. The first Mass in the village was celebrated by Fr. Smyth of Windsor Locks, in the house of Patrick McDonald, who was turned out of his house on that account. For the next two years Fr. Smyth came at long intervals; and on the appointment of Rev. Bernard Dully to the pastorate of Rockville in 1856, Fr. Smyth asked him to take charge of the Broadbrook Catholic Fr. Dully tried, after a while, to secure the brick schoolhouse for services, but was refused his use; whereupon Mr. Hollander, the hotel-keeper, allowed him to say Mass in the hotel hall without compensation. Wishing to procure a piece of land from Mr. Hollander, Fr. Dully sent Patrick Duffy and Patrick O'Healy to him to get his price; and Mr. Hollander not only gave more land than was asked for, but made it a free gift.

Fr. Dully did not care to build until a certain sum could be raised; the Catholics here, however, were quite poor, and nothing was done at that time in the way of building. Fr. O'Healy, who succeeded Fr. Dully in 1861, was fully as cautious; and it was only when the few Catholics of the village took the project in hand themselves that the church was erected. Fr. Dully had meanwhile gone to Thomaston; and after a short period of the care of Broadbrook was transferred to him in his new position. In 1866, Fr. Duffy, who succeeded him in Thomaston, began saying Mass in Broadbrook once a fortnight. Four years later, on the appointment of Fr. Sullivan as his assistant, the people here had the blessing of Mass on every Sunday. This continued during Fr. Conaty's pastorate of Thompsonville, which began in May, 1871, and ended in October, 1878, and also through the three years of Fr. Maloney's administration. Fr. Conaty had thought of the site of the presbyterian parsonage as a splendid one for a new church; and his judgment was confirmed by Fr. Maloney, who purchased the land and built St. Catherine's Church. For a short time after Rev. Patrick Doolan's appointment as pastor of Thompsonville, Broadbrook was under his care; in November, 1880, it was transferred to the jurisdiction of Rockville.

In July, 1886, Rev. Michael J. Daly came as first resident pastor, building the commodious rectory soon after the advent, and being set aside a portion of land for a cemetery. He was succeeded by Rev. Michael Lynch in August, 1890, Fr. Lynch in May, 1891; and for the next three months Broadbrook was attached to Rockville. In August, 1891, Rev. Thomas Dunn, the present pastor, assumed charge.

Fr. Dunn was born Sept. 29, 1858, in Derby, attended the Derby high school, and spent three years in Holy Cross College, where he went to Niagara University. Graduating there in 1877, he entered the Grand Seminary of Montreal immediately afterwards, where he was ordained Dec. 17, 1881. After curacies of three months in Winooski, five years in Danbury, and five years in St. Mary's, Bridgport, he came to Broadbrook. During his stay in Bridgport, he superintended the celebration of Fr. Rogers' silver jubilee, which occasioned much rejoicing for him, especially when, after the largest sum ($2,200) ever obtained in the diocese, up to that time, at that kind of a celebration. He also placed a jubilee bell in the church tower, paying $1,000 for it, and collecting the money himself. In August of the same year, when Fr. Rogers was in Europe, he opened the jubilee fair, and though practically alone in the parish, cleared two thousand dollars.

When he took charge of Broadbrook, he found a fund of about $750, besides a number of floating debts. He has since put up a boiler and steam-heating apparatus into the church at an expense of $800, painted the church and house, and has thoroughly furnished the latter. Last summer he improved the cemetery grounds considerably, enclosing them also with a fence that cost $175.00. Notwithstanding all this outlay, (more than $4,000), the parish is not only the property free of debt, but the treasury shows a surplus. Fr. Dunn has a prosperous temperance society in the parish, and has also organized a branch of the League of the Sacred Heart. He has ordered a statue (9 feet, 6 inches, in height) of the Sacred Heart, which will grace the sanctuary, and which, though costing $125.00, will have been paid for when erected.

The church property is finely situated, its appearance being very pleasing to the eye, and attractive in summer. St. Catherine's Church is a frame structure, with brownstone underpinning and a jetting tower, topped by a good spire, and a full Gothic window in the center of the facade, flanked by two smaller lights, give dignity to the front. There are no pillars in the interior, the ceiling being of gable formation. This ceiling is panelled,
the various spacious being studied in star and diaper, and the centre-piece, with moulded borders, showing emblematic work in blue and red. Moreover, in the panel borders, near the plate, is a folia design; and the walls themselves, in dark olive, are held by garlands in exactly the same design. The pew ends, of pale, harmonies with the high wainscots. A set of Stations, in cerise (cathedral) fresco frames, fitly accommodating the space between every two adjacent side windows, with a diaphanous St. Michael glass, with a symbolic lanterned opening. The large facade window, in a deep Roman arch, shows a large rose, in foliation and geometric design, over an arrangement of three arched bays.

The decoration of the chancel ceil- ing is in harmony with that of the sanctuary; while the upper part of the rear wall is enriched by a series of semi-circular recesses in a plain spandrel of central color, which shows a stained glass in terra-cotta. The sanctuary window, of Gothic tracery design, depicts the Lamb in a quadrate light, surrounded by twelve full openings and set off by two trifles.

The main altar, of white and marble, white marble, with nave relics, is flanked by two angels figures, and shows a massive effect on the front of the table; and the laboratory and interior lighting, is completed by a railing that runs along its complete length. Two side altars, in white, blue and gold, are crowned by statues, respectively, of Our Blessed Lady and St. Cecilia of Scandinavia.

The parish is in good condition, the people are generous, and Fr. Diets is pleased with his ex- pressiveness and ability.

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W.H. THE CHURCH IN SOUTH MANCHESTER.

South Manchester is a part of the old town of Manchester, the two churches being scarcely two miles apart. Mass was said here for the first time in 1625 by Rev. James Shepard, just before the settlement of Hartford. Windows, it was celebrated.

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