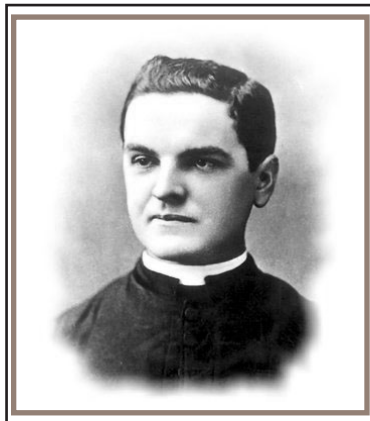
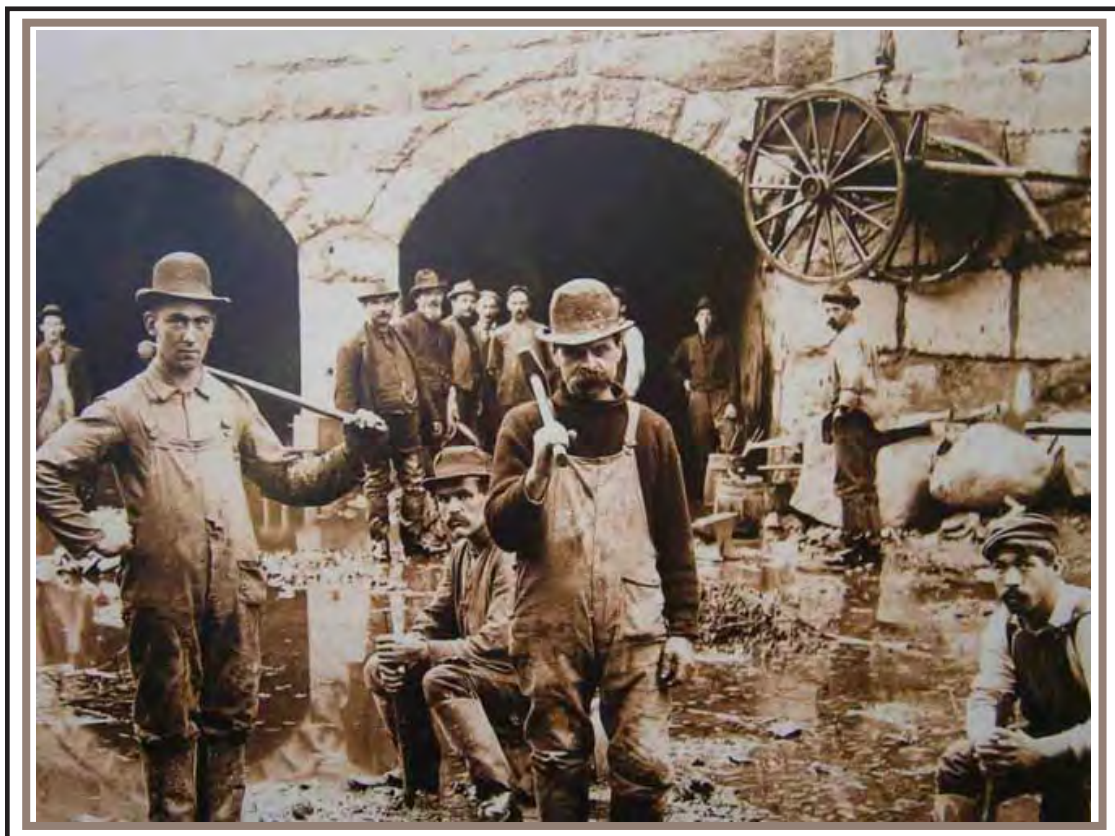


AN INVENTORY OF
IRISH HERITAGE STRUCTURES, SITES, AND CULTURAL
RESOURCES LOCATED THROUGHOUT
THE STATE OF
CONNECTICUT



2013-2015
Heritage Resources and FuturePast Preservation
Norwalk and Hartford, CT

Department of Economic and
Community Development
State Historic Preservation Office

Connecticut
still revolutionary

AN INVENTORY OF IRISH HERITAGE STRUCTURES, SITES, AND CULTURAL RESOURCES LOCATED THROUGHOUT THE STATE OF CONNECTICUT

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Community Development

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The researcher has endeavored to generate an overview document and forms that are as up-to-date and accurate as possible. This does not, however, preclude the value or need for additional data or corrections. Anyone with further information or insight is encouraged to contact the Connecticut Irish American Historical Society at ctiahs@gmail.com, or P.O. Box 185833, Hamden, Connecticut, 06518.

Resource inventories similar to this report are based primarily on the format applied in the *Historic Preservation in Connecticut* series, compiled by the Connecticut Historical Commission (since replaced by the State Historic Preservation Office).

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2013-2015

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I. Introduction

In the spring of 2013, the Connecticut Irish American Historical Society (CTIAHS) applied for, and received, a grant from the Connecticut State Historic Preservation Office for the preparation of a statewide Historic Resources Inventory documenting the state's Irish heritage. This report contains the results of the study, prepared between April 2013 and June 2015, and includes documentation over 100 structures, sites, events, and organizations related to Connecticut's Irish population and its history. The expectation was that this survey would enrich the extensive records maintained by the CTIAHS, as well as supplement the body of information previously compiled by the organization and other entities interested in the history of the Irish experience in Connecticut.

This survey of historic and cultural resources found throughout Connecticut was conducted by Tod Bryant of Heritage Resources, and Lucas A. Karmazinas of FuturePast Preservation, firms based in Norwalk and Hartford, Connecticut, respectively, specializing in historical research and the documentation of historic resources. Fieldwork, photo documentation, research, and writing were carried out between April 2013 and May 2015. Copies of the final report and survey forms are deposited at the Connecticut Irish American Historical Society and the Connecticut State Historic Preservation Office. Copies of the report and survey forms will also be deposited by the State Historic Preservation Office at the Connecticut State Library in Hartford, and the Special Collections Department of the Dodd Research Center at the University of Connecticut in Storrs.

II. Methodology and Project Scope

This report largely follows the format found in the National Park Service publication, *Guidelines for Local Surveys: A Basis for Preservation Planning: National Register Bulletin #24*, and as identified by Connecticut's Statewide Historic Resources Inventory Update. It includes a historic and cultural overview illustrating the growth of Connecticut's Irish and Irish-American populations and comments on the importance of these groups relative to the state's history and development. It also includes an individual inventory form for each of the 100+ resources surveyed which identifies their respective historical and cultural significance. Unlike more traditional Historic Resource Inventories, however, this project ventured beyond structures and sites in an effort to document the impact that Irish culture has had on the state since the Colonial period. This consisted of also identifying, recording, and researching resources ranging from long-standing parades and traditional music festivals, to museums and social organizations. While this presented several challenges not typically encountered when surveying a building or site, such as linking an organization to a physical location, for instance, the importance of these resource to the history and cultural vitality of Connecticut's Irish population nevertheless made their inclusion in the project critical.

As noted, a primary objective of this survey was to identify and document the historical significance and integrity of the included structures, sites, and organizations. This was done in an effort to acknowledge the historical value of such resources found throughout Connecticut, as well as to supplement the CTIAHS's records related to the impact individuals of Irish heritage have made upon the state. This proved challenging as extensively documented and adequately preserved historic resources are often limited to those related to notable figures, or are those that are the oldest or most architecturally detailed. Historic Resource Inventory studies, however, allow for a broad analysis of the resources in a survey area and help to draw out those that may have been overlooked or undervalued. In the simplest of terms, the Historic Resource Inventory serves as an "honor roll" of a survey area's historic buildings, structures, and sites, thus allowing for the recognition of a diverse body of resources. By expanding the scope of this study to also include cultural events, organizations, museums, etc., it was hoped that the project would illustrate the diverse arenas in which the impacts of Irish heritage can be found throughout Connecticut. This also reflects a secondary objective of the project, which was the hope that when completed this Historic Resource Inventory might form a baseline for the development of a statewide Irish Heritage Trail. Such would be designed along lines similar to those recently used to promote the State's wineries and historic barns and could serve as both an educational tool and a driver of cultural tourism. Determining the size and character of such a heritage trail was beyond the scope of this project, however, it is clear that plenty of potential resources are distributed throughout cities and towns across Connecticut.

In addition to enriching the historic record, Historic Resource Inventories such as this study also play an important role in various planning processes and allow both the State Historic Preservation Office and town planning departments to identify State and Federal projects that might impact historic resources. Well-preserved built environments contribute to an area's quality of life and municipalities benefit directly from efforts to maintain the unique makeup and aesthetic diversity of their historic neighborhoods. Historic Resource Inventories help to reduce the demolition of significant buildings, increase local infrastructure investment, and facilitate economic development by informing local governments and populations of the quality and character of their built environment, and by aiding in its protection and preservation. Historic resources gain their significance from the role they have played in the community and from the value the community places on them as a result. It is hoped that this Historic Resource Inventory will serve to increase appreciation of Connecticut's Irish heritage and in turn encourage the preservation and perpetuation of its culturally significant structures, sites, and organizations.

The majority of information needed to complete this Historic Resource Inventory was gathered through "windshield" surveys after an extensive working list was compiled through collaboration between the researchers and volunteers at the CTIAHS. The windshield surveys involved documenting each historic resource from the exterior (if an associated physical structure or site could be identified) and supplementing it with other public data, such as local tax assessor's and land records. Neither the form, nor the survey in general, dictates what owners can do with their property nor does the included information violate the privacy of those whose property is included. For those property owners who might be concerned about the implications of the survey, a review of the Historic Resource Inventory form demonstrates the public nature of the information included. Data collected for most resources includes: verification of street number and name; use; accessibility (public vs. private); style of construction; approximate date of construction (to be compared with assessor's information); construction materials and details; condition of the resource; character of the surrounding environment; description of the resource; and exterior photographs. This survey represents an inventory of above-ground structures and sites, as well as cultural organizations, and no attempt was made to identify archaeological resources. Such an endeavor would have been beyond the scope of this study and would have necessitated specialized procedures, extensive fieldwork, and a greater allocation of resources.

The Survey Area and Criteria for Selection

The survey area selected for this study was the entire State of Connecticut. It was conducted in accordance with the *Secretary of the Interior's Standards for Identification and Evaluation* (National Park Service, U.S. Department of the Interior, 1983). The methodological framework was drawn from the National Park Service publication, *Guidelines for Local Surveys: A Basis for Preservation Planning*; *National Register Bulletin #24* Derry, Jandle, Shull, and Thorman, National Register of Historic Places, National Park Service, U.S. Department of the Interior, 1977; Parker, revised 1985).

The criteria employed for the evaluation of historic resources were based on those of the National Register of Historic Places. The National Register is administered by the National Park Service under the supervision of the Secretary of the Interior. Properties recognized by the National Register include districts, structures, buildings, objects, and sites that are significant in American history, architecture, engineering, archaeology, and culture, and which contribute to the understanding of the states and the nation as a whole. The National Register's criteria for evaluating the significance of resources and/or their eligibility for nomination are determined by the following:

The quality of significance in American History, architecture, archaeology, engineering, and culture is present in districts, sites, buildings, structures, and objects that possess the integrity of location, design, setting, materials, workmanship, feeling, and association and:

- A. that are associated with events that have made a significant contribution to the broad pattern of our history, or;
- B. that are associated with the lives of persons significant in our past, or;
- C. that embody the distinctive characteristics of type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a distinctive and distinguishable entity whose components may lack individual distinction, or;

D. that have yielded, or may be likely to yield, information important to prehistory or history.¹

The above criteria formed the basis for evaluating buildings and sites significant to the State's Irish heritage, however these parameters were also broadened to identify additional cultural resources such as long-standing organizations or events. Not all of the resources identified by this inventory may be deemed eligible for inclusion on the National Register, however, all have been deemed representative of this important aspect of the state's developmental and social history by the researchers and collaborating parties. Over 100 resources were eventually selected for this study. These were chosen in an effort to illustrate the wide-ranging impact that Irish residents and culture have had on Connecticut from the Colonial period through the Modern era, as well as with the intention of including resources distributed throughout the state. While the greatest numbers of Irish immigrants settled in Connecticut's cities, evidence of Irish residents and their culture can be found in almost all of the state's cities and towns. As such, every effort was made to document resources that represent the full depth and breadth of the Irish experience in Connecticut.

III. The Historic Resource Inventory Form

A Historic Resource Inventory form was prepared for each historic resource surveyed. The majority of these were completed following a standard electronic document (.pdf format) created by the Connecticut State Historic Preservation Office, the state agency responsible for historic preservation. Each of these forms is divided into three main sections. These provide background, architectural, and historical information on the resource, and include; their street number and name, owner(s), type of use, style of construction, approximate date of construction, construction materials and details, physical condition of the resource, character of the surrounding environment, description of the resource, architect/builder (if known), exterior photographs, and historical narrative. A number of the resources identified, namely those cultural events and organizations included, however, do not fit in into the neat categories included as part of the State's standardized survey form. As such, a customized form was created by the researchers in consultation with the State Historic Preservation Office in an effort to document those resources not typically included in a Historic Resource Inventory study. This document includes a variety of relevant information ranging from the date of establishment, date(s) and hours of occurrence, organizer, contact information, address (if applicable), description, and history.

Much of the information required for both forms was gathered from town or other public records between April 2013 and May 2015. Architectural descriptions were drafted from exterior photographs taken during this same period and the historical narratives were based on archival research. The majority of the fields on the standard Historic Resource Inventory form should be self-explanatory, however the following is an elucidation of several of the more nebulous categories.

Historic Name

In many cases the historic name of a resource serves as an indicator of its historical significance. When referring to public or commercial buildings, churches, social halls, etc., a historic name is based upon a structure's earliest known use and is typically straightforward. In the case of residential buildings things become a bit more complicated. Homes that sheltered the same family for a number of generations typically carry the surname of this family as their historic name, however, those homes that frequently changed hands or were rental properties are difficult to classify in this manner. Considering that many of the buildings identified by this survey were rented to historically significant individuals of Irish heritage, the buildings have been identified by the resident(s) or owner(s) at this point in history.

¹ *How to Apply the National Register Criteria for Evaluation; National Register Bulletin #15*, By the staff of the National Register of Historic Places, finalized by Patrick W. Andrus, edited by Rebecca H. Shrimpton, (National Register of Historic Places, National Park Service, U.S. Department of the Interior, 1990; revised 1991, 1995, 1997).

Interior Accessibility

This was a survey of exterior features and all of the resources studied were private buildings. As such, access to the interior of these structures was not requested of the owners, nor was it necessary.

Style

A building's style was characterized according to its earliest stylistic influences and regardless of later alterations or additions. Descriptions were based upon accepted terminology laid out in *A Field Guide to American Houses* by Virginia and Lee McAlester (Alfred A Knopf: New York, 1984) and *American Houses; A Field Guide to the Architecture of the Home* by Gerald Foster (Houghton Mifflin: Boston, 2004). The most commonly applied architectural styles are described below. If a resource did not fall into a specific category as they lack the necessary attributes. These were simply classified as "vernacular." Such a term indicates construction typical of the period, yet lacking in many of the details and flourishes that would link it to a particular architectural style.

Cape Cod Cottage (1690-1800, locally to c.1825) – This New England style was tremendously popular during the colonial and early national periods and generally resembles a condensed version of the New England Farmhouse. Designed to withstand the harsh and unpredictable weather of the Atlantic Seaboard, these homes were compact, strong, and easier to build and move than their larger counterparts. Typically one to one-and-a-half stories in height, with a side-gabled roof and centered entry and chimney, variations range from balanced five-bay facades to "half-" and "three-quarter house" examples. Sheathing materials included horizontal board siding or clapboards, this largely determined by geography and climate, and early homes generally lacked decorative detailing. Later examples increasing incorporated Federal or Greek Revival influences as determined by local trends.

New England Farmhouse (1690-1790, locally to c.1860) – Development of the two-story New England Farmhouse followed the evolution of Postmedieval building patterns in the American colonies starting around 1700. Increasing prosperity and populations led to a greater demand for larger and more refined homes than the English cottages and Saltboxes that preceded them, the latter aspiration resulting in the prevalence of the Renaissance influences which largely categorized the style. Such homes were typically one-and-a-half to two-and-a-half stories in height, with rectangular footprints, symmetrical facades, centered entryways and chimneys, side-gabled roofs, and at times Federal or Georgian decorative details, particularly in the door surrounds. They were sheathed with narrow horizontal board siding and fenestration consisted of 12-over-12, nine-over-nine, or six-over-nine sash. Vernacular examples persisted in generally rural areas long after the style had been supplanted by others, including, most notably, Federal and Greek Revival forms. More elaborate examples of New England Farmhouses from this period are frequently referred to as being of the Georgian style, as if often the case in this survey.

Federal (1780-1820, locally to c.1860) – The Federal style shared most of the essential form of the New England Farmhouse and Georgian homes, however buildings from the Federal period relied much more heavily on elaborate Roman classical detailing and ornamentation. This was principally concentrated around the entry and window openings, and included detailed porticos and door surrounds, leaded semicircular or elliptical fanlights, entry-flanking sidelights, Palladian windows, keystone lintels, and classical columns and pilasters. Fenestration typically consisted of six-over-six double-hung sash, although other arrangements can be found, particularly in vernacular interpretations of the style.

Greek Revival (1825-1880) – Homes patterned in the Greek Revival style were most pervasive between 1825 and 1860, and as the name suggests, drew from the architecture of ancient Greece. Houses of this style have shallow pitched or hipped roofs, often with detailed cornices and wide trim bands. Fenestration consists of double-hung sash, tripartite, and at times, frieze band windows. Entry or full-width porches are common, typically supported by classical columns. Sidelights, transoms, pilasters, and heavy lintels often decorate doorways. Not limited to domestic applications, examples of the Greek Revival can be found in religious, commercial, and public buildings.

Gothic Revival (1840-1880) – The Gothic Revival style is based on the architecture of medieval England. Resurgent forms gained popularity in that country during the eighteenth century before appearing in the United States in the 1830s.

The style's definitive characteristics include steeply-pitched roofs with steep cross gables, wall surfaces and windows extending into the gables, Gothic-inspired (typically arched) windows, and one-story porches. Decorative elements include intricate bargeboards in the gables, and detailed hoods over the windows and doors.

Italianate (1840-1885) – The Italianate, like the Gothic Revival, began in England before making its way into American architecture in the first half of the nineteenth century. The style was influenced by Italian country homes and Renaissance-era villas, yet developed into an entirely indigenous form once established in the United States. Italianate homes are typically two or three stories in height and have low-pitched (usually hipped or gable) roofs with widely overhanging eaves and detailed brackets. Tall and narrow windows are common and often have arched or curved window tops. Windows and doors are frequently crowned with decorative hoods.

Second Empire (1855-1885) – Aesthetically similar in many ways to Italianates, the French-inspired style known as “Second Empire” was popular in the United States in the decades just before and after the Civil War. Unlike its Romantic predecessor, the Second Empire was a thoroughly modern imitative form based upon architectural designs popular in France during the reign of Napoleon III (1852-1870). Typified by its use of dual-pitched, or “mansard”, roofs and elaborate decorative elements such as eave brackets and window hoods, this model was extensively applied to residential and public construction.

Vernacular Victorian (1860-1910) – The buildings classified as Vernacular Victorian are those which demonstrate an amalgam of the architectural styles popular during the Victorian period (roughly 1860-1910). These included Stick (1860-c.1890), Queen Anne (1880-1910), Shingle (1880-1900), and Folk Victorian (c. 1870-1910) designs. While vernacular manifestations lack the intricate details of the high-style buildings they reference, shared features include rectangular plans, and front-facing pitched roofs, and one-story porches. Windows are typically double-hung sash and doors are wood paneled.

Stick (1860-1890) – This decorative style is commonly referred to as a transitional form linking the Gothic Revival and Queen Anne Styles. Whimsical details including decorative trusswork, elaborate wall cladding and half-timbering, exposed rafter tails, and diagonal or curved braces suggest origins in Gothic forms, while the style's massing is more clearly related to the Queen Anne. While proponents stressed the structural honesty of the style, visual details were largely decorative, rather than functional. As such, the style was easily applied to vernacular homes and fully developed high style examples are rare.

Queen Anne (1880-1910) – The Queen Anne style was the dominant residential form during the closing decades of the nineteenth century. The Queen Anne was popularized by a school of English architects, led by Richard Norman Shaw, and drew from English medieval models. Identifying features include steeply-pitched roofs of irregular shape and gable height, often with dominant, front-facing gables. Details include elaborate shingle or masonry patterns, cutaway bay windows, multi-story towers, and single- or multi-story porches. Other decorative elements include porch and gable ornamentation.

Colonial Revival (1880-1955) – This style gained popularity towards the end of the nineteenth century before becoming the most ubiquitous architectural form of the first half of the twentieth century. Many manifestations of this style emerged, most sharing influences derived from early American, or Colonial architecture, such as Georgian, Federal, and Dutch Colonial buildings. Houses of this type commonly have rectangular plans, and hipped, pitched, or gambrel roofs. Decorative features mimic classical models and include elaborate porticos or porches. Double-hung sash and multipane, symmetrically-placed, windows are common, as are sidelight-flanked entries.

Craftsman/Bungalow (1910-1930) – The Craftsman, or “Arts and Crafts,” style has origins in English architecture, however the form came into its own through the work of architects Charles and Henry Green, who practiced in California during the late nineteenth and early twentieth century. Characteristically one-and-a-half-stories in height, the bungalows popularized by the Greene's typically had rubble or cobblestone foundations and chimneys, low-pitched roofs extending over full-width one-story porches, widely overhanging eaves, exposed rafter tails, and bracketed eave lines. A variety of dormer arrangements are common, as are heavy columns or piers supporting the porch. While high-style examples are relatively rare, the form was popularized through a variety of publications and was widely available in pre-cut kits

including lumber and detailing. As such, most homes of this style are perhaps best classified as “Bungaloid,” rather than as fully developed Craftsman-style forms.

Date of Construction/Dimensions

Dates of original construction are based on local Assessor’s records, architectural and historical evidence, and archival research. In cases where the date listed by the Assessor’s office seemed questionable, and a specific date could not be found through historical research, a circa (c.) precedes the year indicated. This evaluation is an educated guess based upon the structure’s architectural detail, construction methods, and information gleaned from archival sources, including maps and atlases. Where possible, local Assessor’s records were also used to confirm and/or determine the dimensions of buildings and to support the survey of materials used in construction.

Condition

Condition assessments were based on a visual investigation of the exterior of inventoried structures. It was not possible to give a detailed assessment of the structural condition of the resources, as extensive and interior assessments could not be conducted. Buildings listed as being in “good” condition lack any glaring structural problems. Those listed as “fair” had problems, including badly peeling paint, cracked siding and windows, or damaged roofs, which if left unattended, could result in serious damage. None of the resources were listed as “Deteriorated”, which would have indicated severe exterior problems and neglect.

Other Notable Features of Building or Site

While many of the preceding fields list the basic details of a resource’s construction, specifically the style, original date, materials, structural system, roof type, and size, this category allows the surveyor to elaborate on a structure’s other architectural qualities. In the case of this survey it typically included a building’s orientation relative to the street, its floor plan (i.e square, rectangular, or irregular), height, roof structure and materials, window types, wall cladding, and porch details. As the state does not expect inventories of this nature to address the interiors of private buildings, no such descriptions were compiled or included. This field also allowed the surveyor to comment on any substantial alterations made to a resource.

Historical or Architectural Significance

This field is relevant to both those resources documented using the State’s standardized Historic Resource Inventory form, as well as those sites, events, organizations, monuments, museums, etc. that were surveyed using the form created specifically for this unique project. Assessing the historical significance of each resource required detailed archival research. The methods applied varied, depending upon the information available for each structure, but did not include a complete chain of title research for each resource. Local land and census records, maps, and atlases typically revealed the information necessary to confirm the dates given in the Assessor’s records, or as was the case with a many structures, provide a different, yet more accurate, date of construction. This research also served to build a socio-historical narrative for each structure. These highlight the relationship between the building and its users, and demonstrate each resource’s relevance to the development of the community.

This field also contains information indicating how a particular resource exemplifies architectural qualities characteristic of a certain style or period, if pertinent. Architectural significance is assessed by evaluating a structure’s historical integrity. This is determined by judging whether it retains the bulk of its original material, if contributes to the historic character of the area, or if it is representative of an architect’s work, an architectural trend, or a building period. Although many homes have been modified in some way, unless drastic alterations have been made, a building is likely to retain much of its historic character.

The Irish in Connecticut: From the Emerald Isle to the Land of Steady Habits

Irish immigrants and Irish-Americans have a long and storied history in Connecticut. They have been involved in the settlement, defense, and development of our state since well before the Revolutionary War. They were an integral labor force involved with digging canals, laying the tracks for railroads, building bridges, and working in the factories and quarries that helped Connecticut prosper before and after the Industrial Revolution. Irish immigrants and their ancestors have been at the forefront of caring for and educating generations of Connecticut children, have been a mainstay of the public service workforce and military, and have organized and developed powerful political entities at the local and state level. Irish activists helped organize movements for workers' rights, have broken down barriers of religious and social prejudice, and instituted numerous charitable and fraternal organizations that remain active today. The Irish experience has had a profound impact on Connecticut's past, and its narrative spans all periods of the state's history and touches every one of its eight counties and 169 towns.

The Irish in the Colonial and Revolutionary Periods (1620-1800)

Early Arrivals

While the number of Irish colonists who came to Connecticut during the seventeenth and eighteenth century cannot be established with exactitude, it can be said that the value remained relatively small until circa 1820. That being said, however, the Irish were among those who were first to settle the area in the decades following the establishment of the Massachusetts Bay Colony. Speaking of the Irish Rev. William Byrne notes in his *History of the Catholic Church in the New England States*, "In Connecticut they were contemporaries of Theophilus Eaton, who was Governor of the New Haven colony from 1639 till his death in 1657. They rendered signal services in the Pequot war in 1637. Captain Daniel Patrick, an Irishman, was dispatched from Boston with forty men to assist the Connecticut troops in that struggle. He next appears in 1639, when, with Robert Feake, he purchased Greenwich from an Indian sachem, thus becoming the first settlers of that town."¹

Patrick is particularly noteworthy in Connecticut's early history as the founders of Greenwich were placed in the difficult position of being placed on the border between the colonial claims of both the English and Dutch governments while residing in the midst of hostile native populations. The latter eventually drove Patrick to swear allegiance to the States General, West India Company, and the governmental representatives of New Netherlands on April 9, 1642, this in an effort to gain protections from the natives. Tragically, however, it would be the act of a Dutchman that would end Patrick's life. After surviving an attack by and then killing and beheading the local chief Mayamo, Patrick called for defensive aid from Fort Amsterdam. A company of 120 men were sent from Manhattan to retaliate against the Stamford tribe but finding none in the area challenged Patrick's claims as being fabricated. After allegedly spitting in his accuser's face, Patrick was shot dead as he turned to part with the Dutch force. While Patrick's end was dreadful, his contributions to the early history of Connecticut were memorialized in the naming of three small islands – known, respectively, as the Great Captain, Little Captain, and Wee Captain Islands – located off the coast of Greenwich. In 1830, the former became the site of the Great Captain Island Lighthouse, this originally constructed in 1830 and replaced due to deterioration in 1868. The latter granite structure was nominated to the National Register of Historic Places in 1991.²

Another area of the state to see early contributions from individuals of Irish heritage was the settlement at Windsor. Reverend Byrne calls out several of the Irish among Windsor's first settlers. "John Dyer is mentioned in the town records as a 'Pequot soldier.' Edward King, 'an Irishman, one of the oldest settlers in this vicinity,' probably settled here about 1635. The name of John Griffen

appears in 1648, but he resided there, no doubt, before that time. Another Celtic name found in the records of the town is Edward Ryle.”³ Byrne also notes that five Irishmen from the Connecticut colony received generous allotments of land following their participation in the Great Swamp Fight of 1675, this during King Philip’s War. These individuals are identified as James Murphy, Daniel Tracey, Edward Larkin, James Welch, and John Roach.⁴

Significantly, in his discussion of the Irish at Windsor, Byrne highlights what appears to be a very early manifestation of the prejudicial and inferior treatment that Irish immigrants in Connecticut would face during the seventeenth, eighteen, and early nineteenth centuries. He notes, “King was Ryle’s host, and for this exercise of fraternal charity both became amenable to a peculiar law then on the statute books.” The regulation, approved by the General Court of Connecticut in 1637, read that, “No young man that is not married, nor hath any servant, and be no public officer, shall keep house by himself without consent of the town where he lives, first had, under pain of 20 shillings per week.”⁵ It continued, “No master of a family shall give habitation or entertainment to any young man to sojourn in his family, but by the allowance of the inhabitants of said town where he dwells, under a like penalty of 20 shillings per week.”⁶ On June 27, 1659, the townsmen of Windsor used the aforementioned statutes against both King and Ryle. Their ruling read,

The townsmen took into consideration how to prevent inconvenience and damage that may come to the town if some order be not established about entertaining and admitting of persons to be inhabitants in the town. We therefore order that no person or persons whatsoever shall be admitted inhabitant in this town of Windsor, without the approbation of the town, or townsmen, that are, or shall be, from year to year, in being. Nor shall any man sett or sell an house or land so as to bring in any to be inhabitant into the town without the approbation of the townsmen, or giving in such security as many to be accepted to save the town from damage. Also, it is ordered by the townsmen, that whereas Edward King (an Irishman, who afterwards lived on the east side of the River, near Podunk), doth reside in a place remote from the Town where there has sometimes been recourse of diverse persons in a private way which we judge may prove prejudicial to divers persons if not timely prevented. It is therefore ordered that on or before the first of October next he shall give in sufficient security for his good carriage in his family and also fir his careful attendance of the order of this jurisdiction, and of the order of this town, or else shall continue there no longer than that time, upon the penalty of 20 shillings per week. It is also ordered that Edward Ryle shall continue there no longer than the aforesaid time appointed, upon the same penalty.⁷

Both King and Ryle fell victim to the aforementioned General Court statutes regardless of the fact that no judgment of potential to become charges of the town or claims of vagrancy or were laid against them. The potential for similar rulings remained on the books until 1702 and 1821, respectively, whereupon the two state regulations identified were repealed. Despite these prejudices, however, it appears King maintained a relatively respectable place in the community. Old Main Street, the first thoroughfare officially laid out in what is now the town of South Windsor, was established in 1679 and initially carried the name of “King’s Highway,” after that town’s early Irish settler.⁸

Transplantation

While a number of the Irish immigrants who could be found in Connecticut during the seventeenth century came as adventurers or soldiers – such as many of those mentioned above – a far greater percentage came as refugees or enslaved laborers

forced from their homes due to the political environment resultant of the Irish Uprising of 1641 and following the conclusion of the English Civil War ten years later. Oliver Cromwell's campaign against Irish Catholics during the conflict, as well as following the execution of Charles I in 1649, is noted for its savage and brutal character and included the slaughter of unarmed captives, women, and children. In the decade following the Irish Uprising, the Irish population was reduced from 1.6 to 1.1 million, this through the slaughter or banishment of roughly one-third of the population. The Act for the Settlement of Ireland, enacted by Parliament in 1652 in an effort to relieve the debts accrued by the English army's campaign in Ireland, left indelible and widespread marks on the population of the country. Under the act, some two-and-a-half million acres of Irish land was confiscated from Irish and Old English Catholics in order to pay off the Adventurers – individuals who had helped finance the Protestant army – while additional acreage was seized to reimburse those who had provided provisions and arms for Cromwell's cause.

Of Cromwell's enemies, those fortunate enough not to have been executed were either dispossessed of their property and banished from their homes, or were punished with seizures based upon and relative to the perceived seriousness of their participation in the rebellion. Those forced from their lands were to be transplanted to Connaught (alternately Connacht), the northwestern section of the country comprised of the modern counties of Galway, Leitrim, Mayo, Roscommon, and Sligo. Known as the Transplantation, this policy had horrid consequences for the Irish people. Thousands died of famine and disease en route to or upon arrival in Connaught, while others were never even able to set out on the journey. As John Q. Pendergast notes in *The Cromwellian Settlement of Ireland*, "While the Government were employed in clearing the ground for the Adventurers and Soldiers (the English capitalists of that day), by making the nobility and gentry yield up their ancient inheritances, and withdraw to Connaught, 'where they could wish the whole nation,' they had agents actively employed throughout Ireland, seizing women, orphans, and the destitute to be transported to Barbadoes and the English Plantations in America."⁹ He continues, "The Commissioners for Ireland gave them orders upon the governors of garrisons, to deliver to them prisoners of war; upon the masters of workhouses, for the destitute in their care, 'who were of an age to labour, or if women were marriageable and not past breeding;' and gave directions to all in authority to seize those who had no visible means of livelihood and deliver them to these agents of the Bristol sugar merchants, in execution of which latter direction Ireland must have exhibited scenes in every part like the slave hunts in Africa."¹⁰ The human impact of the Cromwellian policy was terrible. Between 1652 and 1656, the remainder of the standing armies of Ireland, some 35,000-40,000 men, were exiled to Spain without their families, while another 50,000 Irish men, women, and children are estimated to have been kidnapped, transported to ports such as Bristol and Liverpool, and shipped to the English colonies in North America and the West Indies. All this having been in addition to the tens of thousands of individuals killed in the conflict itself.¹¹

One such individual who was brought to the Connecticut Colony under such conditions was Edmund Fanning. Family histories note that Fanning was a native of County Kilkenny and a former captain in the service of King Charles. He was shipped to the New England Colonies as a trophy prisoner and indentured servant along with his wife Ellen during the 1650s. Tradition has it that Edmund and Ellen Fanning first arrived in New London before being placed on Fishers Island by John Winthrop Jr., future Governor of the Connecticut Colony, in the interest of managing his livestock. Fanning quickly rose in prominence among local colonists and in 1664, at the end of his term of servitude, returned to New London. Between 1664 and 1665 he was granted roughly 150 acres in what are now the towns of Stonington, Groton, and Ledyard, Connecticut, and between 1665 and 1666 was among the 13 original proprietors of Stonington. The family cemetery can still be found on Lantern Hill Road in Ledyard (See Inventory Index), while resources related to the descendants of Edmund and Ellen Fanning can be found throughout the southeastern corner of the state. Among the latter is the 1769 birthplace of another Edmund Fanning, son of Gilbert Fanning, who between 1797 and 1798 became the first American captain to circumnavigate the globe aboard the ship *Betsey*.¹² During his exploits Fanning became the first Westerner to record a group of South Pacific islands, which today bear the name of the Fanning Islands. These including the Fanning, Washington, and Palmyra Islands.¹³

Although a public and political outcry against Transplantation forced cessation of government support for the practice in Britain in 1655, it by no means came to an end. Those acting above or along the fringes of the law continued to deal in the captive trade either by continuing to acquire victims through kidnapping or by sending individuals to the New World on the false pretense that they would live a free life upon their arrival. Such persistence on the part of the agents – known as “man-catchers” – who rounded up the captives, and the slave merchants who shipped them across the Atlantic, was the result of the fact that the business had proven quite lucrative for both parties. The business continued well into the eighteenth century and, as noted, the Connecticut colony was an active receiver of the trade. An advertisement in the *Connecticut Gazette* from January 5, 1764 documents the activity, announcing, ‘Just Imported from Dublin in the Brig Darby, A Parcel of Irish Servants, both men and women, and to be sold cheap by Israel Boardman, at Stamford.’”¹⁴

Among the latter individuals were those known as “redemptioners”, persons who entered into an arrangement of indentured servitude in exchange for passage across the Atlantic. Perhaps among the most notable of those who found themselves in Connecticut was Matthew Lyon, an Irish redemptioner bonded into servitude upon his arrival in New York circa 1764. Born in County Wicklow, Ireland in 1750, Lyon was educated in Dublin where he eventually took up work as a printer. After landing in the New World Lyon was bound to Jabez Bacon of Woodbury, Connecticut. Bacon is described as a “Tory merchant prince, entrepreneur, and ‘banker’”¹⁵ and Lyon likely performed a variety of services in both the Bacon house and his nearby store before being sold to Hugh Hannah, of Litchfield, Connecticut, for a pair of bulls. The exceptionality of Lyon’s story followed his transfer to Hannah, from whom he was eventually able to purchase his freedom around 1774. Lyon then married a Mary Hosford, niece of American patriot Ethan Allen, and moved to Wallingford, Vermont, where he organized a company of militia. Lyon would later volunteer for Ethan Allen’s regiment of “Green Mountain Boys,” with whom he participated in the celebrated capture of Fort Ticonderoga, New York in May 1775. Lyon went on to serve as Vermont’s first member of Congress from 1797 to 1801, during which time he was involved in a spat of violence with a fellow Congressman, Representative Roger Griswold of Connecticut. Allegedly Griswold made a disparaging comment towards Lyon, whereupon the Irishman spit in his face. Griswold assaulted Lyon with a cane a few days later. Lyon narrowly avoided a censure vote by the House of Representatives for his actions. In 1802, he relocated to Kentucky, which he would represent in the National House of Representatives from 1803 to 1811.¹⁶

Another Irish immigrant who made notable contributions to the cause of the American Revolution was John McCurdy, a resident of Lyme, Connecticut. McCurdy emigrated from County Armagh in 1745 and established himself in the colony as a successful merchant and shipowner. While in New York, presumably on business, in 1765, McCurdy acquired a copy of the Virginia Resolutions of 1765, which were being clandestinely circulated at the time. Histories hold that McCurdy, “had a hereditary sense of wrong against the British government, which was quickly roused when oppressive measures were inaugurated against the American colonies, and he was fearless in his wish to meet the crisis with determined and outspoken opposition.”¹⁷ This stance inspired McCurdy to bring copies of the document back to New England, where it was widely published and distributed. He was also responsible for the publication of a notorious speech given before Parliament by the Irish soldier and politician, Colonel Isaac Barré, in response to the introduction of the Stamp Act in February 1765. Likewise exposed to the speech while visiting New York, McCurdy recognized the significance of Barré’s oratory and brought it back for publication in a New London newspaper. McCurdy’s actions were seen as a critical component of the outbreak of civil disobedience and formation of organizations such as the Sons of Liberty, both central in the movement of the colonies towards revolution. It is claimed that during the conflict both General George Washington and the Marquis de Lafayette spent nights in McCurdy’s Lyme home (See Inventory Index), the former on April 9, 1776, and the latter on July 27, 1778. The John McCurdy House still stands just south of the Old Lyme Green in what is now Old Lyme, Connecticut (See Inventory Index).¹⁸

Famine and Flight

Although many of the Irish who arrived in Connecticut during the seventeenth and eighteenth centuries did so under the forms of duress already outlined, this was not the case for all new arrivals. Many others came as a result of the harsh conditions that gripped Ireland for decades following the Cromwellian occupation of the country. Byrne notes that such individuals, “were heartsick with the intolerable existence they were compelled to undergo ‘at home.’ They were driven from the Green Isle not by the lash of the man-hunter, but by the force of circumstances which flowed naturally from the iniquitous laws and barbarous treatment of former years.”¹⁹ The author notes that although English prejudices fell most heavily against Irish Catholics, such conditions impacted both Protestants and Catholics alike. Among the hardships was an almost perpetual state of poverty and famine. As the English government had either seized or ruined the majority of Irish land, commerce, and manufacturing, the Irish population was forced into a tenant farming system dominated by aristocratic landlords with little general concern for the well-being of the peasantry. Obligated to maintain unrealistically high rents, the population often found itself gravely short on food.

Notable among the famines that ravaged the country during the eighteenth century were those that took place during the late 1720s. In his *History of the Irish Catholics From the Settlement in 1691*, published in 1813, Matthew O’Conor wrote, “The years 1725, 1726, and 1727 presented scenes of wretchedness, unparalleled in the annals of any civilized nation.”²⁰ Worse still was the fact that these conditions continued throughout the century. The Reverend John Lancaster Spalding noted,

In 1734 Bishop Berkeley asked this question: Is there on the face of the earth any Christian and civilized people so destitute of everything as the mass of the Irish people? In 1741 the graveyards were not large enough to contain the multitudes who died of hunger. In 1778 thirty thousand merchants and mechanics in Dublin alone were living on alms, and nine-tenths of the people had no other nourishment than potatoes and water.²¹

Such were powerful forces driving Irish immigration to the American colonies during the mid-to-late eighteenth and into the nineteenth century. Byrne notes that between 1771 and 1772, 17,350 Irish immigrants landed in the New World, with another 3,500 to arrive in 1773. By 1790, a total of 44,273 individuals of Irish origin were estimated to be living in the United States, 1,589 of these in Connecticut. Many of these persons established a strong and immediate bond with their new home, this hardened by their experiences under British rule in the Old Country. As a result, leading up to and during the Revolutionary War many of these new arrivals answered the call to disobedience and eventual service against British rule despite their short time in the colonies. Connecticut’s Irish population was no exception. In his 1919 book, *A Hidden Phase of American History: Ireland’s Part in America’s Struggle for Liberty*, Michael Joseph O’Brien identifies some 22 men of Irish birth or descent who served as army or naval officers in Connecticut’s military, and 86 non-commissioned and enlisted men of the surnames Burke, Connolly, Connor, Doherty, Kelly, Murphy, McCarthy, O’Brien, O’Neill, Reilly, Ryan, and Sullivan, alone. Such would not be the last examples of personal sacrifices made on the part of Irish immigrants for the state and country in their respective histories.²²

Religion in the Colonial Period

During the eighteenth century, as the number of Irish immigrants increased in number, discernable migration patterns began to emerge. The Protestants among the new arrivals tended to settle in the Southern and Middle Atlantic states, while Catholics largely gravitated towards Maryland and New England. This did not mean, however, that Irish Catholics were embraced in Connecticut, or that Irish Protestants did not take up residence in the state. On the contrary, many Catholics experienced the same religious prejudices they had experienced at the hands of the English and as a result until 1830 the state lacked a single Catholic Church. On the other hand, a notable number of Irish Protestants settled in Connecticut, where they were generally better able to blend into the English population than their Catholic compatriots. Despite this fact, bumps along the road were inevitable considering the prejudices many English colonists held towards the Irish of any religion, an example of which having been well documented in Connecticut's history via the experience of the Reverend Samuel Dorrance of Voluntown.

The Rev. Samuel Dorrance was of Scotch-Irish heritage and was born in 1685. A graduate of Glasgow University, he emigrated to Connecticut with his brothers John, George, and James, circa 1720. In 1722, Rev. Dorrance answered a call from the people of the recently incorporated town of Voluntown, Connecticut for a minister to serve their fledgling parish. A Presbyterian rather than Congregationalist by faith and training, Rev. Dorrance's selection during this period is somewhat surprising; however, it appears that at least at first his appointment would take place without opposition. Rev. Dorrance preached the gospel on a conditional arrangement from December 1722 through May 1723 and letters were eventually sent to the ministers of New London, Canterbury, Preston, Plainfield, and Killingly announcing his proposed ordination on October 23, 1723.

Upon the time of his formal ordination, however, a local petition was raised by a minority of residents against Rev. Dorrance, this citing a number of objections including his foreign background and the fact that his arrival was accompanied by that of several other Scotch-Irish Presbyterian families. The latter included his brothers John and George, as well as families by the name of Gordon, Campbell, Kasson, Hopkins, Keignwin, Hamilton, and Gibson, who purchased land around the Sterling Hill section of town.²³ A history of the Dorrance family notes that, "There were among them men of excellent character, but in the estimation of the older settlers they were foreigners and were regarded with suspicion."²⁴ Despite the minority opposition against Rev. Dorrance, the people of Voluntown eventually approved his ordination in December 1723. As a result, Rev. Dorrance's parish became the first, and for an extended period the only, Presbyterian church in the state. The minister married a local woman, Elizabeth Smith, in 1726, and served the town until his retirement in 1771. Rev. Samuel and Elizabeth Dorrance had six children, five sons and one daughter. Three of Rev. Dorrance's sons served in the Revolutionary War, one, George, rose from the rank of private to Lieutenant Colonel, and served with distinction before being killed on the Pennsylvania frontier on July 4, 1778. Rev. Samuel Dorrance died at the age of 90 in 1775.²⁵

While the Rev. Dorrance met with some hostility due to his Irish background and Presbyterian faith, immigrant Catholics generally faced much greater hostilities. In the New World, Irish Catholics arrived in an environment where the practice of their religion was generally forbidden and appeals for citizenship were denied unless they renounced their faith. Connecticut was by no means exempt from such prejudices. Rather, it has been argued that during the eighteenth century the state was among the most entrenched against any practice diverging from the officially recognized state religion, Congregationalism. "Probably no other colony was so consistently orthodox as was Connecticut, and nowhere else was official authority exercised with so deliberate a desire to preserve orthodoxy unsullied from the world. Probably no other colonists were so tenacious of a single body of doctrine or of a single form of church worship as were the people of Connecticut before the Great Awakening of 1740, which began the break-up of the Puritan system."²⁶ While the Great Awakening certainly weakened the dominant position of the Congregational Church in Connecticut, the ideas espoused were far from an endorsement of broad religious freedom. The only groups to see modest increases in the ability to practice their faith without persecution were dissenting Protestant groups such as the Baptists and Episcopalians. During

the 1770s, philosophical arguments surrounding the American Revolution, these related to concepts of personal liberty and self-determination, certainly helped to further challenge the church-state ties of the Congregationalists, however, this dominance would not be formally broken until the Charter of 1662 was abandoned and a new state constitution adopted in 1818. Despite this fact, the Irish – both Catholic and Protestant – would continue to face significant prejudices due to their status as foreigners, as well as for their religion, until after the Civil War.²⁷

Post-Revolutionary Migration and Community Development (1800-1845)

The Seeds of Industrial Revolution

The trickle of transplants from Ireland to Connecticut during the eighteenth century continued its slow but consistent pace following America's successful bid for independence from Britain. Those who found themselves in the state in this period entered a world in the midst of significant economic and demographic shifts. As historian Neil Hogan notes of the American Revolution, "That event set loose two economic forces which began to transform Connecticut's economy. One was that the new nation was freed from British constraints against industrial development; the other, that Western lands far more fertile than those of Connecticut were opened to settlers."²⁸ These changes resulted in a movement away from the state's generally agrarian origins, towards what would become its industrial revolution.

By the early 1800s, Connecticut's farmers had long struggled against the state's rocky, thin soil, challenging climate, and a landscape dominated by steep ridgelines and hills. These made for limited yields of only select crops, as well as stunted the development of the region's transportation network. The state's early cottage-based industrialists – these producing a variety of goods ranging from nails to silverware and woolen cloth to gunpowder – similarly suffered from the latter, this inhibiting their ability to market their wares in distant markets. As lands in western New York, Pennsylvania, and Ohio opened up to settlers during the early nineteenth century, many Connecticut families were among those who pulled up their roots and moved west following the lure of fertile soil and large tracts of undeveloped land. Between 1790 and 1820 the state's population grew just 15.5 percent, from 238,000 to 275,000, this in a period in which New England as a whole expanded at just one-third of the national rate and many Connecticut towns actually experienced population declines. The state's inhabitants were widely distributed among its 117 towns, with only six population centers – Hartford, New Haven, New London, Stonington, Middletown, and Norwalk – having more than 5,000 residents.²⁹

On the other hand, those who remained looked to the state's existing resources in search of their economic future. Many identified the benefits provided by the quick running and fast falling streams that had long powered the region's saw, grist, and cider mills; while others banked on the proverbial Yankee ingenuity that had resulted in various early industries and innovations throughout the state's history. As noted, one of the greatest challenges facing Connecticut farmers, merchants, and industrialists was a difficulty in getting their goods to urban centers or coastal ports where they could be sold or shipped to customers outside the state. In a period in which transportation by boat was far more efficient and faster than over land, innovators initially looked at the state's waterways for solutions.

As a result, two of the earliest of the aforementioned ventures included the construction of the 56-mile Farmington Canal (See Inventory Index) from New Haven, Connecticut to the Massachusetts border between 1825 and 1829, and the 5.5-mile Enfield Canal (See Inventory Index) at Windsor Locks and Suffield, Connecticut from 1827 to 1829. These were complex engineering projects requiring a massive investment of capital and manual labor. Preceding the advent of mechanized equipment, it was necessary that all excavation and earth moving required by the projects be completed by hand. Miles of canal had to be dug and leveled, earth

moved, rock quarried, and bridges and aqueducts built. This was backbreaking and menial labor yielding marginal pay. Considering the aforementioned population deficits the state was experiencing during this period it is not surprising that few native-born workers were willing or available to construct the canals. Desperately in need of laborers, canal promoters and developers looked to ports such as Boston and New York, or cities along the recently completed Erie Canal, such as Albany and Lockport, New York, where newly-arrived Irish immigrants were not only numerous, but might also be enticed by the promise of work.³⁰

As a result, hundreds of Irish workers and their families flooded into Connecticut during the 1820s. A National Register of Historic Places nomination prepared for the Enfield Canal notes, “A crew of 400 laborers, mostly Irish-born, were recruited for the effort, and this marked the beginning of a substantial ethnic presence in Connecticut.”³¹ This workforce moved along the canal routes as work progressed, thus exposing them to the various communities that bordered the respective projects. The National Register documentation for the Farmington Canal cites the fact that, “These strangers brought with them new habits, clothes, religious beliefs and foreign accents (if not actually a foreign language – Irish was widely spoken among the immigrants in the 1820s).”³² This foreign presence was rarely embraced by local populations. The aforementioned report continues stating that, “Many of the natives were offended by what they perceived as the Irish’s excessive drinking and congregating in public; at least one riot (and one death) occurred when Cheshire resident Titus Gaylord went berserk and, swinging his ax, charged into a crowd of Irish workers.”³³ While such violent interactions were uncommon, the treatment of the Irish by local communities, combined with long hours of toil under harsh conditions and poor living conditions, made for a less than ideal existence for those who built Connecticut’s early canals.³⁴

Being a largely itinerant population, cases are rare in which laborers remained behind once the canals were completed. As such, this immigrant workforce left behind little evidence of their contributions besides the work itself. Several traces, however, can be referenced. Among them are baptism records prepared by the Catholic priests who periodically visited the Irish in their work camps, as well as a number of gravesites in local cemeteries.³⁵ Among the former are records found in the archives of the Archdiocese of Boston prepared by a Reverend R. D. Woodley on three visits between 1828 and 1829. These document some fifteen children born to canal workers during their time in Windsor Locks. Other traces include several headstones located in the Old Center Cemetery in Suffield, Connecticut, which bear testament to the lives of several laborers who died working on the canal, including a Michael Costello, and Timothy and John McMahon, all natives of Limerick (See Inventory Index).³⁶

After the Farmington and Enfield Canal projects concluded, many Irish laborers gravitated towards nearby urban centers where concentrated populations of their countrymen could often be found. Notable among these were the cities of Hartford and New Haven, where sizable Irish populations developed during the late 1820s and early 1830s. Many others, however, soon found work on new infrastructure projects, these also destined to reshape the state’s transportation network. Historian Bruce Clouette observes, “The Enfield canal is a forceful reminder that the transportation revolution in America depended, not only on shrewd Yankee entrepreneurs, but on poorly paid immigrant laborers as well.”³⁷ The prominence of the canal era would prove to be short lived as another new technology, the railroad, was destined to eclipse it in significance by the middle of the nineteenth century.³⁸

Construction on Connecticut’s railroads began during the middle of the 1830s, this shortly after work on the aforementioned canals had concluded. The earliest railroads included a line from Hartford to New Haven, commissioned in 1833; another from Norwich, Connecticut to Worcester, Massachusetts, begun on November 18, 1835; and a third running along the shoreline connecting Stonington, Connecticut and Providence, Rhode Island, which began service in November 1837. Like the canals that preceded them, Irish laborers were critical to the completion of these labor-intensive projects. Numerous geographical and geological challenges threatened to thwart their efforts as they cleared land, leveled ground, and blasted and hammered their way through solid rock in an effort to lay the iron track across the State’s irregular landscape.³⁹

Unsurprisingly, the railroad workers’ existence was as tough as it had been on the canals. Laborers lived under harsh conditions and toiled in ten-hour shifts for just seventy-five cents a day. Vestiges of these efforts can be seen throughout the state,

notable among these being one of the first railroad tunnels constructed in the United States. Located along the Quinebaug River in Lisbon, Connecticut, the Taft Tunnel (See Inventory Index) was constructed as part of the Norwich and Worcester Railroad and allowed the line to hug the river as it worked its way through northeastern Connecticut. Work on the tunnel required Irish laborers equipped with picks and shovels to slowly chip their way through roughly 300-feet of solid rock in order to create the 23-foot wide by 18-foot high passageway. The tunnel was completed in 1837 and remains one of the nation's oldest railroad tunnels in continuous use.⁴⁰

The Hartford to New Haven rail line was extended to Springfield, Massachusetts in 1844, and completed as far as New York City in January 1849. By 1850, 15 railroad companies were operating throughout Connecticut, most of their lines laid by the sweat and toil of Irish migrants. As noted, this improved transportation network helped usher in the State's industrial economy by connecting manufacturing centers to credit, material, and markets. Connecticut Historian Ellsworth Grant notes that as industry grew, agriculture inherently declined. Between 1840 and 1850 Connecticut farms lost some 25,000 workers to industry and declined from constituting 61 percent of the state's economy to totaling just 33 percent. As the railroad boom slowed, Irish immigrants were increasingly courted by factory owners looking for the reliable source of low-cost labor they needed to man their rapidly expanding factories. By the 1840s, the Irish numbered some 4,000 to 5,000 of the State's total population of 310,000. Increased demands for cheap labor would soon be satiated by another wave of tragic events that took place in Ireland between 1845 and 1850, these having a significant and permanent impact on Connecticut, as well as the United States as a whole.⁴¹

Catholicism in Connecticut after the Revolution

Catholicism occupies a significant role in the process of conveying the story of the Irish-American experience in Connecticut, this for a variety of reasons. Foremost among them is the fact that the majority of Irish immigrants were practicing Catholics who had no intention of abandoning their faith as part of their transatlantic voyage. While many of the Protestant Irish were generally able to blend into the religious environments already established in Connecticut, the absence of an organized network of Catholic parishes left it up to the new arrivals to establish, construct, and support their own churches. This resulted in a lasting and visible imprint on Connecticut's built environment, as well as drew the attention of native populations who reacted to these changes in a variety of ways. Also of central importance, however, was the tendency on the part of the Catholic Church to produce prolific and detailed records regarding their parishes. These provide perhaps the most abundant and valuable source of historic materials highlighting the Irish immigrant experience.

The condition of the Catholic religion in America before the beginning of the Revolutionary war was one of minority – even fringe – status and limited formal organization. The Right Rev. John Lancaster Spalding, D.D., bishop of Peoria, commented on this standing at the end of the nineteenth century, writing, “At the breaking out of the War of Independence there were not more than twenty-five thousand Catholics in a population of three millions... They had no bishop, they had no schools, they had no religious houses, and the few priests who were scattered among them generally lived upon their own lands, or with their kinsfolk, cowed by the fearful force of Protestant prejudice.”⁴² By the mid-to-late nineteenth century, however, an influx of Irish immigrants had changed the religious landscape of the United States. Father Spalding notes, “The general fact, moreover, is abundantly evident. The Catholic Church has in the last hundred years risen to new life in the whole English-speaking world, and to all appearances its permanent existence there is assured.”⁴³ Rev. Spalding clearly attributed this shift to the Irish. He continues, “If now we turn to explain this rebirth of Catholicism amongst the English-speaking peoples, we must at once admit that the Irish race is the providential instrument through which God has wrought this marvelous revival.”⁴⁴

Before April 8, 1808, Catholics in the State of Connecticut fell under the religious jurisdiction of the diocese of Baltimore, which oversaw all of the territory east of the Mississippi River. This structure changed on the aforementioned date, whereupon Pope Pius VII created the Episcopal sees of New York, Philadelphia, Boston, and Bardstown. For the following 35 years, the New England states were managed by the diocese of Boston and its first bishops, Right Reverend John Lefebvre Cheverus, D.D., from 1810 to 1823; Very Reverend William Taylor, from 1823 to 1825; and Right Reverend Benedict Fenwick, from 1825 until 1843. Ministerial services were provided to Connecticut first by Bishop Cheverus, and then by Bishop Fenwick, who “made periodical visits to the scattered Catholics of the state, preaching, catechizing, visiting the sick, administering the holy sacraments, and offering up the august Sacrifice of the Mass.”⁴⁵ Up until 1830, Bishops Cheverus and Fenwick, as well as various other Boston-based priests, conducted their services throughout the state in a variety of informal and improvised locations, these including private residences, public halls, and even barns, as no formal edifice existed in Connecticut before that date. This landscape, however, was to rapidly change over the next two decades as the state saw notable increases in the Irish population during the 1830s and 1840s. While no record of the number of Catholics in the state previous to 1835 exists, a census taken by the Church that year numbered Connecticut’s Catholic population at 720, by 1844 this had jumped to 4,817, the vast majority of these individuals being of Irish birth or descent.⁴⁶

Connecticut acquired its first resident priest on August 26, 1829, when the Rev. Bernard O’Cavanagh, a man of Irish heritage, arrived in Hartford at the behest of Bishop Fenwick.⁴⁷ Father O’Cavanagh arrived in Hartford by way of a visit to the Enfield Canal, where he ministered to the predominantly Irish contingent of laborers, took up collections for a formal church building at Hartford, and baptized a number of children. Once in the city, O’Cavanagh’s first task was that of overseeing the relocation and conversion of the former Christ Episcopal Church that had recently been purchased by Bishop Fenwick after its previous occupants had built a new edifice that same year. The building and its organ were acquired for \$900, and a new lot at the corner of Main and Talcott Streets was purchased for \$1200. Completed in June 1830, the new church was dedicated by Bishop Fenwick as “The Church of the Holy and Undivided Trinity,” and its first mass conducted by Father O’Cavanagh. The building served Hartford’s Irish community until 1851, when the precursor to the present St. Patrick’s Church (See Inventory Index) was erected.⁴⁸

As head of the church at Hartford, Rev. O’Cavanagh was responsible for the spiritual well-being of all Catholics who resided within the boundaries of the State of Connecticut. In a period of time predating the railroad the required travel was both difficult and time consuming, yet it is noted that he attended the needs of residents concentrated at areas such as Windsor Locks, New London, Bridgeport, and New Haven. The demands upon Rev. O’Cavanagh were such that he was soon joined by an assistant, the Rev. James Fitton, who came to Hartford on July 31, 1830. Rev. O’Cavanagh, however, quickly became dissatisfied with his situation and was replaced by Father Fitton on October 27, 1831.

On June 19, 1832, Father Fitton reported that his Hartford congregation numbered some 126 communicants. While this number seems somewhat low, the number of Irish Catholics in and outside of Hartford was slowly growing as a result of local canal construction, this increasing the demands upon the pastorate. Father Fitton remained head of the Hartford church until April 27, 1836, whereupon he was replaced by the Rev. Peter W. Walsh of New York. After arriving in the city, Father Walsh documented the growth that had taken place in the Catholic community over the course of the four short years since Father Fitton had last taken a formal count. By 1836, Father Walsh’s congregation at Hartford numbered 350, while that in New Haven 300, Bridgeport 100, Waterbury 30, Norwalk 25, Derby 25, Tariffville 24, Thompsonville, 20, and New Britain-Farmington a combined total of 12. On August 5, 1837 Walsh was replaced by the Rev. John Brady, who would oversee the church’s rapid growth during the 1840s and 1850s, and who would build Hartford’s St. Patrick’s Church in 1851.⁴⁹

On November 28, 1837, Bishop Fenwick identified the boundaries between churches within the Boston diocese. Those falling under the purview of Father Brady and the Hartford church included Hartford, Middlesex, and Litchfield counties in Connecticut, and Hampden and Berkshire counties in Massachusetts. The rapidly expanding congregation at New Haven fell under the

jurisdiction of the Rev. James McDermott, and later the Rev. James Smyth. The latter also oversaw the church at Bridgeport, while that at New London was served by the pastorate at Worcester, Massachusetts.⁵⁰ Such arrangements lasted until 1843, whereupon the growth of the Catholic – principally Irish – population helped influence Bishop Fenwick to appeal to the Fifth Provincial Council of Baltimore for the division of the Boston diocese. This move was approved by Pope Gregory XVI, who created the See of Hartford – this with jurisdiction over the States of Connecticut and Rhode Island – on September 18, 1843 and established as bishop the Right Rev. William Tyler D.D. (1806-1849), who took up residence at Providence, Rhode Island.⁵¹

In 1835, Bishop Fenwick conducted a census in which the total number of Catholics in Connecticut was placed at 720. By 1844, this number had jumped to 4,817. Unsurprisingly this growth coincided with an increase in the number of Catholic parishes and churches throughout the state. As noted, Hartford's Trinity Church was the first to be constructed; however, this was soon joined by additional churches serving primarily Irish congregations in New Haven, Bridgeport, New London, and Norwich by 1845. These included New Haven's Christ Church, erected at the corner of York Street and Davenport Avenue in 1833; Bridgeport's St. James Church, built at the corner of Arch Street and Washington Avenue in 1843; New London's St. Mary's Church, constructed on Jay Street in 1843; and Norwich's St. Mary's Church, erected at 192 North Main Street (See Inventory Index) in 1845.⁵²

The latter is the last of this group of early churches to survive and thus stands as the oldest Catholic Church in Connecticut. The decision to build St. Mary's Church in Norwich is a clear illustration of the impact of local infrastructure projects on Irish immigration growth during the 1830s and 1840s. In 1824 there was just one Irishman in Norwich, this being a man by the name of Edward Murphy. Likewise the sole Catholic in town, church birth, baptism, and marriage records show that Murphy was joined by the Connolly, Donnelly, Shaughnessy, Savage and Melvin families over the course of the 1830s as labor was needed for the Norwich and Worcester Railroad. As a history of the Catholic Church in New England notes, the earliest religious services provided to Norwich's Catholics were conducted "in shanties or in groves," however, by the 1840s local population growth supported the decision to build an established church. The North Main Street site was chosen as its location served as a mid point between concentrated Irish populations in Norwichtown and Greenville. The first service in the church, conducted three months before it was completed on March 17, 1845, was attended by some 250 congregants. By 1854, the parish had grown to number 3000 souls. While the early growth of Norwich's Irish population had been driven by the railroads, the latter boom had a more dire and impactful origin, this having a wide-ranging and permanent effect on Connecticut's history.⁵³

Famine, Flight, and Social Change in Connecticut (1845-1880) –

The Irish Famine of 1845-52

A census taken in 1841 placed the total population of Ireland at 8,175,125. Historian Neil Hogan notes that at that time, the majority of the country's six million peasants and farmers lived in abject poverty and a state of almost constant suffering. Hogan cites an 1845 study completed on the order of British Prime Minister Robert Peel, which sought to identify ways to rejuvenate the stagnant Irish economy. Known as the Devan Commission, the investigators made the dire observation that, "The agricultural laborer of Ireland continues to suffer the greatest privations and hardships; he continues to depend on casual and precarious employment for his subsistence; he is still badly housed, badly fed, badly clothed and badly paid for his labour. We cannot forbear expressing our strong sense of the patient endurance which the labouring class have generally exhibited under sufferings greater, we believe, than any people in any country in Europe have to sustain."⁵⁴ The causes and suffering resultant of the aforementioned conditions are outlined in detail by Hogan, as are the warnings made by many observers at the time of how the Irish population would be impacted should a

large or total failure of the potato crop occur. The Irish peasant was utterly dependant upon the potato for survival during the middle of the nineteenth century and few doubted that the consequence of a crop failure would be widespread famine and misery.

Ominous signs of just such an event began to show as a blight triggered crop failures across Northern Europe in the Fall of 1845. Despite food and economic assistance from the United States and European nations such as Belgium and the Netherlands, the loss of one-third to one-half of the Irish potato crop in 1845 was compounded by subsequent crop failures in 1846, 1847, and 1848. Stripped of their primary source of sustenance, the country was ravaged by widespread starvation and disease. Hundreds of thousands succumbed to the famine or were evicted from their meager homes and farms due to their inability to pay rents. Tens of thousands fled the country to escape the dire conditions. Many emigrated to England or Europe, while many more sailed for the United States.⁵⁵

The year 1847, known as Black '47, saw some 240,000 persons die of starvation and disease. This was despite the fact that other crops, such as wheat, were unaffected by the potato blight and along with hundreds of thousands of livestock continued to be exported out of Ireland by English landholders and merchants. Although the potato crop began to bounce back in 1849, the weakened condition of the population of Ireland resulted in its continued susceptibility to diseases such as cholera, dysentery, and scurvy through the early 1850s. Consequentially, the death tolls and migration rates continued to climb.⁵⁶

The Immigration Boom

A census conducted in 1851 placed the population of Ireland at 6,552,385, a loss of 20 percent from the numbers gathered in 1841, and a drop of around 2 million from an estimated population of 8.5 million when the potato blight struck in 1845. Some 1 million persons are calculated to have perished during the famine, while another 1.8 million emigrated from the country between 1845 and 1854. The vast majority of the latter flooded across the Atlantic Ocean to the United States and Canada where relief from their plight was hoped for, but by no means was guaranteed or always realized. As Hogan notes,

Up and down the Atlantic coast of North America in the late 1840s and early 1850s, ships discharged hundreds of thousands of refugees from the Irish Famine. Most of them chose to come to the United States. Impoverished and debilitated, some died at quarantine stations and were buried in unmarked graves far from the land of their birth. Those who survived tried to get their bearings while fending off an army of sharp practitioners whose only aim was to separate them from whatever valuables they had brought with them.⁵⁷

Irish migrants arrived in a number of ports up and down the Atlantic Coast. Notable among them being New York, Boston, Philadelphia, Baltimore, New Orleans, Quebec City, and St. John in New Brunswick, Canada. New York City was foremost among these having witnessed some 892,000 Irish immigrants entering the country between 1847 and 1855, while Boston added another 130,000 between 1846 and 1855. Few newcomers immigrated to Connecticut directly. Hogan notes that only one vessel, the New London whaler *Dromo*, is recorded to have delivered Irish emigrants to Connecticut during the Famine era. This arrived in the summer of 1847 with 74 individuals from the port of Waterford, Ireland. A local newspaper highlighted the event and commented on the atypical character of the travelers' good health as well as their elevated financial situation.⁵⁸

Most immigrants, however, passed through the ports of entry listed above before making their way via steamship and railroad car to cities and towns across Connecticut. By the 1850s there were a variety of options available to those looking for passage to Connecticut, particularly from New York City. Hogan notes that,

By 1851, there was a daily afternoon steamboat from New York to Bridgeport; a Tuesday, Thursday and Saturday boat to Derby, and a daily evening boat direct to Hartford, all leaving from Pier 25. A daily evening boat for New Haven departed from Pier 24 and a daily evening boat for Stonington left from Pier 2, near Battery Place and Morris Street. In addition, there were four trains daily to New Haven, one additional to Bridgeport, one additional to Norwalk, all on the New York and New Haven Railroad, plus connecting trains running on the Housatonic Railroad from Bridgeport to towns in northwestern Connecticut. For bedraggled and impoverished emigrants who had been on the move for the better part of two months in their escape from Ireland, Connecticut was a nearby haven.⁵⁹

As a result of the Famine exodus and Connecticut's convenient accessibility from both New York and Boston, the state's Irish-born population jumped from less than 5,000 in 1845, to 26,689 in 1850, and 55,445 by 1860. The latter comprised 7.2 and 12 percent of the state's total population at the time, respectively. This growth impacted every corner of Connecticut. Hogan writes that, "By the 1850s, there was virtually no hamlet nor city in the state without an Irish neighborhood or at least an Irish family or two."⁶⁰ This is clearly evidenced by the distribution of subscription agents for the *Boston Pilot*, a widely-circulated and popular Irish-American newspaper, which maintained a presence in urban centers such as Bridgeport, Waterbury, and New London, as well as rural hamlets ranging from Andover to Sharon. U.S. census data provide additional evidence of this population distribution, which by 1850 included notable percentages of Irish residents in a broad selection of Connecticut cities and towns. This included 20 percent of the population of Waterbury, 12.9 percent of the population of Norwich, 10.8 percent of the population of Greenwich, 9.7 percent of the population of New London, and 8.5 and 8 percent of Seymour and Norwalk, respectively. As noted, even rural communities saw a notable contingent of Irish citizens, these comprising 4.6 percent of the population of Colchester, 3.7 percent of the population of Franklin, and 3.5 percent of the population of Branford by 1850.⁶¹

Employment for the Irish

These new arrivals found employment in an assortment of arrangements as diverse as the communities in which they made their new homes. As has been previously outlined, a large percentage of Irish immigrants found work as unskilled laborers providing the backbreaking and low-cost manpower needed to construct new infrastructure projects such as canals, roads, railroads, bridges, and dams that sprouted up throughout the state during the 1840s and 1850s. However, as this work was completed and transportation networks improved, the state's economy began to shift towards a focus on industry. The establishment of a rapidly increasing number of new manufacturing entities was accelerated by the development of new sources of power generation and a reduced dependence on water-driven technologies and their associated geographic limitations. In addition, the construction of new factories was facilitated by the substantial number of Irish laborers available to help build what increasingly became expansive industrial complexes. After work on the factories was completed, many of these laborers and their families found work in the very factories they had helped raise. As a *Boston Pilot* article commented, "Irishmen were called in to dig the deep foundations of huge factories, to blast the rocks, build the dams; and when the great structures arose, the children of Irishmen were called in to tend the spindles or the furnace. The Irish are absolutely necessary to the manufacturing success of the new world. Without them the railroads would be uncut, the canals undug, the factories unbuilt."⁶²

A prominent example of the above can be found in the manufacturing village of Taftville, located in Norwich, Connecticut, where the large Ponemah Mill complex (See Inventory Index) was erected for the production of high-end cotton cloth during the late 1860s. Built by Irish laborers between 1866 and 1871, the mills became a notable source of employment for immigrants, many of whom resided in the corporation-built housing situated nearby. A similar example can be found along the Shetucket River just two miles south of the Ponemah Mills in the village of Greenville (See Inventory Index), where a number of paper and cotton mills were established during the 1830s and 1840s. By 1867, the Irish formed the largest ethnic group in Greenville, comprising 51 percent of the village's 2706 residents.⁶³

Norwich was far from the only area to be impacted in just such a manner. Hogan quotes the *Hartford Times*, which noted in 1855 that, "The foreign emigration is of incalculable value to this country. Without it, our canals, railroads and other great public works would be seriously retarded... our manufacturers could never compete with foreign labor, and would be compelled to shut up their factories."⁶⁴ Supporting this argument, Irish immigrants could be found bolstering the employment rolls of manufacturers throughout the state. Just a small sample include the bell manufactories of East Hampton (See Inventory Index), a woolen and felt mill in Greenwich (See Inventory Index), a rubber factory in Newtown (See Inventory Index), as well as carriage shops in New Haven, rifle manufacturers in Hartford, shoe factories in Norwalk, hat manufacturers in Roxbury and Danbury, and textile mills throughout the northeastern corner of the state in towns such as Stafford and Plainfield. The benefit that low-cost Irish laborers provided Connecticut manufacturers is well documented in the case of the Bigelow-Hartford Carpet Mills (See Inventory Index), where in 1851 the installation of mechanized looms allowed proprietors to replace highly-skilled – and thus expensive – Scottish hand-loom operators with low-skilled Irish laborers who worked as spinners, weavers, dyers, loom cleaners and tenders, knitters, and wool washers.⁶⁵

When working in manufacturing environments, the Irish were often limited in their job potential as the majority had come to the United States without industrial trades or training. As such, they were often forced to take menial or low-skilled positions such as porters or teamsters. Outside of the factories they faced similar limitations in regards to employment opportunities. Two lines of work frequently accessible, however, was as laborers in mines and quarries. Just as they had helped dig Connecticut's canals and railroads, so too were Irish immigrants willing to wield pick and shovel in the interest of extracting stone and metals from the landscape. Notable employers of Irish workmen included a handful of brownstone quarries along the Connecticut River in Portland (See Inventory Index) and an array of iron mines and blast furnaces in Salisbury and Canaan (See Inventory Index). The former saw a majority of their workforces comprised of Irish workers by the early 1870s and such remained the case at their peak during the 1880s when they employed more than 800 men at any given time. Histories of the iron industry in and around Salisbury note that at their apex in the 1860s, 1870s, and 1880s, upwards of eighty percent of the miners in that area hailed from Ireland, these including around 800 men employed by the Ames Ironworks at Amesville, 200 at the nearby Ore Hill mine, and as many as 1,600 miners working for the Barnum-Richardson Company, which operated the Beckley Furnace in East Canaan and Lime Rock Iron Works in Salisbury.⁶⁶

Another line of work available to many Irish immigrants was that found along agricultural lines. Although popular belief tends to suggest that immigrants, particularly the Irish, were exclusively funneled into urban areas, many had resided on farms in the old country and sought out just such arrangements upon their arrival in the United States. Some followed their countrymen and women into areas that already had concentrations of Irish farmers, while others blazed their own paths. Either way, the majority lacked the capital to purchase and maintain their own property and thus, at least initially, found work as hired hands on established Yankee farms. Hogan notes that by 1850 almost every farm in the town of Pomfret had at least one Irish farmhand. Illustrating his point he writes, "Noah Perrin employed Michael O'Neal and Francis Fagan; Frederick Perrin employed Bartholomew Maloney and Barney Carroll as well as Honora Carroll as a domestic servant; John Green employed Thomas Rind; Charles Matthewson - James Lehey, James Murphy and Michael Coleman; George Matthewson - Edward Lehey, Patrick Murray and Cormick Doody; William

Sabin - Patrick Doody and John Hennessey; Robert Davis - Edward O'Brien; Charles Burdick - Patrick Caffrey; Elisha Child - James Hughes; L.L. Johnson - Michael Rogers; Job Williams - Cornelius Callahan; John Prentice - Martin and Patrick Galgin and Jeremiah O'Brien."⁶⁷

Many of the areas that experienced this influx of Irish farmers still bear evidence in the names of roads and landmarks. One such example can be found in the town of Southbury. Here Dublin Hill Road directs the investigator to an area of town where an 1868 map shows several Irish farmers including a Stephen Collins, Patrick Doolan, and Bartholomew O'Brien. A look at the census records for the period show a number of individuals of Irish birth in town, the vast majority listed as farm laborers or farmers.⁶⁸ The same scenario can be witnessed along what is now Dublin Road in the Falls Village section of Canaan (See Inventory Index). Although the majority of Irish immigrants in the area during the second half of the nineteenth century were to be found working in the local iron mines and blast furnaces, a map of the area from 1874 shows a concentration of Irish-born farmers living in the area north of the village. Among these were the families of two men by the name of John McGrath, as well as a John Dunn and Mary McCormick. On the other side of the state, South Windsor experienced similar patterns as Irish immigrant laborers came to work in the town's tobacco fields. King Street – named after Edward King, an Irish immigrant and one of the town's earliest residents – was known as Cork Lane in the period just before the Civil War due to the concentration of the Irish who lived in the area. An 1869 map of South Windsor shows two Irish-born farmers on Cork Lane, a John McGuire and Dennis Reardon (See Inventory Index), while a number of others, including Laurence Daily, Daniel Kibbe, and Daniel and Thomas Driscoll, can be found residing nearby on census returns from the period.⁶⁹

Just as Irish men were typically able to find employment as laborers in both urban and rural settings, so too were their female compatriots predominantly inclined towards one profession in particular. While Irish women inherently participated in farm work when living in rural areas, and at times found work in the mills when residing in factory towns or cities, the overall majority took advantage of the opportunity presented by domestic service in all parts of the state. Hogan notes that, "Census returns from 1850 show few, if any, communities in Connecticut in which there were not Irish girls as young as their early teens working as maids in the homes of well-to-do families. Their numbers were so great that the common Irish name Bridget became almost synonymous with such service."⁷⁰ Such records in Norwalk show that in 1850 Irish women outnumbered Irish men 213 to 163, and that of the 58 women whose occupations were identified, 57 were listed as domestic servants. Of the remainder, a large number were listed as residing in the houses of Norwalk's well-to-do where being unrelated to the owners it is highly likely that they similarly served as domestics. Comparable situations can be identified in areas as disparate as the industrial center of Waterbury in the western half of the state, and rural Pomfret in the east. A single page of the 1850 census for the former alone bears 25 women listed as domestic servants, while records for the latter list 28 women of Irish birth residing with local farmers. Scans of the census records for other towns throughout Connecticut bear out similar findings of varying concentrations in this period.⁷¹

For many of the aforementioned women, the need for employment meant that they must leave their lives and families in Ireland behind, while others were separated from their kin upon arrival in the United States. Either way, many found themselves isolated in a world with which they had little familiarity or support. In addition, domestic work was generally monotonous and without notable recompense. As a history of New York's Irish highlights, "Domestic work had few rewards... The work was unceasing and drab. Domestics hauled water and firewood, disposed of human and other waste, washed, cleaned floors, and minded children in an atmosphere of hostility and exploitation, at the beck and call of their mistresses."⁷² As a result of these conditions, some Irish women found it preferable to work in Connecticut's mills, a notion that local census records illustrate at various instances.⁷³

Proliferation of the Catholic Church

As the number of Irish-born residents throughout the state of Connecticut exploded between 1840 and the 1870s, it is unsurprising to see that the number of Catholic parishes and churches likewise increased at a rapid rate. As noted, by 1844 the number of Catholic parishioners in the state had reached a total of 4,817, the majority of them being Irish-born, and the first Catholic churches built to serve them were primarily located in urban centers such as Hartford, New Haven, Bridgeport, New London, and Norwich, where high concentrations of Irish immigrants could be found. While there were just five Catholic churches in Connecticut in 1845, by 1852 the number of Catholics in the state had grown to around 20,000. At that time this expanding population was served by a total of 15 churches, while ground had been broken for three more. In addition, as many as 20 communities located in areas of lower concentrations of Irish or other Catholic residents were being served by priests from existing churches, many of whom traveled long distances in order to attend to the religious needs of their far-flung flocks.⁷⁴

The construction of Catholic churches during the 1850s took place in a mix of established as well as burgeoning Irish communities. Those built between 1845 and 1852 included the Church of the Immaculate Conception in Waterbury (1847), St. Mary's in New Haven (1848), St. Joseph's in Willimantic (1848), St. John's in Stamford (1849), St. Mary's in New Britain (1850), St. Bernard's in Tariffville (1850), St. Mary's in Norwalk (1851), St. Patrick's in Hartford (1851), St. Mary's in Stonington (1851), St. Mary's in Windsor Locks (1852, See Inventory Index), St. John's in Middletown (1852, See Inventory Index), St. Joseph's in Chester (1852), and St. Patrick's in New Haven (1852). Other parishes, such as St. Peter's in Danbury, (See Inventory Index) which was established in 1851, held services in buildings purchased from other faiths until they could build more suitable institutions of their own. As such, the growth of the Hartford Diocese at this time was of such a substantial character as to lead an observer of the dedication services for St. John's in Middletown in 1852 to state that, "Dedications of churches to Catholic worship are now of weekly occurrence throughout the country, but nowhere more so than in the diocese of Hartford, a proof of the untiring enterprise of our Bishop and the zeal of our priesthood. Localities in this state where, five or six years since, a Catholic priest was a rare sight, are now supplied with churches, pastors and congregations, a proof of the inherent vitality of Catholicity and the divine mission of its teachers."⁷⁵

This vitality continued in the post-Famine period as migrant workers settled down and families expanded. Between 1853 and 1874 another 53 Catholic churches would be constructed throughout the state. A record of those erected during this period contributes valuable information regarding where Irish populations were concentrated. Such data from 1853 through 1874 includes the following churches and their construction dates:

1853 — St. Joseph's, Winsted; St. Mary's, Milford.

1854 — St. Andrew's, Colchester; St. Bridget's, Cornwall; Immaculate Conception, Branford; St. Mary's, East Bridgeport; St. Thomas', Fairfield; St. Patrick's, Falls Village (See Inventory Index); St. Bernard's, Rockville.

1855 — St. Joseph's, Bristol.

1856 — St. Rose's, Meriden; St. Mary's, Hamden; St. Augustine's, Seymour; St. Patrick's, Collinsville.

1857 — Holy Trinity, Wallingford; Immaculate Conception, Waterbury.

1858 — St. John's, New Haven; St. Francis', Naugatuck; St. Rose's, Newtown.

1859 — Immaculate Conception, Norfolk; St. Peter's, Hartford (See Inventory Index); All Hallow's, Moosup; St. Mary's, Putnam.

1860 — Immaculate Conception, Baltic; St. Patrick's, Thompsonville; St. Mary's, Greenwich; Assumption, Westport; St. Francis Xavier's, New Milford; St. Francis', Torrington.

1863 — St. Aloysius', New Canaan.

1864 — St. James', Danielson.
 1867 — St. Edward's, Stafford Springs; St. Mary's, Ridgefield; Assumption, Ansonia; St. Anthony's, Litchfield.
 1868 — St. Francis', New Haven.
 1869 — St. Augustine's, Bridgeport (See Inventory Index); St. Peter's, Danbury (See Inventory Index).
 1870 — St. Patrick's, Mystic; St. Mary's, Putnam; Sacred Heart, Wauregan; Immaculate Conception, New Hartford; St. Mary's, New Haven (See Inventory Index).
 1871 — St. Thomas', Thomaston; St. Joseph's, New Canaan; St. Joseph's, Norwich (See Inventory Index).
 1872 — St. Joseph's, Grosvenordale.
 1873 — St. Thomas', Goshen; St. Boniface's, New Haven; St. Joseph's pro-cathedral, Hartford.
 1874 — St. James', S. Manchester; Sacred Heart, New Haven.

The vast majority of these churches, as well as just about all of the multitude that would follow as the Catholic Church continued to expand throughout Connecticut in the 1880s and 1890s, were designed by just two architects. Both of these men, Patrick Charles Keely (1816-1896, See Inventory Index) and James Murphy (1834-1907, See Inventory Index) were Irish immigrants who settled in the United States when they were young men. The elder, Keely (originally Kiely), arrived from County Tipperary around 1830 and found work in Brooklyn, New York as a builder and carpenter. In 1846, he met a young Catholic priest, Rev. Sylvester Malone, with whom he helped design what might be considered his first architectural commission, the celebrated Church of Sts. Peter and Paul, in Brooklyn. The connections with the Catholic Church that developed as a result of Keely's relationship with Malone and his work on the Church of Sts. Peter and Paul helped launch a career that would see Keely become the preeminent designer of Catholic churches throughout the country. Murphy, who likewise emigrated from County Tipperary, arrived in Brooklyn in 1852 and found work as an apprentice and draftsman in Keely's shop. By the early 1860s, Murphy had been made a partner in the firm and he subsequently moved to Providence, Rhode Island to open a branch office there. This relationship lasted until around 1867 when the two men parted ways.⁷⁶

By the time Keely died in 1896 he and his firm could be credited with having designed over 600 churches and hundreds of ancillary buildings for the Catholic Church. Murphy similarly contributed dozens of his own designs before his death in 1907. As noted, Keely and Murphy's portfolios included almost every Catholic church constructed in Connecticut in the second half of the nineteenth century. This began with Keely's design for St. John's Church (See Inventory Index) in Middletown in 1852, and extended through Murphy's plans for All Hallows Church (See Inventory Index), erected in Moosup in 1901. Notable among Keely's work was the Cathedral of St. Joseph in Hartford (1872, destroyed by fire and replaced in 1956. Keely's son, Charles, was also involved with the firm's work in the state and in fact died after a bout with pneumonia in 1889 while supervising construction of St. Joseph's in Hartford (it was not formally consecrated until 1892). Murphy's most impressive included St. Mary's in New Haven (1874, See Inventory Index), St. John's in Stamford (1875, See Inventory Index), St. Mary's in New London (1890, See Inventory Index), and St. Patrick's in Norwich (1879, See Inventory Index), the latter often considered his finest work.

As these churches were completed and the Diocese of Hartford continued to grow, so too did its need for trained priests. A vast majority of those who filled the earliest roles were Irish immigrants who came through the dioceses of Baltimore or Boston. However, considering the relatively nascent status of the Catholic church in the United States at the time it proved quite difficult to find enough experienced priests to fill all the positions. As such, Hartford's Bishop Tyler appealed to the old country for assistance. In 1845 he contacted the College of All Hallows in Drumcondra, a suburb of Dublin, stating that he would be assuming the financial responsibility of training two priests already enrolled at the seminary under the assumption that they would travel to Connecticut upon

their ordination. Tyler saw the recruitment of young Irish priests as an invaluable method of providing services to rural communicants. In an 1847 letter beseeching support from the Society for the Propagation of the Faith in Paris he wrote,

Next summer I expect three priests from the College of Drumcondra, Dublin, Ireland. I have not vestments, chalices, etc. for them. I wish to send these newly ordained priests to several places where there are bodies of poor Catholic laborers, and in some of these places there is not the semblance of a church. How happy would I be to be able to assist each of these with a few hundred dollars to begin small churches and abodes for themselves; and what encouragements would it not give the poor people among whom they go and upon whom they must depend for everything!⁷⁷

The first of Bishop Tyler's charges to arrive was Father Luke Daly (1822-1878) of County Cavan, who was ordained by Bishop Tyler in 1846. Based out of Trinity Church in Hartford, Daly served the rural congregations surrounding the city until he was assigned to the parish of New Britain in September 1848. A history of the Diocese of Hartford notes that under this assignment he was also responsible for the communities of, "Farmington, Plainville, Bristol and the Mines, Forestville, Collinsville, New Hartford, Tariffville, Simsbury, and Rainbow," and that, "His labors in this large field were mainly preaching, catechizing, administering the sacraments, and saying Mass whenever and wherever he had the opportunity."⁷⁸ Daly was responsible for the construction of the first permanent Catholic church in New Britain, St. Mary's, work on which began in September 1850, as well as the purchase of St. Mary's Cemetery on Stanley Street in 1851, and the construction of St. Bernard's Church in Tariffville (1850), St. Joseph's Church in Bristol (1855), and St. Patrick's Church in Collinsville (1856). At the time of his untimely death on June 30, 1878, Daly had served the community of New Britain for 30 years.⁷⁹

The second of Bishop Tyler's early recruits from All Hallows was Father Michael O'Neill (1819-1868), who upon his arrival preached to the scattered congregations located between Derby and Waterbury. In October 1847, he became the first resident pastor in Waterbury, where he served until his transfer to Bridgeport in 1855. Of O'Neill, the *Boston Pilot* wrote in 1848, "This zealous priest is one of the first pupils of the Dublin College of Foreign Missions, and since his arrival from Ireland, some 12 months ago, has infused into the Catholic community a new religious zeal; and called up for them by his great pulpit talent, a new feeling of respect from the American community."⁸⁰ Like Daly, O'Neill died an untimely death, passing away on February 25, 1868 at the age of 49. Upon his passing he was interred in Waterbury's St. Joseph's Cemetery. Church historians noted that, "The Catholic people of Waterbury loved him, and to show their affection and to perpetuate his memory among their children, erected a handsome monument over his grave in St. Joseph's cemetery. We can truly say of him, that he was a man without guile – 'with charity for all and with malice towards none.'⁸¹

Bishop Tyler's early work soliciting Irish priests for work in the United States was continued by his successor, the Right Rev. Bishop Bernard O'Reilly, D.D. (1803-1856), following Tyler's death in 1849. A native of County Longford, Ireland, O'Reilly visited All Hallows in 1852 in the interest of recruiting additional graduates, a task in which he was quite successful. In addition to Daly and O'Neill, a number of other All Hallows-trained priests who took up service in Connecticut included the Reverends James Lynch (Bridgeport), Hugh O'Reilly (Wallingford), Hugh Carmody (Thompsonville), and Thomas Hendricken (Waterbury).⁸²

O'Reilly's tenure also marked the establishment of the first convents in the State. These were founded in Hartford and New Haven in 1852 and were attended by a majority of Irish-born sisters. An article in the *New Haven Palladium* noted that, "Their object is to take care of the poor and those who have no friends, to minister to their wants in times of sickness and distress. They also intend to superintend the religious and moral education of the female children..."⁸³ Like the number of new churches being erected across Connecticut during the second half of the nineteenth century, so too did the number of convents and associated parochial schools

expand rapidly. During the Bishop Right Rev. Lawrence McMahon D.D.'s (1835-1893) tenure as Bishop of Hartford alone, this spanning the period from 1879 through 1893, 16 new convents and 16 new parochial schools were constructed throughout the state. By 1899, the number of parochial schools in Connecticut had reached 63.⁸⁴

Social Conditions

The presence of increasing numbers of Irish immigrants caused notable friction in many areas of Connecticut during the course of the nineteenth century. This was the fault of both native and immigrant parties and can be contributed to a variety of factors including the nativist tendencies of some locals, the fears held by many New Englanders regarding Catholicism, and the comfort newly-arrived immigrants gained from retaining long held customs rather than assimilate. Hogan writes of the two parties, "Both had their peculiarities, prejudices and blind spots. Connecticut Yankees, who took great pride in calling their state the Land of Steady Habits, were scandalized by the invasion of hordes of poor Famine emigrants, worried about their jobs, about the rapid spread of the Catholic religion and about the growing political leverage of the Irish. For their part, the Irish were cliquish, clinging together in enclaves, often preferring to retain the customs of the 'ould country' rather than assimilate."⁸⁵ Many of the issues related to religion would persist long after Congregationalism was removed as the official state religion in 1818, and these and other social discomforts would not be resolved until the two groups had lived side by side for some time.⁸⁶

Religious tensions frequently came to a head in the field of education, as throughout the nineteenth century it was incredibly common to find religious – read: Protestant – texts as part of the curriculum. This was rarely challenged among native populations as more often than not the only text a working-class family might own, if any, was a version of the Bible. Unsurprisingly, Catholic populations often took issue with such practices and either actively complained or simply withdrew their children from the local schools in favor of parochial institutions. Natives commonly viewed such reactions as a threat to one of the pillars of American society, the public school system. Just such a controversy came to a head in Derby between 1853 and 1854, this illustrated by the *Derby Journal*, which published a series of letters between the editor, Thomas M. Newson, and an Irish Catholic resident, John Hartley, debating the subject. Newson spoke of public schooling stating that, "The children of citizens and those of foreign lands are invited to avail themselves of its benefits on equal terms," yet noted that many Catholics refused to meet the system half way and instead demanded a portion of public funds to support their own institutions. Hartley responded stating, "...that the contrary is true. Its benefits are not offered alike to the Romanist... He is asked to sacrifice his conscience by reading a Protestant version of the Bible which he cannot conscientiously do."⁸⁷ The situation soon became so heated that not only did Waterbury's Rev. O'Neill – under whose jurisdiction Derby fell at that time – become involved, but a debate titled "Ought Protestants insist on the reading of the Bible in public schools attended by Catholic children" was held in Derby in November of 1854.⁸⁸

Another arena in which religion became an issue was that of politics. Many natives were threatened by the political power potentially held by increasing concentrations of Irish constituents and the influence that those who possessed their favor might yield. The Catholic clergy was a frequent target of such fears. Hogan quotes the *Hartford Courant* and *New Haven Palladium* citing complaints regarding, "The throng of bigoted Irish with no knowledge of the working of republican institutions, with no acquaintance with even the theory of self- government in a democracy... led by priests only one degree advanced beyond them in civilization," and the "known fact that the Romish clergy of our own state and elsewhere have for years past interfered more or less with our elections."⁸⁹ Other nativist newspapers wrote of instances in which Irish congregations had allegedly been threatened with mortal consequences should they diverge from the political agenda of their clergymen, or argued that naturalization should be denied any immigrant who placed the pope's civil supremacy over those of secular rulers.⁹⁰

Fears regarding the political consequences of Irish immigration also had secular origins and implications. A common theme was that which referenced the type of favoritism or cronyism often associated with political machines such as that made famous by New York's Tammany Hall and the influence of William "Boss" Tweed. Editorials from the period frequently cited concerns regarding efforts on the part of politicians – the blame primarily falling on the Democratic Party – to court Irish voters through systematic quid pro quo treatment.⁹¹ A citizen who was identified as "Fair Play" wrote the *New Haven Palladium* in June 1853,

It is well understood that the democracy made large advances towards our Irish fellow citizens during the late presidential election and they have since been casting about to see how they could pay the great debt which they owe to them. One holds the responsible position of letter carrier; another, Mr. B. Healy, has just been nominated in the Second Ward for common councilman and a similar nomination is expected in the Fourth Ward and it is said that several are disappointed in their expectations of lighthouse keeper which has just been given to Mr. Thompson, a Yankee ... If these men have been selected because they are the best men in the Democratic Party for these offices, then I would not find a word of fault; but if they were selected for the purpose of paying them for party services not as Americans, but as foreigners, then I for one protest against proscribing the hundreds of American citizens in the Democratic Party who are, to say the least, equally competent as those which have been selected ... There are men who have spent from 10 to 40 years in the service of the Democratic Party but have never been complimented with an office of any kind. Is this fair?⁹²

These conditions prompted a backlash from concerned – and in many cases, paranoid – citizens that resulted in a brief period of high-visibility success for the nativist Know-Nothing Party. In 1854, citizens in Irish-heavy New Haven elected wealthy industrialist Chauncey Jerome on a Know-Nothing ticket, and in elections that fall the party successfully seized legislative seats in 48 towns across the state. The year also saw New Haven host a gathering of the nativist American Party, which the *Hartford Courant* identified as "one of the largest political meetings that has been held in this city for several years." This success carried into the state's gubernatorial election the following year, when after the popular vote failed to produce a majority, the General Assembly selected the American Party candidate, William T. Minor of Stamford, as governor as the result of a 177 to 70 vote.⁹³

During his two terms in office Minor pushed forward a slate of nativist legislation, including calling for the extension of the period of residency before naturalization and supporting a law that denied voting rights to individuals who were unable to read the state constitution. The character of Minor's opinions towards the foreign-born population of Connecticut were clearly outlined in his inaugural message, this delivered to the State Legislature in May 1855. Minor's comments allude to the influx of Irish immigrants, which he identified as a "large mass of aliens, some of them tintured with the social infidelity of continental Europe, very many of them blind followers of an ecclesiastical despotism, a large majority of them without correct ideas of the duties appertaining to citizens of a republican government and by early prejudices totally unfitted to learn them – differing in language, in national customs and feelings and scattered all over the country, still with tenacity holding on to and observing these customs – and from among them as appears from the statistics of crime and pauperism in the different states in this Union, comes a majority of the inmates of our prisons and almshouses."⁹⁴

What may have been Minor's most sensational and flagrantly anti-Irish action came in the fall of 1855 when he disbanded six of the state's predominantly Irish militia companies, this despite the fact that the majority of the members were naturalized United States citizens. Of his decision he wrote, "Military Companies organized as foreign Companies and composed entirely of the foreign born, are believed to be detrimental to the military interests of our State and their continuance inconsistent with the spirit of our

Institutions.” While the state’s standing Adjutant General, John C. Hollister, resigned after being informed of the Governor’s intention, as did his successor, Justin Hodge, the dissolution of the militias was finally carried out by Joseph D. Williams on September 25, 1855. This included Company F of Hartford, Company C of Norwich, Company D and Company E of New Haven, Company B of Birmingham/Derby, and Company B of Bridgeport. The New Haven City Guards, a largely German organization, were not impacted.⁹⁵

Fraternal Organizations and Celebration

The local militias were not the only avenue for the Irish to congregate and socialize with their fellow countrymen and women. A bevy of other organizations were established throughout the state during the nineteenth century, these occupying a variety of niches ranging from social welfare and cultural pride, to sporting and leisure activities. Among the earliest were the state’s first Catholic total abstinence society, organized in Hartford in 1841, and New Haven’s first Irish social organization, the Hibernian Provident Society, founded in that city in 1842. As Hogan notes, the latter was particularly important as it was the first to offer valuable financial services to a population primarily comprised of the economically vulnerable working classes – including providing insurance against unexpected medical and death expenses – in addition to providing assistance to newly arrived immigrants and serving as a social, cultural, and civic hub. A similar organization, the St. Patrick’s Society, was established in Hartford a year later, while another group, the Ancient Order of Hibernians, founded its first of a number of chapters in Connecticut in Bridgeport in 1869.⁹⁶

Perhaps the most well known social organization associated with Connecticut’s Irish-American population, however, is the Knights of Columbus, today the world’s largest Catholic fraternal society. The Knights of Columbus were initially established as both a religious and mutual benefit society, this following a gathering of men from St. Mary’s parish in New Haven (See Inventory Index) on October 2, 1881. The group was led by the Irish-American priest, Michael J. McGivney (1852-1890), an assistant pastor at St. Mary’s, who eventually oversaw incorporation of the organization under state law on March 29, 1882. Born to poor Irish immigrant parents in Waterbury, Connecticut, McGivney was allegedly inspired to establish a benefit society after his father’s untimely death in June 1873 had forced him to abandon studies at St. Mary’s College in Montreal and return home in order to help support his family. This personal exposure to the vulnerable position that many working-class families were placed in following the death of a breadwinner led McGivney to create an organization that would assist widows and orphans in need, this while simultaneously working to strengthen the faith of its members. While McGivney succumbed to pneumonia at the untimely age of 38, the group he was central in founding would go on to spread throughout New England and the United States. By 1899, there were 300 established councils and 40,000 Knights of Columbus, this expanding to 230,000 members in 1300 councils by 1909.⁹⁷

In naming the Knights of Columbus, McGivney and his other founding members were careful and deliberate in addressing the anti-Catholic and nativist fears related to the presence of religious fraternal organizations largely comprised of immigrant members. The choice of Christopher Columbus as their patron meant that the Knights had both an American hero and Catholic as their namesake. Such was a testament that, “allegiance to their country did not conflict with allegiance to their faith,” and in practice the Knights of Columbus would prove to be a deeply patriotic organization that promoted assimilation over ethnic seclusion. This factor undoubtedly contributed to the group’s success, particularly as the second and third generations of immigrant populations increasingly associated primarily with the culture of their adopted country, rather than that of their ethnic homeland.⁹⁸

While assimilation was certainly a common method of dealing with the stresses of immigration, it was impossible for most immigrants – particularly first-generation arrivals – to abandon all vestiges of their culture. Being transplants in a foreign land, the Irish and others like them were naturally drawn to forms of entertainment and times of celebration that reflected their cultural roots.

Included among these were a number of Irish musicians, comedians, and lecturers who toured the United States once the Irish became an established minority population. Advertisements for one such example were posted in Hartford newspapers in May 1849 and announced two shows by a “Mr. Collins, the Irish comedian and vocalist,” whose performances at the city’s American Hall were to include “some of the most popular Irish, Scotch, English and American Songs, interspersed with Irish stories and Anecdotes.” Hogan cites a write-up of Collins’ performance in New Haven, which noted, “The furor of applause that greeted his songs of the ‘Widow Machree,’ ‘The Bowld Soger Boy,’ and ‘A man’s a man for a’ that,’ is sufficient proof without a word from us of his great popularity as a vocalist. Besides a man with his acknowledged position upon the state, as the only true representative of the Irish character, need but to be announced to ensure him a crowded room.” The *Waterbury American* reviewed a similar performer, “Mr. Mooney, the Irish minstrel,” writing that “We venture to say that his equal in giving expression to Irish character as developed in its native music, never appeared in our village... It is too much of the fashion to caricature poor Ireland, but Mr. Mooney avoided this extravagance and gave those exquisite melodies with a touching and felicitous effect. We were glad to see that his countrymen highly appreciated his songs and illustrations ... Indeed we have rarely seen an audience better pleased.”⁹⁹

Irish holidays and other special occasions were also important in drawing the immigrant community together. It should be of no surprise that St. Patrick’s Day was foremost among them, with the first celebration in New Haven taking place in 1842 with a public procession, Mass, and lecture. By the late 1840s, the popularity of the holiday had grown to such a degree so as to include a parade complete with local militia groups and marching bands, this attended by both the Irish and natives alike. As the size of a number of Connecticut’s Irish communities grew, so too did the notoriety of many of the speakers who traveled to the state to deliver oratories on the St. Patrick’s Day holiday. Among them were several well-known Young Irelanders, including Thomas Darcy Magee, who was the headline speaker at New Haven’s Exchange hall in 1849, and Michael Donheny, who delivered the address at the Montgomery Society in New Haven in 1851. Counted among local speakers were men such as William Downes, who spoke of England’s role in the Famine before New Haven’s Hibernian Provident Society on St. Patrick’s Day in 1848.¹⁰⁰

Many of the aforementioned social events took place in social clubs acquired by or specifically built by the Irish groups who organized them. One such group, the Cathedral Lyceum Society, was a club formed by members of the parish of St. Joseph’s Cathedral in Hartford in 1894. In 1895, the society moved to construct a social hall on Lawrence Street (See Inventory Index), which would provide space for a ballroom, reading room, gymnasium, library, and billiard room, among other resources. The building, designed by notable local Irish architect, John J. Dwyer, hosted a variety of social events before it was sold by the society in 1920. This included entertainment of both a religious and secular nature, ranging from a lecture on America’s debt to the Roman Catholic Church delivered in April 1896, to a performance of Frances Hodgson Burnett and William Hooker Gillette’s comedy drama “Esmeralda” presented in May 1905.¹⁰¹

Defending an Adopted Nation

One of the most significant aspects of the Irish-American experience during the nineteenth century followed the outbreak of the American Civil War in 1861. While many Irish social organizations sought to emphasize patriotism and downplay ethnicity through their choice of title or the character of the events they hosted, other Connecticut residents went countless steps further by volunteering for military service when the survival of the nation was threatened. Despite the aforementioned hostilities that many individuals of Irish heritage faced from nativist populations, Irish-born or first-generation citizens volunteered for service in efforts to preserve the Union at an incredible rate. Of the 54,000 total enlistments that the state of Connecticut contributed towards quelling the rebellion, approximately 8,000 were men of Irish birth or heritage. While Irish soldiers could be found in all of the units and branches

of the armed services that Connecticut provided to the Union, the Ninth Regiment Connecticut Volunteer Infantry is particularly notable as the unit was primarily comprised of Irish recruits, these totaling some 1,600 men by the war's end.¹⁰²

The formation of the Ninth Connecticut was welcomed by Connecticut's governor at the time, William A. Buckingham, who rejected Know-Nothing sentiments and supported organization of the Ninth Regiment "Irish Volunteers" starting in May 1861. Command of the unit was awarded to Colonel Thomas W. Cahill of New Haven, who further bore the distinction of having served as the captain of New Haven's Irish militia unit, the Washington-Erina Guards, and its eventual replacement, the Emmet Guard. The Emmet Guard was central to the creation of the Ninth Connecticut Regiment. Immediately following the outbreak of the war in April 1861, the New Haven *Palladium* noted, "Our Irish fellow-citizens are strong in their patriotic devotion to the country of their adoption. At a very enthusiastic meeting of the Emmet Guard last evening (in New Haven) it was determined to offer their services to the Government as soon as they shall have been recognized as citizens and soldiers by the Governor." Just two days later the *Palladium* announced that Governor Buckingham had contacted Captain Cahill and informed him that officers to be selected by the Emmet Guard would be immediately commissioned by Adjutant-General, thus laying the framework of command for an Irish regiment.¹⁰³

The mechanisms for outfitting a unit of Irish volunteers were quickly put in motion and soon newspapers and recruitment offices and posters made the call for enlistments in this "destined to be gallant Regiment." The Ninth Regiment Connecticut Volunteer Infantry was organized, trained, and equipped during the summer of 1861. A history of the regiment notes that, "One company, (A), and the nucleus of two others, for the new regiment, went into camp at Hartford. Great interest in 'The Irish Regiment' was manifested in New Haven, Bridgeport, Hartford, Waterbury, Meriden, Norwich and many other places throughout the State." On September 9, 1861, the *Palladium* announced that, "The 9th (Irish) Regiment, C.V., is to be removed to-day or to-morrow from their present camp ground at Hartford to this city, taking position on Mr. Hallock's field at the right of the 6th and 7th. This is done because it is apparent that the regiment will be largely recruited from this section of the State."¹⁰⁴

By the time the Ninth Connecticut's initial roll of 845 volunteers departed for combat its recruits represented a total of 79 Connecticut cities and towns. The majority of the regiment, however, did come from the cities highlighted by the *Palladium*. The most heavily represented was New Haven, with nearly 400 men being residents of the Elm City. On October 30, 1861, five days before the unit's deployment, the regiment was presented with its colors. One was the flag of the Union, while the other was the regimental banner (See Inventory Index?? Include?). This was specially designed for the Ninth Connecticut and while one side bore the state seal over the national on a field of dark blue, the other side replaced the state's emblem with a harp of gold laid over a green background. A spray of shamrock was entwined around the harp, below which was the inscription, "Erin Go Bragh." This flag accompanied the unit when it departed New Haven on November 4, 1861, and through its eleven engagements across Virginia and Louisiana between 1861 and the war's end. By the time the Ninth Regiment Connecticut Volunteer Infantry was mustered out of service in the first week of August 1865 approximately 220 of the unit's men had died during the war. As was typical of other units engaged in the conflict, the vast majority of these succumbed to diseases such as "swamp fever," which ravaged the Ninth Connecticut while stationed at Baton Rouge and Vicksburg.¹⁰⁵

Monuments to those who served and died defending the Union cause were erected across Connecticut by the dozens in the decades following the Civil War. Included among them is one acknowledging the sacrifices of the state's "Irish Regiment," which was located in Bay View Park in New Haven, and unveiled on August 5, 1903 (See Inventory Index). The dedication day's festivities coincided with and included the annual dinner of the America-Irish Historical Society at the city's Tontine Hotel and featured a parade leading from the New Haven Green to Bay View Park. Despite pouring rains on the day of the dedication, some 700 people came out to honor the unit's service and the men who had died for their adopted nation. After returning to the Tontine Hotel, one of the day's speakers, William McAdoo of New York, assistant secretary of the United States Navy and president-general of the America-Irish

Historical Society, announced, “I think I can say without contradiction that there was not a battle fought during the civil war [sic] but what every county of Ireland had a representative in it.” Additional speakers present on the behalf of the “Irish Regiment” included the governor of Connecticut, Abiram Chamberlain, and the department commander of the Grand Army of the Republic, Morgan G. Bulkeley.¹⁰⁶

Numerous other Civil War memorials across Connecticut memorialize or have connections to the state’s Irish citizens. Perhaps the most recognizable is the Soldiers and Sailors Memorial Arch in Hartford (See Inventory Index), the first triumphal arch erected in the United States, which was dedicated on September 17, 1886. While the arch honors the 4,000 Hartford citizens of all backgrounds who served in the war, its architect, George Keller (1842-1935), was a nationally known architect and monument designer of Irish background. Keller was born in Cork, Ireland, and immigrated to the United States with his family in 1853. After training in the New York firm of Peter B. Wight, and Hartford office of James G. Batterson, he went on to become Hartford’s preeminent nineteenth-century architect. He designed a number of notable buildings and monuments, the latter including the Soldiers National Monument, Gettysburg, Pennsylvania (1869); the Civil War Monument in Manchester, New Hampshire (1879); U.S. Soldier Monument, Antietam, Maryland (1880); the Soldiers and Sailors Monument, Buffalo, New York (1882-1884); and the Major General John Sedgwick Memorial, Cornwall, Connecticut. He also designed the Garfield National Memorial, Cleveland, Ohio (1885).¹⁰⁷

Assimilation and Continuation of the Ethnic (1880-Present) –

The Second Generation and Beyond

Irish immigration into the United States continued at a steady pace in the decades following the American Civil War; however, the flow of arrivals from the Emerald Isle was slowly eclipsed by the numbers of other groups from Great Britain, such as the English, Welsh, and Scots, and an increasing stream of transplants from Germany and Scandinavia between 1860 and 1890. In 1860 the Irish comprised some 1,611,304 individuals (39%) of the nation’s foreign-born population of 4,136,175, compared with the second largest group, the Germans, who numbered some 1,276,075 (31%) of the total, and transplants from England, Scotland, and Wales, who amounted to 585,973 (14%). While the 1880s ranked second to the 1850s among decades of the highest rates of Irish emigration, the total of 1,523,734 Irish immigrants who came to the United States between 1860 and 1890 was surpassed in the same period by 2,919,384 Germans and 1,922,303 English, and was encroached upon by 976,347 Scandinavians, and 934,084 Canadians of both English and French heritage. By the turn of the twentieth century, however, all of these groups would be supplanted by a new flood of immigrants from southern and eastern Europe and the Irish would slowly be relegated to a status as the “old immigrants.”¹⁰⁸

Historian Maldwyn Allen Jones argues that the Civil War accelerated the acculturation of immigrants who participated in the conflict, as well as reduced nativist prejudices against them. Jones writes, “For the foreign-born the war years brought something more than a mere lessening of nativist hostility. It bought also a new prestige, an improved status, and a reoriented cultural outlook. The many thousands who fought for the Union did so upon terms of equality with the native-born population, and thus lost the sense of inferiority which had dogged them since their coming to America.” While this was certainly true to a degree in many cases, the participation of a large number of Irish immigrants in the war certainly did not pave the way for a seamless existence and acceptance in their newly adopted home. Many Irish citizens continued to face the same hardships and prejudices in the post-war period as those who had arrived during the Great Hunger. The latter was largely due to the poverty-stricken conditions that many of the Irish continued to live in, which, combined with their substantial numbers, resulted in various degrading stereotypes related to Irish character.¹⁰⁹

Although the Irish were among the most prevalent and well-established of the immigrant groups who populated the United States during the second half of the twentieth century, many remained trapped in the low-skilled and menial lines of work that had been available to their forebears. A study conducted by Connecticut's Congregational Church in 1860 highlighted many of these conditions, and native opinions of them, from the perspective of pastors across the state. A pastor in Brooklyn commented of the town's non-native population, "Their worldly condition is bad. Their moral and religious condition is worse." Another in Killingly wrote that the town's foreign born were, "generally industrious, but poor and nearly all Roman Catholics." Plainfield's pastor noted of the area's predominantly Irish and French-Canadian foreign-born residents, "A few own real estate. Most of them work in the factories, are industrious, but not thriving. Nearly all are bigoted Roman Catholics."¹¹⁰

Conversely, several of the respondents highlighted the conditions of a still frequently poor, yet hard-working population determined to make better lives for themselves. Newtown's pastor wrote that, "There is no class of people in this community more industrious than the Irish... It is a common remark that they stand ready to buy up all the land thrown into market in the town. As fast as our American families fall into decay and are obliged to sell their property, the Irish catch it up. They buy poor land and by hard work improve it; and they buy good land and keep it good." As such, the Congregational Church's report balanced the clearly evident destitution that many of its respondents observed with the numerous instances in which Irish immigrants had broken through the glass ceilings that limited the social status of so many. The Church's findings stated that, "It would be vain to pretend that the condition of the foreigners - especially of the Irish - population of Connecticut is not far inferior to that of the natives in almost every respect and most of all in respect to religion... Nevertheless, it gives us great pleasure to put on record the frequent testimony of pastors and others to the high and hopeful degree of worldly and moral prosperity attained by the foreign population of many towns."¹¹¹

As the decades rolled on and as second and third generations of Irish families persisted, the social conditions experienced by many improved. This was due to a range of factors. Businessmen, merchants, and industrialists became established, developers and real estate agents had lucky breaks or brilliant ideas, and the educational opportunities available to the sons and daughters of Irish immigrants, and in turn their children, provided further avenues for personal improvement. These shifts were further aided by the increasing adroitness in which the Irish maneuvered state and local political landscapes. While the latter may not have resulted in sweeping social changes improving the lives of all Irish – or other – immigrants, the system of patronage that many were able to access via political participation opened the door to otherwise unheard of opportunities. Speaking of this phenomenon on a national scale, historian Thomas J. Archdeacon writes, "Irish politicians won the allegiance of the masses not only by capitalizing on ethnic identity but also by shrewdly employing the party apparatus to fill a void in urban America's ability to deliver social services. In a non-bureaucratic manner that placed a premium on personal loyalty and left much room for corruption, the party served its constituents by facilitating naturalization, finding jobs, offering relief in times of distress, and acting as an intermediary with higher authorities." This led to both an increasing prevalence of Irish politicians, as well as the increasingly dominant position the Irish held in municipal departments, such as the police and fire services, of many American cities by the end of the twentieth century. While the Irish held countless local political seats throughout the state during the nineteenth century, notable landmarks in their political ascendancy included the election of New Haven's first Irish Catholic and immigrant mayor, Cornelius Driscoll, in 1899; Hartford's first Irish mayor, Ignatius A. Sullivan, in 1902; and John Dempsey (1961), the state's first foreign-born governor since the Colonial period (See Inventory Index).¹¹²

Examples of the successes of Irish immigrants and their ancestors can be found in all corners of the state and touching all walks of life. These range from the story of Patrick Cassidy, who arrived in the United States with his family in 1852 at the age of 13 and went on to attend medical school and then establish a private practice in Norwich; to Patrick Ward, a resident of New Haven who arrived at the age of 28 in 1848 and worked his way up from working as a laborer and teamster to being elected councilman of the city's heavily Irish Third Ward in 1863, alderman in 1864, 1868, and 1869, and finally appointment as a city public works inspector in

1870. A more exceptional example is the story of James Farrell, who was born in New Haven to Irish immigrant parents in 1863. After moving to Pittsburgh to find work as a laborer in a wire mill, he eventually worked his way up through the industry and was named president of the U.S. Steel Company in 1911. The wealth Farrell accumulated allowed him to construct an expansive summer residence in Norwalk, Connecticut, known as Rock Ledge, between 1911 and 1913 (See Inventory Index).

The daughters of Irish immigrants also found success in a variety of areas. In 1809, Mary Dixon Kies, daughter of a Scots-Irish weaver who worked at the Ponemah Mill in Norwich (See Inventory Index), became the first American woman to be granted a United States patent. This was for a “new improvement in weaving straw with silk or thread,” a development that allowed Kies to produce inexpensive straw hats.¹¹³ As increasingly significant numbers of women found work in Connecticut’s factories during the early-20th century concern for their well being likewise became more prevalent. The Connecticut General Assembly passed legislation establishing the office of woman deputy factory inspector for health and safety in 1907, and first-generation Irish-American Julia Corcoran from Norwich was selected for the new position.¹¹⁴ Another notable woman of Irish heritage was Catherine Flanagan Leary, an avid suffragist (See Inventory Index). Born in Hartford, she served as secretary of the Connecticut Women’s Suffrage Association, actively campaigned throughout the country in an effort to organize support for the ratification of the 19th Amendment during the 1910s, and was arrested while picketing the White House in 1917. When Connecticut finally approved the 19th Amendment in 1919, Catherine was chosen by her fellow suffragists to carry the official copy of the State’s approval to Washington the following year.¹¹⁵

Preserving Connecticut’s Irish Culture

Stories similar to these are interspersed throughout local histories and in many cases, such as Farrell’s Rock Ledge, they provide a tangible tie to the history of the Irish-American experience in Connecticut from the Colonial period through to the present day. Irish immigration to Connecticut continues during the 21st century and, as in the past, many of these transplants depart rural areas of Ireland to join a sibling or other relative who preceded them. Through this sustained connection to the old country, as well as due to the active participation and contributions of established Irish-Americans, Irish history, culture, customs, and traditions are being preserved throughout Connecticut. As such, while historic buildings and sites make up the vast majority of the resources identified by this survey, other connections to the important history of this ethnic group can also be found in a number of long-standing Irish social clubs, celebrations and festivals, museums, university and college ethnic studies programs, and historical organizations found throughout the state today. Examples include the Musaem An Ghorta Mhoir, in Hamden; the Connecticut Irish American Historical Society, also in Hamden; the Irish Studies Programs at Sacred Heart and Fairfield Universities, both in Fairfield; and an array of traditional Irish dance groups or schools, St. Patrick’s Day events, Irish festivals, and Social Clubs. Among the longest-standing events or groups are New Haven’s St. Patrick’s Day Parade, this begun in 1842; several divisions of the Ancient Order of Hibernians, whose first Connecticut division was established in Bridgeport in 1869; New Haven’s fraternal Knights of St. Patrick, in continuous existence since its founding in 1878; and social and educational groups such as the Gaelic American Club of Fairfield (1948), and the New Haven Gaelic Football and Hurling Club (1949). Listed among newer additions to these cultural organizations is the Irish Heritage Society of Milford, founded in 2006.

The aforementioned organizations facilitate both celebration and preservation of vestiges of Irish and Irish-American culture in a period in which this ethnic group has largely been absorbed into the American cultural fold. Along with the dozens of historic buildings and sites identified by this study – as well as the hundreds more that could not be included or are yet to be identified – these facets of Irish history and culture help tell the unique and significant story of the Irish-American experience. They also connect the public to the valuable contributions this group has made to the State of Connecticut since its settlement just under 300 years ago. As

one must look to both the past and the present to fully understand the Irish and Irish-American experience in Connecticut, those who are interested in the subject are fortunate to have such a diverse litany of resources at their disposal.

¹ Very Rev. William Byrne, D.D., *History of the Catholic Church in the New England States, Vol. 2*, (Boston: The Hurd & Everts Co., 1899), 33; Elias B. Sanford, *A History of Connecticut*, (Hartford: The S.S. Scranton Company, 1922), 24.

² Byrne, 34. Bruce Clouette and Matthew Roth, consultants, *Great Captain Island Lighthouse*, (Hartford: Connecticut Historical Commission, 1991).

³ Byrne, 34-35.

⁴ Byrne, 35.

⁵ Byrne, 35.

⁶ Byrne, 35.

⁷ Henry R. Stiles, *The History and Genealogies of Ancient Windsor, Connecticut: Including East Windsor, South Windsor, Bloomfield, Windsor Locks, and Ellington, 1635-1891, Vol. 1., History*, (Hartford: Case, Lockwood & Brainard Company, 1891), 82.

⁸ At the time of its repeal during the general revision of the statutes, the first of the two laws was the oldest statute provision on record not previously repealed. Stiles, 81.

⁹ John Q. Pendergast, *The Cromwell Settlement of Ireland*, (New York: P.M. Haverty, 1868), 244.

¹⁰ Pendergast, 244-245.

¹¹ Irish estimates of the figure place it at a value closer to 100,000, though this total is very likely inflated. Rev. Aug. J. Thebaud, *Ireland Past and Present*, (New York: P.F. Collier & Son, 1878), 384; Byrne, 38; Pendergast, 246.

¹² The Edmund Fanning House (See Inventory Index) is located at 44 Main Street, Stonington, CT, 06378.

¹³ Connecticut Irish-American Historical Society, "Stonington: From Colonial Refugee Came Line of Yankee Sea Captains," *The Shanachie*, Vol. 24, No. 3 (2012), 5.

¹⁴ Byrne, 40.

¹⁵ Constance Luyster, Administrative Trainee, *Bacon (Jabez) House*, (Hartford: Connecticut Historical Commission, 1971), 8-1.

¹⁶ Lyon's time in Connecticut was spent on the estate of Jabez Bacon, this located at 30 Hollow Road, Woodbury, CT, 06798 (See Inventory Index). William Cothren, *History of Ancient Woodbury, Connecticut, From The First Indian Dee in 1659 to 1854, Including The Present Towns of Washington, Southbury, Bethlehem, Roxbury, and a part of Oxford and Middlebury*, (Waterbury: Bronson Brothers, 1854), 320; James Fairfax McLaughlin, *Matthew Lyon; The Hampden of Congress, A Biography*, (New York: Wynkoop Hallenbeck Crawford Company, 1900), 1, 7, 23-24, 62, 68, 97, 114.

¹⁷ Michael Joseph O'Brien, *A Hidden Phase of American History: Ireland's Part in America's Struggle for Liberty*, (New York, NY., Dodd, Mead and Company, 1919), 20-21.

¹⁸ The John McCurdy House (See Inventory Index) still stands at 1 Lyme Street, Old Lyme, CT, 06731. O'Brien, 20-21; Katharine Mixer Abbott, *Old Paths and Legends of the New England Border: Connecticut, Deerfield, Berkshire*, (Berkshire County, MA., G.P. Putnam's Sons, 1907), 56.

¹⁹ Byrne, 41.

²⁰ Matthew O'Connor, *The History of the Irish Catholics From the Settlement in 1691, With a View of the State of Ireland From the Invasion by Henry II, to the Revolution*, (Dublin: J. Stockdale, 1813), 197.

²¹ Right Rev. John Lancaster Spalding, D.D., *Religious Mission of the Irish People and Catholic Colonization*, (New York: Catholic Publication Society, 1880), 104.

²² O'Brien, Appendix.

²³ The town of Sterling was not separated from Voluntown and incorporated until May 1794.

²⁴ Horace Edwin Hayden, Alfred Hand, and John Woolf Jordan, *Genealogical and Family History of the Wyoming and Lackawanna Valleys, Pennsylvania, Vol. 1*, (Lackawanna County, PA: Lewis Publishing Company, 1906), 58.

²⁵ *The Shanachie*, Vol. 24, No. 3 (2012), 5; Hayden, 58; Ellen Douglas Larned, *History of Windham County, Connecticut: 1600-1760*, (Worcester, MA: Self-published, 1874), 248-250.

²⁶ Charles McLean Andrews, *Connecticut's Place in Colonial History; An Address Delivered Before the Connecticut Society of Colonial Wars, 28 May 1923*, (New Haven: Yale University Press, 1924), 22.

²⁷ O'Brien, 373.

²⁸ Neil Hogan, *The Cry of the Famishing; Ireland, Connecticut and the Potato Famine*, (East Haven, CT: Connecticut Irish-American Historical Society, 1998), 6.

²⁹ Ellsworth Strong Grant, *Yankee Dreamers and Doers*, (Chester, CT: Pequot Press, 1974), 22.

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- ³⁸ Grant, 102-105.
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- ⁴⁰ Grant, 105; Tina Lender, "Lisbon: Connecticut Closeup; A Concise History of Our Towns & Places," *Hartford Courant*, December 23, 2012, p. B2; Richard Malley, "Iron and Water: The Norwich & Worcester Story," <<http://connecticuthistory.org/iron-and-water-the-norwich-worcester-railroad-story/>> (Accessed January 10, 2014).
- ⁴¹ Grant, 107, 231; Hogan, 28.
- ⁴² Spalding, 56-57.
- ⁴³ Spalding, 61.
- ⁴⁴ Spalding, 61.
- ⁴⁵ Byrne, 2.
- ⁴⁶ Byrne, 3. In 1890 the Catholic population (bolstered by ethnic groups other than the Irish) numbered 152,945, this versus the state's 142,184 Protestants. By 1899, the former number had grown to 250,000.
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- ⁴⁸ The present church, designed by notable Irish Architect Patrick Charles Keeley, replaced the 1851 structure after the latter was destroyed by fire in 1875. *Hartford Architecture: Volume 1, Downtown*, (Hartford: Hartford Architecture Conservancy, 1980), 41; Byrne, 188.
- ⁴⁹ Byrne, 190-191; Shahan, 153.
- ⁵⁰ Byrne, 4, 191.
- ⁵¹ Byrne, 2.
- ⁵² Byrne, 258, 328, 405, 416.
- ⁵³ Byrne, 416.
- ⁵⁴ Hogan, 16.
- ⁵⁵ Hogan, 37-38.
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- ⁵⁸ David Ross, *Ireland: History of a Nation*, (New Lanark, Scotland: Geddes & Grosset, 2002), 226; Hogan, 94.
- ⁵⁹ Hogan, 108.
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- ⁶² Hogan, 120; Byrne, 192.
- ⁶³ "Once Upon a Time: Norwich's Irish Community Rooted in 1830s," *Norwich Bulletin*, March 13, 2011, <<http://www.norwichbulletin.com/x698045455/Bill-Stanley-Norwich-s-Irish-community-rooted-in-1830s#axzz2UojRNml4>> (Accessed March 10, 2014); Bruce Clouette, Consultant. *Taftville/Ponemah Mill National Register District*, (Hartford, CT: Connecticut Historical Commission, 1978), 8-38; Jan Cunningham, Consultant. *Greenville Historic District*, (Hartford, CT: Connecticut Historical Commission, 2005), 8-5.
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- ⁷⁸ Byrne, 233-234.
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- ⁸⁰ Hogan, 148.
- ⁸¹ Byrne, 385.
- ⁸² The towns in parentheses indicate the parish each priest served upon arrival from Ireland. Byrne, 397, 432, 439, 441.
- ⁸³ Hogan, 150.
- ⁸⁴ Hogan, 150; Byrne, 9, 174.
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VII. Recommendations

Recommendations for the National Register of Historic Places

A major purpose of a Historic Resource Inventory study is to identify those resources which satisfy the criteria for nomination to the National Register of Historic Places. As the people of Connecticut have long been committed to the preservation of their history, and the resources related to it, several areas of the state that were studied as part of this survey have structures, buildings, sites, or districts already listed on the National Register of Historic Places. It must be noted that the identified listings are only those evaluated as part of the research for this study and while additional references to the history of the Irish experience in Connecticut can likely be found in the hundreds of other properties listed on the National Register, a full evaluation of this documentation was beyond the scope of this project.

This section also consists of recommendations as to which properties are likely future candidates for the National Register of Historic Places, either listed individually, or as historic districts. These recommendations are an informed opinion only and should not be construed as excluding any site from consideration for National Register of Historic Places designation. The sites listed below possess qualities that appear to make them eligible for listing on the National Register, however a separate and specific study must be made to determine confirm this. This process, and final evaluation, is administered by the State Historic Preservation Office of the Connecticut Department of Economic and Community Development, One Constitution Plaza, Hartford, CT 06103. Again, these recommendations are based on those resources identified as part of this study and exclusion from this list is by no means an indication of a lack of National Register eligibility.

A sample of existing National Register Properties with references to Irish and Irish-American history in Connecticut:

“Bacon (Jabez) House,” Woodbury, CT,” approved April 16, 1971.

“Baltic Historic District,” Sprague, CT,” approved August 3, 1987.

“Barnum Museum,” Bridgeport, CT, approved November 7, 1972.

“Beckley Furnace,” Canaan, CT, approved February 14, 1978.

“Belltown Historic District,” East Hampton, CT, approved October 28, 1985.

“Bigelow-Hartford Carpet Mills Historic District,” Enfield, CT, approved November 25, 1994.

“Enfield Canal,” Windsor Locks, CT, approved April 22, 1976.

“Farmington Canal (New Haven and Northampton Canal),” New Haven, CT through Northampton, MA, approved September 12, 1985.

“Glenville Historic District,” Greenwich, CT, approved March 9, 2007.

“Great Captain Island Lighthouse,” Great Captain Island, Greenwich, CT, approved April 3, 1991.

“Greenville Historic District, Norwich, CT,” approved September 21, 2005.

“Lakeville Manor,” Salisbury, CT,” approved April 8, 2014.

“Lime Rock Historic District,” Salisbury, CT, approved July 5, 1984.

“Monte Cristo Cottage,” New London, CT, approved July 17, 1971.

“New York Belting and Packing Co.,” Newtown, CT, approved June 2, 1982.

“Portland Brownstone Quarries,” Portland, CT, approved May 16, 2000.

“Tariffville Historic District,” Simsbury, CT, approved April 2, 1983.

“Taftville/Ponemah Mill Historic District,” Norwich, CT, approved December 1, 1978.

“Winchester Repeating Arms Company Historic District,” New Haven, CT, approved January 28, 1988.

Recommended National Register Districts

The scattered location of the sites in this study largely precludes the identification of typical National Register Districts, which are made up of contiguous sites. However, there is excellent potential for listing sites under a multiple-property designation, which include non-contiguous sites that share themes, trends and historic contexts. The two potential districts identified are listed below.

St. Francis of Assisi Roman Catholic Church Historic District, Naugatuck - St. Francis of Assisi Roman Catholic Church (1890) & St. Francis of Assisi Parochial School (1900).

St. Philip the Apostle Roman Catholic Church Historic District, Ashford - St. Philip the Apostle Roman Catholic Church (1933-1937) & Father William Dunn Rectory and Chapel (1815).

Religious Buildings Designed by Irish-Immigrant Architects Patrick Charles Keely (1816-1896) and James Murphy (1834-1907)

Keely and Murphy designed a multitude of churches (some as partners) throughout the state of Connecticut, most of which for Irish congregations. Thematic historic districts identifying these resources would each include those buildings designed by Keely, and those by Murphy, while any designed in tandem might be cross-referenced. Several of these properties are currently listed within historic districts, however, their inclusion within the thematic Multiple Property Listings is also recommended as further acknowledgement of their significance.

Identified Churches Designed by Patrick Charles Keely:

Church of the Assumption (1907), Ansonia.

St. Augustine's Cathedral (1869), Bridgeport.

St. Mary the Immaculate Conception (1883), Derby.

St. Patrick's Church (1892-1904), Enfield.

St. Patrick Church (1875), Hartford.

St. John Roman Catholic Church (1852), Middletown.

St. Francis of Assisi Roman Catholic Church (1890), Naugatuck.

St. Mary's Roman Catholic Church (1894), New Britain.

St. Augustine's Roman Catholic Church (1888), Seymour.

Most Holy Trinity Church (1887), Wallingford.

Sacred Heart Church (1885), Waterbury.

Identified Churches Designed by James Murphy:

St. Peter's Church (1868), Hartford.

St. Mary Star of the Sea (1876), New London.

St. Mary Roman Catholic Church (1867-1870), Norwalk.

All Hallows Roman Catholic Church (1901), Plainfield.

St. Mary of the Immaculate Conception (1911), Sprague.

St. John's Church (1875), Stamford.

St. Joseph's Church (1870), Thompson.

Identified Church Designed by Patrick Charles Keely and James Murphy:

Church of St. Peter (1870), Danbury.

Properties That May Be Individually Eligible for the National Register

These resources have been determined to potentially possess individual significance related to their history and/or architectural features to be eligible for the National Register. The vast majority of churches listed above would fall within this category, however, a Multiple Property Listing should be the preferred method of nominating these resources to the National Register.

St. Mary's Roman Catholic Church (1870-1874), New Haven.

Cathedral of St. Patrick (1871), Norwich.

St. Patrick's Church (1881), Waterbury.

St. Mary's Church (1852), Windsor Locks.

VIII. Survey Index

County/Town/Inventory #	Street Address	Resource Name (Date)	Currently NR/SR Listed?
Fairfield County			
Bridgeport			
1.	805 Main Street	Barnum Institute of Science and History (1893)	NR
2.	Downtown Bridgeport	Greater Bridgeport St. Patrick's Day Parade (1983)	-
3.	500 Main Street	James Henry O'Rourke Monument (2010)	-
4.	359 Washington Street	St. Augustine's Cathedral (1869)	-
Danbury			
5.	Downtown Danbury	Greater Danbury St. Patrick's Day Parade (1999)	-
6.	6 Lake Avenue	Greater Danbury Irish Cultural Center (1956)	-
7.	88, 98 and 104 Main Street	St. Peter's Convent, School and Rectory (1885, 1891, 1895)	NR
8.	104 Main Street	Church of St. Peter (1870)	NR
9.	Roughly bounded by Town Hill Avenue, Sheridan Street, Pahquioque Avenue, and South Street	Town Hill (1860-1940)	-
Fairfield			
10.	74 Beach Road	Gaelic-American Club (1993)	-
11.	1073 N Benson Road	Fairfield County Irish Festival (1988)	-
Greenwich			
12.	Downtown Greenwich	Greenwich St. Patrick's Day Parade (1978)	-
13.	10 Glenville Street	The Glenville Mill (1881)	NR
14.	Great Captain Island	Great Captain Island Lighthouse (1868)	NR
Newtown			
15.	75 Glen Road	New York Belting and Packing Co./Fabric Fire Hose Co. (1856)	NR

Norwalk				
16.	33 Highland Avenue	Rock Ledge Stables (1911)		NR
17.	40-42 Highland Avenue	Rock Ledge (1913)		NR
18.	669 West Avenue	St. Mary Roman Catholic Church (1867-1870)		-
Southbury				
19.	Dublin Hill Road	Dublin Hill Road (Mid-19th century)		-
Stamford				
20.	279 Atlantic Street	St. John's Church (1875)		-
21.	Downtown Stamford	Stamford St. Patrick's Day Parade (1995)		-
22.	186 Greyrock Place	Stamford Ancient Order of Hibernians Hall (1995)		-
Hartford County				
Berlin				
23.	1160 Worthington Ridge	William Pattison Grave Site (1787)		-
Enfield				
24.	64 Pearl Street	St. Patrick's Church (1892-1904)		-
Farmington				
25.	153 Main Street	St. Mary's Church (1891)		-
Glastonbury				
26.	132 Commerce Street	Greater Hartford Irish Music Festival (1983)		-
27.	132 Commerce Street	Irish-American Home Society (1967)		-
Hartford				
28.	210 Capitol Avenue	Hall of Flags – 9 th Connecticut Volunteer Infantry Battle Flag		-
29.	285 Church Street	St. Patrick Church (1875)		NR
30.	Downtown Hartford	Greater Hartford St. Patrick's Day Parade (1971)		-
31.	Ford Street, Bushnell Park	Soldiers and Sailors Memorial Arch (1886)		NR
32.	227 Lawrence Street	Cathedral Lyceum (1896)		NR
33.	160 Main Street	St. Peter's Church (1868)		NR
34.	180 Main Street	St. Peter's School (1915)		NR
35.	657 Maple Avenue	Thomas McManus Memorial Plaque (1923)		-

	36.	56 Willard Street	Catherine M. Flanagan House (ca. 1885)	NR
New Britain				
	37.	544 Main Street	St. Mary's Roman Catholic Church (1894)	-
Simsbury				
	38.	7 Maple Street	St. Bernard's Church (1892-1895)	NR
Southington				
	78.	1020 Marion Avenue	Rochambeau Monument (1912)	SR
Suffield				
	39.	36 Mountain Road	Old Center Cemetery (ca. 1690)	-
Windsor Locks				
	40.	Along Connecticut River	Enfield Canal (1827-1829)	NR
	41.	Along Enfield Canal	Irish Canal Workers Burial Site (1827-1844)	NR
	42.	42 Spring Street	St. Mary's Church (1852)	-
Litchfield County				
Canaan				
	43.	24 Beebe Hill Road	St. Patrick Church (1915)	NR
	44.	76 Dublin Road	St. Patrick Cemetery (ca. 1860)	-
North Canaan				
	45.	140 Lower Road	Beckley Furnace (1847/1896)	NR
Salisbury				
	46.	12 Elm Street	St. Joseph's Convent (1883)	NR
	47.	35 Sharon Road	St. Mary's Parish School (1883)	NR
Woodbury				
	48.	30 Hollow Road	Jabez Bacon House (1760)	NR

Middlesex County

East Hampton

49.	10 Bevin Court	Bevin Brothers Manufacturing Company (ca. 1860)	NR
50.	14 East High Street	Buell's Hotel (ca. 1805)	NR
51.	10-12 Summit Street	Veazey and White Bell Company (1860-1914)	NR
52.	47 West High Street	St. Patrick Roman Catholic Church (1897)	NR

Middletown

53.	Riverside Cemetery	Thomas Macdonough Gravesite (1825)	-
54.	19 St. John Square	St. John Roman Catholic Church (1852)	-

Portland

55.	311 Brownstone Avenue	Portland Brownstone Quarries (1795-2012)	NR
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New Haven County

Ansonia

56.	61 North Cliff Street	Church of the Assumption (1907)	-
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Cheshire

57.	175 Main Street	St. Bridget Church (1957)	-
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Derby

58.	212 Elizabeth Street	St. Mary the Immaculate Conception (1883)	-
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East Haven

59.	9 Venice Place	Gaelic-American Club (1984)	-
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Hamden

60.	890 Evergreen Avenue	Patrick and Annie Kelly Farmstead (1875)	SR
61.	3011 Whitney Avenue	Ireland's Great Hunger Museum (1890)	-

Meriden

	62.	250 Gypsy Lane	Michael Donlon Monument (1909)	-
Milford	63.	133 Bridgeport Avenue	Irish Heritage Society of Milford (c.1960)	-
Naugatuck	64.	294 Church Street	St. Francis of Assisi Parochial School (1900)	-
	65.	304 Church Street	St. Francis of Assisi Roman Catholic Church (1890)	-
New Haven	66.	Between New Haven, CT and Northampton, MA.	Farmington Canal (1825-1835)	NR
	67.	Block bounded by Whitney Avenue, Cold Spring Street, Livingston Street and Canner Street	Coyle Block (1907-1911)	NR
	68.	Downtown New Haven	New Haven St. Patrick's Day Parade	-
	69.	5 Hillhouse Avenue	St. Mary's Roman Catholic Church (1870-1874)	-
	70.	530, 534, 538 Howard Avenue	Charles T. Coyle Houses (ca. 1900)	NR
	71.	46 Sixth Street	Ninth Regiment Connecticut Volunteers Monument (1903)	SR
	72.	1 State Street	Knights of Columbus Museum (1965)	-
	73.	1533 State Street	Knights of St. Patrick (1957)	-
	74.	569 Whitney Avenue	Charles T. Coyle House (1909)	NR
	75.	275 Winchester Avenue	Winchester Repeating Arms Company Factory (1883-1965)	NR
Seymour	76.	35 Washington Avenue	St. Augustine's Roman Catholic Church (1888)	-
Shelton	77.	606 Walnut Tree Hill	Jones Family Farm (ca. 1848)	-
Wallingford	79.	84 North Colony Road	Most Holy Trinity Church (1887)	-
Waterbury	80.	50 Charles Street	St. Patrick's Church (1881)	-

	81.	91 Golden Hill Street	Monsignor Slocum Division #1, Ancient Order of Hibernians (1963)	-
	82.	13 Wolcott Street	Sacred Heart Church (1885)	-
New London County				
Groton				
	83.	Downtown Mystic	Mystic Irish Parade (2003)	-
Ledyard				
	84.	541 Lantern Hill Road	Fanning Cemetery (ca. 1761)	-
Lisbon				
	85.	Providence and Wooster Railroad tracks near the Quinebaug River, south of Lisbon	Taft Railroad Tunnel (1837)	-
New London				
	86.	Fort Trumbull State Park	Irish Rowing Regatta (2007)	-
	87.	10 Huntington Street	St. Mary Star of the Sea (1876)	-
	88.	325 Pequot Avenue	Monte Cristo Cottage (1896)	-
Norwich				
	89.	213 Broadway	Cathedral of St. Patrick (1871)	-
	90.	192 North Main Street	St. Mary's Church (1843)	-
	91.	584 Norwich Avenue	Ponemah Mills (1866)	NR
Old Lyme				
	92.	1 Lyme Street	John McCurdy House (ca. 1700)	NR
Sprague				
	93.	70 West Main Street	St. Mary of the Immaculate Conception (1911)	-
Stonington				
	94.	44 Main Street	Captain Edmund Fanning Birthplace (1761)	NR

	83.	Downtown Mystic	Mystic Irish Parade (2003)	-
Windham County				
Ashford				
	95.	48 Pompey Hollow Road	Father William Dunn Rectory and Chapel (1815)	-
	96.	74 Pompey Hollow Road	St. Philip the Apostle Roman Catholic Church (1933-1937)	-
Killingly				
	97.	12 Franklin Street	St. James Roman Catholic Church (ca. 1870)	-
Plainfield				
	98.	126 Prospect Street	All Hallows Roman Catholic Church (1901)	-
Putnam				
	99.	21 Church Street	John N. Dempsey House (1900)	-
Sterling				
	100.	1223 Plainfield Pike	Reverend Samuel Dorrance Burial Site (1775)	-
Thompson				
	101.	12 Main Street	St. Joseph's Church (1870)	-
Woodstock				
	102.	30 Child Hill Road	John Flynn Cottage (1777)	NR