

# The Catholic Church in North Central Connecticut.

Sacred Heart Review 1897

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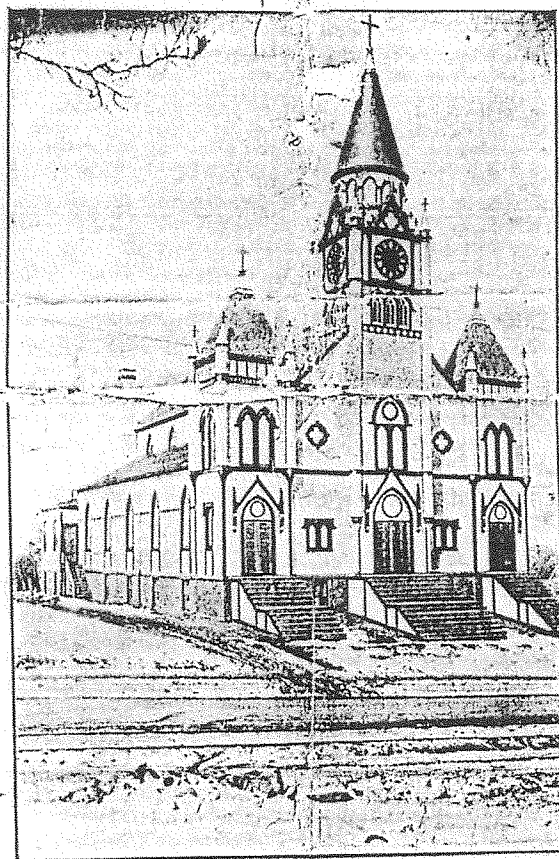
## THE COLONISTS OF NORTH CENTRAL CONNECTICUT.

That part of the "Land of Steady Habits," the Catholic development of which is unfolded in this article, includes the townships of Enfield, East Windsor, Vernon and Manchester, on the east side of the Connecticut river, just after it leaves Massachusetts — and Suffield, Windsor Locks, and Windsor, on the west bank. Its territory has long been accustomed to the sounds of civilization; for Windsor is one of the very old settlements of New England, and from it radiated several new communities before the middle of the eighteenth century. It is true, indeed, that the northern part of Enfield town, from Warehouse point to Longmeadow, was, in the beginning, under Massachusetts Bay jurisdiction, the separation of

being due to a surveyor's error: the whole district, however, took its methods of town government and its religious affiliations directly from the pioneers of Windsor and Hartford, which were settled more than two hundred and sixty years ago by men from Dorchester, Cambridge, and Watertown, in Massachusetts.

Puritan, therefore, in their inception, and in their character, these communities were imbued from the very outset with the spirit of sectarian narrowness that dominated the towns of the Massachusetts Bay colony; and it is not surprising, consequently, that, unlike many of the other Connecticut settlements, they were entirely without Irish colonists. It may be, indeed, that some of the Irishmen who were sold as slaves in Connecticut in 1764 were brought into this district; and it is certain that in the forced distribution of the Acadian exiles in 1756 a few of the unfortunates were apportioned out to the farmers of Windsor and Enfield. And, though there is no clear trace of these Acadians, most of them having, probably, gone from Norwich to Quebec with Capt. Richard Leflingwell in 1767, it is a well established tradition that between the years 1770 and 1780, a French-speaking priest lived on the Bloomfield road, a few miles from Hartford.

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



St. BRIDGET'S CHURCH, MANCHESTER, CONN.,  
Rev. F. J. Murphy, Pastor.

## THE CHURCH IN WINDSOR LOCKS AND SUFFIELD.

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

In 1827, the canal which runs along by the Consolidated Railroad was in

process of construction; and in August of that year an Irish laborer was badly injured there. The only Catholic clergymen then in New England were Bp. Fenwick and Rev. Patrick Byrne in Boston, Charles D. French in Eastport, and Fr. Ryan at Whitefield, Me. A messenger was sent to New York, consequently, for a priest; and Rev. John Power, D.D., of that city, arrived in time to give the sufferer the rites of the Church. Dr. Power celebrated Mass during

this visit under a tree near the old shad fishery headquarters. He came again in October of the same year. In 1828, Rev. Robert D. Woodley was given charge of the Catholics of Rhode Island and Connecticut; and in July, 1829, he said Mass and administered the sacraments in Windsor Locks.

Rev. Bernard O'Cavanagh was made first resident pastor of Hartford in August, 1829; and during his short administration of that office he visited Windsor Locks once or twice. He was succeeded by Rev. James Fitton, the greatest of New England missionaries, in the following year; and from that time until 1835 Fr. Fitton came at intervals to Windsor Locks, on his way to Chicopee, Northampton. From 1835 to the great missionary devoted his time to the Catholics of Worcester, Mass., and surrounding towns; and

were meanwhile attended by Rev. John and Walsh, his assistants, successively, in Hartford. In 1837, Fr. Fitton was followed in the pastorate of Hartford by Rev. John Brady, who assumed charge also of the northern Connecticut and western Massachusetts missions.

Windsor Locks remained under Fr. Brady's jurisdiction until 1852, and was meanwhile attended by himself or by one of his successive curates. Thus, Rev. John D. Brady, his cousin, who was shortly afterwards first pastor of Chicopee, celebrated Mass here about 1843; Rev. John Brady, his nephew, officiated in a shanty on Grove street July 4, 1845, just before assuming the pastorate of Middletown; and in the autumn of the latter year, Rev. George T. Kiordan, afterwards first resident pastor of Springfield, offered up the divine Mysteries in the dwelling of Mr. and Mrs. John Byrne, both of whom are yet living. Between sixty and seventy people were present at Mass on that day; and Fr. Kiordan followed up his first visit by coming thereafter every fourth or sixth week. During the following year, Fr. Brady, of Hartford, began collecting for the purpose of building a church here, saying Mass about once a month in Mr. Byrne's house. In 1851, Rev. James Smyth, who had been pastor of New Haven from 1837 to 1848, and who was staying at the time with Fr. Brady, took his place on the missions at Windsor Locks and neighboring towns.

Fr. Smyth came to Windsor Locks as first resident pastor June 24, 1852, and took up his lodgings with Mr. Byrne. Being offered the land on which St. Mary's now stands, he

paid one dollar for it; and he began, during his first summer as pastor, to build the church, the corner-stone being laid on the fourteenth day of the following September, by Bp. O'Reilly, assisted by Fr. Smyth and Rev. Peter Kelly of Hartford. St. Mary's Church was occupied for the first time on Christmas day, of the same year.

Fr. Smyth lived with Mr. Byrne until February, 1853, when he went to board with a Mrs. Eagan; shortly afterwards, however, he bought the house which stood on the site of the present rectory, and occupied it in September, 1853. He purchased St. Mary's cemetery lot about the same time.

In 1853, Fr. Smyth organized a school in a building which stands behind the church, (and which is now occupied partially by the sexton), Michael Burke and Miss Ellen Mahoney being the first teachers. Mr. Burke was succeeded, after a short time, by Michael Malone; the school, however, remained in existence only about a year.

Fr. Smyth put up the present organ, one of the sweetest-toned in the state, in 1869; and in the following year he lengthened the church thirty-four feet, at the same time building the present vestry. He died at a green old age May 13, 1874. During his thirty-five years of priesthood in Connecticut, his was a laborious and self-sacrificing life; and today "his memory is in benediction."

Rev. Michael J. McAuley followed him in the pastorate immediately. Fr. McAuley's health prevented him, however, from developing the parish to great degree; dying in March, 1879, he was succeeded, on the sixteenth day of the same month, by Rev. Michael F. Kelly. For a few weeks after coming, Fr. Kelly occupied the old rectory, going thence to

his office; and there he remained while tearing down the old house and building the new presbytery, which he occupied for the first time March 17, 1879. Fr. Kelly made many improvements in the property, grading the grounds about the church and laying out the cemetery, in which he erected a beautiful "Calvary." He was promoted to the pastorate of St. Augustine's, Bridgeport, in 1884, and was succeeded here by Rev. James O'Reilly Sheridan, in June of that year. In 1888, Fr. Sheridan began the erection of St. Mary's school, the corner-stone of which was laid during November of the same year; and as soon as the edifice was completed he brought six Sisters of St. Joseph from Springfield to teach, meanwhile, in the spring of 1889, securing for them a well situated convent on the corner of Chestnut and Grove streets.

St. Mary's school is a slightly brick building with stone foundations, and its front lines are beautified by a small tower and two lutherns. Its interior arrangements are praiseworthy, all six classrooms being on the first floor. The upper floor is given over entirely to the school hall, which rejoices in a stage furnished with scenic properties; while two rooms in the basement are devoted to society uses. The ventilation is good, and the sanitary system is excellent. At present there are 340 children in the school, the teaching community consisting of eight Sisters of St. Joseph. This Sisterhood is the diocesan teaching order of the Springfield diocese, just as the Sisters of Mercy constitute the diocesan teaching body of the diocese of Hartford.

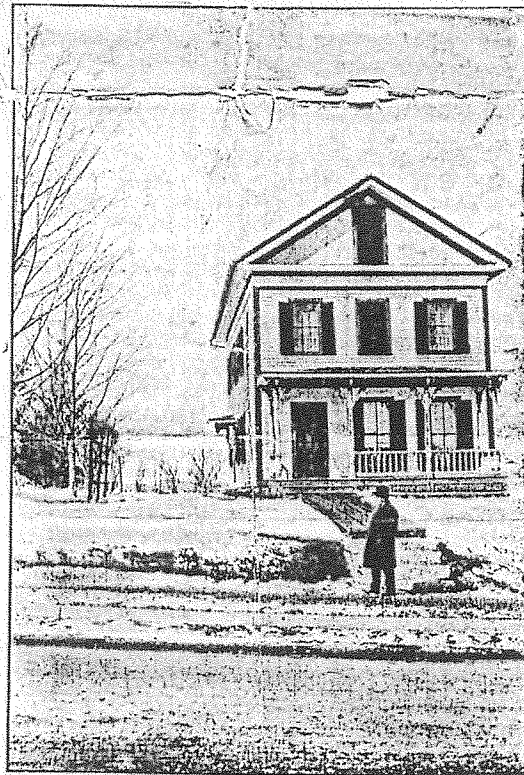


Rev. F. J. Murphy,  
Pastor St. Bridget's Church, Manchester, Conn.

The school is in excellent condition educationally, there being, besides the regular primary and grammar grades, a three-years' high school course. The Pollard system of reading and pronouncing is in use in the lowest grade only, the Sisters' opinion being that time is lost in any

further development of its principles.

Fr. Sheridan was transferred to the pastorate of Naugatuck a year ago last January, and was succeeded, on the eighth day of the same month, by the present pastor, Rev. John A. Creedon.



ST. BRIDGET'S PAROCHIAL RESIDENCE, MANCHESTER, CONN.,  
Rev. F. J. Murphy, Pastor.

Fr. Creedon was born in Ireland, July 22, 1848, pursued his preliminary studies, as well as his classics and philosophy, with the Jesuits in France, and took his theological courses in the University of Louvain, Belgium, where he was ordained Aug. 27, 1872, for the diocese of Hartford. His first curacy was at Collinsville, after which he was stationed as assistant, successively, at Bridgeport, Hartford, New London and Waterbury. In October, 1878, he was appointed pastor of Moosup, whence he came to Windsor Locks.

Fr. Creedon is assisted in the work of the parish by Rev. William J. Blake. Fr. Blake was born in Hartford, graduated from St. Joseph's Cathedral school, studied five years in St. Charles' College, Maryland, and took his philosophy and theology at St. Mary's Seminary, Baltimore, where he was ordained Dec. 23, 1893. He was stationed at Portland for ten months after his ordination, and was afterwards at St. Augustine's, Bridgeport, for eighteen months; and he came here June 10, 1896.

St. Mary's Church is a six-bay brick edifice with a protruding tower and a well balanced spire. Its side lines are relieved by a series of buttresses and by a vestry structure which juts out from the west side of the sanctuary. Its facade disposition is good, showing slanting buttress work on the lower corners, an acceptable lattice arrangement in the tower, and three portals, each superposed by a window.

The interior construction is dominated by a flat ceiling, which is bordered in fresco panel work alternating with emblematic studies. The ceiling color is mainly a bluish gray, with three medallion frescoes in a line along the centre, the middle fresco being particularly elaborated.

The side walls are in olive, with a stencilled rosette border running along the base of the wall above the wainscot. A series of long, etained-glass windows, partly emblematic, and a set of Stations, relieve these considerably; while at the juncture of walls and ceiling a moulded frieze goes around the church. The window-light is broken by two long galleries.

As the edifice is strictly rectangular, the rear wall of the sanctuary is flat, and is divided into three panels by two perpendicular dado-work studies of passion flowers. The three altars stand up against these panels, which exhibit, back of each side altar, a triangular Gothic window-frame enclosing a figured medallion light. A well wrought buff border, on a dark spacing, in the central panel, sets off the main altar, which is in buff, blue, and gold. Three open canopies, showing a good arrangement of pillars, pediments, and pinnales, — the side canopies, moreover, holding angelic figures, — harmonize with the neatly paneled and tastefully pedimented reredos. The church, school, rectory, and convent are furnished with electric lighting.

In 1883, Fr. Kelly purchased, from a Mr. Sheldon, a piece of land in Suffield, about five miles north of Windsor Locks; and he paid for it within a short time of the purchase. Two years later, Fr. Sheridan constructed on this lot the church of the Sacred Heart; and Mass is said there every Sunday.

While the general spirit in northern Connecticut was very bitter against Catholics fifty years ago, the people of Windsor Locks evinced, at that period, a gratifying breadth of character; and the good feeling then engendered in the town has ever since been a force for the common good.

### THE CHURCH IN ROCKVILLE AND VERNON.

Rockville, situated about seventeen miles northeast of Hartford, was originally a village of the town of Bolton, but is now a city in the township of Vernon, municipal incorporation having been granted in 1889. It was settled in 1796 by Samuel Grant of Windsor; but its growth did not develop until the era of mill building. There was no Catholic resident here until fifty-five years ago; though it is a well founded tradition that during the passage of Rochembeau's army from Providence to New York, in 1781, Mass was celebrated in the hall of the old Brick Tavern. It seems, then, that the Mass said in Hartford by the Abbé Robin, which is considered by many to have been the first Mass ever offered up in Connecticut, was celebrated afterwards; though the writer is convinced that neither was the first Mass ever said in the State.

In 1842 James McAvenny came to Rockville; his faith, however, deserted him here. He was followed soon afterwards by Edward Carroll, the other early Catholics being Christopher Carroll, Patrick Quinn, Edward Gorman, Thomas McDonnell, Dennis O'Donnell, James Connors, Philip Kiernan, Matthew Fay, Eugene Kiernan, Patrick Duffy, Martin Flood and John Moore.

In 1848 Michael Lawlor, a workman in the paper mill, drove to Hartford for Fr. Brady, according to previous agreement; and Fr. Brady said the first Mass ever celebrated in Rockville, (with the exception noted above), in the house of Christopher Carroll. The feeling against the Church was so strong that personal violence against the priest was threatened; that time, moreover, it was very difficult for Catholics to secure employment in the mills unless they promised to attend the Protestant meeting-house. Some, unhappily, allowed material comfort to outweigh conscience; the greater number, however, were staunch, and so gained the respect of their employers after a time that the latter became well disposed. At the time of the first Mass, at which about fifteen people were present, there were only four or five Catholic families in the village.

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

A Sunday-school, with nine pupils, was organized during the following year in an old corn-house on Grove street, and was held there regularly until 1851, when the hall in the Brick Tavern (where Mass is said to have been offered up seventy years before) was secured for church purposes. This hall was hired by Philip Kiernan, James Connors, and Patrick Duffy. Mass was said there at intervals for about a year, when the hall (which has since served as the town hall) was given up, quarters being secured in the old hall over the Rockville meat market. This building was recently destroyed by fire.

Fr. Smyth retained charge of the Rockville mission even after his organization of the parish in Windsor Locks; and on the fifteenth day of March, 1854, Rev. Peter Egan came to town as first resident pastor. Fr. Egan took up his residence in the house of Edward Carroll, on Grove street; and he tried to secure, immediately

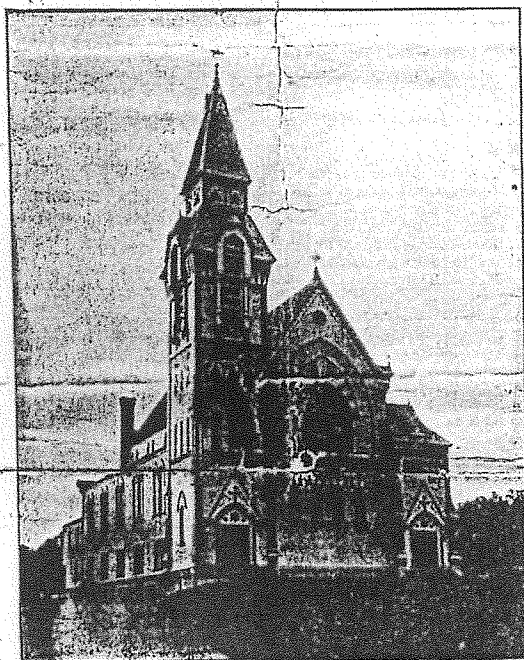
after coming, a suitable church lot. Bigotry was rife, however; and he was successful only when Mr. H. Kellogg offered, at a satisfactory price, his estate on the Upper Terrace. On this lot were Mr. Kellogg's residence and a building in which was kept a drug establishment. Fr. Egan occupied the dwelling immediately thereafter, moved the apothecary shop to the rear of the lot, and began the erection of St. Bernard's Church, which was dedicated in May, 1855, by Bp. O'Reilly. He purchased the cemetery lot soon afterwards. Fr. Egan left Rockville for Lee, Mass., Nov. 12, 1856, dying in the latter town in 1861.

Rev. Bernard Tully came to Rockville as pastor in December, 1856, and

while clearing away the parochial debt, and putting an addition to the vestry at a cost of \$1,700.

On Fr. Lalor's transfer to New London, Rev. J. J. Furlong was appointed pastor Dec. 26, 1873. Owing to a severe illness, he was unable to take charge until Jan. 24, 1874, Rev. Thomas Lynch meanwhile controlling the parish. Immediately after his advent, Fr. Furlong enclosed the cemetery with a good fence. This cemetery is about a mile from the centre, is on high land, and is beautifully situated; an area of eight acres was added to it about two years ago by Fr. Furlong.

In 1875, Fr. Furlong put a new altar into the church; and, two years later, he moved the church back forty



ST. JAMES' CHURCH, SOUTH MANCHESTER, CONN.,  
Rev. D. A. Haggerty, Pastor.

remained six years. During his administration the men of the temperance society excavated a cellar under the church, Fr. Tully thereupon building a basement. He was transferred to the pastorate of Thompsonville in January, 1863, and was succeeded here by Rev. Hugh O'Reilly.

Fr. O'Reilly enlarged the sanctuary, frescoed the church and built an addition to the rectory. He was transferred to Valley Falls, R. I., Feb. 25, 1868, and was followed here by Fr. Tully, who had gone from Thompsonville to Norwich and New London in 1866, and who was brought back to Rockville at his own request. Fr. Tully died suddenly, while in his carriage, July 20, 1869, and was buried in front of the church, where a fine monument marks his resting-place.

Rev. James Quinn came to Rockville as pastor Sept. 20, 1869, Rev. William Halligan, now of Pawtucket, meanwhile remaining in charge. Fr. Quinn made some improvements in the church. He died Dec. 1, 1872, and was succeeded by Rev. P. P. Lalor, who remained one year, mean-

while clearing away the parochial debt, and putting an addition to the vestry at a cost of \$1,700. In 1886, Fr. Furlong purchased for \$8,000 a piece of property on Park street, and remodeled, for convent purposes, the house which stood thereon. Nov. 3, 1887, he brought a community of four Sisters of Mercy from Meriden, meanwhile fitting up five rooms in the church basement for school purposes. Soon after the purchase of the Park street property, the Cogswell lot adjoining was bought. In 1893, Fr. Furlong celebrated his silver jubilee. Some time afterwards, he secured the school lot on School street for \$16,500. This purchase included the old building which had been removed by Fr. Egan from the first site of St. Bernard's Church. This house he fitted up as a convent; and the Sisters moved from the Park street building May 15, 1895.

Fr. Furlong had meanwhile (in 1894) begun the erection of the new school building (65 feet by 68); and the corner-stone was laid Aug. 11, 1895, by Very Rev. John Mulcahy, V. G., Rev. William H. Rogers of Stamford preaching the sermon. St. Bernard's School was opened on the tenth day of the following September, and cost, to build, \$22,000.

The school building is of brick, with brownstone and granite trimmings, and was designed by Architect Jackson of Waterbury. Its facade is exceptionally pleasing, the centre portion, jutting forward, showing a Roman porch, topped by a good statue of the Sacred Heart, and rising to an artistic Romanesque tower flanked by two asymmetrical rectilinear structures.

The ventilation is perfect, and is arranged on the Smead system of gravitation; while the windows are so disposed as to give the best possible light. There are eight rooms in the building, six of them being in use at the present time; and there are 329 children in the school, the teaching force consisting of eight Sisters of Mercy.

The educational methods employed in this school are as close as possible to those in use in the Rockville public schools. A thorough development of the Pollard system, (which is held in high favor here), topical work in history and geography, and diagram exercises in English analysis, are amongst the modern methods followed. The school is very successful, every pupil sent for examination to the public high school last year having been accepted.

Fr. Furlong was promoted to the permanent rectorship of St. Mary's, Norwalk, last October, and was succeeded here on the thirteenth day of that month, by the present pastor, Rev. John Cooney.

Fr. Cooney was born in January, 1861, in Ballyvaughan, Ireland, and received his elementary schooling in the Irish national schools. After a classical course at Violet Hill College, Newry, he entered the American College, Louvain, Belgium. He was ordained Aug. 18, 1887, in Mecklin, coming soon afterward to St. Peter's, Hartford, as assistant, in which position he remained two and a half years. He then spent a year in Valley Falls, R. I., as curate with Rev. Hugh O'Reilly, formerly pastor of Rockville. He went to Thompsonville as pastor in May, 1871, whence he was transferred to the pastorate of St. John's, New Haven, in October, 1878. In 1888, he took charge of Colchester, and, during his eight years there, he built a church in Fitchville, put an addition to the schoolhouse in Colchester, and increased the acreage of the church estate. From Colchester he came to Rockville. He is assisted in the work of the parish by Rev. Thomas J. Murray.

Fr. Murray was born in Hartford Nov. 23, 1868, studied at St. Peter's parochial school of that city and at St. Charles' College, Maryland, where he remained six years. He spent five and a half years in the philosophical and theological courses of St. Mary's Seminary, Baltimore, and was ordained there Dec. 23, 1893. After a year's curacy at St. Augustine's, Bridgeport, and another year in Portland, he came to Rockville Jan. 10, 1896.

St. Bernard's Church is finely situated on a plateau which stands out over a large triple terrace, three of the city streets ranging along in parallel lines within a stone's throw. It is a frame structure, with a stone basement. The tower projects from the facade line, an open porch on the front standing out still more prominently.

inently. This tower is pedimented and shows a medallion window over the porch and a system of lattice work above this; and it is crowned by a spire.

The facade has two Gothic windows, one on each side of the tower, — and a small pinnacle rising up from each corner of the edifice. The rectangular formation of the building is relieved by a vestry ell, which goes off at right angles from the gospel end of the sanctuary.

The ceiling is flat, its ornamentation consisting principally of three dado-bordered and lightly tinted medallion paintings on a gray ground; and this is varied otherwise by some small frescoes symmetrically disposed. All this work, which is in plaster, is protected by a fine screen. The side walls are in terra-cotta, olive, and buff, with diapered borders, and are well spaced by a series of ornate brackets which serve as a ceiling support, by a set of Stations in fresco framing, and by the stained-glass windows, which are done partly in emblem.

On each side wall, near the sanctuary, is a canopied statue (St. John Baptist and St. Bernard). A wall, pierced by three Gothic arches, separates the auditorium from the sanctuary, its spaces being filled by two angelic studies in fresco and pedestaled statues of St. Patrick and St. Boniface.

The chancel is vaulted in starred blue sheathing, the walls being in neutral tints with an enlivening decoration of gold, red, and blue. Three altars, separated by the walls which form the vaulting foundation, rest in Gothic niches, each of the side for Windsor. Lighted up by its titular lighted up by a small

A triple Gothic altar, the Good Shepherd, the main altar, which is crocketed redwood, well wrought canopy. Very Sunday. Fr. Cooney, now of Rockville. Fr. Cooney finished the building which had been designed for a rectory, devoting it, however, to convent uses, a community of the Sisters of Mercy coming from Hartford and occupying it in September, 1873. He also built the present parochial school, as well as the commodious rectory which stands on the site of the old one. He was transferred to St. John's, New Haven, in October, 1878, and was followed here by Rev. John Mulcahy, now the very reverend vicar-general of the diocese. Fr. Mulcahy cleared away a great part of the debt while here, purchasing also the new church lot, on the corner of Pearl and High streets. He was succeeded, in October, 1881, by Rev. Patrick Donahoe, who signalized his administration by selling the three houses which stood on the new property and by beginning the work of building the new church of St. Patrick, the exterior walls of which he erected to the level of the water table. He was succeeded, in January, 1883, by Rev. Joseph M. Gleeson, who came from Portland. The contract for finishing the exterior of the building had been let before Fr. Gleeson's advent; he, therefore, proceeded immediately with the work, the corner-stone being laid Aug. 11, 1883. Six years ago he began the fitting-up of the basement, which was completed in 1892, at an outlay of \$27,000; and the basement was dedicated, Oct. 16, of that year, by Bp. McMahon, Abp. Fabre, of Montreal, singing the Mass. Fr. Gleeson went to St. Patrick's Church, Waterbury, in December, 1895, and was succeeded, on the eighth day of that month by the present pastor, Rev. Thomas J. Preston. Fr. Preston was born Nov. 4, 1850, in New Haven, and attended the public

schools there, afterwards going to Mr. Peter Smith's classical school, and thence to Holy Cross College for two years. He spent two years also at Niagara University, after which he made two years' philosophy and three and a half years' theology in the Grand Seminary of Montreal, where he was ordained Dec. 23, 1876. He was assistant to Fr. Prince at Danielsonville two years, going thence as curate to Very Rev. Thomas Walsh, of Meriden, where he stayed four years and a half. In April, 1883, he was made pastor of Danielsonville, whence he came to Thompsonville. While in charge in Danielsonville he paid the debt, (\$8,000), repaired the church, bought the Ely estate for \$5,500, remodeled the old homestead which stood thereon at an expense of \$3,000 — devoting it to convent uses — and built a fine school at an outlay of \$16,000. The debt when he left there was only \$5,000; and, though his transfer to Thompsonville took place after the promulgation of the demands of his French-Canadian parishioners, his personal relations with the French were most pleasant, even when the agitation was at its height.

Fr. Preston's ambition in Thompsonville is to complete the new church, which, when finished, will have cost fully \$200,000, and which will be perfected according to the original plans of the architect, the late Mr. Keeley of Brooklyn. The Catholics of Thompsonville are well disposed towards this undertaking, but are able to do comparatively little at present, owing to the marked business depression. Last year, Fr. Preston expended \$2,000 on the renovation of the convent. The old

church is now used as a gymnasium; one room in the building, however, is devoted to school purposes.

Fr. Preston is assisted in the parish work by Rev. James W. Hoey. Fr. Hoey was born in Wilsonville, Conn., March 18, 1867, studied for a while in the public schools of his native town, spent six years in Montreal College and two years in Holy Cross, took two years' philosophy and two years' theology in the Grand Seminary of Montreal, and finished his course in St. Mary's Seminary, Baltimore, where he was ordained Dec. 23, 1894. He came to Thompsonville Jan. 3, 1895.

St. Patrick's parish school has all the exterior appearances of an old building; but it is surprisingly well appointed interiorly. It has six classrooms, well ventilated, perfectly lighted, and completely furnished. There are eight Sisters of Mercy in the teaching corps, and nearly four hundred children on the rolls. The school has all the grammar grades; and its graduates succeed well in their examinations for entrance to the public high school. The educational work done here is excellent, the school last year holding a very high place amongst the diocesan parochial schools.

St. Patrick's new church is masterfully constructed of Portland stone laid in broken ashlar, and is Romanesque in its architectural lines. It is 150 feet long, and is, — exclusive of a beautifully rounded truncated tower that swings off from the front at the gospel end, — sixty-five feet wide at the facade. Its great unfinished tower on the corner of the two streets is remarkable for its massive generosity; and the whole front, with

A short time since, Fr. Gragan gave up the mission of Vernon; and it has since been attended from Rockville.

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#### IV. THE CHURCH IN THOMPSONVILLE (ENFIELD).

Enfield town, one of the oldest in the State, and bordering on Long-meadow, in Massachusetts, takes up the northeastern corner of Hartford County. Its principal centre is Thompsonville, which is only seven miles from Springfield.

The first Mass in Thompsonville was said by Fr. Doherty of Springfield in 1849 in James Donovan's house, there being only four Catholic families in the village at that time. Rev. John Brady of Hartford came shortly after that, saying Mass at intervals in Mr. Benson's house.

In 1850, Rev. Dr. Carmody arrived from Providence, officiating for three successive Sundays in the North schoolhouse; and soon afterwards, Fr. Smyth came occasionally until his organization of the Windsor Locks parish in 1852, when his attendance here became more regular. He said his first Mass in Thompsonville in Mr. Benson's kitchen, and the next two in James Donovan's house; and after this he officiated in a hall over the store of Morrison & Belcher, where Mass was said once a month until the creation of St. Patrick's Church. The church was built in 1860, according to plans drawn out by Fr. Smyth himself; and the dedication took place during the same year.

Rev. Bernard Tully came to Thompsonville as first resident pastor in January, 1863. He was transferred, in October, 1866, to New London and Norwich, and was succeeded here by Rev. Fr. Duffy, who added to the church during his incumbency, and who built the present convent, intending to use it as a rectory. He went away, however, before the completion of the building. He was succeeded in May, 1871, by Rev. John Cooney, now of Rockville. Fr. Cooney finished the building which had been designed for a rectory, devoting it, however, to convent uses, a community of the Sisters of Mercy coming from Hartford and occupying it in September, 1873. He also built the present parochial school, as well as the commodious rectory which stands on the site of the old one. He was transferred to St. John's, New Haven, in October, 1878, and was followed here by Rev. John Mulcahy, now the very reverend vicar-general of the diocese. Fr. Mulcahy cleared away a great part of the debt while here, purchasing also the new church lot, on the corner of Pearl and High streets. He was succeeded, in October, 1881, by Rev. Patrick Donahoe, who signalized his administration by selling the three houses which stood on the new property and by beginning the work of building the new church of St. Patrick, the exterior walls of which he erected to the level of the water table. He was succeeded, in January, 1883, by Rev. Joseph M. Gleeson, who came from Portland. The contract for finishing the exterior of the building had been let before Fr. Gleeson's advent; he, therefore, proceeded immediately with the work, the corner-stone being laid Aug. 11, 1883. Six years ago he began the fitting-up of the basement, which was completed in 1892, at an outlay of \$27,000; and the basement was dedicated, Oct. 16, of that year, by Bp. McMahon, Abp. Fabre, of Montreal, singing the Mass. Fr. Gleeson went to St. Patrick's Church, Waterbury, in December, 1895, and was succeeded, on the eighth day of that month by the present pastor, Rev. Thomas J. Preston. Fr. Preston was born Nov. 4, 1850, in New Haven, and attended the public

schools there, afterwards going to Mr. Peter Smith's classical school, and thence to Holy Cross College for two years. He spent two years also at Niagara University, after which he made two years' philosophy and three and a half years' theology in the Grand Seminary of Montreal, where he was ordained Dec. 23, 1876. He was assistant to Fr. Prince at Danielsonville two years, going thence as curate to Very Rev. Thomas Walsh, of Meriden, where he stayed four years and a half. In April, 1883, he was made pastor of Danielsonville, whence he came to Thompsonville. While in charge in Danielsonville he paid the debt, (\$8,000), repaired the church, bought the Ely estate for \$5,500, remodeled the old homestead which stood thereon at an expense of \$3,000 — devoting it to convent uses — and built a fine school at an outlay of \$16,000. The debt when he left there was only \$5,000; and, though his transfer to Thompsonville took place after the promulgation of the demands of his French-Canadian parishioners, his personal relations with the French were most pleasant, even when the agitation was at its height.

Fr. Preston's ambition in Thompsonville is to complete the new church, which, when finished, will have cost fully \$200,000, and which will be perfected according to the original plans of the architect, the late Mr. Keeley of Brooklyn. The Catholics of Thompsonville are well disposed towards this undertaking, but are able to do comparatively little at present, owing to the marked business depression. Last year, Fr. Preston expended \$2,000 on the renovation of the convent. The old

church is now used as a gymnasium; one room in the building, however, is devoted to school purposes.

Fr. Preston is assisted in the parish work by Rev. James W. Hoey. Fr. Hoey was born in Wilsonville, Conn., March 18, 1867, studied for a while in the public schools of his native town, spent six years in Montreal College and two years in Holy Cross, took two years' philosophy and two years' theology in the Grand Seminary of Montreal, and finished his course in St. Mary's Seminary, Baltimore, where he was ordained Dec. 23, 1894. He came to Thompsonville Jan. 3, 1895.

St. Patrick's parish school has all the exterior appearances of an old building; but it is surprisingly well appointed interiorly. It has six classrooms, well ventilated, perfectly lighted, and completely furnished. There are eight Sisters of Mercy in the teaching corps, and nearly four hundred children on the rolls. The school has all the grammar grades; and its graduates succeed well in their examinations for entrance to the public high school. The educational work done here is excellent, the school last year holding a very high place amongst the diocesan parochial schools.

St. Patrick's new church is masterfully constructed of Portland stone laid in broken ashlar, and is Romanesque in its architectural lines. It is 150 feet long, and is, — exclusive of a beautifully rounded truncated tower that swings off from the front at the gospel end, — sixty-five feet wide at the facade. Its great unfinished tower on the corner of the two streets is remarkable for its massive generosity; and the whole front, with

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schools there, afterwards going to Mr. Peter Smith's classical school, and thence to Holy Cross College for two years. He spent two years also at Niagara University, after which he made two years' philosophy and three and a half years' theology in the Grand Seminary of Montreal, where he was ordained Dec. 23, 1876. He was assistant to Fr. Prince at Danielsonville two years, going thence as curate to Very Rev. Thomas Walsh, of Meriden, where he stayed four years and a half. In April, 1883, he was made pastor of Danielsonville, whence he came to Thompsonville. While in charge in Danielsonville he paid the debt, (\$8,000), repaired the church, bought the Ely estate for \$5,500, remodeled the old homestead which stood thereon at an expense of \$3,000 — devoting it to convent uses — and built a fine school at an outlay of \$16,000. The debt when he left there was only \$5,000; and, though his transfer to Thompsonville took place after the promulgation of the demands of his French-Canadian parishioners, his personal relations with the French were most pleasant, even when the agitation was at its height.

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its three great portals, its fine collocation of lights, and its well-disposed tower openings, will present architecturally a most noble appearance when the tower, with its Romanesque crown, shall have been completed. The side walls are massively and at the same time delicately wrought,—the slightly protruding transept gables, the stately buttresses, and the recessed panel work around the Roman windows forming an admirable harmony. The church is especially to be commended for its rear view, the glorious swell of the Roman apse producing a strikingly unique effect. The general contour of the building is delicately perfected by a display of solid Romanesque turrets, at the front and rear.

The interior of the main auditorium, designed to seat twelve hundred people, has not been touched as yet; but its lines are perfect, and promise to form the skeleton of a basilica that will delight the eye of the keenest critic.

The basement is completed, however, and its finish is the most elaborate in New England. As you enter the side door under the great tower, you find yourself in a little chapel dedicated to St. Michael; and from this, ingress is had to the main auditorium of the basement. In the corresponding corner of the basement, under the round tower, is the baptistry, which has certainly a unique and praiseworthy arrangement for this country. The main auditorium seats a thousand people. Its ceiling, in ribbed sheathing with cherry polish, is wrought in generous panels,—its pews, wainscot, altar-rail, and pulpit, are in polished oak,—and its white walls are relieved by a set of Stations, of quatrefoil shape, which display their groups on a gilded background. The sanctuary is quite roomy, and is richly furnished with carpets, the gift of the Hartford Carpet Co. It shows also a lofty polished oak wainscot with quatrefoiled top, and a set of stalls running along on both sides. All this embellishment serves as a choice setting for the main altar, which is of carved oak that rises to the ceiling and is paneled on the sides. The reredos is paneled, and shows three niches on each side of the large Roman canopy which surmounts the tabernacle. A massive moulding goes along the top of the reredos and canopy; while the lower part of the altar is carved in medallion work, set off by a tasteful arrangement of carved columns. On two flanking pedestals, which form part of the altar structure, are two angelic statues, two other figures of angels holding the main candelabra. These statues are of Munich workmanship, as are also the statues of the Sacred Heart and the Blessed Virgin which grace the side walls of the transept. At the epistle side, in an alcove, is an oaken altar, dedicated to St. Ann; and in front of this is a horizontal tomb, worked in mosaic. The basement vestry is cathedral-like in its appointments, its vestment case being a noble piece of Roman work. Altogether, the new church of St. Patrick bids fair to be one of the architectural successes of New England; and though the Catholics of Thompsonville number only 2,600, it is hoped that the advent of good times will see its rapid completion.



REV. DANIEL A. HAGGERTY,  
Pastor St. James' Church, South Manchester, Conn.

Catholic in 1847. The first Mass said here was celebrated in 1848, by Rev. John Brady of Hartford, in the house of J. Kennedy. Next morning Mr. Kennedy was discharged by the foreman of the mill in which he was employed; but the mill-owner, Mr. Buell, hearing of this action, discharged the bigot and reinstated Mr. Kennedy. Fr. Brady came at intervals until 1850, when Rev. James Smyth began visiting Manchester at stated times, saying Mass in the house of James Duffy, on Union street. On the appointment of Rev. Peter Egan to Rockville, the care of the Catholics of Manchester was transferred to him. Fr. Egan purchased, soon after assuming charge, a piece of land from Mr. E. Weaver, paying therefor two hundred dollars. In December, 1856, his successor in Rockville, Fr. Tully, assumed control; and he began to erect St. Bridget's (old) Church two years later, the dedication being performed in December, 1860, by Bp. McFarland. Fr. Tully procured, soon after this, a good cemetery property. Manchester thenceforth remained under the jurisdiction of the Rockville pas-

tors (Fr. Tully, Fr. O'Reilly, and, again, Fr. Tully), until October, 1869, when Rev. James Campbell was made the first resident pastor. Fr. Campbell bought the old rectory, and built the South Manchester church. He died in 1890, and was succeeded by Rev. William Doolan. After about four years' pastorate here, Fr. Doolan was promoted to the pastorate of Southington, and was followed in the charge of Manchester by Rev. R. C. Gagan. Immediately after assuming control, Fr. Gagan paid off the whole debt; and in 1895 he bought the fine new property, on the south side of the railroad, for \$5,600. On this property stood a small building. Shortly afterwards he built the Vernon church. In the summer of 1896 Fr. Gagan began the construction of the new church; and on Sunday, August 21, of that year, the cornerstone was laid by Bp. Tierney, assisted by Very Rev. John Muleahy, V. G., Rev. John Coyle of New Haven, and Rev. Michael O'Connor of the same city. Rev. T. W. Broderick of Hartford preached the sermon, Bp. Tierney adding a few words of encouragement to the people. The

sum of \$1,200 was collected on that occasion.

Sunday, Jan. 24, 1897, the basement was blessed by Bp. Tierney, the celebrant of the Mass being Rev. Pierre Pajot, the deacon Rev. John Cooney, and the sub-deacon Rev. Daniel Haggerty. Rev. Peter McClean of Hartford preached the dedicatory sermon, delivering the evening discourse also. On the very day of the dedication Fr. Gagan announced his departure for Stafford Springs; and he was followed here by the present pastor, Rev. Frederick Murphy.

Fr. Murphy was born Nov. 6, 1859, in New Haven, and attended St. Mary's School in that city. After two and a half years in Montreal College he went to St. Bonaventure's, Allegany, N. Y., where he remained six years, and where he was ordained June 17, 1885. After two and a half years at the Immaculate Conception Church, Waterbury, he went to St. Augustine's, Bridgeport, whence he was transferred after a year to the Sacred Heart Church, Waterbury. There he remained seven years. Then, after a year in Meriden, he spent his last three months as assistant in New London; and he came thence to Manchester on the twenty-sixth day of last January.

Fr. Murphy has not had, thus far, much opportunity for telling work; at a little bazaar, however, which was held a few weeks ago, he cleared seven hundred dollars. He is living

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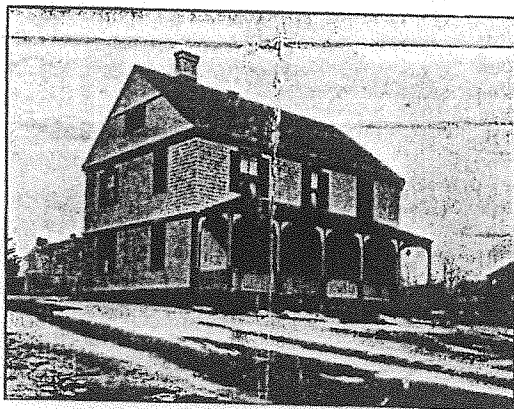
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ST. JAMES' PAROCHIAL RESIDENCE, SOUTH MANCHESTER, CONN.  
Rev. D. A. Haggerty, Pastor.

## THE CHURCH IN MANCHESTER.

The town of Manchester, situated eight miles east of Hartford, was incorporated in 1823, and saw its first

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

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

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

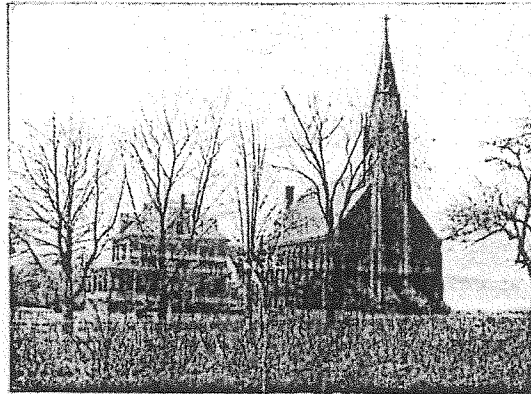
The basement is very lightsome, its walls and pillars being white. The ceiling is sheathed. It has a spacious sanctuary, which holds three altars, the side altars supporting good titular statues, and the main altar, in white, blue, and gold, showing a lofty paneled reredos, an open central canopy, and two statued niches. The front of the altar-table is neatly ornamented. St. Bridget's (new) Church was designed by Architect Jackson of Waterbury. It is to be hoped that, with the coming of the new times, the Manches-

altars, surmounted by Fr. Murphy statue, being likely completion of the circular window, depicting the Virgin Mary, rises over the altar, and is in white and red tiling, and pinnacles.

#### THE CHURCH IN BROADBROOK (EAST WINDSOR).

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

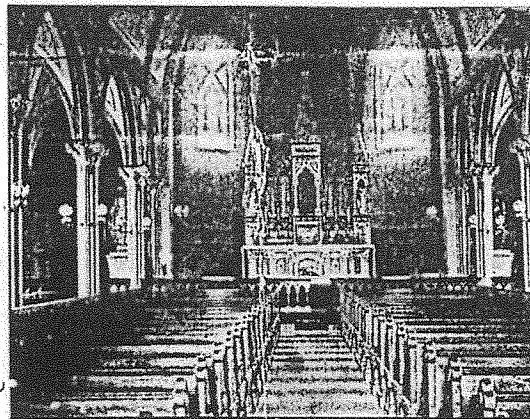
Fr. Tully did not care to build until a certain sum could be raised; the Catholics here, however, were quite poor, and nothing was done at that time in the way of building. Fr. O'Reilly, who succeeded Fr. Tully in Rockville in 1863, was fully as cautious; and it was only when the few Catholics of the village took the project in hand themselves that the church was erected. Fr. Tully had meanwhile gone to Thompsonville; and after a short period the care of Broadbrook was transferred to him in his new position. In 1866, Fr. Duffy, who succeeded him in Thomp-



ST. JOSEPH'S CHURCH AND RECTORY, POQUONOCK, CONN.,  
Rev. John Flemming, Pastor.



REV. JOHN FLEMMING,  
Pastor St. Joseph's Church, Poquonock, Conn.,



INTERIOR ST. JOSEPH'S CHURCH, POQUONOCK, CONN.  
Rev. John Flemming, Pastor.

sonville, began saying Mass in Broadbrook once a fortnight. Four years later, on the appointment of Fr. Shahan as his assistant, the people here had the blessing of Mass every Sunday. This continued during Fr. Cooney's pastorate of Thompsonville, which began in May, 1871, and ended in October, 1878, and also through the three years of Fr. Mulcahy's administration. Fr. Cooney had thought of the site of the present parochial property as a splendid one for a new church; and his judgment was confirmed by Fr. Mulcahy, who purchased the land and built St. Catharine's Church. For a short time after Rev. Patrick Donahoe's appointment as pastor of Thompsonville, Broadbrook was under his care; in November, 1882, however, it was again transferred to the jurisdiction of Rockville.

In July, 1886, Rev. Michael J. Daly came as first resident pastor, building the commodious rectory soon after his advent, and buying a tract of land for a cemetery. He was succeeded by Rev. Michael Lynch in August, 1890. Fr. Lynch left in May, 1891; and for the next three months Broadbrook was attended from Rockville. In August, 1891, Rev. Thomas Dunne, the present pastor, assumed charge.

Fr. Dunne was born Sept. 29, 1858, in Derby, attended the Derby high school, and spent three years in Holy Cross College, whence he went to Niagara University. Graduating there in 1877, he entered the Grand Seminary of Montreal immediately afterwards, where he was ordained Dec. 17, 1881. After curacies of three months in Ansonia, five years in Danbury, and five years in St. Mary's, Bridgeport, he came to Broadbrook. During his stay in Bridgeport, he superintended the celebration of Fr. Rogers' silver jubilee, which occurred July 3, 1890, securing for him, by energetic work, the largest sum (\$2,200) ever obtained in the diocese, up to that time, at that kind of a celebration. He also placed a jubilee bell in the church tower, paying \$1,000 for it, and collecting the money himself. In August of the same year, while Fr. Rogers was in Europe, he opened the jubilee fair, and though practically alone in the parish, cleared two thousand dollars.

When he took charge of Broadbrook, he found a funded debt of \$750, besides a number of floating debts. He has since put a boiler and steam-heating apparatus into the church at an expense of \$800, has painted the church and house, and has thoroughly furnished the latter. Last summer he improved the cemetery grounds considerably, enclosing them also with a fence that cost \$175 00. Notwithstanding all this outlay, (more than \$2,000), not only is the property free of debt, but the treasury shows a surplus. Fr. Dunne has a prosperous temperance society in the parish; and he has also organized a branch of the League of the Sacred Heart. He has ordered a statue (9 feet, 6 inches, in height) of the Sacred Heart, which is to grace the sanctuary, and which, though costing \$120.00, will have been paid for when erected.

The church property is finely situated, its appearance being very bright and attractive in summer. St. Catharine's Church is a frame structure, with brownstone underpinning. A jutting tower, topped by a good spire, and a full Gothic window in the centre of the facade, flanked by two smaller lights, give dignity to the front. There are no pillars in the interior, the ceiling being of gable formation. This ceiling is paneled,

the various spacings being studded in star and diaper, and the centre-piece, with medallion borders, showing emblematic work in blue and red. Moreover, in the panel borders, near the walls, is a foliate design; and the walls themselves, in dark olive, show a leaf-diaper frieze at the ceiling juncture. The pews, of ash, harmonize with the high wainscot. A set of Stations, in ornate Gothic fresco frames, fills acceptably the space between every two adjacent side windows, which are in diapered stained-glass, with a symbolic quatrefoil opening. The large facade window, in a deep Roman alcove, shows a large rose, in foliation and geometric lining, over an arrangement of three arcade bays.

The decoration of the chancel ceiling is in harmony with that of the auditory; while the upper part of the rear wall, in stencilled diaper, rests on a plain spacing of neutral colors, which shows a stencilled dado in terra-cotta. The sanctuary window, of Gothic tympanum shape, depicts the Lamb in a quatrefoil light, surrounded by twelve foil openings and set off by two trefoils.

The main altar, of white and mottled black marble, with onyx reliefs, is flanked by two angelic figures, and shows a solemn marble effect on the front of the table; and its tabernacle and reredos, of one height, are completed by a moulding that runs along in frieze work. Two side altars, in white, blue and gold, are crowned by statues, respectively, of Our Blessed Lady and St. Catherine of Siena.

The parish is in good condition, the people are generous, and Fr. Dunne is pleased with their responsiveness and fidelity.



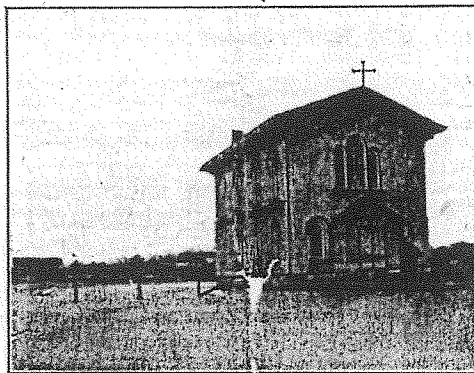
#### THE CHURCH IN GREENE HAZARDVILLE (KENFIELD), AND SOMERSVILLE.

Hazardville, a village in the town of Enfield, and situated four miles east of Thompsonville, is noted for its powder mills, and though it received its appellation in the ordinary New England way, it has often been humorously felicitated on its choice of a name.

The first Mass in Hazardville was said by Fr. Smyth, of Windsor Locks, about forty years ago, in William Casey's house, the Catholics of the village bearing Mass in Thompsonville for some time previous to his first visit. He came thenceforward only at long intervals; in 1863, however, after the institution of the Thompsonville parish, Rev. Bernard Tully came once a month to Mr. Casey's house. Two years afterwards Fr. Tully purchased an old school building, which is now a tenement house adjoining the present post-office. In 1866, Fr. Duffy, of Thompsonville, began saying Mass in the old schoolhouse once a fortnight; and, in 1870, he began coming every Sunday. This latter arrangement was continued by his successor, Rev. John Cooney.

In 1878, Fr. Mulcahy took charge; and soon afterwards, he began building St. Bernard's Church, which was dedicated in 1880.

In January, 1888, during the pastorate of Fr. Donahoe in Thompsonville, Hazardville was elevated to parochial dignity, with Rev. John Synnott as resident pastor. Fr. Synnott's administration was signalized by the purchase of a fine cemetery lot. He remained about six years, and was hence transferred to Taftville; and he was followed here by



ST. JOSEPH'S (OLD) CHURCH, HAZARDVILLE, CONN.  
Rev. John Flemming, Pastor.

the present pastor, Rev. Thomas J. Maloney.

Fr. Maloney was born in Hartford, Oct. 12, 1856, studied at St. Patrick's school there, took his classics at St. Charles' College, Maryland, and his philosophy at Villanova, and pursued his theological course in Montreal Grand Seminary, where he was ordained Dec. 23, 1882. He was stationed at St. John's, New Haven, three and a half years, at Wallingford five years, and at Greenwich about two years; and he assumed charge of Hazardville May 24, 1894.

Since coming to Hazardville, Fr. Maloney has put in a boiler and steam-heating apparatus at an expense of \$800; he has also renovated the rectory at an expense of nearly \$700; and he contemplates giving the church a thorough interior remodeling and decoration during the present year. He also intends to build, as soon as the weather permits, a church in Somersville, three miles away in the town of Somers, Tolland County. At present Mass in that village is said in a hall purchased by Fr. Patrick Donahoe. The

new edifice will be a frame structure with a stone foundation; and the plans have already been drawn by Architect Donahoe of Hartford. With \$3,000 in the Somersville treasury, and no outstanding debts, Fr. Maloney is confident of having very little encumbrance there when the church shall have been built, especially as he has trained the Catholics of the village to give regularly.

St. Bernard's Church, Hazardville, is a pretty brick church with a stone foundation, and is very tastefully buttressed. The facade is extremely pleasing, the tower, coming forward from the wall line, being nicely broken with window and lattice work and well trimmed with buttresses.

The interior has no pillars, a series of pretty wood-work trusses helping to support the ceiling, which is of gable formation. This ceiling is also paneled, and is decorated in line work embellished with foliation. The walls are in olive, with a dado and a frieze in running-leaf design. The choir-gallery shows a Gothic alcove, lit up by two trefoil windows. The side windows are mullioned, their bays being filled with geometric concells,

and their tympanum hexafoils exhibiting symbolic designs.

A good Gothic arch, piercing the wall between chancel and auditory, recedes into an alcove, two shrines of the Blessed Virgin and St. Joseph standing in front of the wall. The chancel window is in exact symmetry with this arch, and portrays St. Bernard, surrounded by emblematic quatrefoil openings. The altar is in vari-colored marble, with a graduated and paneled reredos that rises on each side to a central dome. Two adoring angels,—on marble pedestals which form part of the altar structure,—and a display of gold, complete the altar ornamentation. The lower chancel wall is plain, and is topped, at the height of twelve feet, by a diapered border, over which a damask effect is imparted by a stretch of foliated stencil-work.

The chancel window was formerly full Gothic in form; but since the last severe powder explosion, when the windows were shattered, Fr. Maloney has bricked up the arcade openings, reducing the window to tympanum shape, and filling the lower space in dado-framed paneling. The chancel-ceiling is embellished with neat medallion work surrounded by star-strewn violet lining.

The non-Catholics of Hazardville have always been well disposed towards the Catholics of the village, contributing liberally from time to time to St. Bernard's Church.

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A cordial invitation is extended to the public to purchase their Easter hats of us this year, as you are sure of getting the latest, most stylish, the newest thing out.

BOSTON STORE,

Oxford Building. So. Manchester, Ct.

A. H. Skinner,

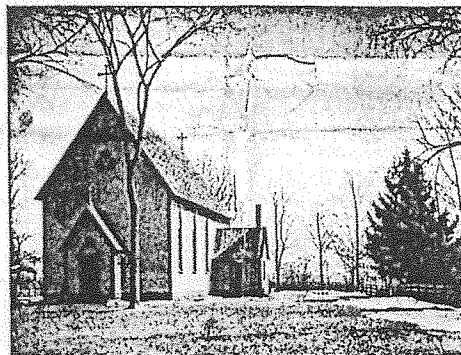
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DEALER IN

DRY GOODS, NOTIONS,  
HATS, CAPS, BOOTS,  
SHOES, RUBBERS,  
GROCERIES and PROVISIONS.

Agent for the Monarch and Defiance Bicycles.

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Rev. John Flemming, Pastor.

## Boston Shoe Store.

We carry a full line of

### Reliable Boots and Shoes

At prices that meet the pocket-book.  
Spring lines ready for inspection  
April 1. Look us over before purchasing.

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OUR KNOWLEDGE of the readers of the Review leads us to hope that when anything is wanted in our line they will give us a call.

OLIVER MAGNELL,

Merchant Tailor and

Ready-Made Clothier

South Manchester, Conn.

SHOULD buyers should inspect the imposing stock of Men's Clothing and Spring Overcoats. Phenomenal values at attractive low prices at A. L. Foster & Co.'s.

VIII.

## THE CHURCH IN SEVENTEEN

SOUTH MANCHESTER.

South Manchester is a part of the old town of Manchester, the two churches being scarcely two miles apart. Mass was said here for the first time in 1852 by Rev. James Smyth, just before he left Hartford for Windsor Locks. It was celebrated of Charles Foley, on

Amongst the vining here were in and Patrick Mrs. John

Mass was afterwards said in private houses about once a month by Mrs. Egan and Tully of Rockville, until the erection of St. Bridget's Church in North Manchester in 1860. Thenceforward the South Manchester Catholics attended Mass in that church, even after the institution of the Manchester parish, until their own church was ready for occupancy.

St. James' Church, South Manchester, was begun in 1874, and was completed in 1876, by Rev. James Campbell; and from the time of its first service until after the death of Fr. Campbell, in 1890, it was attended from North Manchester. In front of the edifice, where Fr. Campbell is buried, is a slightly monument, erected to his memory by a grateful people.

The first resident pastor, and the only one thus far, is Rev. Daniel A. Haggerty, who was for years an assistant to Fr. Campbell, and who came as pastor Nov. 21, 1890.

Fr. Haggerty was born in Woodbridge, Conn., Jan. 25, 1855, attended the Catholic school of Meriden, and spent two years in the Christian Brothers' school at Hartford. He made his classics at Holy Cross College and Glenwood Seminary (near Pittsburg). He pursued his philosophical and theological courses in the Grand Seminary of Montreal, and was ordained Dec. 20, 1879. He was curate at Portland two years and a half, coming thence, in August, 1882, as assistant to Fr. Campbell in Manchester.

After taking charge of the parish, Fr. Haggerty lived for a year and a half in Mr. P. B. Hayes' house, meanwhile building the parochial residence, which cost, with furnish-

ings, \$5,000, and which was paid for at the time of its completion. Towards the erection of this house the Cheeney Brothers contributed (at two different times) a thousand dollars, thus evincing the same spirit of generosity which had actuated them years before, when they made a donation of the land on which the parochial buildings now stand. Three years ago, Fr. Haggerty supplied the church with steam-heating apparatus, at an expense of \$2,000; and last year he frescoed the basement.

St. James' Church, though a frame building with brick basement work, has a very striking appearance. The facade centre shows four windows in a line and under an elaborate framing; while over this arrangement is a large rose-window, centred in a series of Gothic arches. On the epistle corner of the facade is a short tower structure, exhibiting a pedimented portal superposed by two small Gothic tympana. The large tower on the gospel corner is diversified by a pedimented doorway, three rectangular windows over this, three tin Gothic tympana still further up, and all leading to open Gothic work. The tower top shows a double formation: one structure seeming to rise out of another. The vestibule is unique, in that it leads to the basement as well as to the upper auditory.

The basement is all above ground, is colored in neutral tinting, and has a set of pretty stained-glass windows; it is used altogether for Sunday-school, confessional, and society purposes, Mass not being said there. The church itself, seating 750 people, is fitted with scalloped pillars, which end in elaborately foiled capitals, and from which rise the main arches that support the quarter clerestory. These arches are moulded, are minutely decorated, and manifest Moorish fan-frescoes at their points of separation.

A system of ribbing springs from corbels on the clerestory walls, in lattice being tinted in various shades of olive,—enlivened by bossing, diaper-studding, and foliation,—and pierced by a series of geometrically-filled tympana windows arranged in pairs.

The nave ceiling is in sheathed panels, every panel being characterized by bossing on the borders and cross-pieces, and by a central diamond in gold showing an emblematic cameo; and this style of finish is carried out on the side aisle ceilings.

The side walls are richly colored, and made ornate by dado, diaper, and foil work, and are well spaced by stained-glass windows (partly symbolic), which are arranged in pairs, while the stretches between the windows are dominated by the Statues, which also are diapered in pairs and which are framed elaborately. The church organ (a fine one, worth \$2,500) is built in two sections, so as to admit a full view of the rose-window, which has eight openings in rich foliation. The organ-gallery front is paneled and is in solidly ornate black walnut, this material constituting the embellishment of the pews and of the wainscot also.

The chancel wall is in French gray panels which are leaf-bordered on their lower levels; while above these is a Gothically arched dado, done mainly in terra-cotta, with azure interstices, and with borders of diaper and arabesque. Five embrasures, each one pierced by a figured Gothic window, occupy the level just above the dado. The apse is in gold-lined blue, and the embrasure crowns in star filling. Slender columns, worked in running vine decoration, and capped with gilt foliation, rise to the springs of the embrasure hoods.

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177 AND 179 MAIN STREET, DERBY, CONN.

## Spring Season, 1897

### SEASONABLE AND RELIABLE MERCHANDISE.

With unexcelled facilities and a lifelong experience, we have exerted our most intelligent efforts in the selection of the merchandise, which we now have the pleasure of submitting for your approval.

### EVERY DEPARTMENT

Is sparkling with suggestions of Spring, and we confidently hope for a favorable verdict.

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Correct—From reliable sources.

The Queenly Textile—always a favorite, never more than now—is here in goodly array of the higher class novelties. Choice effects and varied weaves in Blacks and Colors. Appropriate Silks for street and evening wear. For complete Customers, Waists and Skirts, combination and trimming purpose. All strictly New and Up-to-Date.

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Delightful Creations in the vanguard of fashion. We have 'em—also the proper Linings to emphasize their Beauty.

### DRESS GOODS.

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A superb assortment of this Season's most fashionable Dress Stuffs. Unique conceits from beyond the sea blended with the best things from Yankee Looms—forming one grand display of woven beauty, hard to excel. Dress goods for all occasions, all places, home and street, shore and mountain—Best wear and knock-about.

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Rich and comprehensive lines of Silk and Wool French Dress—each one of a color—not to be duplicated—Exclusive Design—Our Own—Different from any you see around.

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WHILE IN THE STORE BE SURE AND VISIT THIS DEPARTMENT. Complete new lines of the various makes of Cotton and Fine Wash Goods, Organdies, Dimities, Nainsooks, Percales, Mulls, Lawns, Swisses, Licens, etc., etc. A profusion of housekeeping necessities, Table Damasks, Sets, Napkins, Towels, Table Spreads, Draperies, etc.

### SPRING WANTS IN SMALL WARES FILLED TO YOUR SATISFACTION.

Latest and delectable ideas in Dress Trimmings and Garnitures, Dress Ornaments, Bodice Purses, etc.

New shades in Kid and Fabric Gloves, New Handkerchiefs, Ribbons and Laces, all the latest things in Fancy Goods and Notions.

A complete new line of Ladies' lingerie—The Peerless Make—Genuine merit—Excellence of Style and Finish pronounced.

NEW SPRING HOSIERY, UNDERWEAR, ETC.

Very respectfully,

ANDREW J. HAIRE.

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### Where Do You Buy Your Hats?

We are the leading dealers in that line in the city, and are ready to show you spring styles in all grades. We don't charge haters' prices; don't have to, as we sell other things as well. Our hats are all Union Made and our prices are \$1.00, 1.40, 1.90, 2.40, 2.90.

None but the best makers are represented in our stock.

We shall hope to show you the spring styles.

## ALLIS & CO.,

### Combination Clothiers and Hatters,

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You are all cordially invited to inspect an exceptionally fine line of

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