

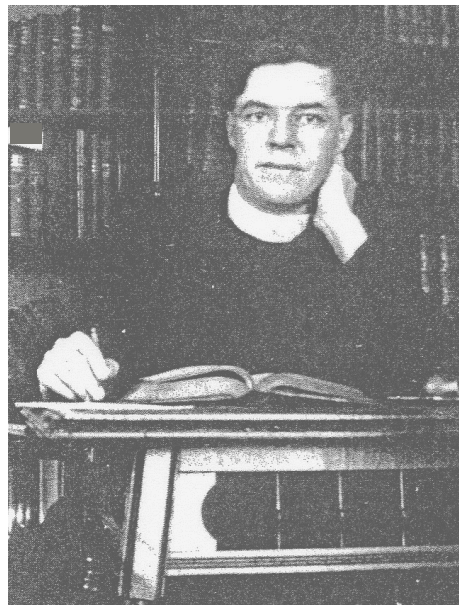
## Rural Ashford's first pastor was a jack of all trades

*Priest, farmer, builder, co-op manager, band leader, lawyer, coach. etc.*

In the early months of 1921, the Most Rev. John Joseph Nilan, seventh bishop of the Catholic Diocese of Hartford “had a difficult project in mind.” The bishop wanted to establish what would be geographically the largest parish in the Hartford Diocese. It would encompass nine towns spread out over 34 square miles in the sparsely populated northeastern corner of Connecticut.

Catholics were a small portion of the population in that area, only about 100 all told. A multi-ethnic mix of Slovaks, Poles, Hungarians, Italians, French-Canadians and Irish, they were scattered throughout the countryside mostly making a meager living as farmers and dairymen.

Nilan purchased a farm of 135 acres in the Warrentville section of the town of Ashford, population less than 700, for the new parish church. On the spread sat a rambling farmhouse that was in generally rundown condition with some of its floors even unsafe to tread on. All he needed to convert his new real estate into a thriving center of Catholi-



*Father William J. Dunn*

cism was “a self-sacrificing, able and energetic priest ... The priest who went there would be obliged to start from nothing. He must build up the material and spiritual structure of

the Warrentville parish with hardly any of the elementary tools with which to work. The priest had to be self-reliant, strong and faithful, able to meet rebuffs and endure, if necessary, nagging opposition and minor persecution,” wrote one historian.

Fortunately, for the Catholics in that rural section of the state and for the diocese, Nilan was able to find just such a priest. His name was Father William J. Dunn. He was born on Sept. 25, 1884, in the Collinsville section of Canton. Father Dunn was one of four sons and two daughters of Patrick and Margaret McNamara Dunne. Born in Ireland, Patrick had arrived in America in 1868. He was a night watchman in one of Collinsville’s factories. Margaret, also born in Ireland, had immigrated in 1874. William attended St. Thomas Seminary in Bloomfield, where he played on the baseball team, and spent two years studying at St. Brieux in France and the American College at Louvain in Belgium before being ordained a priest of the diocese

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### Civil War 150th anniversary update



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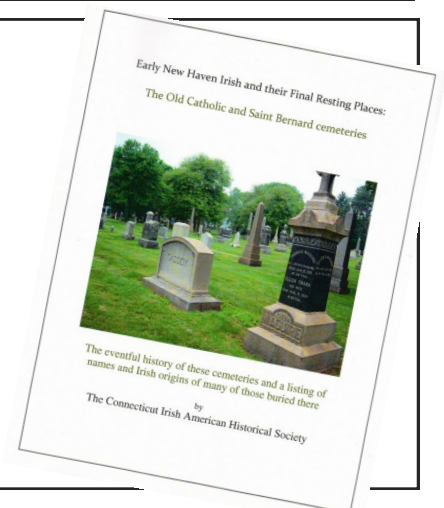
## Please join us to honor the Irish servants in our families

- ◆ There is scarcely any Irish-American family that cannot claim a mother, grandmother, great-grandmother, sister, cousin or aunt who served as a domestic servant after arriving in the United States. For poverty-stricken Irish immigrant women, work as a housekeeper, nursemaid, cook, waitress or seamstress for a family was the most promising way to make their way in America, and, difficult as it was, they went about it with the energy and determination that is so typically characteristic of Irish women.
- ◆ These courageous, talented, vivacious and efficient women were every bit as important in the history and heritage of Irish-America as the Irish men who dug the canals, built the railroads and fought in the nation's wars. But unlike their male Irish counterparts, the women have received precious little credit for the services they provided and the way they went on to become the wives and mothers of the thousands of Irish homes across the length and breadth of our nation.
- ◆ The earliest reference to Irish women servants in Connecticut was 360 years ago in 1653. The number of such servants grew over the centuries and by 1900 the U.S. census found 5,571 Irish-born women employed as domestic servants. Later generations continued the tradition either as live-ins or day workers.
- ◆ To honor and record for history the mostly overlooked contributions of these Irish women to our state, the Connecticut Irish-American Historical Society has begun a project to collect and publicize the names and the life stories of as many of them as can be found. We hope to publish a book about their contributions.
- ◆ To make this happen, we need the help of Irish-Americans throughout the state. If you have Irish servants on your family tree, please contact us. We don't expect to come across many full-blown biographies, but we do hope to compile lots of memories, anecdotes, letters and pictures. The frequently neglected and long overlooked women deserve no less. So, please join us in this tribute to them by contacting us at the address below and sharing your stories with us.
- ◆ Connecticut Irish-American Historical Society, P.O. Box 185833, Hamden, CT 06518 — [ctiahs@gmail.com](mailto:ctiahs@gmail.com) — 203 392-6435.



## Book about early New Haven Irish cemeteries

Copies are still available of the latest book published by the Connecticut Irish-American Historical Society: *Early New Haven Irish and Their Final Resting Places*. The book contains the burial locations, names, dates and places of origin in Ireland of about 1,000 New Haven Irish from 1834 to the early 20th century. It is an indispensable reference book for the descendants of the early Irish settlers of New Haven and vicinity. Copies may be obtained by contacting Mary McMahon, 640 Arrowhead Drive, Orange, CT 06477. Price is \$15 plus \$2 for mailing.



## Father Dunn played many roles in rural eastern Connecticut parish

*(Continued from page 1)*

of Hartford on July 13, 1913. After serving as an assistant at St. Francis Church in Waterbury, he had been assigned as assistant pastor at St. Mary's Church in East Hartford where his fluency in French was put to good use among the French-Canadian parishioners.

On June 15, 1921, the bishop named Dunn to be pastor of the Ashford parish. East Hartford was sorry to see him go because he was held in high esteem there. He had been chairman of the finance committee of the Visiting Nurse Association and secretary of the American Association for the Recognition of the Irish Republic.

When he arrived in Warrentville to take up his new duties, Dunn later recalled thinking that it "was like entering a wilderness." An anecdote about his early days on the job confirmed how different the northeastern part of the state was from urban central Connecticut. According to the anecdote, an old farmer "took time enough from his chores to scrutinize the young priest with great interest." Although he had never before met a Catholic priest, the farmer was not hostile but amiable. He invited Dunn to sit and pass the time of day and quickly found the Irish priest equally friendly. For more than an hour, the two of them "discussed many phases of country life (and) ...everyday courtesy and cordiality developed into mutual respect and admiration." When the two parted, the farmer commented, "You know, stranger, I like you a lot. You surprise me. I never knew Catholics knew so much."

Not every experience was that pleasant for the newly arrived priest. The old farmhouse purchased by Bishop Nilan was in bad shape. Only one room was habitable, the floors creaked from decay, while "the early morning sunrays and the nocturnal moonbeams found easy entrance through the roof." Dunn solved those problems by chopping down some of the abundant timber on the property, selling the cordwood and using the returns for home repairs.

Moreover, some Ashford folks were not as friendly as the old farmer. Whether it was the Ku Klux Klan, which was active in Connecticut in the 1920s or some prejudiced residents, Dunn's nighttime sleep was interrupted more



*Father William Dunn, at left on the fourth step up, posed for this photograph with a number of his parishioners as they worked together building St. Philip's Church in Warrentville.*

than once by "hecklings and harassments," including the theft of his supplies, the burning of crosses and stones crashing through the windows of the old farmhouse.

There was opposition, too, in a more civil, although still distressing manner. Father Dunn planned to construct the parish church in Warrentville, but also to develop several missions elsewhere. His attempt to rent a hall above a blacksmith shop in nearby Eastford to say Mass ran into opposition. The *Hartford Courant* reported on Sept. 12, 1922, that the pastor had reached an agreement with N. Waldo Kennedy for the use of his dance hall there, but that Kennedy was then visited by a committee of six residents demanding that he void the contract. Kennedy said he refused and was told by John M. Tatem, the leader of the committee and a representative in the Connecticut General Assembly, that his business would suffer as a result. Tatem said he was "speaking for Catholics of the village who felt the church was being forced on them. It would be an expense and they could not afford it."

Confronted with such obstacles, Dunn proved himself both a hard worker and a visionary in making slow but steady progress in Warrentville in spiritual and temporal matters. He partitioned off a part of the farmhouse

purchased by Bishop Nilan to serve as a temporary chapel large enough to accommodate about 100 worshippers for weekday and Sunday Mass.

To raise funds for the fledgling parish, he began sponsoring an annual Harvest Festival. In 1924, an estimated 500 attended the event at the Knowlton Memorial Hall in Warrentville. San Jose Council of Knights of Columbus handled booths and entertainment and the Willimantic Elks Club furnished music for a concert and dancing.

Because times were tough both for him and his parishioners, Dunn cultivated an extensive vegetable garden, milked 15 cows and tended a flock of chickens and turkeys on the old farmstead. Parishioners and visitors often found him dressed not in a black suit and Roman collar, but in the garb of an ordinary laborer: "khaki shirt, dark trousers, strong leather shoes calculated to bear rough usage and a slouch felt hat."

In 1931, on the occasion of his 10th anniversary as pastor, parishioners gave Father Dunn a purse of \$500. He used the money to buy musical instruments and recruited the young men of the parish for St. Philip's Band. Charles Wheeler, a music teacher in Willimantic, was the director. The band marched

*(Please turn to page 4)*



In 1921, Hartford Bishop John Joseph Nilan purchased a 135-acre farm in Warrenville in northeastern Connecticut. Father William Dunn converted the old farmhouse, right, into a rectory and chapel, and changed into workman's clothing to build St. Philip's Church on a rise next to it.

## Hardy priest found good soil in Ashford for farming and winning souls

(Continued from page 3)

in parades, gave concerts and appeared at the Farmers' Week festivities at the Connecticut Agricultural College, the precursor of the University of Connecticut. The band was so popular that Dunn organized a St. Philip's Junior Boys and Girls Band.

A member of the baseball team at St. Thomas Seminary during his years as a student for the priesthood, Dunn, as might have been expected, organized a parish baseball team.

The fact that times were tough and that his parishioners were poor did not stop Dunn from finding a way to construct a church. He "saw but one alternative – to build it himself with the aid of his people." A New York architect, Paul Chalfin, who was a summer resident of Warrenville and a friend of Dunn, drew up the plans, while other generous contributors did the engineering and excavation work. Then the manual labor of construction was undertaken in 1933 in the depths of the Great Depression.

Dunn in his farmer's togs worked side by side with his parishioners and townspeople. The *Golden Jubilee Book* of the Ashford parish describes the construction: "Men who had spent their lives behind a plow, now took up carpentry, masonry and painting. Where work had to be given out, they saw to it that the needy and unemployed of the town were the

first to receive the benefits ... A wayside stand was also set up along the main highway, and all extra farm products sold in order to provide additional income. All of the work was done on a pay-as-you-go basis, and in May 1937, after four years of construction work, St. Philip's was entirely free of debt."

St. Philip's was distinctive in its style as well as its construction. It was built of "the native fieldstone which is so plentiful and so easy to obtain in northeastern Connecticut." Its Baroque design was "a happy mean between the pointed features of the Gothic and roundness of the Roman." It is crowned by a 50-foot-high copper Czechoslovakian dome with a belfry. The church pews were hand-made out of native oak and the basement featured a parish hall complete with a stage for concerts and dramas.

Dunn was as concerned about the economic and political wellbeing of his flock as he was about its spiritual health. During the winter months, he conducted English-language classes in the old farmhouse-rectory and it was reported that he was responsible for 46 of his multi-ethnic parishioners becoming American citizens. He also represented many of them in various types of civil cases that were heard in the court at Ashford.

Several community projects grew out of the miniature dairy which Dunn ran on his farm property. With farmers in northeastern Connecticut "close to despair because of poor

remuneration" for their dairy products, Dunn "with facts and figures obtained from an analysis of the products, succeeded in obtaining a higher rating and consequent increase in the prices ..." His work resulted in the establishment of an Ashford milk pool operating through Hartford distribution agencies. Initially, the pool delivered 325 quarts of milk to Hartford and the production grew to the point where Ashford provided a daily average of 2,900 quarts.

Similarly, Dunn, reportedly after discovering the owner of the local grocery was a Klan member, was instrumental in the founding of the Ashford Cooperative Store. Sixty-five Catholic families signed on for the project. The cooperative soon was able to lower the cost of living for Ashford folks during the Depression years. An offshoot of the milk pool and the store was the purchase of a truck. The vehicle was used for not only delivery of milk and produce, but became the means of transportation for the parish band.

The headline of an article about Father Dunn in a 1939 issue of *The National Catholic Monthly* described him as "All Things to All Men." A headline of a 1935 *Hartford Courant* article filled in the details: "Occasionally a Farmer, Band Leader, Lawyer, Baseball Star, Warrenville Priest Now Labors With Flock to Erect Church." The

(Continued on page 5)

## Home sought for Civil War sword of Col. Healy of the Ninth Regiment

Recently, Bob Larkin, descendant of a Ninth Connecticut Regiment soldier, John Marlow, who died at Vicksburg, came up with still another twist in the history of that Irish regiment. Bob was contacted by W. Bart Berger, a former chairman of History Colorado, and also a descendant of a Civil War soldier, Brig. Gen. Henry Clay Merriam of the 20th Maine of Gettysburg fame.

Years ago, Berger said, his family came into possession of a Civil War sword. On the scabbard that went with the sword was the inscription: "Presented to Lieutenant John G. Healy, Emmet Guards, Co. C, 9th C.V., by his friends, Oct. 30th, 1861."

"If there are descendants," Berger emailed Bob Larkin, "they should have this thing. If not ... It should no longer sit here in a mountain summer retreat in Colorado."

With his usual enthusiasm for anything to do with the Ninth, Bob is searching for a descendant of Healy. The Healy family of New Haven was large, eight children of Thomas and Mary Gray Healy, both natives of County Leitrim, Ireland, but it appears there are few descendants.

John G., the oldest of the eight was born on Feb. 12, 1841. A marble cutter by trade, John G. became a member of the Emmet Guard in New Haven prior to the Civil War and was mustered into the Ninth as first lieutenant of Company C in the autumn of 1861. He was promoted to captain in April 1862.

In the 1862 campaign at Vicksburg, Mississippi, Healy led a 20-man detachment that



*Col. John G. Healy*

crossed the Mississippi River from the Louisiana side and spent eight days collecting intelligence directly under the guns of the Confederate fortress.

In the autumn of 1864, the three-year enlistments of the troops of the Ninth expired. Many did not re-enlist and the regiment was reduced to a battalion. Healy was among those who re-enlisted. He was promoted to the rank of lieutenant-colonel and commanded the battalion in the Shenandoah Valley in 1864. At Cedar Creek in the last and decisive battle

of that important campaign, Healy's men were in the forefront of the final charge that routed the rebels.

In 1866, Healy was among the Fenians who went to Ireland to fight in the unsuccessful attempt to win independence for the land of his ancestors. Arrested in Limerick, he spent six months in a British prison.

Returning to New Haven, he served as an alderman and assistant adjutant general of Connecticut. When he died in New Haven on June 6, 1909, the *New Haven Register* honored him and his kind editorially. "The review of the life of Col. John G. Healy," the paper said, "is the best possible reminder of how much this country, this state and this city owe to men of his race and type. We are reminded that to the Irish love of freedom and justice, to the Irish loyalty to the flag which ensures liberty, we owe a great measure of that support which saved the Union in the Civil War. We are reminded that Irish settlers and their sons helped grandly to build up the state in the part of the century which followed the war. We are reminded that to sterling Irishmen New Haven owes, under the founders, a great debt of gratitude and honor."

As this issue of *The Shanachie* goes to press, the search for descendants of the Healy family is yet unresolved and the question remains whether the sword will come home. Whatever the outcome, the story of the contact and the search is a testament to the thoughtfulness of W. Bart Berger, to the tenacity of Bob Larkin, and to the faithfulness of both.

## Ashford pastor labored for spiritual and worldly well-being of his parishioners

*(Continued from page 4)*

*Golden Jubilee Book* of St. Philip's parish published in 1987 depicted him as a spiritual shepherd who was truly a jack of all trades.

After 18 years in Ashford, Father Dunn left the northeast corner of the state to become pastor of St. James Church in South Manchester. He died there in December 1948 at the age of 63, and was fittingly buried in St. Philip's Cemetery in Warrenville.

"Without going beyond the borders of the Hartford Diocese," *The Catholic Transcript* wrote of him, "the Rev. William J. Dunn became a missionary priest in the truest sense of

the word. Chosen by Bishop Nilan to start the parish of St. Philip in Warrenville, then far more than now a remote section of Connecticut, he found indeed that his prospective parishioners had the tradition of the faith. But of most other things they had nothing.

"The young priest had to start from the very beginning. He had no church, no house nor even a fundamental parish organization. His people were the poorest of the poor, immigrants who had come to this remote section and taken over the ancient farms with the idea of making themselves an honorable living. That they were disappointed was not their fault ...

"Father Dunn plunged into this depressing environment as if it were the most inspiring and uplifting in the world. And as much by his spiritual energy as by his physical ability he lifted up his people with him. He did not disdain any kind of effort in order to improve their economic lot and to raise them to ever higher and higher spiritual levels."

*Sources: Golden Jubilee Book St. Philip Church, Ashford, Connecticut, 1987. Hartford Courant, June 16, 1921, Sept. 12, 1922, Oct. 10, 1924, May 19, 1935. Odell Shepard, Connecticut Past and Present, 1939, pp. 251-252.*

# Civil War draft registration records now available online

By Paul Keroack

Another large and valuable collection of Civil War documents has recently become available to family historians and genealogists searching for records of their Connecticut Irish ancestors.

The draft registration records of thousands of Connecticut men are stored in their original format — handwritten ledger books — in the National Archives in Washington. However, ancestry.com, the online genealogy and history program, recently has scanned and indexed the books and added them to its already voluminous archive of online Civil War materials. The records now can be viewed and copied on [www.ancestry.com](http://www.ancestry.com) by subscribers to that program. And, the records also can be seen at a number of Connecticut public libraries that offer free access to their members to [ancestry.com](http://ancestry.com).

In early 1863, as the Civil War was clearly developing into a long struggle, the idealism of raising volunteer regiments “to suppress the rebellion” was giving way to the necessity of sustaining the kind of large, professionally run armed force needed to confront the large and capable armies fielded by the rebels.

The Union chose to set up a draft registration system for the first time in the nation’s history. The system required that all eligible men register by providing a significant amount of information about themselves. Then, if enlistment of volunteers failed to meet future quotas, men would be drafted from those registered.

Creation of the draft was greeted with controversy, and in some cases violence. Its implementation was not equal either. A drafted man had the option to pay \$300 for a substitute to take his place in the ranks. Of the 12,000 men registered in Connecticut, some 8,000 were exempted and most of the rest hired substitutes. The state and towns offered bounties, but aside from the paid substitutes, most enlistments for the rest of the war were those who reenlisted after their earlier terms of service had expired.

The consolidated lists from the National Archives, including all available men as of July 1, 1863, are now available. The volumes are grouped by congressional district, each of which in that era in Con-

necticut consisted of two counties. Not all the lists have survived. Those for Fairfield and Litchfield counties apparently did not. But, records for the Second Congressional District — New Haven and Middlesex counties — comprise four volumes totaling more than 1,000 pages. Included are the name, place of residence, age, race, profession, usually marital status, place of birth and former military service of each registrant. The lists are a treasure trove of data of an entire generation of Connecticut men, many Irish-Americans among them.

The first volume lists surnames beginning with the letter A through the letter J of men designated Class 1, that is, all those between ages 20 and 35, and married men from age 35 through age 45. The second volume is of surnames from K through Z of the same class. Volume three consists of Class 2, that is, “all other persons subject to do military duty.”

However, there soon was created a Class 3, of persons who had previous military service. Volume 4 contains the latter group, and is of particular interest given that the regiment, company and rank of each man are named, along with ages and civilian occupations. This data may be useful in cross-checking individuals with other Civil War service records. Only the town of residence is shown, leaving it unclear whether their service had ended or whether they were still enlisted on July 1, 1863.

In using the records on ancestry.com, the reader may search by individual name, or insert only selected information in the search boxes. Placing a town name — New Haven, for instance — in the “location” box, results in an alphabetical listing of all the Second Congressional District residents. Adding “Ireland” in the “birth - location” box narrows this alphabetical list to only the Irish-born in the district.

On the search page, there is also an option to “browse” by state and by district. This result shows the pages in their original order, by volume. Each volume is in roughly alphabetical order by surname, but not by residence. Notes to the right of some entries offer insights into the stresses facing potential draftees. For example, John Rourke, age 30, of Bethany, a farmer, “claims exemption for lameness.” Irish-born Mi-

**ATTENTION!—**

**THE DRAFT!**

**FRANCIS J. TUCKER, Attorney and Counsellor at Law, has located his Office at No. 339 Chapel street, New Haven, where he is prepared to give information in relation to all questions connected with the Draft; prepare Papers and Certificates of Exemption to persons subject to the Draft. Procures Substitutes from two hundred to three hundred dollars.**

**All persons who desire to get clear of the Draft had better call on MR TUCKER, and learn what course is best for them to adopt in the emergency. Jy 17 tid**

*The announcement in 1863 that Uncle Sam was to draft men into the army prompted a flurry of newspaper ads. These three appeared in the Hartford Courant in July, the month the drafting began.*

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**SUBSTITUTE WANTED—**

**SUBSTITUTE WANTED.**

**APPLY TO NO. 175 STATE STREET.**

**Money Ready as soon as Mustered into the United States Service. Jy 25 3d**

---

**SUBSTITUTES!—**

**Two Substitutes Wanted!**

**Call at ROBERTS' STOVE STORE, Nos. 9 and 11 Kingsley street. Jy 25 dtf**

chael Mooney, 29, of 16 Court St. New Haven, “claims alienage,” although most Irish natives did not claim that.

The registration sheets are filled with interesting and valuable historical and genealogical data. For example, a few registrants, such as Albert Worthington, 21, of Hamden, did not wish to submit to the process, the records noting that he was “on the move to avoid draft.” Another registrant, John Dunlap, a New Haven tailor, joined the Fourteenth Connecticut Regiment, Co. J., but is listed as “deserted August 28, 1862.”

While most Connecticut men who registered were either farmers or skilled or unskilled workers, the occupation of Irish-born Thomas Meaher, 36, of 358 Grand Street, New Haven, listed him as, “gentleman.”

In the final accounting, almost half – 47 percent – of Connecticut men between the ages of 15 and 50 served in the military, mostly in the 30 volunteer regiments and auxiliary services — cavalry, artillery and naval. While the draft proved to be a minor factor in the state’s war

service, the details in the registration pages offer a glimpse into our ancestors’ lives in the mid-1860s.

Below is a table showing a sampling of the information provided by just a few of the thousands of names listed in the four volumes.

Sources:

Ancestry.com. *U.S., Civil War Draft Registrations Records, 1863-1865* [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2010. Original data: *Consolidated Lists of Civil War Draft Registrations, 1863-1865*. NM-65, entry 172, 620 volumes. ARC ID: 4213514. Records of the Provost Marshal General’s Bureau (Civil War), Record Group 110. National Archives at Washington, D.C.

“Civil War Draft Records: Exemptions and Enrollments,” by Michael T. Meier, in *Prologue*, Winter 1994, Vol. 26, No. 4. [www.archives.gov/publications/prologue/1994/winter/civil-war-draft-records.html](http://www.archives.gov/publications/prologue/1994/winter/civil-war-draft-records.html).

*Connecticut for the Union: The Role of the State in the Civil War*, by John Niven. New Haven: Yale University Press, 1965. *Connecticut in the American Civil War: Slavery, Sacrifice and Survival*, by Matthew Warshauer, Middletown: Wesleyan University Press, 2011.

## Civil War Draft Registrants

*The chart at right contains the data provided by 26 Connecticut men among thousands who registered for the draft in 1863.*

VOL, P.#	STREET	NAME	AGE	OCCUPATION	STATUS	BIRTH	PREV. SERV.
v.1, 257	111 Grand	Carty, Patrick	32	Laborer	Married	Ire	None
v.1, 301	Dublin St W	Devine, Thomas	29	Laborer	m	Ire	None
v.1, 423	Davenport	Gannon, Patrick	30	Carriage painter	Single	Ire	None
v.1, 481	Wallace	Hain, James	26	Laborer	m	Ire	None
v.1, 481	Grand	Hart, Matthew	38	Clergyman	s	Ire	None
v.2, 40	Morocco	Lynch, Daniel	33	Laborer	m	Ire	None
v.2, 250	192 Hamilton	Phalon, James	28	Brewer	m	Ire	None
v.2, 482	Main, M	Welsh, Martin	33	Laborer	s	Ire	None
v.3, 301	Meriden	Johnson, Bunting	43	Farmer	-	Ire	15 Regt CT
v.3, 383	Locust (?)	McMerrill, Michl.	39	Moulder	-	Ire	69 NYV
v.3, 387	Congress	McCabe, James	38	Laborer	-	Ire	None
v.3, 602	Ansonia	Walsh, Thomas	38	Mechanic	-	Ire	None
v.4, 32	New Haven	Burns, Lawrence	25	Laborer	[?]	Ire	9 Regt D
v.4, 32	New Haven	Bartus, Samuel	25	Japanner	s	Conn	9 Regt E
v.4, 148	New Haven	Cashman, Thomas	36	Helper	m	Ire	27 Regt C
v.4, 154	Meriden	Carroll, John	34	Melter	[?]	Ire	9 Regt B
v.4, 212	Middletown	Frayn, David	30	Sailor	m	Ire	21 Regt J
v.4, 214	Meriden	Ferns, John	28	Mechanic	s	Ire	15 Regt A
v.4, 260	New Haven	Heffernan, Daniel	24	Laborer	s	Ire	9 Regt E
v.4, 340	Wallingford	Kennedy, James	37	Burnisher	s	Ire	27 Regt B
v.4, 400	New Haven	McManus, John	21	Wheelmaker	s	Ire	9 Regt E
v.4, 422	Middletown	McGrath, Jeremiah	29	Laborer	[?]	Ire	9 Regt B
v.4, 454	New Haven	Russell, David	33	Painter	[?]	Ire	9 Regt B
v.4, 554	New Haven	Stanford, James	30	Carriage trim	m	Ire	15 Regt A
v.4, 620	Meriden	Welch, James C.	24	Farmer	s	Ire	15 Regt A
v.4, 624	Derby	Walsh, Owen	36	Mason	m	Ire	20 Regt B

## Wreath-laying at monument on Nov. 10

On Aug. 5, 1903, veterans of the Ninth Connecticut Volunteer Infantry Regiment saw a dream come true when they gathered at City Point in New Haven for the unveiling at long-last of a monument to the service of their regiment in the Civil War.

A heavy rain forced the cancellation of a parade from downtown to City Point, a site located on Long Island Sound where the regiment had trained in the autumn of 1861 before marching off to war. But the rain did not dampen the spirits of the veterans and the 700 relatives, friends and well-wishers who joined them for the occasion.

In the spirit of keeping faith with those who came before and handing a tradition to those who come after, the Connecticut Irish-American Historical Society is one of several organizations that began some 20 years ago to use Veterans' Day as the occasion for a wreath-laying at the Ninth Regiment's monument.

The wreath-laying will be held again this year on Sunday, Nov. 10, at 11 a.m. at Bayview Park on City Point. After the ceremony, there will be a social get-together in the lounge of the Irish-American Community Center, Venice Place, East Haven. Coffee and sandwiches will be served along with a congenial atmosphere for conversation and updates on research about the Ninth Regiment and programs now being conducted in commemoration of the 150th anniversary of the Civil War of 1861-1865.

The public is welcome and there are no charges.



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"We have kept faith  
with the past;  
we have handed  
a tradition  
to the future."

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