

## Collinsville in the town of Canton

# A little bit of Ireland on the Farmington River

The establishment in 1826 of an axe factory along the Farmington River turned the old Yankee farming town of Canton, Connecticut, into a bustling multi-ethnic industrial center.

Several generations of Irish native men and women and their children and grandchildren found work there and contributed to the rich immigrant heritage of our state and our nation.

The axe company was started by two brothers, Samuel and David Collins, descendants of a Puritan family from Middletown. In the early 1820s, David had an axe shop in Hartford. His workers fashioned axes by hand, without the aid of water power.

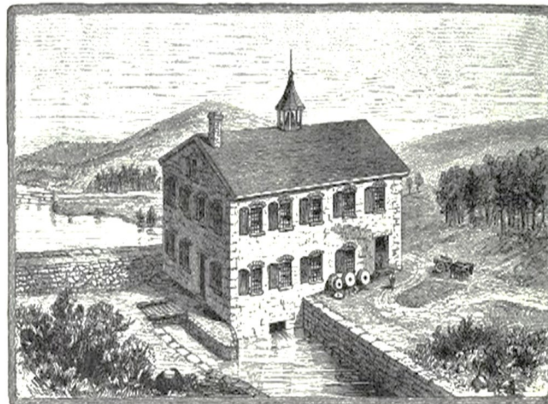
Recognizing the potential of water power to greatly increase production of their popular tools, the Collins brothers purchased “a saw-mill and grist-mill and water privileges and a few acres of land on the east side of the Farmington River in the town of Canton.” Their expectations were realized for within 20 years, their Collins & Co. grew from the one building, at right, to an entire village of factories along the riverfront.

Irish immigrants were in on the industrialization of what became known as Collinsville from the start. Several of them are mentioned in brief notes that Samuel kept year by year.

In 1827, when construction of the original two-story building began, Collins wrote: “An Irishman by the name of Lawler” was killed in an explosion at the quarry where stone was extracted for the factory and retaining walls. He also wrote, “The stone building above foundations was laid by two

white masons from Hartford, Gurley and Kelly.” The latter is primarily an Irish surname; the former primarily Scottish but also found in northern Ireland.

Collins also wrote: “Two black men, brothers named Quincy quarried all the stone and laid our foundation and heavy stone walls for two years. They employed a stout gang of good steady black men.”



***Several Irishmen helped build the original factory of the Collins Axe Company on the banks of the Farmington River in Canton in 1826. The business boomed and the village that came to be known as Collinsville attracted many job-hungry Irish immigrant families, as well as those of other racial and ethnic groups, for the rest of the 19th century.***

In the 1840s, Collins was not pleased with the work of Irish immigrant employees. In 1845, he wrote, that production was only 673 tools per day, and he explained, “There had been so many deaths among the grinders that no Yankee would grind and the Irish were so awkward and stupid that we did not get the quantity needed even by having extra men working at night.” The

next year, he reported, “The effect of our running our grinding with green Irishmen now became visible by the increased wear and tear of machinery.”

Collins was dead wrong on one count. He failed to understand that the Irish workers were not stupid but unskilled because the policies of England, the colonial power that ruled Ireland with an iron fist, denied them even a basic education, much less technical training.

That Collins was not entirely biased against the Irish is suggested by the fact that he continued to hire Irish workers in large numbers and that in 1851, he included in his memorandum: “Deeded land this year for a Catholic Church.”

The Catholic population of Collinsville and area communities had grown rapidly during the 1840s. Mass was celebrated during the decade by priests who came out from Hartford. The movement to establish a parish was led by Father Luke Daly, a native of County Cavan. Daly was among the first students to attend All Hallows Seminary founded in 1842 in Drumcondra, County Dublin.

The opening of All Hallows coincided with the huge emigration from Ireland during and after the Great Hunger. As Irish people departed by the thousands, All Hallows became a major source of missionary priests for the Irish diaspora in the four corners of the world. It is estimated that 4,000 priests educated at All Hallows became missionaries in numerous countries ranging from nearby England and

## 'Walk New Haven' books highlight historic sites in city's neighborhoods

Thanks to the five historical societies that comprise New Haven's Ethnic Heritage Center, the city now has guidebooks to the numerous important sites in three of its most historical neighborhoods.

The project to highlight ethnic historical sites throughout New Haven was begun in 2014 with the objective of placing plaques at sites of historical significance.

When that became impossible, the five societies, including our Connecticut Irish-American Historical Society, opted for publication of the guidebooks which provide more detailed and permanent records of important landmarks in New Haven's racial and ethnic history. The guidebooks, which are designed to encourage walking tours, cover the Lower Dixwell, Wooster Square and Downtown neighborhoods.

### Lower Dixwell book — \$10

The sites include a school built in 1854 for African American children before the New Haven schools were integrated in 1859, some of the oldest churches which were part of the Underground Railroad, a system that helped escaped slaves journey to freedom in the North, and community institutions such as the Dixwell Community House. The tour

includes the former sites of a synagogue and a police precinct where many Irish worked.

### Wooster Square book — \$10

Stroll Wooster Square and see sites such as Sally's and Pepe's Pizza that tell the stories of some of the ethnic groups that settled there before 1970. You'll see mutual aid societies that emerged to help Italian immigrants assimilate to their new homes, a former synagogue that dates back to 1855, the former Strouse-Adler factory where many immigrants worked sewing undergarments, an area formerly known as Slineyville which provided homes for Irish immigrants in the 1820s and much more.

### Downtown 2 tours book — \$15

Enjoy a unique look at New Haven's past! Explore our Downtown at your own pace and discover stories typical of the many contributions cultural groups have made (and will continue to make!) to New Haven's social, cultural and economic life. Learn about department store owners Edward Malley and Jacob Shartenberg; the sixth longest running St. Patrick's Day parade in the United States; entertainment entrepreneurs S. Z. Poli (movie theater owner) and Maurice Bailey (Shubert Theater owner); Patrick Goode and Aldo DeDominicis (radio and TV station owners); historic houses of worship of several faith communities including St. Mary's Church, site of the founding of the Knights of Columbus; and the part New Haven played in the Amistad incident.

The Ethnic Heritage Center was founded in 1988. Its members include: the Greater New Haven African-American Historical Society, the Italian-American Historical Society of Connecticut, the Jewish Historical Society of Greater New Haven, the Ukrainian-American Historical Society and the Connecticut Irish-American Historical Society.

The office and archives of the Ethnic Heritage Center are on the campus of Southern Connecticut State University.

For more information on the books and purchasing them, contact the Connecticut Irish-American Historical Society at (203) 392-6126 or by email at [ctiahs@gmail.com](mailto:ctiahs@gmail.com).

## Thanks to members for extra donations

Numerous members have generously given our organization extra donations with their renewals.

Our thanks to Diane D. Arduini, Rosemary Barrett, James & Janice Bohan, Susanne Bowery, Joan Boyle, Carole Brown, Linda Cabral, Lois M. Casey, Mary Colburn, Stephen J. Collins, Eileen Condrón, John J. Condrón, Mary Cox, Elizabeth Conway Cuomo, Mary P. & Martin Donohue, Robert G. Doyle, Thomas Faherty, Thomas Flanagan, Edward Jr. Flynn, Robert Friedlies, Philip Gallagher, Thomas Geirin, James Gibbons, Patricia Giordano.

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## Volunteers needed

In our continuing research and preservation of the history of Irish people in Connecticut, we always can use the help of more volunteers and new members. If you can lend your time and talents, please contact us by mail at P.O. Box 185833, Hamden, CT 06518; by telephone at (203) 392-6126 or by email at [ctiahs@gmail.com](mailto:ctiahs@gmail.com).

## Great Give 2017

For 36 hours, starting at 8 a.m. on May 2 and continuing until 8 p.m. on May 3, the Connecticut Irish-American Historical Society will participate in the 2017 version of The Great Give, an online event to aid non-profit organizations in the New Haven area. Donations given during that period through [giveGreater.org](http://giveGreater.org) will make our organization eligible for thousands of dollars in Great Give grant prizes. Our historical society will send a direct link so members can make donations directly to the Connecticut Irish-American Historical Society. For more information: [www.giveGreater.org](http://www.giveGreater.org).

# Barnwells settled in Stratford via Dublin & western N.Y.

By Paul R. Keroack

An Irish Barnwell family found a home in Stratford, Connecticut, after an unusual journey from County Dublin, Ireland, via a small town in far western New York state. This particular odyssey would not have happened without the failed Irish rebellions of 1798 and 1803 which brought exiles Thomas Addis Emmet and brothers John and Nicholas Devereux to New York.

We do not know how much of the above story was known to William Barnwell, who left Ireland about 1853. He and Catherine Rooney were married in Skerries parish, north of Dublin, on Feb. 25, 1852. Their son Thomas was baptized in the same parish on Oct. 3 of that year. The surname Barnwell or Barnewall is of Anglo-Norman origin.

Still in his twenties, William is listed in the 1855 New York State census as a laborer living in Ellicottville with his wife and Irish-born son, aged 3. His American-born daughter was a year old and his sister-in-law Bridget had just recently arrived.

Ellicottville was a thriving village in central Cattaraugus County, then the county seat. While all of western New York was filling with settlers, that village became a focus for the Irish when the headquarters of John C. Devereux's land business was established there in 1843. Living in Utica, John's father Nicholas and uncle John had purchased a large tract of land from the Holland Land Company, a consortium of well-connected businessmen who secured a great portion of western New York after the Revolutionary War.

## Erie Railroad workers

Devereux offered land in Ellicottville for farming to the Irish laborers who had constructed the Erie Railroad. He secured a building for St. Philip Neri parish church which opened in 1848 with 12 members, staffed by a community of Franciscans who, at the behest of Devereux, soon founded what is now St. Bonaventure University in nearby Olean.

Another resident of Ellicottville after 1851 was Connecticut-born attorney William Samuel Johnson, who established an



*William Samuel Johnson, left, a Connecticut native and an attorney, established a land office in western New York in 1851. Two men of the Stratford Barnwells — Sgt. William E. Barnwell and Cpl. John T. Barnwell — served in the U.S. Army in France in World War I.*

office there as a land agent for the Devereuxs. Johnson had relocated to New York City in 1819, where he studied law under Thomas Addis Emmet. He entered local politics and worked with Emmet's son Robert, also an attorney and later a judge, to create the city's modern water system. He also worked to found a new prison and, in the state legislature, on laws to benefit the Seneca Indians.

It would seem likely that Johnson's entry into the land business aligned with the Devereux family would have been due to his friendly connection with the Emmets. Although an Episcopalian, Johnson would have been sympathetic to the Irish patriotism of the time which looked toward a free Ireland undivided by religion, led by elites of both major communions. John and Nicholas Devereux began their rise in America working for the leading Albany merchant, William James, a Presbyterian from County Cavan. Two of James's grandsons became famous — Henry as a novelist and William as a psychologist. Johnson's namesake grandfather was a signer of the U.S. Constitution.

Barnwell's family increased with the addition of William, Bridget, Catherine and Susan in New York and after their move to Stratford, added John, Elizabeth, Letitia and

Laura in that town. Although the Barnwells have not been found in the 1860 census, the children's births place their move to between 1861 and 1863. It seems likely that their choice of that Connecticut town was influenced by Johnson, who retired to his native town in 1862 with his wife and daughter. Another influence may have been in the naming of the Barnwells' last child — Laura was not an Irish name in that period, but Mrs. Johnson was born Laura Woolsey Letitia, though also not typical, was William Barnwell's mother's name.

## Johnson connection

The Barnwell and Johnson families lived close to each other in Stratford. Barnwell remained a day-laborer, owning his own home, his adult children employed in the area's burgeoning industries. After his accidental death in 1878, his second son William J. was employed as a coachman and gardener at the Johnson's large residence, still standing on Main Street.

Following the deaths of the elderly Johnsons a few years later, William J. took up work as a joiner and carpenter in a nearby urban area soon annexed to Bridgeport. He also soon married. His wife was Henrietta Flanagan who had been employed as a

*(Please turn to page 8)*

# Collinsville Irish community grew around booming axe factory

(Continued from page 1)

Wales to such distant places as the United States, Canada, the West Indies, South Africa, Australia and India.

When the first bishop of Hartford, William Tyler, appealed to All Hallows, Father Daly responded. In 1848, he was appointed the pastor of New Britain, with responsibility for a number of surrounding towns.

## St. Patrick's Church

After building St. Mary's in New Britain in 1850, Daly turned his attention to Collinsville and within two years St. Patrick's Church was dedicated there. A famous immigrant architect, Patrick Keely, designed St. Patrick's. A native of Tipperary, Keely already was well on his way to earning his reputation of being the architect of almost 600 Catholic churches in the United States and Canada.

Daly had a handful of efficient and generous laymen who put their shoulders to the wheel to give Collinsville a Catholic church. The most prominent of them was Peter Myers, a native of County Clare. Myers and his wife Mary had come to Collinsville in the early 1840s with their first child, Martin.

Peter found a job at the axe factory, and quickly earned a reputation as "a second Sampson." In 1843, an item titled in a New York City immigrant newspaper reported: "Mr. Peter Myers, an Irishman in the employ of the Collinsville Manufacturing Company, carried in a common wheel-barrow ... 1,742 pounds of bar iron! — being only 258 pounds less than one ton."

In addition, Peter and Mary maintained what was either a hotel or a boarding house for other axe factory workers.

Myers also apparently negotiated with Samuel Collins for the sale of the land on which St. Patrick's was built. The price was \$150 and reportedly it was "the generous gift" of Myers, who also "carted all the lumber and stone used in the building."

Michael Sinnott, among the boarders at the Myers residence, donated \$200 for the church construction. Among other Irishmen who donated money for the church were Stephen McMahon, James Furlong, Patrick Moore, Patrick Kane, Patrick O'Laughlin,

Patrick Tinnian and Walter Lambert.

Michael Myers, one of Peter and Mary's sons, followed in his father's footsteps by working at the axe company. Two other sons gained prominence in other ways.

In 1859, Martin Myers, the only child born in Ireland, had the distinction of being one of three founders of Collinsville's first newspaper, *The Collinsville Star*. Martin's role was at least handling the printing of the paper for he was also the proprietor of a printing shop located at the corner of Main Street and Wheel Barrow Alley. His advertisement in the newspaper said he printed everything from cards and labels to catalogs and programs. He also wrote some poems for the newspaper. The weekly *Star* went out of business after only three years, probably due to the village's proximity to Hartford where at least two daily papers were published.

## Fenians in Collinsville

The youngest Myers son, Thomas, became a traveling salesman, and also was active in Irish nationalist activities in Connecticut. In 1903, he was the main speaker at a program at the Hyperion Theater in New Haven in commemoration of the Manchester Martyrs, three Fenians who were executed in 1867 by the English government. The program was sponsored by the Robert Emmet Club of New Haven. Myers was called upon to deliver the main address when the scheduled speaker was delayed in New York City.

In his talk of nearly an hour, Myers alluded to the massive migration of Irish people from the land of their birth and described "landlordism" as the "curse of all curses which has scattered through the entire world a once happy family."

The flocking of Irish immigrants to Collinsville was sufficiently large that the community had its own chapter of the Irish Republican Brotherhood, a secretive international organization dedicated to Irish independence by whatever means. The head of the chapter in 1867 was John O'Connor. A meeting was held in February that year with guest speaker Maj. William MacWilliams, a Scots-Irish Fenian veteran of



*Two immigrants who played important roles in building an Irish-American community in the village of Collinsville were Father Luke Daly, above, a native of County Cavan who in 1852 led the campaign to build a Catholic church, and Martin Myers, who was born in the County Clare in 1836. He was one of the three founders of *The Collinsville Star*, the first newspaper published in the village.*

## The Collinsville Star

Is published every WEDNESDAY morning, at Collinsville, Hartford Co., Conn., by

**MARTIN MYERS.**

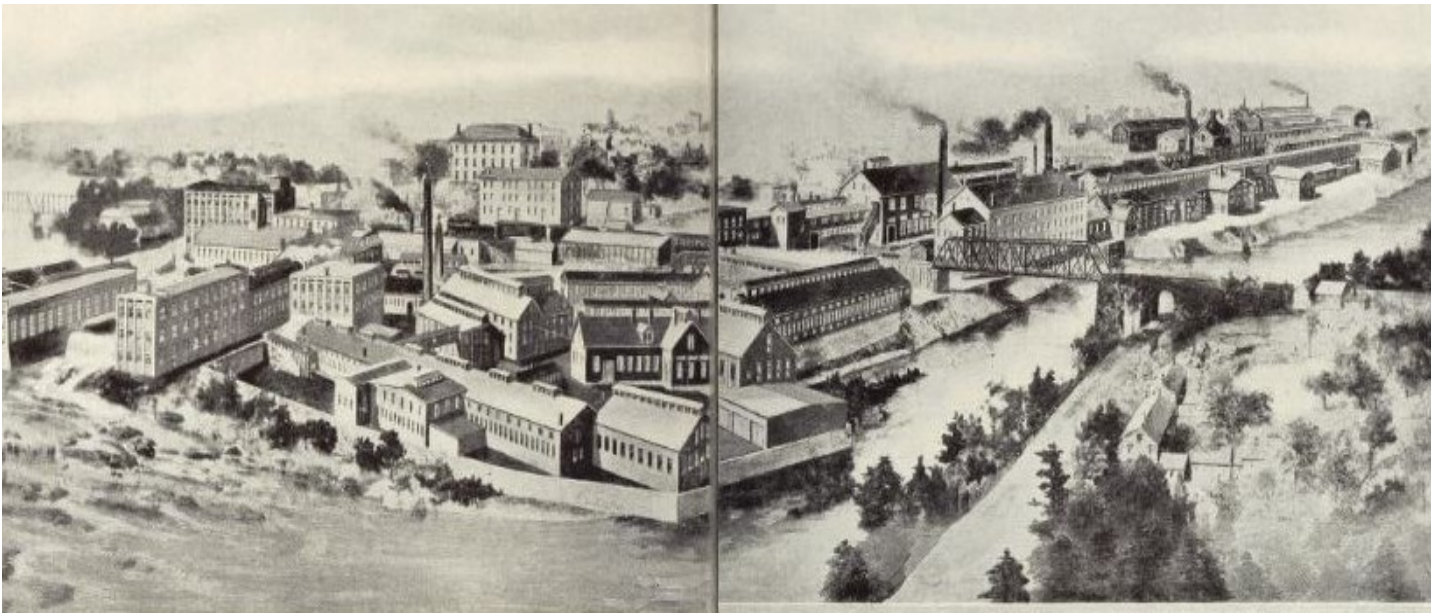
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Yearly advertisers will have the privilege of changing their advertisements quarterly under the above prices.





*From a humble beginning of just one small factory building in 1826, the Collins Axe Co. grew by leaps and bounds to become a multi-factory operation in the late 19th century. The previous sleepy village of Collinsville grew apace and attracted immigrants from all over the world.*

the American Civil War. In the late 1860s, the Fenians carried out several military invasions of Canada and a military rebellion in Ireland.

One of the prominent members of the Collinsville Fenians was Anthony Moore Sr., another immigrant who worked in the axe factories. At the time of his death in April 1883, his fellow nationalists adopted a resolution: "That in the death of Anthony Moore Sr., this community loses one who was always zealous in the cause as an Irish nationalist ... ever prompt to advance the welfare of his countrymen, devoted to the interests and prosperity of the land of his nativity ..."

### **Irish take to baseball**

Like many Irishmen and their sons in this era, the Moores displayed great enthusiasm and talent in what was rapidly becoming the national pastime of the United States: baseball. Anthony's son and namesake was a star member of the Collinsville Grants, a team that took its name from the Civil War general and later president, Ulysses S. Grant. After the Grants defeated the Southington Red Clouds 36-25 in an 1872 game, some of the fans purchased a \$10 gold ring and gave it to the Grants player who scored the most runs: Anthony Moore Jr. The Grants lineup was multiethnic and multiracial: a player of German birth, two African-

Americans from North Carolina, several New Englanders and Irishmen Moore, James O'Laughlin and Thomas Myers.

Another Moore family — Walter J. Moore, his wife Johanna E. Hassett and their five children contributed to community life in various ways. Moore began his career in the packing department of the axe company on Feb. 8, 1865, and was still going strong as superintendent of the department on the same day 50 years later when the company honored him for faithful service. In a half century, Moore missed only five weeks on the job after an injury late in his career.

One of Walter's sons followed in his father's footsteps with a long career with the axe company. The other four children all were dedicated to public and religious service. Mary and Mary Rose Moore became nurses at St. Francis Hospital in Hartford. Their sister Elizabeth took vows as a Sister of Mercy, and the other brother, John, became a priest in the Hartford Diocese and a professor at St. Thomas Seminary after studying in Montreal and in Paris.

A number of Collinsville Irish had roots in County Clare. Patrick Longan immigrated during the American Civil War. His first employment was in the Union army as a substitute for a draftee who preferred not to serve and who had the money to buy his way out. After the war, Longan returned to his hometown, Ennis in County Clare, and

married. He and his bride, Margret Hogan, came back to America and resided in Detroit before settling permanently in Collinsville. After working in the axe factories for 25 years, Patrick opened his own business, a meat market which he operated until his death in 1903.

A daughter of Patrick and Margaret became a prominent musician not only in Collinsville but throughout the region. Born in the 1880s, and a graduate of the Boston Conservatory of Music, Elsie Longan became the supervisor of the music department of the Canton school system. She also was the organist of St. Patrick's Church for more than 40 years until her death in 1974. A contralto singer, she was the vocalist and the organist at numerous weddings, concerts, operettas and special musical events in the region.

### **Irish women in domestic service**

While Irish male immigrants found work in factories, construction and quarrying, Irish female immigrants left a special occupational legacy. More than was the case with any other immigrant group, Irish women came to America as singles and made their way as domestic servants. The phenomenon of single female Irish immigrants working in homes and institutions was as widespread in Canton as in other Connecticut communities and throughout the nation.

The 1860 U.S. census returns, for example, list 110 Irish-born females living in Canton. Of them, 29 — a third of those of working age — were making a living as servants. They were of various ages and they served in a wide variety of situations: Mary Murphy, 23 years old, home of farmer Lester Mather; Ann Hickey, age 19, hotel keeper William Hawley; Ann Ronan, 37, home of farmer Stephen Barnes who also had an Irish male farmhand, John Ronan, 27. Mary Ann Evarts, 16, home of the Congregational minister, William Fiske.

Also, Mary Duffy, 18, home of farmer Samuel Foot; Elizabeth Griffith, 19, home of Osius Pike; Hanora Melony, 23, home of carriage maker F. Lincoln; Agnes Porter, 23, home of farmer Isaac Mills; Bridget Myers, 22, home of farmer Homer Hamlin; Jane Ballinger, 22, and Ellen Cunningham, 18, hotel of Edward Woodford; Bridget Coffee, 25, home of Aloys Bentley, railroad conductor; Hannah Hawkins, 21, home of joiner Ephraim Hough.

Also, Mary Doughty, 45, home of Orrin Freeman, physician; Ann Haley, 19, home of Protestant clergyman, the Rev. Charles McLean; Bridget, 20, and Catharine Guinan, 18, home of George Henry, boardinghouse keeper; Bridget O'Laughlin, 14, home of Samuel Woodbridge, livery stable owner; Margaret Mulligan, 30, home of blacksmith Charles Blair; Margaret Folly, 27, home of William Caldwell, inspector of axes.

Also, Mary O'Brien, 23, home of merchant Samuel Barber; Margaret Kelly, 38, home of Dennis Frawley, axe factory; Mary Prine, 25, home of Russell Tiffany, 48, physician; Bridget Duffee, 23, home of Sarah Wingate; Catherine Hines, 27, home of Willis Wilcox, boardinghouse keeper; Margaret Skinner, 25, home of C.W. Harvey, laborer; Ann Laughlin, 15, home of Bradford Marcy, undertaker.

### Working on the railroad

Canton and Collinsville provided employment on two occasions for another traditional group of Irish immigrants: railroad workers. In the 1850s, a line chartered by the New Haven and Northampton Canal Company was built from New Haven northward through Canton. In 1869-1870, a second line was built by the Connecticut Western Railroad running westward from Hart-



***Elsie Longan, the daughter of Irish immigrants Patrick and Margaret Longan, was much in demand as an organist, singer and music teacher in Connecticut.***

ford to the New York State borderline to connect with rail and boat service along the Hudson River.

The timing of the latter project was excellent for the historical records. The returns of the 1870 U.S. census provide considerable data about the Irish railroad workers on the Canton section of the line, all of them apparently working under a 45-year-old Irish contractor, Michael Ryan, who was living in town with his wife Mary, 48, and their four children. The railroad laborers were boarders in a cluster of homes.

Nearby was the family of William Brown, 28, a Connecticut native, and his Irish-born wife, Mary, age 30, with whom were boarding 16 railroad workers, 10 of them natives of Ireland: Edward Nenaghan, 40; Edward Brown, 45; Mike McGrath, 28; John Connel, 21; Michael Ryan, 28; John Murphy, 40; John Mungin, 30; James Coffey, 45; Thomas Greeley, 18; and Patrick Keegan, 30.

Not far away was another Ryan family, that of James Ryan, 50, a native of New York, a railroad worker and the head of the household. His family included: Ann, 49, also born in New York; and their children Michael, 15, Mary A., 11, John, 7, Ellen 5, and William, 2, all of whom were born in New York, except William, who was born in Massachusetts.

Boarding with this Ryan family were 15 railroad workers: Thomas O'Neal, age 53; Patrick Gleason, 53; Denis Sweney, 40; Dennis Driscoll, 26; James Lyons, 50; Patrick Malerty, 55; William Flaming, 32; Cornelius

Mccarty, 53; Jerry Donalin, 48; Patrick Brannum, 26; Patrick Blake, 28; John Linh, 18; Patrick Shine, 20; Edward Lerkney, 28; and Michael Cahill, 50. The only laborer not born in Ireland was Gleason who was a native of Canada, but most likely of Irish descent.

At the home of a nearby Irish farm family, John and Catherine Rierdon, both 42 years old, there were living three Irish railroad workers: Christopher Hayes, 25; John Carley, 26; and Patrick Flynn, 40.

John Healy, 35, and his wife Bridget, 36, took in four Irish laborers who were working on the Connecticut Western Railroad expansion: John Sweney, 28; Michael Kenady, 30; Martin Loftus, 25; and Peter Mate, 22. Healy was a stone mason and may have done some work in the rail project.

Still another home where railroad workers lived in 1870 was the boardinghouse of Orrin Wakefield. Among many axe factory workers, the tenants included Irish railroad workers Paul Forne, age 20; Timothy Hogan, 22; James McCarty, 20; and John Duda, probably Doody, 20.

An interesting fact is the variety of ages of railroad workers, especially the large number of railroad workers who were in their 40s and 50s, perhaps suggesting that they had immigrated years before and followed railroad construction in various locations.

### Irish close to the soil

While Irish immigrants are often stereotyped as choosing to live in cities, records continually show that they often preferred rural residence and farming as a way of making a living whether they had the capital to own a farm or worked as farmhands on some one else's spread.

The Irish farmhands in Canton in 1870 included: Patrick McJenett, 67, and Michael Conklin, 23, on the farm of Pomaroy Higley; William Pryon, 26, on the farm of Amos Spencer; James McMore, 51, on the farm of Edwin White; James Sheriden, 61, on the farm of James Atwater.

Irish working their own farms in 1870 included: Alex Cook, 25; Michael Reardon, 33, his wife Hanora and their son Dennis, who owned real estate valued at \$25,000; Daniel and Alice Mahandy, 51 and 43, James and Mary Dunavan, 50 and 40; Patrick and Margaret Higgins, 52 and 45, and their son Thomas, 18.



### Murphy was an early milkman

One very well known Irish farm family was that of James Murphy and his wife, Mary. Both were born in Ireland. They immigrated with their daughter, Mary who was born about 1866 in Ireland. By 1870, Murphy was working his own land and had a farmhand, Patrick Connel, 45.

A half century later, James was still farming at age 83 with his son Thomas J., daughter-in-law Annie and three grandchildren on the homestead.

In 1880, the U.S. Census Bureau conducted a special farm census. The Murphy farm was found to comprise 14 tilled acres, 8 meadow acres, 21 farm implements, one horse, 4 cows, 2 calves, 1 swine, 14 poultry. Its produce included 150 pounds of butter, along with three-fourths of an acre of corn, one acre of potatoes and an eighth of an acre of tobacco.



**James Murphy was one of several Irish immigrants who made a living on a farm as had his Irish ancestors. Murphy and his son Thomas J., shown above delivering milk and cream by sleigh in Collinsville, had a 22-acre spread on "Murphy's Lane," which later became East Hill Road. The picture is in the Canton Public Library collections.**

## St. Patrick's Cemetery

A fortunate custom of Irish immigrants in the latter years of the 19th century and early years of the 20th was to inscribe their gravestones not only with their names, but also with the places of their birth — the county and often the townland or parish — in Ireland. Thanks to that custom, St. Patrick's Cemetery on a hill on the eastern side of Collinsville is a veritable genealogy treasure house for descendants of Irish settlers in the village. Two of the dozens of grave markers that list the birthplace of Collinsville's Irish immigrants are shown below. On the right is the marker of Catharine Howard, a native of County Galway. She died in January 1867 at the age of 60. Her inscription is on a large stone that at the bottom is inscribed "Quinn." The marker at the left is that of John Fitzpatrick, born in County Clare and died in Collinsville also in 1867 at the age of 51. The Fitzpatrick stone demonstrates the fragility even of stone markers. Time has tipped it over and grass and weeds are beginning to cover its edges.



Photographs: Neil Hogan

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## Barnwell family

(Continued from page 3)

servant in Mamaroneck, N.Y. It may not be a coincidence that the wealthy New York town was the home, after 1862, of Johnson's elder son Samuel W., commissary-general of New York in the Civil War.

William J. Barnwell was later a partner in the local contracting firm of Barnwell & Mills. Two of his sons served in World War I. Sgt. William E. and Cpl. John T. Barnwell, both later wounded in action, were featured in a *Bridgeport Telegram* article on local men in the war.

There are descendants of the immigrant Barnwell couple living today in Connecticut, New York and Rhode Island.

Sources: 1855 New York Census, Cattaraugus County, Ellicottville. FHL microfilm 0583830, p. 182-206. The Barnwell family is enumerated in "South 4 Tier Lots," dwelling 95, p. 191: William, age 28, laborer, 3 years in the community; Catherine, 26, 2 years in the community, Thomas, 3, 2 years in the community; Mary J., 1, and Bridget "Runey," 28, 1/12 months in the community; the latter probably Catherine's sister.

*History of Cattaraugus Co., New York*. Philadelphia: L.H. Everts, 1879, p. 46, 252, 259; portrait and biographical profile of W.S. Johnson between p. 254-255. *Historical Gazetteer and Biographical Memorial of Cattaraugus Co., New York*: Lyman Horton, 1893, p. 573.

Stratford vital records, Vol. C, p. 480; William Barnwell, d. 16 Dec. 1878, age 51; cause of death was erysipilis, brought on by being bitten by a horse, according to family records. His parents were listed as Thomas and Letitia Barnwell.

1880 U.S. Census, New York, Westchester

County, Mamaroneck, roll 946, p. 428A; Flanagan is listed as a servant in the household of James Miller. Perhaps the presence of W.S. Johnson's son Samuel W. in the town in the 1860s led to Barnwell's acquaintance with his future wife.

Profiles and photographs of local men in military service; *Bridgeport Telegram*, 29 July 1918, p. 7.

<http://registers.nli.ie/registers/vtls000633419#page/217/mode/1up> - 1852 marriage

<http://registers.nli.ie/registers/vtls000633419#page/166/mode/1up> - 1852 baptism

<http://web.sbu.edu/friedsam/archives/studentpages/pamfilo/Nicholasdevereux.htm>

<https://www.nyheritage.org/collections/holland-land-company-maps>

1880 U.S. Census, Connecticut, Fairfield County, Stratford, roll 95, p. 386A, p. 381-382A.

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P.O. Box 185833  
Hamden, CT 06518  
(203) 392-6126  
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[ctiahs@gmail.com](mailto:ctiahs@gmail.com)  
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*In Ireland, a Shanachie is a folklorist,  
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"We have kept faith  
with the past;  
we have handed  
a tradition  
to the future."

*Padraic Pearse*

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