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# Chicopee's Irish [1830-1875]

John E. Doyle

Chicopee's manufacturing and the arrival of the Irish immigrant to that city grew simultaneously according to the demand for each other's need. In 1813 a group of Boston investors incorporated the Boston Manufacturing Company and they started cotton production in Waltham later that year. In 1821 Edmund Dwight, son of a prominent family in Springfield, associated himself with this firm, and he established in Chicopee, the Boston and Springfield Manufacturing Company, with five hundred thousand dollars in capital. In 1825 a dam, a canal, and a cotton mill were constructed in Chicopee. In 1826 this company became known as the Chicopee Manufacturing Company. By 1835 it had a total of four mills with an employment capacity of up to thirteen hundred operatives. Also during this period tenements were constructed by the Chicopee Manufacturing Company to serve as residences for its employees. Other industries soon followed, with the Cabot Manufacturing Company opening in 1832, the Ames Manufacturing Company in 1834, the Perkins Mills in 1836, and the Dwight Manufacturing Company in 1841, for Chicopee offered great water power by its river and unlimited cheap labor.<sup>1</sup> These companies were capable of employing an additional twenty-eight hundred employees in its cotton production. With this industrial expansion came Irish immigration to the city. Although some controversy existed over who was the first Irishman to settle in Chicopee (some claimed it to be Thomas Brennan in 1824, while others said Tom Brainard was first) the fact remains that the first immigrants were men of hard labor.

In 1829 John Chase ("Uncle John" as he was affectionately known to the Irish laborers) and Charles McClallan as agents of the Springfield Canal Company brought the first Irish laborers from New York to Chicopee to construct the canals and the foundations of the mills and to lay the brick for the factory tenements. Some of the Irish who worked on the Blackstone Canal and the Great Western Railroad filtered to Chicopee for additional work.<sup>2</sup> The *Springfield Daily Republican*, a local newspaper, carried advertisements for men to work upon the Chicopee Falls canal projects, but it was impossible to attract enough local workers for such an endeavor.<sup>3</sup> So Irish laborers were imported — Chase brought an additional sixty Irishmen in 1832. The numbers of Irish rose substantially in the years from 1832 to 1834 as the demand for labor increased.<sup>4</sup>

Many of Chicopee's Irish were one-time inhabitants of Canada. Many Irishmen could not afford to come to America but with the passage of the Poor Law Relief Act in 1838 (an act which helped to reduce the cost of trans-

portation to Canada in order to populate it and lessen the economic stress in Britain) many could pay their way to Canada.<sup>5</sup> As a result the Irish went to New Brunswick and Prince Edward Island, and then they would "travel by foot or coastal schooner" to New England.<sup>6</sup>

Other Irish were contracted to do the unskilled labor in Chicopee's mills. Irish girls were recruited from New York State. It is believed that these girls were the daughters of men who had constructed the Erie Canal some decades earlier. These young girls, Irish and Yankee, in their late teens and early twenties formed the nucleus of the labor force in the large factories. They lived in boardinghouses and remained under the careful supervision of matrons who kept any "taint of disreputability" from the girls. A twelve hour day was not considered unreasonable and a half hour off for meals was standard. It was possible to operate machinery from sunrise to sunset without artificial light, and in wintertime candles furnished enough illumination to permit operation into the evening. Because of the slow speeds of early machinery the pace was not great. Thus a seventy-two hour work week was possible without great physical strain. Half of the weekly wages, two to three dollars a week, were spent on room and board. Yet the employers were concerned about the morals of their employees. So long as the level of production and standard of living did not fall below reasonable efficiency it was thought proper, in the interest of strengthening character, to keep luxuries and leisure time at a minimum.<sup>7</sup>

The final and most compelling reason for the appearance of the Irish in Western Massachusetts was due to the potato famine of the late 1840's and early 1850's. Over one million Irish came to the American shores between 1847 and 1855. These people searching for jobs came to Chicopee to work in the mills. Some of these Irish immigrants had come to work on the Northampton and Springfield Railroad, which was constructed along the eastern bank of the Connecticut River in 1845 and travelled through Chicopee Center and Willimansett. Yet still more Irish came in 1849 to work on the construction of the canal in Holyoke or the Hoosac Tunnel in North Adams in the 1870's.<sup>8</sup>

Chicopee's Irish settled in the West End, Falls and Center areas of the city. The West End section also known as "Ireland" or the "Patch" carried the largest, and most impoverished group of Irish immigrants. These new Americans were hard workers, "hewers of wood, drawers of water, breakers of stone."<sup>9</sup> They settled into the old boardinghouses and tenements. Whole families numbering as many as fifteen massed together into one or two rooms. Prior to the Irish migration Protestant girls lived in these tenements. With the coming of the Irish both sexes shared the same room (a fact that caused many a Protestant's eyebrow to rise during that period). With the coming of the Irish the old boardinghouse system, with its Puritan discipline, fell into disuse. No longer was the work force comprised of temporary

employees. This period saw the beginning of a permanent factory population. From the 1830's until 1845 the bulk of the laborers in the Chicopee Mills were New England natives. But from 1848 to 1890 the labor force shifted to become predominantly immigrant. By 1858 the mill population was sixty percent Irish, but the number of male Irish laborers was only fifteen to twenty percent of the entire work force.<sup>10</sup>

Wages received by the Irish were very poor. They found that their salary, seventy-five cents and three jiggers a day (a jigger was something to drink)<sup>11</sup> was not enough to pay their rent. Because of meager salaries and job insecurity it was essential that each member of the family try to obtain some kind of work. The women worked either in the cotton mills or as domestics. The men obtained work as the most menial laborers or they secured employment at neighboring farms. Salaries in the mills ranged from \$1.25 per day for common laborers to \$2.25 for overseers.<sup>12</sup> Nine and ten year old "bobbin boys" generally received twenty cents a day.<sup>13</sup>

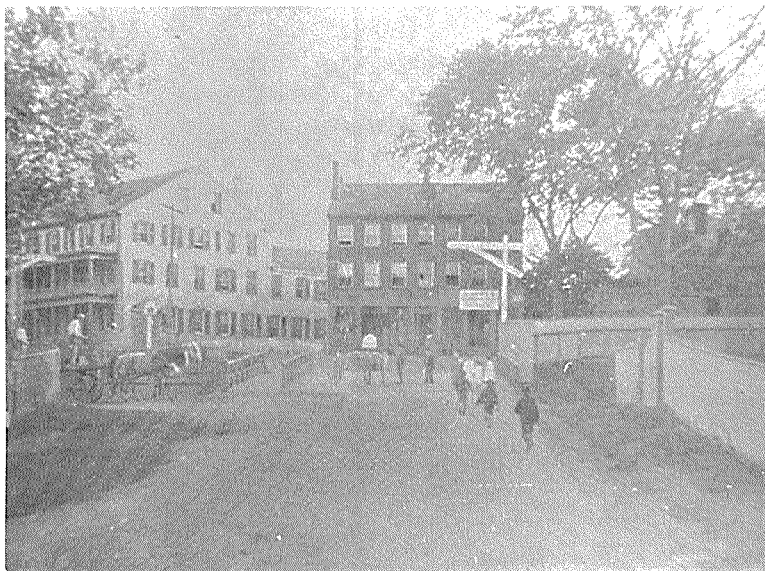
Other problems which confronted the Irish tenement dwellers were the policies of the "absentee owners and their company town." The owners condoned the poor conditions for to improve them would reduce profits. The landlords were unscrupulous. They promised high salaries to attract qualified workers, but once on the job the owners would then reduce wages as much as possible.<sup>14</sup>

Those Irish who could afford the luxury of a tenement roof over their heads lived in an atmosphere of filth. These tenements four and five stories high and crammed together in order to conserve land were "beehives of humanity."<sup>15</sup> The absence of toilet facilities, lack of fresh air, the inadequate exits and multiple windowless rooms were just a few of the harsh conditions that prevailed. In one letter to the editor in a local newspaper it was noted that the condition of the blocks which the Irish lived in left much to be desired. The blocks were beautifully situated, so that all the "noxious vapors" emanating from the Irish section are immediately put to flight by the breezes which sweep along the Chicopee and Connecticut River."<sup>16</sup>

Diseases flourished in the Irish sections of town. Epidemics of dysentery, tuberculosis, smallpox, and cholera killed hundreds of the "paddies" as the Irish were called by native Americans in the years from 1849 to 1855. The outbreaks of disease were attributed to the polluted water supply, the use of infected rags to make paper in the mills, the filth of the tenements, and immoral living. Letters to the editor printed in *The Weekly Journal*, a Chicopee newspaper which was issued twice a month, told the story of the diseased Irish through the eyes of native New Englanders. One article described six more deaths attributed to cholera. The writer blamed the frequent deaths on the "nonsensical fear" of vaccination, the "swinish filth" of their living quarters, and the drinking of their "miserable liquor."

He claimed that most deaths from cholera occurred on Mondays, and he attributed this to the previous day's rum. It was noted that the Irish had little respect for the dead, possibly due to the high mortality rate in Ireland. He continued to describe the case of a young Irish girl who was afraid she had cholera. According to the article she purchased a shroud from a dress-maker in the village, explaining that she feared that "her friends would not have provided her with one if she died."<sup>17</sup> In a letter to the editor an observer wrote of another three cholera victims in the "Patch". The deceased were from New York City, having just arrived three days earlier. The letter recalls an acquaintance who had cholera three times and cured himself by swallowing tobacco juice. But he said: "It seemed the cure is worse than the disease." He also suggested daily swims in the "healthy Connecticut River" as a possible cure.<sup>18</sup> (This latter suggestion may have been in jest, as it is likely that as early as 1854 the portion of the Connecticut River below the Holyoke dam was polluted).

All New England natives did not share this callous attitude. For there were those who sympathized with the Irish. John B. Woods, who later became president of the Chicopee Savings Bank, worked as a grocery boy in the Irish section of town in the 1850's and recalled that when disease struck, he had to deliver to the Irish homes in the neighborhood. He told a somewhat different story, how peaceful and kind the Irish were and how absolutely honest. Their tenderness to one another during the plague and their willingness to assist neighbors in the face of death was uncanny. He recalled seeing eighteen occupied coffins arranged side by side. The ground was covered with disinfectants which made it appear "white as if a snowfall had come."<sup>19</sup>



LOOKING UP HILL AT THE DEPOT, from *Chicopee Illustrated* (1896)

Conflict between Yankee Protestants and Irish Catholics existed in Chicopee over many issues. When some Irish secured jobs in the weaving rooms (a weaver was a position of status in the mills) it created a great deal of jealousy among the Protestants. The basic problems were over social issues. The conflict centered upon the Protestant's Puritan ethic versus the rowdy, loud, excessive rum drinking Irish Catholic. Irish funerals were noisy, as compared with a somber Yankee burial. One disturbed Yankee wrote to the *Chicopee Weekly Journal* exclaiming that another one of those funerals which seem to turn into a type of holiday by the Irish, came off again and resulted as most of them do with the mourners becoming involved in a "drunken spree."<sup>20</sup> On Sundays the Irish workers went out for amusement, offending the Puritan Yankees who kept the Sabbath as a day of rest.<sup>21</sup> In another letter to the editor a Protestant discussed a recent drowning of an Irishman on Sunday. He said if the deceased had "remembered to keep holy the Lord's day," he still would be alive. The writer noted that Irishmen had drowned on seven consecutive Sundays and he attributed this to the fact that the Irish had misused the Sabbath and were punished by God.

Protestants were upset by the increased crime rates in the city. In a letter to the editor, in the *Weekly Journal*, a man wrote that one third of the population was composed of Irish Catholics and three quarters of the city's crime originated from that class. He continued "were it not for the Patch our lawyers and justices would have much leaner purses."<sup>22</sup> Another similar article explained how an Irish woman returned a dollar twenty-five cents to a store. She explained that fourteen months earlier she had received too much change and that she was returning it. The editor said in rebuttal to her apparent honesty that "it was probable that she confessed of the sin of keeping the money to the priest and he bade her return it."<sup>23</sup>

A point of disagreement between the Irish and the Yankees was the topic of Irish drinking habits. To begin with, alcoholic beverages were illegal. No liquor was allowed to be stored beyond twenty-four hours except for medical purposes, under penalty of confiscation. Anti-liquor candidates ran for state level offices during the 1850's and some seats were won. Numerous articles appeared in the weekly papers about the liquor abuses of the Irish. One such article told of Ellen Downing who was arrested in the "Patch" for having in her home sixty-nine gallons of gin, twenty gallons of brandy, sixteen gallons of wine, ten gallons of rum, three decanters and three pitchers of mixed liquor.<sup>24</sup>

The natives of Chicopee regarded the early Irish as coming from another world and this fact was revealed by an anecdote of that day, characteristic of both sides. A ditch digger assisted two small children and

their "long skirted" mother over a muddy place in the road one day. The lady thanked him and added that the Irishman looked to her "just like other men." The ditch digger replied "and was it yourself that was thinking that we have horns?"<sup>25</sup>

The Irish bore the brunt of attack by the nativist movement. Its followers contended that the immigrants were mentally and physically defective and that they corrupted politics by selling their votes. Laborers complained that the aliens, willing to work for low wages, were stealing their jobs. The Know-Nothing Party was the most prominent nativist group in Western Massachusetts. It accused the Irish of not having any party allegiance, for the Irish voted for whatever party appealed most to them. (This was a mortal sin in Republican Massachusetts, for to vote Democratic was to denounce the very foundation of Massachusetts' political system). The Irish though could not vote Republican for its Whig and Federalist ties reminded them of their former British rule in Ireland. The Democrats promoted class equality and voting rights, both issues close to the Irish hearts.<sup>26</sup> Finally the Irish vote was said to be a tool of the "central power", Bishop Fitzgerald, of Boston. The Know-Nothings also called for a longer residency period before obtaining full voting rights.

By 1870, the increasing Irish political influence caused splits in the city leadership. Chicopee natives feared that an Irish takeover in the city elections was possible. the division was based on more than national and religious policies. It was a separation of the Yankee property owner and taxpayer from the Irish laborer and poll tax payer. The natives feared that the Irish could have unlimited power in City Hall with its constituency paying only a poll tax. Yet the Yankees would have to support this "paddy" government.

Growing discontent among the Irish labor force was evident from the period of 1848 to 1854. Weaving rates which were stable from 1843 to 1848 were cut twice in 1848 to 1849. Also spinning rates dropped. In November of 1853 wages fell when the work day in the mills was cut from thirteen and one half hours to eleven hours. The hand laborers working for seventy cents a day went on strike and formed picket lines in January of 1848. Several prospective scabs were brutally attacked by some of the three hundred Irish strikers. When the Irish went on strike their wages ceased. Being on strike, they had no farms or homes (other than the factory tenements) to which they could retreat. Usually the strike would result in the laborers coming back to work without any gains, or being blacklisted and unable to secure employment elsewhere.

The financial crash of 1857 was keenly felt in Chicopee. Factories operated at half time and later reduced wages. One mill adopted a four day week. Wages were cut by twenty-five per cent in March of 1857. The Irish workers refused to accept the reductions and decided to strike instead. On

April 6, 1858 the strike began. Immediately sixteen special constables were appointed by the board of selectmen to maintain order and protect mill property.<sup>27</sup> The Irish were able to sustain the strike for only two weeks. Of the five to six hundred strikers not one gained any concessions and many found their jobs no longer existed due to the hiring of French Canadian scabs. The unemployed strikers, without homes in which to live, paraded through the streets and large crowds gathered near the mills. Rioting occurred and when the constables were unable to restore order, additional police were appointed. But the rioting continued until the village priest persuaded the strikers to return to work. The corporation's terms were accepted and the total loss in wages suffered by the strikers neared some eight thousand dollars.<sup>28</sup>

An analysis of the *Hampton County Census of 1860*, a sampling of 367 Irish residents of Chicopee, enables the historian to understand specifics about the Irish lifestyle.<sup>29</sup> First of all there was a distinction between residents of boardinghouses and other homes. Thus the descriptions are justly divided. In 1860 four typical boardinghouses had one hundred and twenty-five people among their walls of which one hundred and twenty-one were Irish. Those Irish born in Ireland totalled 40%, while 23% and 15% were born in New York and Vermont respectively. Of the boardinghouse inhabitants 16% were born in Massachusetts and 5% were from other states. These Irish were primarily between the ages of sixteen and thirty (71%) with 5% between the ages of birth and ten years. Nine and twelve per cent were between the ages of eleven and fifteen and thirty-one and fifty respectively. But only 2% were over fifty-one years old. The age distribution in the tenements bore fact to the hard times that existed. The majority came to work and did not raise families. It was a youthful crowd. Looking at the employment distribution one finds that when combining the weavers, spinners and ordinary cotton mill employees into a mill worker category 62% of the Irish worked in the cotton mills. Meanwhile, 17% were employed as trademen, laborers or domestics. Eighteen percent had no known employment and 3% were students. This meant that a substantial number of eligible students did not attend school. On the other hand they were not a part of the full-time work force either. In the sample sixty-four percent of the Irish were reported to be illiterate. Of the mill population 72% were females. Also only 4% of all tenement Irish had any savings amounting to fifty dollars or more.

In studying a group of two hundred forty-two people who did not live in the boardinghouses the following was found to be true. The cotton mill workers comprised 31% of the Irish nonboardinghouse residents. Twenty-three percent worked in trades or as laborers or domestics, while 11% attended school, and 34% had no known employment. Thirty percent were illiterate. (Illiteracy in Massachusetts meaning the inability to meet minimal requirements necessary for the completion of the fourth grade in a public school.)<sup>30</sup> The male to female distribution was almost equal, favoring the



females slightly. The age difference was very significant — those between the ages of birth and ten accounted for 23% of the population. Eight percent were from the age of eleven to fifteen, 43% from sixteen to thirty, 20% from thirty-one to fifty and 7% from fifty-one years and older. Evidently the non-boardinghouse inhabitants were more likely to raise children and lived in Chicopee longer. They had settled earlier than those who lived in the "Patch." The children who lived there went to school. The jobs were of better quality for most, the number working in the mills was half that of the Irish who lived in the tenements. Fourteen percent of the Irish who lived away from the boardinghouses had the equivalent of fifty dollars or more in savings or in land. This was an increase of ten percent over the tenement dormers.

The Civil War broke out a few years later. This crisis helped the Irish gain respect within the community. Enlistments among the Irish were high. Jobs developed and salaries rose. Jealousy between Protestants and Catholics ceased. The war helped to unite these two adversaries towards a common goal.

During the Civil War period cotton production fell drastically due to the lack of southern raw materials. Other industries picked up the slack and put it into the production of cannon and munitions in the Ames Manufacturing Company. (The state of Virginia, in February 1860, purchased \$90,000 in cannon, ammunition and gunmaking equipment from the Ames Company and had it sent to Harper's Ferry Armory in Virginia). The Ames Company expanded its facilities and doubled the number of employees, from 500 to 1000. Salaries rose and new industries developed. If anything there was a labor shortage during the 1860's in Chicopee. Two new companies were incorporated during this period, the Belcher and Taylor Agricultural Tool Company in 1864 which employed about 150 and the Lamb Knitting Machine Manufacturing Company in 1865 which employed 125. French Canadians and Poles were imported to work in the mills. Even though cotton production fell the other war time industries such as the Massachusetts Arms Company (today known as Savage Arms Corporation), The Gaylord Company, and Belcher Company kept Chicopee's labor force working fourteen hours a day, six days a week at unheard of wages of up to four dollars and twenty-five cents a day.

Many of the unemployed Irish probably enlisted in the Union Army. Enlistment was for a nine month period and paid one hundred dollars to each enlistee. Chicopee's quota was set at 81 men in 1861, but by 1864 the quota was increased to 148. By July of that year it was raised to 175 men with \$125 being paid to each enlistee. Many Irish names are said to have appeared among the volunteers. During this period due to the courage the Irish displayed in battle they gained respect from the Yankee New Englanders.

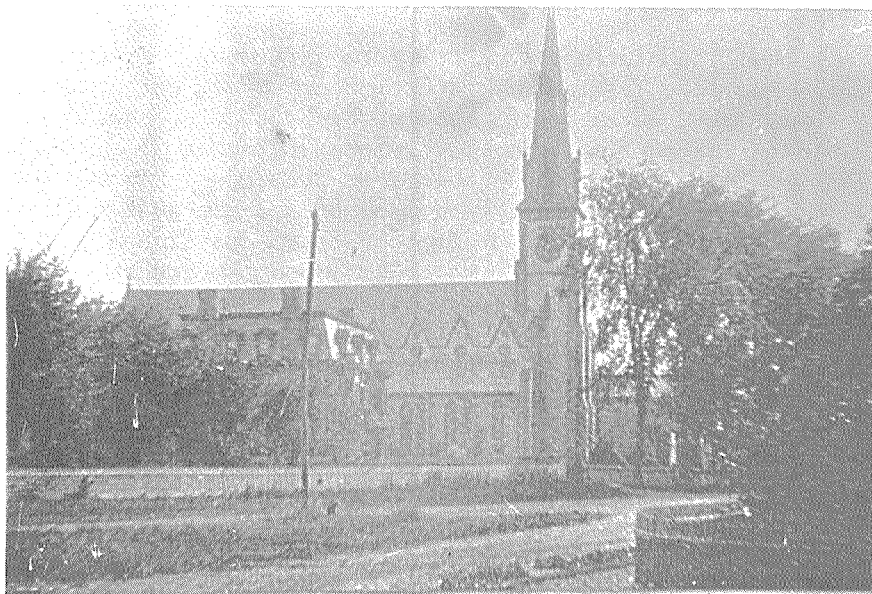
In the post-war period many Irish organizations developed in the forms of clubs or labor unions. The Ancient Order of Hibernians was established in 1867. This organization attempted to promote Irish literature, culture, music, art, history and the continuance of the Gaelic language. Among their many festivities St. Patrick's Day is the most famous.<sup>31</sup> The Irish-American citizens began to make their way into the middle class. By the 1870's they attended or participated in lyceums, debates, baseball games, rifle clubs, concerts, lectures, theatre, fraternal lodges, reading rooms, bicycling or many other such activities that previously were unattainable. Labor union adventures resulted in a walkout in 1867 over a wage cut and another in 1895 with an union conflict with the Overman Wheel Company. In 1898 an Irish-led boycott was directed towards obtaining an eight hour day. In 1903 the Irish Socialist Party obtained two seats in the city council of Chicopee, and in 1906 the Irish Socialists narrowly missed electing a mayor.

The Catholic Church played an important role in the Irish settlements of Chicopee. From 1830 to 1838 Irish Catholic masses were celebrated in the boardinghouses, private homes, machine-shops, by railroad tracks, near canals, or in halls. Two missionary priests, Father Fitton and Father Dermont, followed the Irish laborers to attend to their spiritual needs. Fathers Fitton and Dermont traveled the entire area west of Worcester. In 1838 Father John Brady of Hartford organized the Catholics into a congregation. In the four western counties, which now form the Diocese, there were only two priests, Father Fitton and Brady.

In 1841 another priest Father John D. Brady came to work with his cousin Father John Brady of Hartford. Father Brady worked the Hampden and Berkshire counties while Father Fitton attended to Franklin and Hampshire Counties. In 1842 Father John D. Brady became pastor in Cabotville (Chicopee). A year later he built the first church in the present Diocese and Bishop Fenwick of Boston Diocese dedicated the church, in October 1843, under the patronage of St. Matthew.

Father John D. Brady, after Father Fitton's departure for Providence in 1844, was the only priest in the four counties. In that year Father John D. Brady obtained two acres of land for a cemetery from Ruel Van Horn, a wealthy citizen of Springfield. Prior to this purchase Catholics throughout the neighboring towns were buried in the Cabotville town cemetery. For a while Father John D. Brady lived with his cousin, Father John Brady of Hartford. During this time mass in Cabotville was said bi-monthly. In 1845 Rev. Bernard O'Cavanagh became assistant pastor to Father John D. Brady. Rev. O'Cavanagh resided in Pittsfield, while Father John D. Brady lived in Cabotville in one of the two rooms in the basement of St. Matthew's Church. In October 1847 Father John D. Brady died. He was succeeded by Rev. James Strain, who renovated the church by building two wings and a new residence for the priest. But he was an ill-tempered man and made many enemies

among the congregation. One Sunday tempers soared. The assembly attacked Rev. Strain on the alter and his vestments were torn from his body.<sup>32</sup> Thus, in 1850 Bishop Fitzpatrick removed Rev. Strain and substituted Father William Blenkinsop. Father "William," as he belovedly became known, in 1852 and again in 1854, bought additional cemetery space. He planned the construction of "a rectory and a church" due to the increasing numbers of the parish, and he built both. The new church, one hundred and twenty feet by seventy feet, was a Gothic design of the famous architect Keeley. On May 29, 1859 the "Holy Name of Jesus" was dedicated at a cost of thirty-eight thousand dollars. Unfortunately mass was heard in Holy Name infrequently due to the enormous size of the parish (which included Greenfield, Amherst, Thorndike, Monson, Three Rivers, Ware, Westfield, Palmer, Indian Orchard and in Father Doherty's absence Springfield too).



CHURCH OF THE HOLY NAME OF JESUS.

From *Chicopee Illustrated* (1896)

In 1864 Rev. Patrick Healy replaced Father Blenkinsop. Immediately Rev. Healy was faced with a debt of thirteen thousand dollars. Rev. Healy did much for Catholic education. He was called "the pioneer of parochial education in the diocese".<sup>33</sup> Three years after his arrival he built a convent named the Sacred Heart of Mary. He immediately contacted four nuns to teach at his Chicopee Parish. In December 1867 some 300 girls attended school there. Also 148 adults along with 86 children were prepared for the sacrament of First Communion by these sisters. In January of 1868 an

evening school opened and in April of that year the sisters took charge of a boys' Sunday school. In 1871 Father Healy had a chapel built on the side of the church and in 1874 a grand organ was purchased for the church. In 1872 another Irish Catholic Church, St. Patrick's was opened in the Falls. In 1881 Father Healy bought one and one-half acres of land and built a boys' school and a monastery for the Brothers. In that year 220 boys attended the school and by 1899 there were 550 boys in attendance.

Chicopee's Irish were industrious imigrants. Although their social norms were different than those of Chicopee's native Yankees an assimilation gradually occurred. The Irish came to Chicopee to search for jobs. They found them and settled in Chicopee in an attempt to make a new life for themselves. The mills were the key in Irish community development. "Although it was the canal and railroad construction that brought them to Chicopee (and vicinity), it was the factories that kept them there."<sup>34</sup>

#### FOOTNOTES

- 1 Inventory of Town and City Archives of Massachusetts, Springfield Public Library, Geneology Room, p. 14.
- 2 William D. D. Burd, *The Catholic Church In New England* (Boston, 1899), p. 596.
- 3 Vera Shlakman, *Economic History Of A Factory Town* (Northampton, 1935), p. 49.
- 4 Burd, *The Catholic Church In New England*, p. 653.
- 5 Stanley C. Johnson, *A History Of Emigration From The United Kingdom To North America 1763 to 1912*.
- 6 Peter G. Loughran, William J. O'Shea, Centennial Issue. *The Catholic Observer Reviews 100 Years of the Springfield Diocese* (Springfield, 1970), p. 2.
- 7 Ross M. Robertson, *History of the American Economy* (New York, 1973), pp. 224-225.
- 8 Peter G. Loughran, William J. O'Shea, Centennial Issue. *The Catholic Observer Reviews 100 Years of the Springfield Diocese* (Springfield, 1970), p. 2.
- 9 Mrs. Thornmeir Collection, Filed in Chicopee Public Library, *Religion File*.
- 10 Inventory of Town and City Archives of Massachusetts, Springfield Public Library, Geneology Room, p. 16.
- 11 Johnson L. L., *Chicopee Illustrated* (Holyoke, 1896), p. 36.
12. Johnson L. L., *Chicopee Illustrated* (Holyoke, 1896), p. 47.
- 13 Peter G. Loughran, William J. O'Shea, *Catholic Observer Centennial Issue*, p. 3.
- 14 Vera Shlakman, *Economic History Of A Factory Town*, p. 140.
- 15 Peter G. Loughran, William J. O'Shea, *Catholic Observer Centennial Issue*, p. 3.
- 16 Mrs. Thornmeir Collection, Chicopee Public Library, *History File*.
- 17 *The Weekly Journal*, September 2, 1854, p. 2, col. 2.
- 18 *The Weekly Journal*, August 12, 1854, p. 2., col. 2.
- 19 Mrs. Thornmeir Collection, Chicopee Public Library, *Ethnic File*, *Chicopee Herald Centennial Issue*.
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- 21 Thaddeus M. Szetela, *Chicopee* (Chicopee, Massachusetts 1948), p. 83.
- 22 *The Weekly Journal*, February 9, 1856, p. 2., col. 1.
- 23 *The Weekly Journal*, March 1, 1857, p. 2., col. 2.
24. *The Weekly Journal*, August 25, 1855, p. 2., col. 2.
- 25 Mrs. Thornmeir Collection, Chicopee Public Library, *Religion File*.
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- 27 Vera Shlakman, *Economic History Of A Factory Town*, p. 145.
- 28 Carroll D. Wright, *Strikes In Massachusetts 1830-1880* (Boston, 1889), volume 1, p. 16.
- 29 Hampton County Census, Springfield Public Library.
- 30 Committee On Immigration, *Report Of The Commission On Immigration On The Problem Of Immigration In Massachusetts* (Boston, 1914), p. 118.
- 31 Michael J. Shea, *A Century Of Catholicism In Western Massachusetts* (Springfield 1931), p. 265.
- 32 William D. D. Burd, *The Catholic Church In New England*, p. 655.
- 33 *Ibid*.
- 34 Peter G. Loughran, William J. O'Shea, *Catholic Observer Centennial Issue*, p. 21.