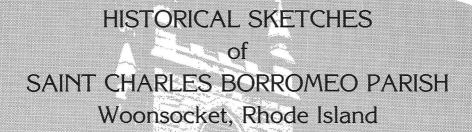
# HISTORICAL SKETCHES of SAINT CHARLES BORROMEO PARISH Woonsocket, Rhode Island

REV. JOHN FARLEY
Paster





H.R.W. 282 FAR ON THE OCCASION OF OUR 140th ANNIVERSARY 1846-1986



REV. JOHN FARLEY
Pastor

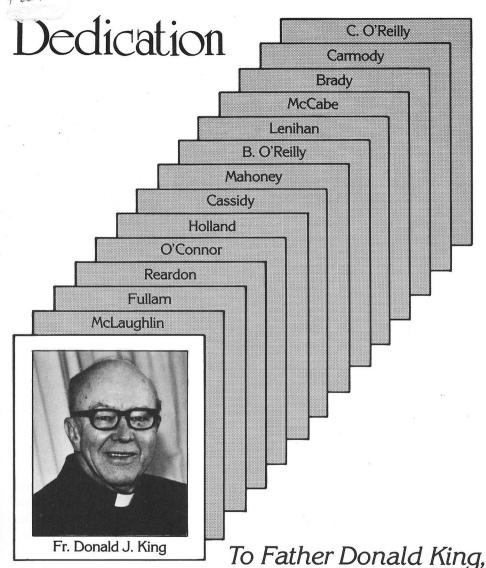


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Note: Throughout the book, we have included various clippings from The Woonsocket Patriot (predecessor of today's Woonsocket Call). H.R. W 282



Pastor Emeritus, and to all former pastors, in recognition of their dedication to St. Charles Borromeo Parish, this booklet is gratefully and affectionately dedicated.

## INTRODUCTION

Most of these *Historical Sketches* were originally short articles in our parish bulletin. Vestiges of the original format still remain, even though I have re-arranged the material for this publication.

In writing the columns, I did not embark upon a formal or complete history, but simply a popular recital of some of the roots and traditions of St. Charles Parish. The idea of re-issuing the articles as a commemorative booklet was advanced by some parishioners.

In addition to the sketches, this booklet contains some appendixes on Clergy, Religious, and Sacraments. These should be of some interest to our parishioners.

Acknowledgments and my deep gratitude are extended to Mary Rose Keenan for manuscript typing, to William Kilcline for detailed data work on the appendices, to Martin Crowley for illustrations, to Sister Eleanor Little and Sister Kathleen Farley for research into the Mercy Archives, and to Raymond Bliss for printing the booklet.

One advantage of writing the introduction last is that I have a broader view than was present when I wrote the individual columns. I see clearly the tremendous debt of gratitude you and I owe to so many who made St. Charles the great parish it is. I also feel a profound admiration for the outstanding priests who have witnessed God's love to his people. To borrow from Genesis, "there were giants on the earth in those days." May we today measure up to their achievements.



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## Significant Years in Pre-Parish and Parish History

## St. Charles Borromeo Church Woonsocket, R. I. USA

- 1789 Diocese of Baltimore created, first in new U.S.A.
- 1810 Diocese of Boston created, under Bishop Jean de Cheverus.
- 1825 Bishop Benedict Fenwick consecrated 2nd Bishop of Boston.
- 1828 First area Mass at Union Village by Father Robert Woodley.
- 1834 to 46 Father James Fitton's missionary ministry to this area.
- 1844 Diocese of Hartford created, under Bishop William Tyler.
- 1844 First Church built here (pre-parish).
- 1846 St. Charles Borromeo Parish established; Rev. Charles O'Reilly, pastor.
- 1848 First cemetery secured (now St. Paul's).
- 1850 Bishop Bernard O'Reilly consecrated.
- 1852 Rev. Hugh Carmody named pastor.
- 1854 Rev. John D. Brady named pastor.
- 1855 Rev. Michael McCabe named pastor.
- 1858 Bishop Patrick McFarland consecrated.
- 1859 Original Parish School opened on Earle Street.
- 1860 Original portion of present St. Charles Cemetery obtained.
- 1863 Fund for new church started.
- 1866 Rev. Francis Lenihan named pastor; work on Church started.
- 1867 Rev. Bernard O'Reilly named pastor.
- 1868 Old church destroyed in fire; services begun in unfinished Church.
- 1869 Sisters of Mercy arrived for school and Sunday School ministries.
- 1869 Father McCabe returned from three years at St. Patrick's, Providence.
- 1869 Parish Corporation established by Bishop McFarland.
- 1870 St. Bernard's Convent Academy opened.
- 1870 New St. Charles Church dedicated by Bishop McFarland.
- 1872 Diocese of Providence created, under Bishop Thomas Hendricken.
- 1879 Rev. Michael J. McCabe named Vicar General of Diocese of Providence.
- 1879 St. Michael's School on River Street opened.
- 1887 Bishop Matthew Harkins consecrated.

- 1890 St. Charles Church solemnly dedicated by Bishop Harkins.
- 1893 Funeral held for Father McCabe, pastor here 36 years.
- 1894 Rev. George Mahoney named pastor.
- 1895 Sacred Heart Parish formed from part of St. Charles.
- 1897 Work begun on new St. Charles School.
- 1898 School dedicated by Bishop Harkins.
- 1904 Diocese of Fall River created, mainly from Providence Diocese.
- 1908 Rev. Michael P. Cassidy, native son, named pastor.
- 1920 Rev. Cornelius J. Holland named pastor.
- 1921 Bishop William Hickey succeeded Harkins as Bishop.
- 1928 Centennial of first area Mass observed at St. Charles.
- 1933 Bishop Francis Keough consecrated 4th Bishop of Providence.
- 1943 Rev. Thomas O'Connor named pastor.
- 1946 Rev. John Reardon, named pastor; died before coming here. Rev. Dennis Fullam named pastor. With two burials, parish centennial not noted.
- 1948 Bishop Russell McVinney consecrated, first Rhode Islander in this See.
- 1950 Rev. John McLaughlin named pastor.
- 1966 Rev. Donald King named 14th pastor of St. Charles.
- 1968 100th anniversary of opening of new church observed.
- 1972 Bishop Louis Gelineau consecrated Sixth Bishop of Providence.
- 1974 Bishop Kenneth Angell named Auxiliary of the Diocese.
- 1983 Rev. John F. Farley named pastor.
- 1986 St. Charles Borromeo Parish attains 140th Anniversary.



## When the Missionaries Came

Even before St. Charles Parish was established, Catholics of the area had a period of "pre-history." From 1810 until the Diocese of Hartford was established in 1844, Rhode Island Catholics were part of the Boston Diocese. Early records show occasional visits to our state by Bishop Cheverus and Father Matignon, among others.

The first recorded Mass in today's Woonsocket region occurred in 1828. Somewhat earlier, Bishop Fenwick, successor to Cheverus, had assigned Rev. Robert D. Woodley to mission service in Rhode Island. At the invitation of one Michael Reddy, Woodley journeyed to Union Village. There Reddy and nine other Catholic men had assembled for Father Woodley's Mass in the house of a prominent non-Catholic, one Walter Allen. As indicated above, there was then no parish in the region. (The only one in the state was St. Mary's Newport). Indeed there was yet no Town of Woonsocket. (Cumberland embraced the area north and west of the Blackstone River; Smithfield, the region south and west of the river. Woonsocket became a full-fledged town in 1871, and a city in 1888.)

How often a priest came to Woonsocket after that first visit is uncertain. Of Woodley himself, we do know that he was involved in building Newport's first church at St. Mary's. In 1829, he became founding pastor of St. Mary's Pawtucket. Two years later, he asked and received permission to leave Boston and join the Society of Jesus in Maryland. As for Catholics hereabouts, we are told that they numbered about 30 in 1834. In the early 30's, they were fortunate to have a missionary priest stop here at irregular intervals. The names of a few of these have been passed on — Fathers William Fennelly, Peter Connolly, William Ivers, and Dennis Ryan.

In 1834 there came to this region New England's premier Catholic missioner, Father James Fitton. A native Bostonian and that See's first seminarian, James was ordained in December, 1827, at the Cathedral of the Holy Cross. For years, he served a territory which ranged from Cape Cod to the New York border. Just in Rhode Island, he was involved in the early years of St. Mary's Newport, St. Patrick's Providence, St. Mary's Pawtucket, St. Mary's Crompton, and our own St. Charles. After his first few stops here, he made Woonsocket one of his regular mission stations (the people were able to assure him means of lodging and eating). In all, he shepherded our flock for twelve years until O'Reilly's advent in 1846. Those who know and love the College of the Holy Cross in Worcester may recall a Fitton Field. Our Father Fitton was the same man who had

opened a small school in Worcester, which he readily closed when the Jesuits arrived. The story is that they honored his pioneer educational efforts by naming a hall and a field after him.

Early on, Father Fitton had occasionally offered Mass for people in Blackstone. When he settled on Woonsocket as a regular stop, he had the faithful from Waterford and Blackstone come here. At first, Sunday Mass was held in private homes. Finally, he secured a tavern with a sizable hall, owned by Mr. Reuel Smith, later the site of the Woonsocket Hotel. The erstwhile dance-hall became a hall of worship and the first regular setting for Catholic Mass in our city.

The Catholic population welcomed the kindness of Mr. Smith, though a deeper sense of the sacred was still to be sated. About ten years into Fitton's missioning, the people were able to build a small 40 by 60 foot wooden church at a cost of at least \$3300, on the very corner where our present church stands. So, in October of that year, Father John Brady was sent from the Providence Cathedral to perform the very first baptisms and marriages recorded on our own registers. Prior to that time, records were kept in Boston or Pawtucket or elsewhere.

After that historic event, Father Fitton recorded all his subsequent baptisms and weddings in the local register. His entries go right up to the very week that Father O'Reilly became resident pastor in 1846. From Woonsocket, Fitton moved to Newport as pastor of St. Mary's. Sometime in 1855, he was recalled to his native Boston Diocese. Home at last, he spent his vast energies and talents as a pastor for the last twenty-six years of a priestly career that may well be unparalleled in the history of the church in the United States.

The name of one other priest besides Brady and Fitton is in the first register before St. Charles became an established parish — Father Edwin Putnam. He officiated at some baptisms here in 1845. Putnam has the distinction of being the first Catholic priest ordained in Rhode Island, on Trinity Sunday, 1845.

How do we adequately measure or express the gratitude that people owe their pioneer missionaries? There is a simple but singular entry in the third baptismal register of St. Charles (1868-1889), page 411. At the bottom of that page, just below the baptisms of 18 September, 1881, in the writing apparently of Rev. P. F. Doyle, is the *only* note not related to a sacrament in all our records: "Hodie obiit Rev. Jacobus Fitton apud Boston. R.I.P." "Today the Rev. James Fitton died in Boston. May he rest in peace." May they all rest in peace!

## Charles O'Reilly, First Pastor

Left of the front doors of St. Paul's Church in nearby Blackstone, a modest gravestone stands flush against the church facade. From the road, it's hard to spot; but up close, one can read the inscription to a native of County Cavan in Ireland, the founder of that parish, Rev. Charles O'Reilly.

September 29th was the day of his death; if you remember, we had Mass in his honor on that day. For Father Charles O'Reilly was also founding pastor of our own St. Charles Parish, having been sent here late in 1846 by Bishop Tyler, the first Bishop of Hartford. Before that, he had been a missionary in the West Indies — and in the Diocese of Boston. He came to Woonsocket following the footsteps of the great Father Fitton. In this new parish, the sixth in the State of Rhode Island, he continued to be a missioner.

Of his spiritual care and energy, little is noted by historians of this area, save for a heroic sick-call in a bitter winter storm to a dying man in East Douglas, some 16 miles distant. Parish registers, however, yield clear evidence of his pastoral zeal. Incredible as it may sound, he performed 111 marriages in a single year (1849) and over 350 in his six years at St. Charles.

Notable in Father O'Reilly's administrative work was an addition to the small 1844 church (to double its size) and the acquisition of the first St. Charles Cemetery (now St. Paul's) in Blackstone. The largely immigrant parish population was delighted that even in this new country their remains could rest in sacred grounds.

A hard worker and Spartan in life-style, Father Charles resided in the basement of the church. He championed the cause of immigrants, writing to local newspapers about dishonest passenger agents who swindled them. Despite all his zeal and humility, his explosive personality was "quick to take and to give offense." Not only with crooked agents! In the Baptism Register, he sometimes penned comments about tight-fisted parishioners (no stipend).

The year after Tyler died, O'Reilly became enbroiled with the new Ordinary of the Diocese (another O'Reilly) over the management of church affairs. In 1851, each went to the Courts; a suit by Father Charles was countered by one from Bishop Bernard. No legal resolution is noted by any historian. Possible, the litigants agreed to drop the issue when Father O'Reilly left this Diocese to assume new duties in Blackstone (in

the Boston Diocese).

In 1849, O'Reilly hosted Fr. Theobald Matthew when this apostle of Total Abstinence visited Woonsocket on his first tour of America. Shortly thereafter, a local chapter of his Total Abstinence Society was formed in Woonsocket. The unit failed to hold favor but was revived in the 1870's and continued into the 20th century. Martin P. Crowley Sr. was the final treasurer and record-keeper of the Society. His son and namesake still has the books in his home.

During his St. Charles pastorate, Charles O'Reilly had periodically gone out to offer Mass in Pascoag and Slatersville. Thus began what were later called the 'outstations' of St. Charles (the above towns plus Manville and Albion). As service to these stations grew, the Bishop would later (1853) assign the first associate pastors here (Peter Egan first, then Bernard Tully).

The move to Blackstone was not a sudden thing. Major Smyth's book speaks of conversations and petitions (to the Bishop of Boston) over a two-year period. O'Reilly seems to have involved himself with the construction of St. Paul's (1850-51), though he was still in Woonsocket. When he did leave, he took with him the title to the cemetery he had purchased. If that act seems strange to us and unethical to boot, we must remember that Church corporations were not legalized until 1869 in our State.

Both in St. Charles and in St. Paul's, Father O'Reilly was admired and loved. If he knew moments of suffering and conflict, these were the conditions of pioneer living and the price of his own priestly values. Priest to a pioneer people, he lived in a time when hardship tested greatness. And no priest has had a finer year than he had in 1849. At the font and at the altar, he made of strangers a parish family.



## Early Developments

After Father Charles O'Reilly left to become pastor of St. Paul's Blackstone in 1852, the Rev. Hugh Carmody became the second pastor of St. Charles. The year before, he was director of the Bishop's Providence Seminary (St. Mary's); so I'm not the first pastor here with a Seminary background.

Carmody built a parish residence on the church lot on Daniels Street. Later, to make room for the new church, it was moved across North Main Street. Later still, when the present rectory was built, the old residence was moved again to a lot on Boyden Street just behind us. (That could be where the old garage was.) The first associate pastor assigned to St. Charles was Father Peter Egan who came here in 1853.

Poor health forced Carmody to return to Ireland in 1853. He was back for a while in 1854, but he soon had to be relieved of pastoral duties. One of the priests who covered during his illness was the newly-ordained Thomas F. Hendricken, later named first Bishop of Providence in 1872. Hendricken's name appears on our Baptism Register in November of 1853.

In 1854, Carmody succeeded Joseph Stokes at St. Joseph, Providence. Father Carmody's health later improved. In 1861-2 he was in Providence and addressed Catholic soldiers leaving for Civil War. In 1862, Carmody was secretary to Bishop McFarland and Chancellor. He became pastor in New Britain, and he lived until 1883.

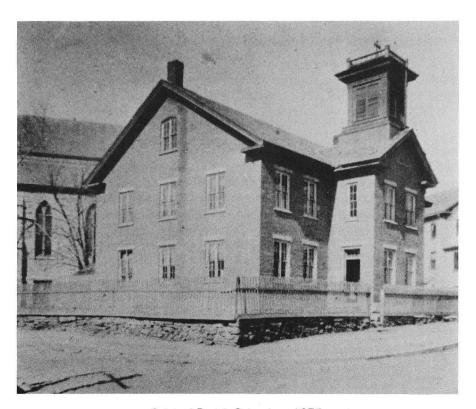
The third St. Charles pastor was the Rev. John D. Brady who held that post for parts of 1854 and 1855. A decade earlier, however, he had had a significant role in the pre-history of our parish. As you may recall, the pioneer Catholic settlers in the area had erected a small church on Daniels and (then) Mendon Road in 1844. In their firm faith and immigrants' instinct, they reasoned that they'd get a priest more readily if they already had a church. (They did in 1846.) At any event, in October of 1844, the new Bishop Tyler sent Father Brady here to administer some Baptisms and Marriages in that little church. So his is the first priestly entry on our Registers — two years before we were a parish.

Father Brady moved around the diocese quite a bit. At various times he was in Connecticut, Massachusetts, and Rhode Island. Close students of Rhode Island history should know that he was the priest who attended John Gordon at the latter's hanging on February 14, 1845 in the famed or infamous Sprague murder case. The combination of circumstantial

evidence and bigotry in that controversial case led to the repeal of the capital punishment law in our state.

I should note a particular problem that attends the gathering of details about John D. Brady. There were, apparently, two reverend gentleman of that name who labored in the Boston & Hartford Dioceses. Even such an excellent work as Father Hayman's history of the Diocese of Providence has, in its index, mixed the two together. The Father Brady who celebrated the Mass for Bishop Tyler's consecration at Trinity Parish, Hartford seems *not* to be our Father Brady (unless the charism of bi-location was had by him; he was here some of the time that Brady was at Trinity).

In my account, I have limited myself to the few events that clearly fit a St. Charles pastorate.



Original Parish School, c. 1875

## Giant On The Earth

Our 4th and 7th pastor(s) turned out to be the same — Rev. Michael J. McCabe. A native of County Leitrim, Ireland, young McCabe came to America in 1851 to take up seminary studies in Providence and Baltimore. He was ordained in Providence on June 11, 1854 at age 27. Named pastor of St. Charles on February 28, 1855, he started a ministry that would total over 35 years (1855-66 and 1869-1893).

In his first few years, he cleared the inherited debt of \$2200 and added a vestry to the old church. He had no regular associate until 1860 and little outside clergy assistance. In 1858 and 1859, he had all our Baptisms (147 and 135 respectively). The Father Quinn who came in November of 1860 was recruited from Montreal to minister to the French-speaking parishioners.

In 1859, he built the first parish school on Earle Street called St. Charles and/or St. Michael's. For 10 years, it ran under a lay faculty, including the prominent Miles Sweeney. That same year, he moved and enlarged the parish rectory Father Carmody had built.

In 1860, he obtained from Edward Harris free title to 2½ acres in East Blackstone and established a cemetery, the original portion of today's St. Charles Cemetery (actually the second cemetery in our history).

Through 1861 and 1862, the Civil War idled 9 or 10 Woonsocket cotton mills; many parishioners lost jobs and needed parish aid. Fortunately, by 1863, demand for woolens stimulated the return of some mills. During the second half of the war, McCabe had to defend himself in the Woonsocket Patriot against a charge that he urged the Irish to resist the draft. Also in 1863, he saw the inadequacy of the existing church and began a Building Fund. By 1866, he had \$10,300 in the till. In January of that year, he was transferred to St. Patrick's Providence as pastor.

Over the next three years, two successors (of whom we'll treat next) had begun work on the new church construction and built the convent on Earle Street. McCabe returned to St. Charles on February 2, 1869 and turned his energies toward completing the church and re-organizing the school. (The Sisters of Mercy had now replaced the lay faculty; they would also open an Academy for girls.)

On October 15, 1870, Bishop McFarland solemnly dedicated the new edifice. Its total cost exceeded \$100,000. It is reported that Father McCabe personally donated the cost of the tower. The debt at dedication time was only \$36,000. By the way, McFarland had come here one year

earlier to establish the parish corporation.

In 1878, this amazing pastor built a new St. Michael's School on River Street near High Street; he made a gift of house and lot to the parish. It opened the next year, which saw other special milestones in his life. On Trinity Sunday, June 8, he observed the Silver Jubilee of ordination at the parish Solemn Mass. On August 10, Bishop Hendricken named him Vicar General of the Diocese succeeding the new Bishop of Hartford, Lawrence McMahon. McCabe would serve in that post until his death. The next July, a nephew Patrick Farrelly was ordained (some say here at St. Charles); he was to serve as associate here for 9 years. (Monsignor Farrelly was my childhood pastor; he is buried in St. Charles Cemetery next to his esteemed uncle.)

After the Baltimore Council of 1884, Michael McCabe was made permanent Rector of St. Charles. The Knights of Labor strike at Millville Rubber Works in 1885 affected parishioners here. McCabe's efforts to mediate were opposed by strike leaders.

August 10 was again a red-letter day in 1890. Free of all debt, our church was then consecrated by Bishop Matthew Harkins. Bishop Bradley (Manchester, New Hampshire) celebrated the Pontifical Mass at which Bishop Hennessey (Dubuque, Iowa) preached. Evening Vespers were led by Bishop Healey (Portland, Maine) with a sermon by Thomas J. Conaty (later Rector of Catholic University and a Bishop). Masters of Ceremonies for the day were home-town priests: P. Farrelly (above) and Michael P. Cassidy, later pastor here.

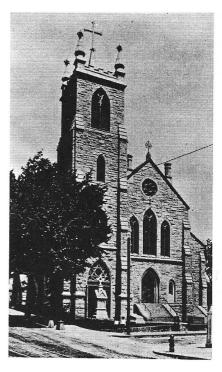
In 1893, McCabe made his 5th and last return visit to Ireland; heart ailments had increased of recent years. Still, he offered Mass and baptized into the first part of December. On Thursday, December 14, the giant's heart gave out. At his funeral the following Monday, three Bishops, over 160 priests, scores of religious, along with representatives of parish societies, the Catholic Knights, Societe St. Jean Baptiste, A.O.H., Irish National League, and L'Institut Canadien joined the bereaved parishioners. Two thousand stood outside the jammed church. In the afternoon his body was carried to be buried in a vault in front of the church. Six thousand people were assembled on the streets and sidewalks. His and Father Lenihan's tombs were removed to St. Charles Cemetery in the pastorate of Father Cassidy.

His will included a bequest of nearly \$5000 to the Woonsocket Hospital Corporation for "the sick poor of St. Charles Parish." This last item and all that I've read of him recall a Bible text: "In those days there were giants on the earth."

## A Fleeting Wisp of Glory

Here's St. Charles as it looked before 1900, with two memorial vaults in front and trees along North Main. The picture ties in nicely with today's page from history. The imposing upright monument directly in front of the tower entrance honors the Rev. Francis J. Lenihan, Fifth Pastor of St. Charles. (The smaller one near the main stairs is that of Very Rev. Michael J. McCabe.)

The village of Aglish, County Waterford, Ireland was Lenihan's birthplace. He was 20 when he came to America in 1854. He took philosophy at Frederick, Maryland at the Jesuit College and theology at St. John's Seminary, Fordham. A brother, Father Patrick, then pastor in East Greenwich, died in 1857. (The brother, incidentally, filled in briefly at St. Charles in 1853.)



Francis was ordained in Providence by Bishop McFarland in 1859. For 6 or 7 years he served in Connecticut, until his appointment to St. Charles in 1866. Already, he had won fame as an author and orator, a reputation he enhanced in his preaching and instruction here.

However, he soon proved to have practical administrative gifts as well. He quickly enlarged the building fund started by McCabe. Construction of the new church began in 1867. His first plan was to build on a lot at the corner of Earle and Snow Streets. Some parishioners criticized that site as too remote; so he agreed to build on the existing church location, That required moving the existing building to another lot. He accepted the delay, apparently in the interests of parish peace. On June 16, McFarland placed the cornerstone. Ceremonies that Sunday afternoon included a public procession from the old Air-Line railroad crossing to the church grounds, where over 2000 people gathered.

During the previous winter, bad health dictated a recuperative trip to Florida. Only a few weeks after the cornerstone rites, a serious,

presumably consumptive ailment led to another Florida health trip, all to no avail. He returned to the parish, only to die on August 13, 1867, at the age of 33.

In a brief pastorate of a year and a half, he endeared himself to his people. The people in turn paid their beloved pastor their highest honor by burying him in the shadow of the Church of St. Charles which he started to build.

The burial vaults were removed to our cemetery in the late teens. There today in the 'Priests Circle', on a shaded knoll between Section 2 and 3, stand memorials to Fathers Lenihan, McCabe, and Farrelly. The latter two had long and illustrious careers as priests. Francis Lenihan had but 8 years and not the healthiest ones. Yet his were the days that gave a parish people its own Camelot.

Before his "most congenial spot for happily ever-after-ing" we remind ourselves:

"Once there was a fleeting wisp of glory . . . Don't let it be forgot!"



McCabe Monument, St. Charles Cemetery



FRIDAY MORNING, MAY 20, 1868.

DESTRUCTION OF THE CATHOLIC CHURCH BY FIRE. -At about 11 o'clock on Friday night last the Catholic Church edifice in this village was found to be on fire. When discovered the fire was confined to the south-west corner of the building, and if water had been conveniently at hand, the Church might have been saved. The alarm was immediately given, and Rescue Engine Company were on the ground within a brief period, but the want of water rendered their services of small avail. The nearest forcepumps are those attached to the wheels of the Harris Woolen Company's mill, the Clinton, Groton and Social Company's mills-distant from one to three thousand feet-and before the hose attached to these could be laid, the fire was under such headway as to be beyond human power to save the Church. The building was of wood, in the shape of a cross, about 100 feet by 75, and made an imposing fire, the light of which would enable people to read small print throughout the north end of the village. Owing to the inflammable material the building was a mass of smouldering ruins within an hour. Scarcely anything was rescued from the interior. The organ, altar furniture, etc., were all consumed. Beneath the Church were a large number of window-frames and other material for the new Church, the property of Mr. Page, which were saved. The total loss is estimated at \$6,000. There was an insurance of \$4,000 on the building, in the Fitchburg Mutual Office-\$3,000 in the first class, and \$1,000 in the second. (Each class is responsible for its own losses.)

The origin of the fire is still a mystery, but there are good reasons to believe that it was the work of the incendiary's torch. A man was arrested on Tuesday, against whom strong suspicions were aroused by his own confessions, but an examination led to the belief that his statements were the result of drunken incoherency.

#### FRIDAY MORNING, APRIL 27, 1866.

#### CATHOLIC FAIR.

The Catholic Society reaped a handsome harvest from its late Fair in Harris Hall. The gross amount of receipts was upwards of three thousand dollars, while the expenses were about one thousand. The fund for a new church is thus increased over two thousand dollars. Father Lenihan shows himself an excellent financial manager. He expresses his thanks to the American citizens for their liberal patronage.

# June 19, 1868.

THE APPROACHING FOURTH.—The congregation of St. Charles's Church will celebrate Independence Day with a Pic Nic in Cold Spring Grove. Father O'Reilly will deliver an oration. There will be music by a brass band and a string band.

# September A, 1868.

St. Charles Church, now building by the Catholic Society, is gradually rising up above the trees that surrounded the old kirk. Its growth exhibits a unique style of architecture, and convinces us that the Catholics will soon have the finest place of worship in this vicinity. It will be a monument of enduring faith to its builders and an ornament to the West End. In our rambles, to-day, we looked at the site of the Spring Street Church; but no building with double turret and towering spire was visible. But we hope to see that church built before Christmas, '69.

CATHOLIC CONVENT.—The house on Earl street in this town, purchased of E. B. Newell by St. Charles Church, has been occupied this week by the Sisters of Mercy. Their objects and duties are purely educational and charitable. They will care for orphan children and others deprived of their natural protectors.

#### Friday Morning, April 23, 1869.

THE NEW CATHOLIC CHURCH OF St. Charles is so far advanced that it will be used by the congregation after this month. The work of plastering is now going on, under a contract with Mr. McCann, of Chelsea, Mass.

# Dctober 21, 1870.

## DEDICATION OF ST. CHARLES CHURCH.

The new Catholic Church in this town, recently opened for worship, was dedicated on Sunday last, with peculiarly solemn and impressive ceremonies. Early in the day, prior to the dedication, the rite of confirmation was administered to upwards of three hundred persons—mostly young ladies. These services were administered by the Right Reverend F. P. McFarland—Bishop of the Diocese.

The dedicatory services were then proceeded with; Bishop McFarland and the attending clergymen entering the sanctuary and proceeding down the main sisle, reciting prayers and sprinkling the walls, as is customary on such occasions. The *Litany* was also chaunted, after which the services closed with a benediction from the Bishop. High Mass followed the dedication, which was participated in by numerous and distinguished clergymen from abroad. Following this was a sermon by Rev. R. J. Fulton, of Worcester, Mass., who discoursed with eminent ability on "the dogma of Infallibility."

St. Charles Church is the largest and finest religious edifice in our town, and is capable of seating about two thousand people. It is built of Northbridge granite, 164 by 75 feet, and is to have a tower and spire—about two hundred feet in height. The interior is finished in a high style of art, with a massive altar, groined ceiling, gilt porticoes and windows of stained glass. The present cost of the building exceeds \$100,000.

#### FRIDAY MORNING, NOV. 21, 1878.

FThe collection taken up in the Catholic Church in this town on Sunday, for the benefit of the Memphis sufferers, amounted to nearly \$300, which for these hard times, speaks well for our Catholic bretheren.

# -June 26, 1874.

The pupils of St. Bernard's Academy will give a musical entertainment at Elliott's Opera House on Tuesday evening next. From all appearances they will have a good house, which will be no more than they ought to have.

## THE PATRIOT.



FRIDAY MORNING, JULY 28, 1871.

EXCURSIONS.—The friends of St. Charles Church should not forget the excursion to Rocky Point to-morrow (Saturday). It promises to be one of unusual pleasure to all who go.

# May 29, 1868.

#### ST. CHARLES FAIR.

An Interesting Feature.- A silk flag, of red, white and blue, with emerald streamers, is presented by the pastor of St. Charles church every evening at the opening of the Fair, to the lady president of the tables whose zeal and influence have achieved most for the cause of charity the previous evening; and, amid cheers and acclamation, this flag is carried to the successful table, and suspended over it, where it remains until taken down by a competitor.-At the close of every evening's labors, each table gives to the lady directress of the Fair, a purse containing the amount received during the evening. This is whispered in her ear, while a crowd of anxious bystanders await the coming of the last name and amount. Then the pastor announces the name of the conqueror, and presents the flag amid loud cheers, and the Band come forward to the honored table and pay it homage in a heartfelt serenade.-The amount of merit at present, stands thus: On May 13th, 14th, 15th and 16th, the flag was presented to the Clinton table. May 18th. 19th and 20th, to the Hill table. May 21st, Social table. May 22d, Bernon table. May 23d, Clinton table. May 25th, the French table, amid great applause, handed in a full purse.-May 26th, Church table.

## B. O'Reilly, World Traveler

Father Lenihan's successor as pastor was Father Bernard O'Reilly, already well-known in clergy circles as a Professor at Fordham and as Civil War chaplain to the famed Fighting 69th Regiment of New York. Born in 1823 in County Donegal, Ireland, Bernard migrated to Canada as a young man. He studied theology at the Grand Seminaire of Laval University in Quebec, where he was ordained. As a priest on the Canadian missions, he devoted himself to the interests of Irish emigrees. Indeed, he promoted a plan for Irish colonization there in the late 40's. It didn't catch hold; so O'Reilly moved on.

In 1851 he accepted the chair of Rhetoric at Fordham. After several years there, he went to Europe for further studies. He became an accomplished linguist, ultimately mastering five or six languages. Then it was back to New York at St. Francis Xavier Church, from which post he was to undertake that chaplaincy with the Fighting 69th.

Apparently, after the War he became attached to the Hartford Diocese. Later, in 1867, he was named pastor of St. Charles in Woonsocket. He proceeded with the work begun on the new church by Lenihan. He promoted fairs as fund-raisers, some producing nets over \$4000. Clippings from the Patriot reveal his rapport with Protestants and business men in the town. He wrote frequent letters to the editor as well as to Bishop McFarland.

On May 22, 1868, fire ravaged the old wooden church. O'Reilly's good relations with non-Catholics reaped dividends. Dr. Ballou, in the name of the trustees, offered Harris Hall for worship. The old Armory Hall was also used. By late 1868, work on the church had advanced enough to use it on Sundays.

Father O'Reilly purchased a building on Earle Street for use as a convent; it was named St. Bernard's Convent. (Note the devotion to patron Saints.) In January of 1869, he resigned his pastorate here. He returned to New York and was soon hired by Appleton Publishers to write articles on the Church for their American Cyclopedia. About 10 years later, he went to Europe again, traveling and writing articles for papers.

At length, he took residence in Rome, where he became a confidante of Pope Leo XIII. That Pontiff commissioned him official biographer. In 1887, Leo made him a Domestic Prelate to the Papal Throne (Monsignor). Rome conquered, he came back to America to write and to serve as Chaplain at Mount Saint Vincent Seminary, New York. He was still there at the turn of the century. (I can't find a record of his date of death.) So much for Pastor Six.

## Early Ministry to French Canadians

Although the earliest Catholics here were predominantly of Irish stock, there were Canadians in the confines of St. Charles from the beginning of the parish. An 1846 census of the villages of Woonsocket numbered 332 Canadians in a population of 4856. By 1860, there were over 100 Canadian-immigrant families. Bishop McFarland's 1862 report to the Congregation of the Propaganda Fide estimated Canadians in the Diocese of Hartford at about 10,000. The 1860's saw rapidly increasing migration from French-speaking Canada. By 1875, their number in Woonsocket was about 3500. Our parish registers from 1866 through 1872 reflect this growth; 1872 had an incredible 373 baptisms (127 with French surnames).

For over 25 years until the establishment of Precieux Sang, French Canadians belonged to St. Charles. In the early years, their special needs were not well perceived, nor even self-expressed. There is a notation by Bishop O'Reilly back in 1856 that Father Bernard Tully of St. Charles "attends the French."

In Bishop McFarland's episcopacy, serious efforts were made to secure a French priest, without success. As an alternative, McFarland prevailed upon Bishop Bourget of Montreal to allow Father James Quinn who was here in 1860 to remain in the Diocese. Quinn was fluent in French and spent two years in our parish with special attention to the Canadian community. Two years later while in Europe, the Bishop prevailed upon Father Florimand deBruycker, Vice-Rector of Belgium's Louvain University to undertake a roving mission to the French and Germans of our diocese. De Bruycker's success in attracting Canadians to the church and the sacraments convinced the Bishop of the need for French-speaking priests. However, the Canadian bishops he contacted were themselves too short of personnel to release any priests.

When Father Lenihan replaced McCabe at St. Charles in 1866, he soon recognized his own shortcomings in dealing effectively with the French-speaking portion of his flock. The Bishop still had no Canadian priest, but he did send Lawrence Walsh to Lenihan. Walsh was trained in Montreal and could conduct services in French. He was well-received by the French-speaking people, who were not happy with his 1867 transfer to a parish in Hartford. A Belgian, Rev. J. Arnold Princen, followed Walsh but remained less than a year. In 1868, there was at last a Canadian, Ferdinand Belanger. Unfortunately, he was rather elderly and was not welcomed by the pastor, Father Bernard O'Reilly. In fact, O'Reilly didn't

take well to the Canadian community generally. These tensions increased the feeling that the French-speaking would be properly served only when they had a parish of their own.

Father Belanger was still here when McCabe returned in 1869. Shortly after, the Rev. Antoine D. Bernard became the 'French curate' at St. Charles. Sometime in 1871 or 1872, Michael McCabe arranged that all monies received at French services would be reserved for the establishment of the anticipated new parish. At length in March 1873, Bishop Hendricken appointed Antoine Bernard first pastor of Precieux Sang (Precious Blood). A clipping from *The Patriot*, March 28, 1873 notes that masses for the French community will begin in April in the Harris Block (now Warehouse Liquors). A year later, Father James Berkins replaced Bernard, who was shifted to St. James Manville. In November 1875, Charles Dauray became their 3rd Pastor, and the Golden Age of Precious Blood was started. (Monsignor Dauray continued as Pastor for over 50 years.)

#### , MARCH 28, 1873.

THE FRENCH CATHOLICS of this town, who have heretofore worshipped in St. Charles Church, will occupy a hall in the Harris brick block on North Main street, just north of the B.H. & E. Railroad track, commencing on the first Sunday in April. They design to build a church as soon as sufficient funds are collected—part of which is now in hand.

## The Sisters of Mercy, God Bless Them

In large measure, the rich heritage of St. Charles Parish is linked with the Sisters of Mercy, who gave to our parish a century of leadership and service from 1869 to 1969. In a separate column on our schools, we noted that the Sisters replaced the lay staff who had operated the parish school since 1859. Names and other specifics are generally unreported for those early years, but we have discovered that one of the original band was a Sister Mary Cyprian Whelan who taught at St. Charles from 1869 to 1875.

The school, however, represented only a portion of those instructed by the nuns. From the time Father O'Reilly purchased a residence for the future St. Bernard's Convent in 1868, it was understood that the Sisters' first ministry would be directed to Sunday School, a movement already strong among Rhode Island Catholics. On their advent, the Mercies accepted responsibility not only for English-speaking children but also for the French-speaking in the parish. (Their French ministry was continued at Precious Blood Parish from 1873 to 1880 or later. A sketch of Mercy missions written in 1893 speaks of "the French Sisters of Mercy attached to St. Bernard's Convent and commissioned to look after the Sunday School".)

A clue to the large numbers in these early Sunday Schools may be garnered from an 1870 newspaper (*The Patriot*) clipping which notes that Bishop McFarland confirmed over 300 children, mostly girls, one Sunday. (We rely on the press item because we have no register of Confirmation prior to 1891.)

In addition to their duties in the parochial school and Sunday School, the Sisters arranged all First Communion and Confirmation classes and formed parish sodalities. (Units of the Society of the Children of Mary were established in 1870; and later on, the Society of St. Ann.) The care of the altar and sacristy were charges willingly embraced in their devotion to the Eucharist.

Elsewhere, we have chronicled the brief histories of St. Bernard's Convent Academy and of St. Michael's School on River Street (this co-existed with the original school until the present edifice was built in 1897.)

In 1880, a new and larger convent was erected (now the St. John's Hall residence of the Brothers of the Sacred Heart). The old house was moved to a remote portion of the property; the new dwelling was com-

pleted and occupied by November of that year. Many trees had to be cut down; but a shade arbor and small garden were maintained.

It is difficult to over-state the influence of the Sisters on the youth and families of St. Charles Parish. To this day, their devoted service continues to benefit hundreds of their former students, now active and staunch participants in our parish life. I've listened as so many of you have sung the praises of these truly great religious women — Sisters Helena, Rembert, Nathaniel, Alban, Noel, Bertha, Carol, Claver, Josetta, Honora, etc. Many are now deceased; some have had name-changes. I'm also aware of some women from the parish who themselves entered the RSM community — Sisters Alfred and Majella Callanan, Rosella Cassidy, Madonna Crawford, Prudence Croke, Donatus D'Amico, Lillian Hoyle, Rosina and Helen Lynch, Helen Mahoney, Andrea Martell, Barbara and Marian McMichael, Mark McNally, Barbara Murphy, Sylvia Rice, Marie Victoire Sweeney, etc.

# December 15, 1871.

The New Organ recently placed in St. Charles Church, is the largest organ in this town, and is reported to be an exceedingly fine one. It was made at the manufactory of S. S. Hamill, East Cambridge, Mass. It cost \$4,500. This sum has been mainly secured by subscriptions, both within and without the Society. Among the donors are George C. Ballou & Son, and Taft, Weeden & Co., each firm giving fifty dollars. Thomas Kenny was the winner of the house and lot put up at lottery for the new organ.

#### Friday Morning, March 13, 1874. St. Patrick's Day.

The Irish Catholic Societies of Woonsocket, have made ample preparations for the celebration of the coming anniversary of Ireland's Patron Saint, which occurs Tuesday, the 17th inst. These organizations will attend the religious services early in the forenoon. At 10½ o'clock, a line of procession will be formed on Hamlet Avenue, under the Chief Marshalship of Capt. Francis L. O'Reilly. The procession will parade through the principal streets of the town before being dismissed. The evening's celebration will take place at Elliott's Opera House, and consist of speaking, singing and instrumental music.

## The Parish Corporation

In the annals of St. Charles, 1869 was literally an eventful year. The Sisters of Mercy took over the school; Father McCabe returned for his second pastorate; the new church was ready for use. On May 11, 1869, another event occurred, probably unnoticed by ordinary parishioners. That day, our parish corporation, officially St. Charles Borromeo's Church, Woonsocket, Rhode Island, was established. In conformity with an enabling Act passed three years earlier by the R. I. legislature, the members of the body corporate were Bishop Francis P. McFarland; James Hughes, Vicar General; Michael McCabe, pastor; and two lay trustees, William Kerwick and Peter H. Madden. (Dr. Madden served 23 years.)

Prior to this legislation, church property or assets were held in the name of a Bishop or pastor. (The original St. Charles Cemetery and its transfer is a case in point.) At the time of filing papers of incorporation, Bishop McFarland deeded to each parish any church buildings or property he held for the nominal fee of \$1.00.

The actions of a parish corporation, though few and infrequent, are nonetheless the official legal operations of the congregation. Most years, there has been only an annual meeting to elect officers and receive reports. A specific action of the corporation in a special meeting is required for purchase or sale of property, for borrowing, or for expenditures beyond established Diocesan ceilings. All meetings and actions are logged in the Minutes Book which St. Charles has kept from 1869 to today.

The Bishop, Vicar-General, and Pastor are *ex-officio* members for the period they hold such positions; the trustees are named annually. The Bishop is *ex-officio* president; one of the trustees is elected secretary; the pastor (or administrator) has always been elected treasurer. For most of our corporate years, the trustees also served as auditors; in recent years, two auditors distinct from the lay corporators have been named auditors (not members of the corporation).

All told, twenty-one parishioners have served as trustees, for an average of 11 years. James Mullen, well-known in Woonsocket as Mayor and businessman, tops the list with 29 years; John H. Kirby, another prominent citizen, is a close second at 27 years. Trustees for over 10 years were Dr. Madden, Charles B. Hughes, Michael Feely, John F. Holt, Charles Cook, Francis Lally, and Arthur Keegan. (Arthur and Bruce Beauchamp are currently our trustees; Stanley Cybulski and James Kane are auditors.)

St. Charles Parish has been and is now well-served by its trustees. They have given sound counsel to a variety of pastors, and they have been involved in parish programs and activities. Many have also made substantial gifts to our church, especially Mullen, Holt, and Madden. In itself, a legal entity is a rather dull and formal thing. The people who have formed our legal corporation, however, are a vibrant part of our parish traditions. We thank them all.



1867 Headstone, St. Charles Cemetery

# Our Parish Cemetery

The present St. Charles Cemetery on Farm Street in Blackstone dates back to 1860, when the pastor, Rev. Michael McCabe, received from Mr. Edward Harris a 2½-acre plot of land for burial purposes. As we have noted elsewhere, the first St. Charles Cemetery, secured in 1848 by Father Charles O'Reilly, was transferred to St. Paul's when he moved from St. Charles to become pastor of the new Blackstone parish in 1852.

Over the years, successive acquisitions of adjacent lots (some by purchase, others as gifts) have enlarged the cemetery property to over 90 acres. Grave locations are designated by Sections (up to 23) and Lot numbers. At the southerly end of the property is the oldest part, Section 1 with over 475 lots. The northern-most developed section, though owned by St. Charles, is called St. Stanislaus. The St. Stanislaus section was consecrated by Bishop Hickey on August 24, 1924 assisted by six priests. About 300 parishioners from St. Stanislaus were in attendance. Between Sections 2 and 3 is an un-numbered plot of land holding the remains of four St. Charles clergy called the Priests' Circle. Two of these, Fathers Lenihan and McCabe, were formerly interred in front of our church until about 1915 when their monuments were relocated in the circle. The other two are Monsignor Patrick Farrelly and Father Dennis Fullam (no marker).

The oldest extant record we have is an interment ledger from 1869 to 1920. The earliest entries reveal a strange mix of exact and inexact details. The first name listed is James Higgins. For some we find initials, e.g. M. Martin or only a surname, as Sullivan, Burns or Proulx. Still others are shrouded in indecorous anonymity as French girl, French man or simply French. The prices bespeak an economy alien to ours — \$1, \$2, \$3, up to \$10, with notations of "paid" or "not paid". Some of the earliest burials, especially those without markers, appear to be unrecorded.

In earlier times, a distinction was made between ordinary graves and graves entitled to perpetual care (a modest extra fee was charged). Since 1925, all graves receive perpetual care. Our capable superintendent of 16 years is Mr. Everett Bishop, who is ably assisted by Mr. James Barry, son of the previous 40-years superintendent. It was through the interest and industry of Everett and Jim that the cemetery shrine was erected, at which we have held our annual Memorial Day Mass.

St. Charles Cemetery has been and is an integral part of our parish life. I was very impressed with the devotion of so many people who visited the graves and placed floral tributes before them over the past Memorial week-end.

## Born in the U.S.A.

Some distinctive "firsts" attended George T. Mahoney who became our 8th Pastor in 1894. He was the first St. Charles pastor born in America (in Providence, 6/24/1851); the first with prior Woonsocket service (at Precious Blood); the first already a pastor (Notre Dame, Central Falls); the first ordained on his birthday (in '75). Distinctions though they were, some were made grounds for comparisons, rather shallow and mean (resurrecting old Irish-French tensions). Incidentally, I learned from Sister Rosella Cassidy that he wanted the Irish pronunication of his name, ma-huh-knee, not ma-hone-knee.

An event occurred in 1895 that made even more difficult his early ministrations. Bishop Harkins made the first territorial split of the parish, creating the new Sacred Heart parish. A need for such a parish had been felt earlier, but out of respect for Father McCabe's age and ailments, the Bishop waited until he had died. The division surprised the parish; and the pastor was made to handle questions on a decision not of his making.

Understandably, Father Mahoney had a 'tough act to follow'. In his 1900 talk at his 25th Jubilee he noted that "people often misunderstand a priest." I think he was sometimes hurt, but he didn't spend long hours crying over his lot. Quickly enough, he moved plans for the parish-hall and new school. Construction began in May of 1897 on the \$60,000 building; the dedication by Harkins was on July 4, 1898. Throughout his 13-year pastorate Mahoney strongly supported education of youth in the school and in CCD. This abiding interest called him in 1905 to promote the establishment of the St. Vincent de Paul Home on Pond Street. The home, operated by the Franciscan Sisters, served the city for many years.

Among other achievements I must cite is his beautification of the church. The wooden altar-rail was replaced by one of marble; stained-glass windows and new Stations were installed; some of the old galleries were cut away. He planned other renovations, but in God's plan he was called from his efforts on December 10, 1907. A plaque in our vestibule honors his memory.



## St. Charles School(s)

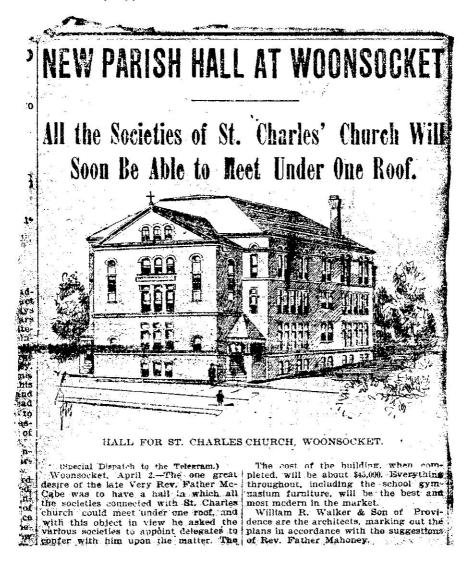
An earlier column noted that our first parish school was built in 1859 on Earle Street by Father McCabe and staffed by lay teachers until the Sisters of Mercy came in 1869. The two-story school-house was a gem in its day, constucted of brick while its public-school counterparts were all of wood. The first floor had a small office and a huge classroom in which the Boys Department was taught by one male teacher; upstairs were two large classrooms for girls each under a female teacher. Primary, intermediate, and grammar grades were taught. The Sisters later divided the boys section into two classrooms.

Another educational endeavor was soon started by the nuns, namely St. Bernard's Convent Academy. The two-family dwelling purchased by Father O'Reilly was large enough to allow use of two rooms for classes; these and a renovated barn comprised the facilities until an addition was built in 1873. That year, the Academy enrolled 125, almost entirely French-speaking with a few Protestants and English-speaking Catholics. The pastor of the new Precious Blood Parish urged his people to send girls to the Academy since "French and English studies were given equal attention." The principal of St. Bernard's noted: "When the French have their own Church and Convent, we may as well close our Academy." The remark was without rancor (in fact, the Mercy nuns shared their convent with the first Jesu-Marie Sisters until their own was ready in 1880); it was also accurate (by 1887 the Academy here had totally disappeared).

Meanwhile, St. Charles parochial school had steadily increased in numbers; either that building had to be enlarged or a second erected somewhere else. The pastor opted for the latter alternative. So by late summer in 1879, a new brick schoolhouse on River Street was ready for the ensuing school year. Spacious halls and stair-wells ran through the two and a half story building. Each floor had two classrooms on either side of the hall seating 56 pupils at 28 double desks. On September 27th, the Feast of St. Michael the Archangel, the new St. Michael's School with 170 students enrolled was formally dedicated by Very Rev. Michael McCabe, pastor and newly-named Vicar-General of the Diocese.

The Sisters assigned to St. Michael's had a hardy 20-minute walk to classes. The school served our parish at that site (still standing at 133-135 River St.) until the present school was built, on the same site as the original school. I noted earlier the dedication of the new parish hall and school by Bishop Harkins on July 4, 1898. St. Charles would remain open and active until the Sisters left in 1969 (a decision still hard to comprehend).

A few years ago, extensive interior renovations were made in the school. The reasons were plainly parochial — to provide suitable facilities for C.C.D. and parish uses. Divine Providence may have had a further reason. In any event, Father King and the GWCRS Board reached an agreement in 1981 whereby our school building would be leased by that Board to accommodate new enrollments. So, there was until 1985 a Catholic school at St. Charles; much smaller, true, and regional rather than parochial; but a Catholic school nonetheless! And that was a passing joy not only to us, but to the Father McCabes, the Miles Sweeneys, and the Sister Mary Cyprians of old.



## Not As A Stranger

It's hard to imagine more authentic St. Charles roots than those of Michael Patrick Cassidy, 9th Pastor. I cite two entries uncovered in our records: 1) March 15, 1856 — Father McCabe baptized Michael P. and Bailia, twins born to Edward and Bridget (Bliss) Cassidy; 2) January 24, 1847 (two months after the parish was created) — Charles O'Reilly, founding pastor, married Edward Cassidy and Bridget Bliss, the 12th couple to wed in St. Charles Parish.

Father Michael came here after a 15-year pastorate at St. Patrick's, Valley Falls. His administrative energies were challenged by the unfinished plans of his two predecessors. He sold lots on River and Boyden Streets and purchased others on Daniels Street, to consolidate church property. Within the church, he directed the creation of our vestibule with a glass-and-oak partition, 10 feet inside the rear wall. New quartered-oak pews were installed. Everything in the sanctuary was redone in marble, as were all open floor spaces in nave, aisles, and vestibule; a marble wainscotting 4-feet high covered side walls.

In 1915, creation of a broad esplanade in front of the church entailed the removal of the Lenihan and McCabe memorials to the cemetery. (I know it's too easy to second-guess; however, I'd much prefer that they were still there.)

Father Cassidy was called to his reward July 16, 1920. His funeral was in the church he so artistically renovated, and he was buried in a family plot in St. Charles Cemetery. (Also interred there are two priestnephews, Thomas and Robert.) A plaque honoring him adorns the wall of the vestibule he had built.

A niece, Sister Rosella Cassidy, RSM, lives at Mt. St. Rita's Centre in nearby Cumberland. Still very proudly a daughter of St. Charles, she was here November 27, 1985 for her sister Gert's anniversary mass.



# Home-Town Clergy of St. Charles

The expression "native clergy" usually designates those born in the country of ministry, as opposed to foreign-born. We have noted elsewhere that George Mahoney was St. Charles' first American-born pastor; his predecessors were all Irish-born. There were native American priests, however, associated with St. Charles in early times, notably Father Woodley (1828) and Father Fitton (1834-46).

In this account, I use "native" in the sense of home-town clergy. Hence, the term denotes a connection with St. Charles by birth or family.

At the beginning of 1986, the following clergy of St. Charles families are active in diocesan ministries: John Condon (St. Vincent, Bradford, R.I.); Thomas Egan (St. Louis, Worcester, Mass.); Richard Friedrichs, John Hunt (Providence Visitor); John Kiley (SS John & Paul, Coventry); William Murphy (Sacred Heart, Woonsocket); and Charles Martell (Illinois). Active priests in religious congregations include Arthur King, O.M.I.; Arthur Sheehan, S.J.; and Adrian McLaughlin, O.S.B. Three diocesans have resigned: Fathers Curran, Crowley, and McCool.

Among deceased native-son clergy, three are from the same family - Reverend Michael P. Cassidy and his two nephews, Monsignor Thomas V. Cassidy and Father Robert C. Cassidy; all are buried in St. Charles Cemetery. Also interred in the parish cemetery are these other outstanding priests of the St. Charles family - Monsignor Patrick Farrelly (St. Michael's, Providence); Reverend Stanley J. Gaines, O.P., Reverend John Callanan (St. Mary's, Carolina); Monsignor Charles H. Lynch (second Rector of Our Lady of Providence Seminary, later St. Mary's, Bristol); Reverend Thomas J. Smith (Worcester, Mass.). Buried elsewhere were Reverend J. Reginald Coffey, O.P., Monsignor Edward P. Boland (St. Joseph's, Newport); Reverend Leo Gilleran (Jesuit orator, professor at Holy Cross); Very Reverend Lorenzo M. McCarthy (long-time president of Providence College and preacher for the 1928 Centennial Mass here); Monsignor John P. McGuire (late pastor of Blessed Sacrament, Providence); Reverend Francis X. Battel, and the Tracy brothers: John, from the Diocese of Buffalo, and Robert of the Society of Jesus (they were chaplains to the Bishop at the Centennial Mass); Reverend Raymond Crawford (late pastor of St. Catherine's, Apponaug).

This listing has been obtained mainly from limited records and hearsay. If you know of any priest, living or dead, who should be added, please let me know.

## They Also Served

In trying to retrace our parish history, I have used the sequence of pastors as a method of division. I would not want anyone, however, to conclude that pastors alone have made St. Charles what it is. As with any organization, church administrators are often credited (or blamed) for the work of their associates, assistants, and parishioners. Here, I'd like to note some of the assisting clergy who served the people of St. Charles. Some were regularly appointed here; others had temporary status. (Sometimes, one can't distinguish.)

Peter Egan is reportedly the first assigned associate (1853). While Charles O'Reilly was pastor (from 1846-52), he had occasionally engaged Father Christopher Moore (of Pascoag) and Father Joseph Stokes (later pastor of St. Joseph's Providence) to help. After Egan, who stayed almost a year, Father Carmody had Bernard Tully as a regular and a whole series of temporary suppliers during his illness (including for one week Rev. Thomas F. Hendricken, later named First Bishop of Providence).

In Father McCabe's first term as pastor, regular associates included Tully, Edward Cooney (later first Pastor of Immaculate Conception, Providence), James Quinn (on loan from Montreal) and Thomas Walsh. Others, mainly temporary, included a Franciscan, Joachim Guerrini, a Sulpician named Gubertosi, and the Vice-Rector of Louvain University in Belgium, Florimond de Bruycker. Father Lenihan, even more so than McCabe, felt that his own inadequacy necessitated a curate with some fluency in French. Bishop McFarland heard his plea and over the next several years tried to send qualified associates to Woonsocket (cf. our separate column on the ministry to French-speaking parishioners). E. Aubril and Lawrence Walsh served successively with Lenihan. Under Rev. Bernard O'Reilly we find Thomas Kane, William Bric (later pastor in Harrisville and in Fall River), Ferdinand Belanger, a Canadian, and the Belgian, J. Arnold Princen. Belanger remained 3 years, outlasting O'Reilly and tensions that they had.

Father McCabe's second tenure (1869-1893) saw service at St. Charles by several priests who would be founding pastors: Antoine D. Bernard (Precious Blood), James A. Finnigan (St. Edward's Providence), Owen Kiernan (Immaculate Conception in Fall River), James Smith (Sacred Heart, Pawtucket), Patrick F. Doyle (SS. Peter & Paul, Fall River), Louis Deady (St. Louis, Fall River). Others of that St. Charles era include Patrick Farrelly, W. F. Higgins, James Mahon, Michael Power, John Kelly, Edward Raftery, John Lynch, and Cornelius Kelly.

Moving into George Mahoney's pastorate, we find, in addition to Lynch and Kelly, Thomas E. Ryan, J. A. Gleason, William Nagle and Thomas F. Winn. In Michael P. Cassidy's term, the curates included Winn (until 1915), James Fitzsimon (later pastor in Warren and Newport), John Whitaker (who died here in 1916) and Edward Welch (later pastor, St. Edward's Pawtucket).

Clearly, a hasty review such as this doesn't do justice to the abilities and achievements of these priests. At least, we have acknowledged that in the first 75 years of St. Charles Parish, along with nine pastors, "they also served."

At different times, they were called curates, assistants or associate pastors. By whatever title known, they were priests of St. Charles from our beginnings until 1920.

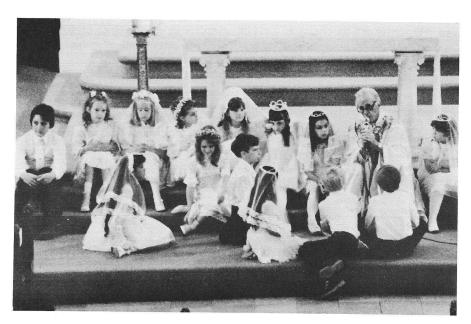
In the 65 years since then, some 33 (13 are deceased) have served under 7 pastors. Eleven were here less than a year (either as regular or temporary appointees); they were Walter Leo Flynn (1920), Thomas V. Cassidy (1924), Augustine Burns (1946), Matthew Strumski (1955), Frank McConnell (1956), Charles Mitchell (1956), George Frappier (1957), Austin Smith (1961), Robert McIntyre (1963), Robert J. Randall (1964), and James Kelleher (1969).

The curate with the longest local tenure was Father Thomas Monahan (1931-53). He is still warmly remembered by a host of parishioners. From here he went to St. John Vianney as founding pastor. He died there on February 23, 1963. Associates with 10 or more years at St. Charles include Frederick Baker (1920-35), later pastor of St. Edward's Pawtucket; Edward A. Welch (1916-26) who became pastor of St. Margaret's Rumford and the same St. Edward's; and (1935-46) Philip S. McKenna, late pastor of St. Benedict's Warwick.

A few others are famed in story and memory. Father John T. Casey (1946-48) was a beloved young priest who died in a tragic drowning; his body was never recovered. Father Larry Deery (1961-69) is celebrated both for unusual entrances to the rectory (via fire apparatus) and for uncommon solicitude for the dying. Father William Murphy (1956-58) was a curate who grew up in the parish; a sister is in the Mercies. (Yes, he is the present pastor of nearby Sacred Heart.) Bill Girolomo (1957-60) is described by everyone as holy and kind; and what more can be said of a priest. John O'Neill (1954-55) was another such priest esteemed by parishioners. Likewise, my good friend and yours, Father Frank (Santilli) who is currently working his priestly way through the 'W's (Woonsocket, Westerly, —).

For the rest, I have space only for the briefest recognitions; I'm sure you'll add your own appreciations and prayers. They include: Revs. George Allard (1975-76), John R. Casey (1976-77), Raymond Ferrick (1977-80), Art Geddes (1960-61), Bill Gilooly (1958-61), Tom Keenan (1971-74) now pastor of St. Joseph's Pascoag, Edwin Kirkman (1965-68), Gerard Sabourin (1962-64) Director of DAH, Ed Carr (1953-55) St. Joseph Hope Valley, Bert Theroux (1969-72) of the Diocesan Tribunal, William Tierney (1926-31) and Tom Trepanier (1964-66) former Seminary Rector. About the two priests with me, Fathers Byrne and Quinn, I'll say simply that I am blessed to be associated with them; and so, I think, are all of you.





First Communion Class with Father Farley

#### The Holland Era

Rev. Cornelius J. Holland succeeded Father Cassidy as pastor of St. Charles on August 13, 1920. The parish's tenth pastor came here from St. Francis Wakefield, R. I. He would remain some 23 years, the second longest pastorate in our history. In 1943, he left Woonsocket to become pastor of Old St. Mary's Church in Pawtucket. While there, he was elevated by Pope Pius XII to the rank of Domestic Prelate. Monsignor Holland died at St. Mary's on June 2, 1956.

During his tenure at St. Charles, the parish held a centennial celebration of the area's first Mass (1828). Bishop Hickey presided at the festive gala held on December 2, 1928. In preparation for the centennial, further renovations costing \$75,000 were made in the church; these included the installation of a new organ, a new baptistry, and a third confessional, as well as the removal of the remaining galleries. The paintings in the panels above the high altar also date from this time. In commemoration of this special occasion, Father Holland compiled a small book entitled St. Charles, Old and New, copies of which are still cherished as family keepsakes.

Holland installed the first oil-heating systems in the parish buildings and later a sprinkler system for the church. He regularly visited the classes in the parish school, which rose to record enrollments during his term. His interest in the arts and musical pursuits is still recalled. He aided talented young people like Eileen Farrell. He authored at least three books on pastoral matters. Everyone who knew him speaks of his gentle manner and his priestly kindness. I met him quite a few times in his Pawtucket years, and I gladly witness his kindnesses to me and my associates at the Seminary of Our Lady of Providence.



### Into the Second Century

After Father Holland's departure for St. Mary's Pawtucket, Father Philip McKenna served briefly as administrator. The new pastor Rev. Thomas J. O'Connor had only to travel cross-town over the Blackstone from Sacred Heart, his previous parish. His brief pastorate of three years was, understandably, consumed with consolidating Holland's unfinished labors. In 1945, a proposal to locate the convent at 188 Prospect Street was approved; further study and reconsideration led to abandonment of that project in 1946.

The year 1946 was, as you know, the 100th Anniversary of the establishment of St. Charles Borromeo Parish. Whether the pastor and the parish had any plans for a centennial cannot be determined from the records. Even if they did, a series of unexpected events occurred which would make unlikely any celebration. On May 31st, Father O'Connor died suddenly. On July 2nd, the administrator *pro tem*, Father Monahan, was informed that Bishop Keough had named the Rev. John F. Reardon as pastor. He never took canonical procession of his office.

At the time of his appointment, Reardon was a patient in St. Joseph's Hospital (on 3rd West, the then-chaplain, Father John McAlear, has informed me). In God's plan, he was not to leave the hospital; he died there on July 22, 1945. The funeral was celebrated at St. Charles. Father John had been here once before in 1924 to confer the Sacrament of Baptism.

In October of that year, Father Dennis F. Fullam became the 13th pastor of our parish. Like Reardon he had made an earlier entry into our records — for a 1922 marriage delegation. Again like his predecessor, he would be buried in St. Charles Cemetery. Father Fullam's service at this parish was less than four years. An unusual tragedy struck the rectory and the parish in 1948 when Father John Casey fell victim to a drowning death. Father Fullam himself was called to the Lord on July 15, 1950.



#### Ethnic Riches

Two events of a recent week-end gave me an opportunity to reflect anew on the meaning of *Catholic Church*. One was the pontifical outdoor Mass in French and English for the 85th anniversary of L'Union St. Jean Baptiste; the other was a private one-year anniversary of Chau, a Vietnamese baby I baptized last year. The reflections, in turn, suggested this column in our parish history series.

Catholic, of course, means *universal*, for all nations and all ages. So, in the deepest sense, there cannot be an American Catholic Church, or an Italian one. Even when we use terms like French parish or Polish or Irish, it is always understood that the parish is a unit of the Church universal.

St. Charles, as we know, has been and is even now described as an Irish Church and parish, mainly because that ethnic group has been the largest one. Nonetheless, there have always been many people of other national origins in our parish. As noted in earlier columns, a ministry to the French-speaking was recognized well before the Civil War; and for many years one or other St. Charles clergyman was called the "French priest", even if his name were Walsh or Quinn. It was not until 1873 that a parish was established for the French (Precieux Sang). Also worthy of recall is the fact that the first Sisters of Mercy who came here in 1869 included some "French sisters".

Until 1895 (when Sacred Heart began), St. Charles would continue to be the Woonsocket Church for all but the Franco-Americans. Especially prominent around the turn of the century were a sizable contingent of Polish Americans, many of them recent emigrees. In spite of language barriers, they became very active in our parish. The sacramental registers of the time contain unexpected notations, made by Father Mahoney or his curates. Thus, at the end of the 1904 Marriage entries, we find this summary: "27 Poles, 5 French, 1 Armenian, 2 Protestants, 21 Irish." Some of the Poles came from Russia, but most were from Austria. After 1906, most Polish families were in the newly established St. Stanislaus Parish, though a minority stayed at St. Charles. A priest who officiated at a few weddings here was Father Duczimal, later pastor at St. Stan's.

A little later in our history there was an influx of Italo-Americans. Like the French and Polish before them, they became very evident in St. Charles activities, until they too were afforded a parish of their own in 1924, when St. Anthony's was established. For some time, they continued at St. Charles, using our present church hall for Mass while their church was being built. At our First Communion a year ago, I met a man from the South, who was married 60 years earlier in St. Charles by the

new pastor of St. Anthony's.

I took some time recently to tabulate and group the surnames of today's parishioners in St. Charles. The largest ethnic group was Irish (over 40%) with French next in line (over 20%). We also have sizeable representations of Italian, Polish, British, Portuguese, and Scottish family names. There also are scatterings of Hispanic, German or Austrian, Belgian, Rumanian, and Vietnamese and other Asian families.

Over our history, St. Charles Parish has been enriched by the contributions of many peoples, each proud of its special culture and heritage, and all expressly proud of their Catholicism.



Parish Social Gathering, 1984

AT REST. WEEKLY PATRIOT 12/22/93

Funeral of Vicar General McCabe.

Twelve Thousand Viewed Remains Sunday.

Bishop Harkins Celebrated Requiem Mass To-Day.

Eulogy Pronounced by Rishop Reaven.

Some 200 Clergymen Present at the Service.

"Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors."

The love and veneration treasured in the hearts of his people for Very Rev. M. McCabe was fully demonstrated through the few days that have intervened since death removed him from earth to where an account of his stewardship was readered before the judgment seat in Heaven.



Patronal Feast of St. Charles, Bishop Gelineau with (left to right) Fathers Byrne, King, Farley, Quinn, Santilli, and Evans.

### Our Bishops

At various times in these columns, we have noted certain actions by our successive bishops. In this article, I wish to survey briefly any and all episcopal shepherds who ministered in any capacity to the people of St. Charles Borromeo Parish.

A special affection attends Bishop Thomas F. Hendricken, not only for his position as First Bishop of the Diocese of Providence, but more intimately for his assignment here in 1853 as associate and/or acting pastor (during the illness of Father Hugh Carmody). Hendricken's name appears in our records of Baptism and Matrimony. He also confirmed here as Bishop. He was also the prelate who named our pastor, Father Michael McCabe, to the important post of Vicar General for the Diocese.

Bishop Hendricken was not, however, our first Bishop. Before the creation of the Diocese of Providence, this area was part of the Diocese of Hartford, and earlier still of the Diocese of Boston.

The Jesuit Bishop of Boston, Benedict Fenwick, played an important part in the missionary era before we became a parish. He sent to this area Rev. Robert Woodley who celebrated the historic first Mass at Union Village in 1828. Later, he assigned Father James Fitton who for 12 years came at least once a month to Woonsocket. Fitton also promoted the building of our first church, aided by a committee of fund-raisers: Edward McCabe, Michael Reddy, James Coyle, Richard Hopkins, Luke Burns, Edward Carroll, and John Mulcahy.

It was Bishop William B. Tyler, first ordinary of the new Hartford Diocese, who established St. Charles Parish in 1846 and named Charles O'Reilly its first pastor. Tyler was succeeded by Bishop Bernard O'Reilly who headed the See from 1850 to 1858. Hartford's third Bishop, Patrick McFarland, was more involved in St. Charles' affairs than his predecessors. He laid the cornerstone and later dedicated the new (and present) church; he confirmed here (one class had more than 300 candidates); he also established the parish corporation in 1869. (He even attended some corporation meetings, a rare episcopal action.)

Like Tyler and O'Reilly, McFarland resided in Providence at the Cathedral of Saints Peter and Paul. It was he who triggered the erection of the Providence Diocese. On the grounds that Providence was more populous and religiously active, he asked Rome to move the See from Hartford to Providence. Instead, Rome used his grounds to split the Diocese and named Hendricken to the new post.

The Most Rev. Matthew Harkins, our second Bishop, served the

longest term as Ordinary (34 years, from 1887 to 1921). His St. Charles contacts were many and varied; besides Confirmations and priests' funerals, he was here for several special observances, notably the Consecration of our church in 1890 and the Dedication of the new St. Charles School in 1898. He also established Sacred Heart Parish in 1895 from territory formerly part of St. Charles. Harkins regularly signed the Minutes Book of St. Charles Corporation.

Two auxiliaries were named during his term, Bishops Thomas F. Doran and Dennis M. Lowney. Each died within a year of his appointment. However, each came to St. Charles to administer the Sacrament of Confirmation.

On Harkins' death, Co-adjutor Bishop William A. Hickey immediately succeeded to the See. He confirmed here several times and presided at the 1928 centenary of the first Mass in the Woonsocket area. The fourth Bishop of Providence, Francis P. Keough, came to Providence in 1934 from nearby Connecticut. In his 14 years, he appeared at St. Charles for several Confirmations and for two priests' funerals. In December of 1947, he was named Archbishop of Baltimore, the only Providence Bishop ever transferred to another See.

A Rhode Island native, the Most Rev. Russell J. McVinney, followed Keough. In his 23 years as Ordinary, he named two pastors here, confirmed several classes, and ordained four young men of his parish. Like Harkins, he had two different auxiliaries (Bishops Thomas Maloney and Bernard Kelly) who served brief terms. Two parishes established by him in 1953 (St. Agatha and Our Lady Queen of Martyrs) further reduced the territorial boundaries of our parish.

The sixth and present Bishop of the Diocese is the Most Rev. Louis E. Gelineau. His many visits to St. Charles are well-known to you; Confirmations, Patronal Feast Days, the Installation of your present pastor, Regional School Mass, plus a wedding and a baptism. For most of his episcopate, Bishop Gelineau has been assisted by Auxiliary Bishop Kenneth A. Angell, who has appeared at St. Charles for Confirmation and other ceremonies.

A few other Bishops have confirmed classes in our parish, including Archbishop George Pearce, Bishop Paul Hagarty, and Bishop James Ryan, a Franciscan, the Ordinary of the Diocese of Santarem in Brazil.

The name of one future Bishop appears in our parish Marriage Register for 1901. That would be William Stang, first Bishop of Fall River, who earlier headed our own Diocesan Mission Band.

To all these apostolic shepherds, the gratitude of the people of St. Charles Borromeo Parish is warmly extended.

#### Parish Societies and Activities

At our most recent Ham-and-Bean Supper, a group of parishioners took turns recalling earlier parish activities. Their conversation suggested some research into the subject of parish societies and the like.

The earliest reference to a society involving St. Charles people dates back to the 1849 visit of Fr. Theobold Matthew to Woonsocket. On October 10, 1849, he formed a Total Abstinence Society here, which for years would bear his name and claim to be the oldest Catholic temperance group in Rhode Island. (The Catholic Abstinence Society formed in Providence in 1844 had a rather short life.) Bishop Tyler, himself a strong temperance advocate, encouraged these societies. The Woonsocket unit had its ups and downs. There was one revival of the movement in the early seventies and another following World War I. The Society continued to be reasonably active. The keeper of the records at the time of its ultimate demise was Martin P. Crowley, Sr., father and grandfather to our contemporary Martins.

Fund-raising drives were a feature of our parish life from the outset. The first one, in fact, pre-dated the parish when contributions were sought to erect the original church in 1844. As noted elsewhere, the biggest campaign was launched by Fr. McCabe's decision in 1863 that a new church was needed. Efforts were continued by Father Lenihan, who began the construction, and Fr. Bernard O'Reilly, who first used the church for worship.

Under Lenihan, the Catholic Society was formed; its main activity was a Catholic Fair, proceeds going to the Church Building Fund. The initial Fair in 1866 cleared \$2000. Two years later, in O'Reilly's term, the Fair was held for two full weeks; a nightly flag feature honoring the most productive table is described in detail in the May 29, 1868 issue of the Woonsocket Patriot. Other activities of the late sixties and the seventies noted in the Patriot include St. Patrick's Day parades and concerts (usually with St. Paul's Blackstone), 4th of July picnics on Buffum's Island, and the summer family excursion to Rocky Point. (Father McCabe had enough clout with mill owners to have the workers excused.)

After the Sisters of Mercy settled in, they established the parish Society of the Children of Mary, the Society of St. Ann, Guardian Angel, Society, and a Ladies' Altar and Sacristy organization. Also from the McCabe era were the Christian Doctrine Society and the Hibernian Society.

Charitable social action in St. Charles is indicated in newspaper reports of \$166.90 collected in 1871 "for the Chicago sufferers" and of

nearly \$300 in 1878 "for the benefit of Memphis sufferers". Needs closer to home were also addressed — e.g. a Flower Festival and Charity Concert in 1894 for the "benefit of the poor of the city" in the Opera House.

Father McCabe's successor, Fr. Mahoney, held annual Fairs for the Parish Hall Fund (St. Charles School and Hall were constructed in 1897). He also established many of the groups that flourished in the early 20th century: a Chorale of eighty members, a Married Ladies' Society, a Young Men's Society, a Ladies' Aid Society, an Auxiliary for St. Vincent de Paul Orphan Home, and, I believe, the first Holy Name Society here. (We have some old snap-shots of a Holy Name assembly that filled St. Charles Church a few years later.) Dating from early in Mahoney's pastorate (1895) and still active is the Woonsocket Council Knights of Columbus. Though not strictly parochial, the Council drew heavily from St. Charles and generally had its chaplain from this parish.

By now, my chronicle is approaching my lifetime and that of many present parishioners. I'm quite sure my documents are less fruitful than your own memories. So, I'll limit myself to some brief notices of other church societies over the past sixty years or so.

For well over fifty years, we've had a parish St. Vincent de Paul Conference, which still ministers well to the poor of our area under the guidance of Mr. and Mrs. Harry Polny, who succeeded Mr. McCarthy as major domo. In 1920, the Trinity Club came into existence; today it is the oldest active Catholic women's group in Rhode Island, I'm told. Originally, they had a tea-room and hall on the present Blackstone Street site of St. Francis House, with plans for a fine swimming pool. Bankruptcy faced them in the Depression era, but an agreement with Bishop Hickey saved the day. For the last fifty-two years their charities have aided St. Francis House. Technically not a parish society, their membership, nonetheless, was mainly from St. Charles, and their moderator has always been the local pastor.

In 1985, the Diocese of Providence marked the 50th Anniversary of The Catholic Youth Organization. One of the earliest units was our St. Charles CYO. For many years, it enjoyed remarkable success in its religious, athletic, and social activities. At present, the parish CYO is experiencing a true revival under the dedicated leadership of Father Quinn and his adult aides. Over years past, we also had Boy Scout troops, marching bands, and cadet corps; and always we have had a ready group of generous volunteers to support all parish activities.

In my study, I've observed how advanced our ancestors often were and how often we rediscover traditional activities (e.g., we take the youngsters to Rocky Point). Through my mind runs an old French saying, "Le plus ça change; le plus c'est la même chose." The more a thing changes, the more it remains the same.

### St. Charles Church Tradition and Treasure

Our present church building dates back to 1868, when it was pressed into use following the destruction of the original old church by fire. In these pages I have, in passing, made note of the labors of Fathers Lenihan, B. O'Reilly, and McCabe in the building and funding of the magnificent Gothic granite structure that houses the heart-beat of this parish. Its dedication, its consecration, and some of its renovations have been duly reported at proper intervals.

In this section, I aim to tell the story of our church in a more unified fashion. In doing so, I rely heavily on the 1928 booklet *St. Charles Old and New*, printed under the aegis of Father Holland.

The exterior of St. Charles Church has seen very few changes in 118 years. The upper tower was built later, in 1890; the gift of Father McCabe crowning the sacrifices of devoted parishioners, who totally dissolved the church debts in less than two decades. Old photos show a large cross topping the tower; today we have it atop the central peak of the church facade. Father Lenihan's tomb was erected before the church door, when he died in 1867, and McCabe's remains were entombed close by in 1893. Some 20 years later, both monuments were removed to the cemetery and replaced by an extended esplanade.

Old photos of the interior give us a good view of its original arrangements. Along both sides were galleries reaching from the walls to the columns. Seating ran from the sanctuary to the rear wall, with no vestibule; capacity estimates range from 1800 to 2200. There were, as now, three aisles (with small narrow pews, however). The altar and communion rail were made of wood. The organ in the original (smaller) choirloft was a hand-blown tracker; its pipes were in the middle of the loft. The original windows were the typical geometric patterns common in that day. Multi-colored parallelograms lined off the plaster sections. If there were stations of the cross, they were most simple.

The first significant interior changes were made during the pastorate of George Mahoney (1894-1907). A marble altar rail (part of which still stands) replaced the original wooden one. Beautiful stone-glass windows supplanted the old ones; they still impart a rich imagery and a religious symbolism no book can equal. As you may have observed over the last three years, the lead fillings of these are being gradually replaced. Father Mahoney erected the fine stations which now grace our side-walls. (I'm told that they were in varied colors; the present off-gray coloring came

much later.) A complete paint and fresco alteration of the walls also took place.

The next pastor, Michael Cassidy, about 1914 engaged a Mr. Fontaine as architect to continue interior renovations. Over a five-year period, the vestibule with its oak and glass partition sealing off the body of the church was created. The old narrow pews gave way to large quartered-oak pews. In the sanctuary he installed new altars, floors, and pulpits, all of marble. The marble wainscotting which rings the walls of the church and the marble floor tiles in the church also dates from the period.

In preparation for the Centennial Mass Celebration in December of 1928, Father Holland engaged John F. Hogan, a Providence architect, to carry out further interior renovations. The most striking change at the time was the removal of all the side galleries. This development brought into plain view the stained-glass windows concealed in great measure by the galleries.

A new gallery was constructed in place of the old organ loft with seating for over 200 people. The new loft extended over the vestibule and several rear rows. A new organ was installed, the gift of Hon. James Mullen, from the Kilgen Company of St. Louis. Its pipes are divided in two and located on either side of the loft. This placement of pipes opened to view for the first time in years the three large windows over the main portal of the church.

The old glass of geometric designs was replaced by glass of medieval design, bringing together tiny jewel-like settings of blues, reds, and greens. Each window has several medallions depicting the incidents and instruments of Our Savior's passion and death. The over-all effect on the viewer is truly inspiring.

Charles Church. A new pulpit with a carved-oak canopy was erected; its new location (at the side arch column instead of mid-sanctuary) gave everyone in the congregation a clear view of the altar. (Today, that pulpit location houses our seasonal liturgical decorations.) Around the entire sanctuary wall to a height of about 15 feet an oak wainscotting with stalls and credence table was installed. It is still in fine condition today.

The upper sanctuary's five murals now so familiar also date from the 1928 renovations. The five paintings were executed by a Munich artist, Rudolph Schmalzl. People still inquire about the identity of the saints portrayed in them.

The central panel depicts the heavenly glory of Jesus and Mary with

St. Charles Borromeo in his cardinal choir dress and St. Francis of Assisi in the garb of his order, kneeling in adoration. In the panel left of center are St. Patrick in full pontificals and St. Bridget in nun's attire (the crosier depicts her status as an abbess). Right of center are St. Monica and St. Augustine, probably the best known mother-son duo among the canonized saints. The figures in the outside panels are identified as adoring angels.

The centennial renovations also included a superb paint job throughout the church, removal and relocation of confessionals (one set in the former and present side-entrance), a new lighting system, a beautiful neo-classic sanctuary lamp.

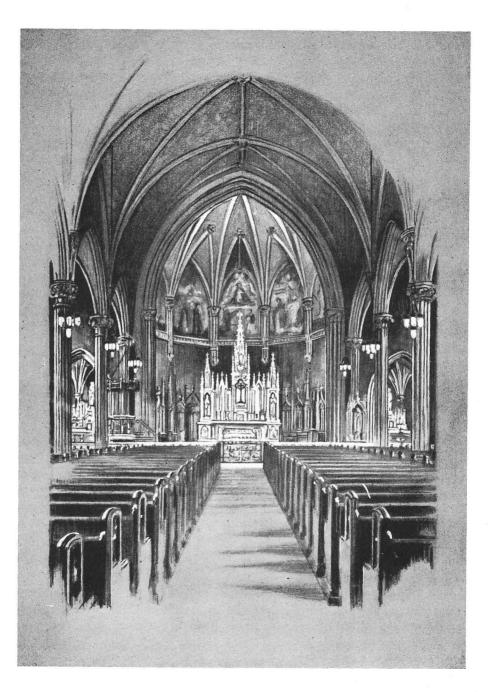
The final change was quite inventive. There had never been a permanent baptistry here. Space was found in the area that had been occupied by one of the stairways to the old choir loft. An 8 x 12 ft. room was enclosed as a baptism chapel. It is now our sacramental reconciliation room. Still in use is the wrought bronze door to the baptism chapel. It is rich in religious symbol, well worth your careful perusal. In the upper half are signs of the Holy Trinity, of Creation, and of the four evangelists. The lower half depicts the seven sacraments, with Baptism in the central square and the others in the outer squares. Like so many features in our church, the door is a summary of key doctrines in our Catholic faith.

The 1928 appearance of the church's interior has, by and large, remained intact. Necessary repairs, re-painting and an improved heating system have occurred over the years, but without major changes to the over-all appointments.

In the wake of Vatican II, Father Donald King effected certain renovations occasioned by the liturgical recommendations of that Council. A new altar of sacrifice, facing the people was installed; a portion of the altar rail was removed; carpeting was laid across the entire sanctuary area; and the aisle space between the front rows of pews was widened. (The latter has facilitated movement for funerals, weddings, and distribution of communion.) In the earlier pastorate of Father John McLaughlin, substantial improvements were made in the lower hall auditorium of the church.

In my research, I have not found sufficient documentation to comment with certainty on some features of the church building. I am left with some assumptions; if you know facts to support or to discredit these, please tell me.

The statues of St. Charles and St. Patrick go back to the days of Cassidy. The paintings above the arches of the side-altars (Mary and Joseph) most likely date from the twenties. (The Fatima scene must



Interior of St. Charles Church, 1928

come after that 1919 event.) The removal of pews creating a lateral aisle across the middle of the body of the church is likely only after Holland's time. (Ditto for removal of the third confessional and the re-opening of the side-entrance on North Main Street.)

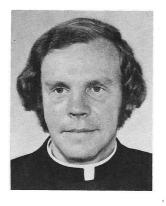
A minor confusion about the tower appointments has perdured for many years. At root, bells have been confused with chimes. The two bells in the church tower were donated by John F. Holt in memory of his two daughters, Martha and Theresa. The chimes were donated 30 years later by James Mullen in parental memory. So it's the Holt bells and the Mullen chimes. OK?

Before concluding this treatment of St. Charles, I must make an over-all comment about my predecessors. With so many pastors and so many renovations over so many years, we might have seen another proof of the old adage: "too many cooks spoil the soup." On the contrary, these men have displayed a constant good taste and a reverent respect for the house of the Lord. Thus in this year of grace 1986, you and I become heirs of a great treasure, a church of singular beauty, fashioned of deep faith and familial devotion. If heirs, we are also debtors. We thank the people and priests of other days; and we pledge to them that we in our day will lavish on this church and this parish the material care and the spiritual love it truly deserves.



Bishop Commissions Parish Eucharistic Ministers

## Present Clergy at St. Charles



REV. CHARLES P. QUINN
Parish CYO, Altar Boys
Faculty, Mt. St. Charles
Ordained: June 4, 1966
At St. Charles since September 1983

REV. JAMES A. BYRNE
Associate Pastor
Director CCD
Ordained: May 10, 1959
At St. Charles since September 1984





REV. JOHN FARLEY
Pastor
Ordained: May 22, 1948
At St. Charles since September 1983

## St. Charles Recent and Present Chapters

Perspective is important to any historical survey. Judging the historic import of current events is very often hazardous. Newspaper accounts of the Civil War ceremony at Gettysburg gave considerable coverage to the address of Edward Everett, a renowned orator, while noting in passing that "President Lincoln spoke briefly". Long after the event, millions of us Americans still know "Fourscore and seven years ago . . . etc." without the slightest remembrance of Mr. Everett.

So I approach this final section of St. Charles history with some misgivings. With events occurring in the years of my own priesthood, it's difficult to have a balanced perspective. For example, I'm rather sure that historians would mark the closing of St. Charles School as a significant and probably a dark day in parish annals; but I'm not sure my comments would be objective or fully informed.

On hearsay levels, I have listened to accounts of Father Deery's dramatic aerial entrance to his quarters, of Father McLaughlin's little dog, of the stream running beneath the school building, of the rejuvenation of the tower chimes, of the fire in the rectory, etc. At best, these are but interesting side-bars in our history. There are also some documented happenings: I have before me the program for 100th anniversary of the 'new' Church celebrated in 1968 at Mt. St. Charles. Corporation minutes refer to some of the renovations made under Father McLaughlin and Father King in the church and the school.

Reference has been made in another column to the associate pastors who served the parish since 1950. I should here formally note the tenures of the three pastors in that period. Father John McLaughlin, then pastor of St. Williams Norwood, succeeded Father Fullam in 1950. He, in turn, was succeeded in 1966 by Father Donald King, who retired in 1983 and who has kept warm ties with us in the interim. (He was here recently for a funeral and for a wedding.) Father King was pastor of Our Lady of Victory, Ashaway, before coming to St. Charles. I came here upon his retirement; September 9th marked my second anniversary as your pastor.

The parish is considerably smaller than it was in 1950, partly because of the formation of new parishes in the fifties, and partly because of population changes in the city. Still, we have over 950 families, strong in faith and loyalty. We have a rich tradition to continue, and by God we shall continue it. Whatever we are called to do, St. Charles is worth it!

### Disa and Data on Rectory

Fr. Charles O'Reilly made his home in the basement of the church.

His successor, Rev. Hugh Carmody, built a parish residence on the church lot on Daniels Street. In 1858, Fr. McCabe purchased a lot on North Main Street; a year later he moved the parsonage there and raised the building one story (our present site).

Father Francis Lenihan was the first parish priest to die at St. Charles Rectory, and he was honored with interment in the shadow of the church he had started to build.

A dozen years after McCabe's return from his three year pastorate at St. Patrick's Providence, the rectory was moved to a back lot near Boyden Street to allow construction of the present rectory. The 1881 Minutes of St. Charles Corporation note that "the Rev. Treasurer be empowered to build a pastoral residence at a cost to the parish of eight thousand dollars." Bishop Hendricken signed the book in approval.

The imposing three-story structure, mainly of brick exterior, was a veritable bargain at that moderate price. Some senior parishioners recall a large porch on the rectory. A slide supplied to me by Martin Crowley verifies their recollections. It is a shot about 1920 of both church and rectory, showing the latter with a handsome porch on the front and sides of the residence. I'm not sure when we lost it, but it sure looks pretty!

A fascinating entry for the 1891 corporation meeting is that "permission he given to the Treasurer to build a new barn on the site of the old." It must have been for horse and carriage.

I'm sure there were varied repairs and upkeep expenses in every recent pastorate; but most of these remain unreported, probably because the dollar outlays were less than the amount requiring corporation action.

The following were most notable among recent expenditures: a \$25,000 allotment in 1970 for renovations in the wake of fire damage to the residence, the 1974 provision of a counting and meeting room in the basement, and the construction of a 2-car garage in 1975 at a cost of \$10,380.

At present, a physical-plant study has indicated need for rather substantial repairs, not only in the rectory, but in the school and church as well. Some long-range and complete planning for the years ahead is in order.

#### Our Parish Patron

A memorial stone for our patron might read like this:

#### ST. CHARLES BORROMEO

Born: October 2, 1538 in Arona, Italy Ordained a Priest: September 4, 1563 Consecrated a Bishop: December 7, 1563

Archbishop of Milan: 1563-1584 Died: November 3, 1584 in Milan

Canonized: November 1, 1610 by Pius V

That would appear to be an impressive summary. Yet it would miss the mark rather outrageously, for it would not witness how dramatically grace transcends and perfects human nature.

Humanly speaking, the complex of circumstances in Charles Borromeo's background and life would presage a very worldly cleric, removed from people and eager for power. His father was a Count and his mother belonged to the family de'Medici, a highly political and affluent clan in 16th century Europe.

Charles received clerical tonsure when but twelve years old. Soon after, he was made Titular Abbot at Arona, an abuse of privilege all too common in the medieval church. True, he was quite talented. He passed his doctorate in law at age 20. When his father died in 1559, he — not his older brother — was put in charge of family businesses.

That same year, his maternal uncle, Giovanni Cardinal de'Medici, became Pope Pius IV. The new Pope summoned his nephew to Rome and appointed him Papal Secretary of State. He was created Cardinal-Deacon on January 31, 1560, and on February 8, 1560, he was named administrator of the vacant Archdiocese of Milan. This whirlwind of honors could fairly be criticized as extravagant nepotism and would normally have inflated the ego of any 21-year-old. Somehow Charles kept his balance and used his influence to move the re-opening of the Council of Trent, which would, in part, seek to reform the very practices that had benefitted him.

Please remember that young Borromeo was still only a tonsured cleric. That condition became critical when his brother Federigo died in November of 1562. The family, including the Pope, suggested that he leave the clerical state to marry and take over all family affairs.

Had human nature and worldly advantage prevailed, we can guess what might have happened. But grace prevailed instead. After much

prayer, Charles decided to be ordained secretly on September 14, 1563. He celebrated his first Mass at St. Peter's. On December 7, the feast of Milan's patron, St. Ambrose, he was consecrated Bishop; the following March, he received the pallium as Archbishop.

Following these six months of heroic response to God's call, there began a wondrous priestly career of holiness and service to God and the people. Charles was able under God to set aside the ominous circumstances of worldly favor and abuse.

We should look closely at the priestly labors of some 20 years that gave our church a great saint.

Much as he might wish to do so, Charles was not able to plunge into the administration of his archdiocese. His consecration and installation changed very little of his Roman activities. Put in simplest terms, the Pope thought Borromeo was needed more at the Vatican. The leading Cardinals concurred, impressed by his success in arranging the reconvening of the Council of Trent in 1562. Only reluctantly and on a temporary basis, did Pius IV allow his official entrance into Milan on September 23, 1565, more than nine months after the consecration.

Charles did not like the status of being an absentee Bishop; he had seen enough of that abusive neglect. His uncle died in December, but the new pontiff, Pius V, also wanted Charles in Rome. However, he allowed the Archbishop to go back to Milan in April but only "for the summer". It would take a few more years before Charles' patient perseverance would convince the Holy See that Milan needed him more than Rome did.

Less gifted and less zealous men would have become completely frustrated. The saint in this man recognized that Divine Providence would not be thwarted. So. whether in Rome or in Milan, whether he had little or much time, he directed his efforts to the church renewal his people both needed and deserved.

By a series of provincial councils and diocesan assemblies, he personally and through his vicars addressed the re-organization of the archdiocese. Major attention was given to the life-style of clergy and religious, to seminary formation (St. Charles is honored as the founder of modern seminary training), to CCD programs, to renewals of Penance, Eucharist and works of devotion. His efforts were often challenged by religious and civil leaders who feared loss of their vested privileges. Opposition came even from family. Two aunts, sisters of Pius IV and Dominican Superiors, resented his convent reforms and appealed to the supreme authority. Fortunately, the Pope sided with Charles and the renewal was able to go on. After anxious and protracted labor, the Archbishop finally won most clergy and laity over to his own zeal for the

church. Milan soon became a model for all Christendom.

Acceptance, however, was not universal. Dissident religious groups disobeyed and harassed the Cardinal throughout the late sixties. In 1571, Pius V intervened to dissolve the Order of Humiliati, whose bitter flaunting of authority made a mockery of their name ("humbled ones").

That same year marked the victory of the Papal forces over the Turks in the Battle of Lepanto on October 7, 1571. It was also a year which brought the beginning of a long series of illnesses and fevers for St. Charles. From this point until the end of his life, the Cardinal Archbishop knew no period of good health — yet it was in those very years that he won the undying esteem of the Milanese and gave to every priest, then and now, a model of Christ-like service and shepherding.

The first stained-glass window on the North Main Street side of our church depicts St. Charles bringing the Eucharist to a sick patient. The scene typifies our saint's pastoral concern for his people. In 1574 there was an outbreak of plague in his See City. Many civic and religious leaders fled the city, but not Charles. Despite personal poor health for over three years, he knew what the Lord required of him. The Good Shepherd was a parable to be lived, not merely to be heard.

His care for his people over the next few years was beyond the heroic. Personal visits were made to the plague-stricken; one such house call is memorialized in the traditional scene portrayed in the stained-glass window.

By 1577, the force of the plague abated. St. Charles took no rest but resumed the work of diocesan reform. In the next four years, he convened two more Synods and established a new congregation of secular priests. In the same period, he came to know Aloysius Gonzaga, then but twelve years old, one of several future saints Charles befriended. (The others included St. Philip Neri, St. Francis Borgia, St. Andrew Avellin, and the English Jesuit martyr, Campion.

The toll of long illness and incessant labor finally struck in 1584. He was bed-ridden much of the year and often feverous. He offered Mass for the last time on All Saints Day. The next day, he was able only to receive Communion and to take the boat from Arona back to Milan. On November 3, in his home See (of which he was the only resident Archbishop in 75 years), he received Viaticum and was anointed. His last words before dying were Jesus' own: "Ecce Venio" — "Behold, I come" (to do your will).

Charles received immediate veneration from his people; he was officially canonized November 1, 1610 by Pope Pius V.

## Memorial Dates of Clergy

DAY/YEAR	NAME
January 3, 1916	Bishop Thomas F. Doran
January 13, 1912	Reverend James Mahon
January 15, 1885	Reverend John Kelly
January 18, 1934	Reverend William J. Nagle
January 25, 1920	Reverend Antoine D. Bernard
February 7, 1967	Reverend Raymond Crawford
February 14, 1966	Reverend John J. McLaughlin
February 18, 1965	Reverend William Tierney
February 20, 1967	Reverend William Girolomo
February 23, 1963	Reverend Thomas E. Monahan
March 12, 1972	Monsignor Charles H. Lynch
March 18, 1974	Reverend Arthur J. Geddes
March 18, 1975	Reverend Thomas J. Smith
April 6, 1979	Reverend John Callanan
April 10, 1983	Reverend Austin Smith
April 30, 1919	Reverend Thomas F. Winn
April 30, 1977	Reverend James FitzSimon
May 2, 1910	Reverend Cornelius S. Kelley
May 23, 1946	Reverend Thomas J. O'Connor
May 25, 1921	Bishop Matthew Harkins
June 2, 1956	Monsignor Cornelius J. Holland
June 11, 1886	Bishop Thomas F. Hendricken
June 11, 1969	Reverend Edward P. Boland
June 15, 1963	Reverend Edward Welch
June 10, 1093	Reverend James A. Finnigan
June 29, 1049	Bishop William B. Tyler
July 2 1069	Reverend Lorenzo C. McCarthy
July 5, 1900	Reverend Robert C. Cassidy
hdy 6, 1020	Monsignor Thomas V. Cassidy Reverend Michael P. Cassidy
July 15, 1950	Reverend Michael P. Cassidy Reverend Dennis F. Fullam
July 19, 1900	Reverend Dennis F. Fullam Reverend John Lennon
luly 20, 1860	
July 22, 1946	Reverend John F. Reardon
July 23 1893	Reverend John F. Reardon Reverend Patrick F. Doyle
July 27, 1920	Reverend Edward Raftery
August 3 1867	Reverend Edward RafteryReverend Francis J. Lenihan
August 4, 1906	
August 4, 1926	
August 7, 1880	Reverend William H. Brio

August 10, 1971	Bishop Russell McVinney
August 11, 1846	Bishop Benedict Fenwick
August 13, 1918	Bishop Dennis Lowney
August 25, 1926	Reverend Thomas E. Ryan
August 28, 1892	Reverend Thomas Kane
September 6, 1985	Reverend James R. Coffey
September 10, 1962	Bishop Thomas Maloney
September 15, 1881	
September 18, 1964	Reverend Frederick Baker
September 29, 1857	Reverend Charles O'Reilly
September 30, 1896	Reverend John Lynch
October 4, 1933	Bishop William A. Hickey
October 4, 1979	Reverend Lawrence E. Deery
October 9, 1967	Monsignor Walter Leo Flynn
October 12, 1874	Bishop Francis P. McFarland
October 13, 1916	Reverend John H. Whitaker
November 13, 1924	Reverend Louis J. Deady
November 17, 1948	Reverend John J. Casev
November 28, 1981	Reverend Stanly Gaines
November 30, 1974	Reverend Augustine Burns
December 4, 1935	Monsignor Patrick Farrelly
December 8, 1961	Bishop Francis P. Keough
December 10, 1907	Reverend George T. Mahonev
December 14, 1893	Reverend Michael McCabe
December 15, 1971	Reverend Philip McKenna
December 16, 1962	Reverend John P. McGuire
December 20, 1890	Reverend James Quinn
December 20, 1975	Reverend Edwin Kirkman
December 23, 1901	Reverend Owen Kiernan
December 30, 1902	Reverend Florimond deBruycker
December 31, 1925	Reverend William F. Higgins



# Sacraments Administered at St. Charles Church, Woonsocket

Year			Confr.	1st C.	Year	Варt.		Confr.	1st C.
1844*	15	6			1880	132	35		
1845*	62	16			1881	122	35		
1846*	101	29			1882	129	23		
Pre-P	178	51			1883	112	51		
1015					1884	137	42		
1846	20	8			1885	114	39		
1847	137	65			1886	117	47		
1848	120	42			1887	142	28		
1849	199	119			1888	120	39		
1850	212	69			1889	136	44		
1851	163	38			1890	124	38		
1852	137	53			1891	147	38	186	
1853	144	55			1892	166	52	233	
1854	144	44			1893	161	46	172	
1855	133	24			1894	190	49		
1856	151	31			1895	160	49	110	
1857	169	39			1896	142	32		
1858	147	35			1897	90	14	100	
1859	135	42			1898	100	34		
1860	167	43			1899	102	28	89	43
1861	162	24			1900	117	25		79
1862	144	38			1901	140	38	146	66
1863	161	47			1902	135	29		86
1864	150	45			1903	117	37		63
1865	148	54			1904	158	56	160	70
1866	233	81			1905	98	31		79
1867	298	88			1906	86	22	124	76
1868	261	81			1907	81	24		63
1869	271	79			1908	86	29	342	190
1870	296	85			1909	96	30		
1871	277	77			1910	82	32	197	120
1872	373	48			1911	79	34		182
1873	192	48			1912	86	30	173	110
1874	140	40			1913	86	38	20 100. <del>0</del> .10	111
1875	161	23			1914	105	35		70
1876	140	24			1915	110	34	291	96
1877	144	29			1916	102	46		84
1878	145	15			1917	95	49	181	78
1879	206	36			1918	82	35	Tadi A	65
					constant associately	000000000000000000000000000000000000000	200100000		(500,000)

Year	Bapt.	Marr.	Confr.	1st C.	Year	Bapt.	Marr.	Confr.	1st C.
1919	78	36	174	65	1953	144	38		67
1920	81	54		69	1954	127	35		96
1921	108	45	205	133	1955	139	29	247	102
1922	111	60		33	1956	111	30		87
1923	126	48	1	38	1957	124	15		74
1924	115	38	226	124	1958	74	26	162	80
1925	96	33		61	1959	82	27		105
1926	88	44	184	70	1960	75	23	216	111
1927	105	30		93	1961	105	17		84
1928	87	36		91	1962	79	21	181	81
1929	83	40	231	75	1963	72	19		71
1930	80	23		89	1964	67	26	188	72
1931	73	24		75	1965	79	36		67
1932	76	28	218	78	1966	59	16	122	66
1933	70	22		77	1967	79	22	1	69
1934	58	22		68	1968	80	20	60	79
1935	71	31	221	84	1969	56	32		39
1936	60	38		74	1970	45	30		53
1937	82	43	201	78	1971	43	20		39
1938	89	38		90	1972	57	23	34	36
1939	114	32		80	1973	54	21	1	33
1940	92	51	257	72	1974	41	14		28
1941	102	44		105	1975	28	13	60	34
1942	114	41	209	60	1976	23	9		46
1943	129	35		68	1977	33	7	52	21
1944	114	48		93	1978	21	9	2002	27
1945	113	36	272	109	1979	28	13	41	30
1946	133	81		114	1980	15	11		25
1947	182	59		94	1981	12	12	24	20
1948	137	70		97	1982	16	10	13	19
1949	161	39	403	123	1983	14	11	27	16
1950	149	52		135	1984	23	11	16	19
1951	151	38		91	1985	21	12	14	29
1952	137	51	263	95					

<sup>\*</sup>Entries occur in our Registers before parish was established.

#### ST. CHARLES CLERGY CATALOGUE

The basic and primary sources for securing names of clergy are the Baptism and Marriage Registers of St. Charles Borromeo Parish. These go back in an unbroken line to 1844, two years before the establishment of the parish.

All Bishops who were our ordinaries or auxillaries from 1828 on are automatically included. Other Bishops who confirmed here are listed as Delegate Bishops.

Biographical details were obtained from diocesan archives, old newspapers, and histories. Identification of natives of St. Charles and Woonsocket rely mainly on the word of some present parishioners.

In the matter of clergy titles, I decided to use today's forms: Most Reverend for Bishops and Archbishops; Reverend Monsignor for lesser prelates; and Reverend for priests. The title of the highest order is given where a clergyman was later elevated. (Cf. Hendricken, Farrelly, etc.)

Any additions or any other corrections you can make will be most appreciated.

#### **ABBREVIATIONS**

```
@ SC
      = at St. Charles
AC
       = active
ACNJ
          active, New Jersey
ACPR
          active, Providence Diocese
ACSJ
          active, Jesuit
ACWD
          active, Worcester Diocese
ASGN
          assignment, relation to parish
AST R
          regular associate
AST T = temporary associate
AUX BP =
         Auxiliary Bishop
BP
     =
         Bishop
BP-DEL = Delegate-Bishop
CF
         Central Falls
CONF
      =
         Confirmation
D @ SC = died at St Charles
FM
      = from
FR
         Father
MA
         Massachusetts
MSNRY = Missionary
MSGR =
         Monsignor
OLP
      = Our Lady of Providence
(PA)
         Prothonotary Apostolic
PROV
         Providence
REG
         Regiment
REV
         Reverend
SC
      =
         St Charles
SS
         Saints
RESD
         Resigned
RETD =
         Retired
R.I.
         Rhode Island
     =
UNKN
      = unknown
***
      = not assigned, but family local
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Name	•	Asga	Fa	To	Fa	To	Status
	•						
ALLARD,	REV. SEORGE Presently (1985) Pastor of St.	AST R Cecilía	70000000000000000000000000000000000000	- Supplement			ACPR
ANGELL,	MOST REV. KENNETH A. Elevated to Episcopacy October Life long resident Diocese of F	7 1974					ACPR
AUBRIL,	REV. E. Brief Ministry to French	AST R	1866	1866			DEAD
BAKER, I	REV. FREDERICK A. All SC ministry under C. J. Hol Later Pastor of St Edward's Pag		1920	1935			DEAD
BATTEL,	REV. FRANCIS X. Moonsocket Native.	***	1963				DEAD
BELANGER	, REV. FERDINAND Ministry to French-speaking.	AST R Tension			nard	0'Re:	DEAD illy
BERARD,	REV NORMAN F. Woonsocket Native	***	1972				RESD
BERNARD,	REV. ANTOINE D. Ordained by Cardinal McCloskey Later named first Pastor of Pro		ADMIN TO	17.76			DEAD
BOLAND,	REV. MSGR. EDWARD P. Woonsocket Native, uncle of Re Last Parish, St Josephs Newpor	v John H					DEAD

Hane 		Asgn	Fa 	To 	Fe 	To 	Status
BRADY, REV	. JOHN D. Administered first recorded B SC Church (pre-parish). Retu Attended John Gordon in RI mu	aptism an rned as P	d Marr astor	iage	in 184	4 in	DEAD first
127	NILLIAM H. Later, Pastor St. Patrick, Ha	AST R rrisville			h, Fal	l Riv	DEAD er.
At Parish Man	V. MR. ROBERT J. Assigned here as Deacon.	DEAC	1973				RESD
-	. AUGUSTINE F. Last assignment Pastor of St i	AST T Mary's Cri					DEAD
BYRNE, REV	. JAMES A. Appointed here September 1984.	AST R	1984				€ SC
CALLANAN,	REV. JOHN St Charles Family (Sisters st Buried in St Charles Cemetery.	### :ill in Pa	1951 irish)	•			DEAD
	EV. HUGH Superior of Bp's Seminary (Pro Poor Health led to return to 1 Returned & later died pastor o	reland in	) befo 1853,	ore St			DEAD
CARR, REV.	EDWARD J. Presently (1985) Pastor St Jos	AST R ephs Hope					ACPR

Recently (1984) in charge of Blackstone Valley CYO Pawtucket.

AST R 1976 1977

RESD

CASEY, REV. JOHN R.

Name		Asgn	Fs 	To 	Fa	To	Status
CASEY, R	EV. JOHN T. Victim of tragic drowning while Body never recovered.	AST R on fish	m 50000000 0				DEAD
CABSIDY,	REV. MICHAEL P.  Became Pastor of home parish.  Uncle of Msgr Thomas V. & Rober  Moved tombs of McCabe & Lenihan  Baptized SC 3/15/1856. Parents	t C. & S from SC	Plaq ister entr	ue in Rosel ance t	la Ca o SC	ssidy Cemet	RSM. ery.
CASSIDY,	REV. ROBERT C. SC native son. Brother of Msgr Buried in St Charles Cemetery.	*** . T. V.	Cassi	dy.			DEAD
CASSIDY,	REV. MSSR. THOMAS V. SC native son. Had brief resid lat Diocesan Superintendent of Retired as Pastor of St Mary Pa	Schools.	e. Pæs	tor St			
COFFEY,	REV. JAMES R.  Officiated at weddings of relat Also signed in register as J. R SC native. Sisters live in par	eginald	1936 Coffe				DEAD
CONDON,	REV. JOHN Presently (1984) Pastor St Vinc Woonsocket Native. Officiated						ACPR

CONNOLLY, REV. PETER

MSNARY

Not in registers. Histories note local contacts in 1830's

Pioneer in Cape Cod area also

DEAD

Name	As	gn Fm	To		To	Status
				**		20
CODNEY, REV. EDWARD First Pastor In	AS Mmaculate Conception	T T 1856 Providen				DEAD
CRAWFORD, REV. RAYMOND J. Native son SC. Died Pastor St	** Catherine, Apponaug					DEAD
CROWLEY, REV. PAUL SC native son.	**	* 1964	1970			RESD
	in military chaplai ve. Relatives in Pa					RESD
DEADY, REV. LOUIS J. First Pastor, S	AS it Louis, Fall River	T R 1879	1079			DEAD
DEBRUYCKER, REV. FLORIMON Vice Rector, Am for roving mini Louvain men.	ID AS Berican College Louv stry to French and	T T 1863 ain. Inv German gr	ited by	Bp Mc First	Farl	DEAD and such
DEERY, REV. LAWRENCE E. Administrator i	AS 966 in McLaughlin-K	TR 1961 ing inter				DEAD
DONNELLY, REV. JAMES No further trac		T T 1854	1854			DEAD
DORAN, HOST REV. THOMAS F Confirmed SC cl	1	( BP 1915	1916			DEAD
DOYLE, REV. PATRICK F. First Pastor, S	AST S Peter Paul Fall Ri	R 1877 Ver on Ra		ake Hi	11.	DEAD

Name Asgn Fm To Fm To Status

EGAN, REV. PETER AST R 1853 1853 DEAD

First assigned Associate Pastor SC. After brief stay here, Egan left.

ESAN, REV. THOMAS \*\*\* 1977 ACWO SC native son.

Presently (1985) at St. Louis Church, Webster MA. Mother died after being stricken at Fr. Egan's ordination. Mother and Father buried St Charles Cemetery.

FARLEY, REV. JOHN F. PASTOR 1983 & SC SC is First Pastorate, indeed first full-time parish assignment. Lengthly previous ministry in Seminary and Diocesan education.

FARRELLY, REV. EDWARD AST T DEAD

FARRELLY, REV. MSGR. PATRICK AST R 1881 1889 DEAD Ordained in SC, Nephew of M McCabe, Grave adjoins those of his uncle and FJ Lenihanm. Later pastor Holy Trinity CF and St Michael Prov. Msgr (PA).

FENWICK, MOST REV. BENEDICT J. BISHOP 1825 1846 DEAD Consecrated as 2nd Bishop of Boston, 1 July 1825 after serving as President of Georgetown. He sent Fr. Woodley for the area's first mass in 1828. Appointed early Missioners here (Fr Fitton et al). Dedicated SS Peter and Paul Providence 1838 on St Charles Day.

FERRICK, REV. RAYMOND J. AST R 1977 1980 ACPR SC was first assignment.

Presently (1985) Associate Pastor at St Mary's Providence.

FENNELLY, REV. MSNARY DEAD
In 1830's had a roving mission (like Fitton).
Some local ministry. Sirname also found as Finlay.

Name	Asgn	Fa	Ta	Fm	To	Status

FINNIGAN, REV. JAMES A. AST R 1871 1872 DEAD Became first Pastor of St Edward's Providence.

FITTON, REV. JAMES MSNARY 1834-1846 DEAD Premier NE missioner served Woon 1834-46 also Newport, Prov. Cape. Connecticut, Crompton RI, Worcester but ever Bostonian. Born, bapt, confirmed, ordained, died there. Fitton field @HC author great priest.

FITZSIMON, REV. JAMES A. AST R 1908 1920 DEAD

SC dates same as M P Cassidy's pastorate. Became pastor at St Mary
in Warren. Died as pastor, St Augustine's Newport.

FLYNN, REV. MSGR. WALTER L. AST T 1920 1920 DEAD Filled in after M. P. Cassidy died.

Later a Monsignor. Last post was St Mary's Newport.

FORTIN, REV. ROGER M. \*\*\* 1982 ACPR
Presently (1985) Vicar for Community Affairs. Moonsocket native.

FRAPPIER, REV. GEORGE L. AST T 1957 1957 ACPR Presently (1985) Vicar for Family Life.

FRIEDRICHS, REV. RICHARD M. \*\*\* 1978 ACPR Woonsocket native.

Recently (1984) Chaplain at A.C.I.

FULLAM, REV. DENNIS F. PASTOR 1946 1950 Desc Much earlier (in 1922) his name appears in Marriage Register. Buried in St Charles Cemetery.

GAINES, REV. STANLEY J. \*\*\* 1945 1956 DEAD SC family roots.

Buried in St Charles Cemetery.

Name 	Asgn	Fa	1a 	Fa 	To	Status
GEDDES, REV. ARTHUR  Buried from St Joseph's Ashton.  Known in Blessed Sacrament, Pro						DEAD
SELINEAU, MOST REV. LOUIS E.  Consecrated Bishop Jan 26 1972. In addition to Confirmations he	óth ar	nd pre	sent			ACPR of Prov.
GILLERAN, REV. LEO  Native son SC. Professor at Ho  Participated in 1928 Centenial  Gave address at dedication of n	ceremoni	25.				DEAD
GILDOLY, REV. WILLIAM P. Later Pastor, St. Rita's Oaklan	AST R d Beach.		1961			RETD
BIROLAMO, REV. WILLIAM N.  Transferred into Diocese of Pro						DEAD
GLEASON, REV. JAMES  Name appears as Glee and Gleaso	AST R	1899	1908			DEAD
SUBERTOSI, REV. FRANCIS X.  Seems to have visited SC on lea				eachin	g.	DEAD
GUERRINI, REV. JOACHIN First religious order priest to	AST R		1861			DEAD

HARKINS, MOST REV. MATTHEW BISHOP 1887 1921 DEAD Longest term as Providence Ordinary, 34 years 7/14/1887 - 5/25/1921 Many SC contacts - confirmations, consecration of church, priests funerals, signature often found in parish minutes books and in sacramental registers.

Confirmed SC class in 1960 on visit from Diocese of Bahamas.

BP-DEL 1960

UNKN

HAGARTY, MOST REV. PAUL L.

Asgn	Fa	To	F	To	Status

Name

HENDRICKEN, MOST REV. THOMAS F. BISHOP 1853 1853 1872 1886 DEAD One week SC, Nov 1853 (not 1854 as in some histories) H Carmody was pastor so TFH at most was substitute or acting pastor. 1879 records CONF @SC by him. He made M McCabe V.G. in 1879.

HICKEY, MOST REV. WILLIAM A. BISHOP 1921 1933 DEAD Already Coadjutor (with right of succession when Harkins died). Controversial center of Sentinalist protests.

Author and Linguist.

HIGGINS, REV. WILLIAM F.

AST R 1873 1974

DEAD

HOLLAND, REV. MSGR. CORNELIUS J. PASTOR 1920-1943 DEAD Second longest time as SC Pastor, later St Mary's Pawt. Named Msgr. Church renovations for 1928 centennial of first area mass. Still recalled as kind and cultured priest.

HUNT, REV. JOHN

\*\*\*

ACPR

SC native son.
Presently (1985) Executive Director, The Visitor.

IVERS, REV. WILLIAM

MSNARY

DEAD

Early 1840's served Pawtucket and outlying regions. Left the Diocese in 1844 and went to Ireland.

KANE, REV. THOMAS

AST R 1867 1867

DEAD

Later Pastor in East Greenwich (1st named Holy Name of Jesus)

KEENAN, REV. THOMAS L.

AST R 1971 1974

ACPR

Presently (1985) pastor St Josephs Pascoag.

KELLEHER, REV. JAMES J.

AST R 1969 1969

**ACPR** 

Presently (1985) Pastor of St Brigid's Johnston.

Name	Asgn	Fa	To	Fa	To	Status
KELLY, MOST REV. BERNARD Confirmed here in 1964.	AUX BP	1964				REBD
KELLY, REV. CORNELIUS S.  Participated in dedication of First Pastor St Margaret East		:h.				DEAD
KELLY, REV. JOHN  Became first pastor of St Patr	AST R icks Fal		15.50 S			DEAD
KEOUGH, MOST REV. FRANCIS P.  Here at SC for confirmations,  Became Archbishop of Baltimore  The only Providence Bishop tra	, 12/3/1	etc. 947.		see.		DEAD
KIERNAN, REV. ONEN  Became first pastor of Impacul  First name give as Eugene in I  error OWEN = EUGENIUS in Latin	)iocesan	eptio	n Fall	Rive	ri	DEAD
KILEY, REV. JOHN A. SC native son.	***			1 mm - 2000	SANIC	ACPR
Presently, (1985) associate pa	stor at	SS Jo	hn and	Paul	Cove	ntry.
KING, REV. ARTHUR J.  SC family connection. Here ag	### pain in 1	100000	1984			ACPR
KING, REV. DONALD J. Earlier Pastor of Our Lady of SC had testimonial in October		in As	haway.			RETD
KIRKMAN, REV. EDWIN F. Buried from Providence Cathedr	AST R	1965	1968			DEAD

Name	Asgn	F#	To 	Fo	To	Status
LAMBE, REV. P. Signature hard to read. None f	AST T			story	·.	DEAD
LENIHAN, REV. FRANCIS J.  Laying of cornerstone SC Church  Had been interred in Monument i  Author of novels, poems, magazi	PASTOR Burie	1866 ed SC of Ch	1867 Cemete			Desc
LENIHAN, REV. PATRICK J.  Brother of Francis. Was at Pas	AST T			in Ea	st Gr	DEAD eenwich
LENNON, REV. JOHN	AST T	1898	1898			DEAD
LOWNEY, MOST REV. DENNIS M.  Auxiliary less than a year.  Confirmed at SC in 1917.	AUX BP	1917	1918			DEAD
LYNCH, REV. MSGR. CHARLES H. SC native son. Was rector D. L. P. Seminary Wa Later pastor of St. Mary's Bris Buried in St Charles Cemetery.	rwick.	1930				DEAD
LYNCH, REV. JOHN T.  Was administrator pro tem after  Died a few years afterwards.	AST R death o			be.		DEAD
MAHON, REV. JAMES Pastor St Joseph's Pascoag, 189	AST R 3-1905.	1889	1892			DEAD
MAHDNEY, REV. GEORGE T.  Came here from Notre Dame du Sa Built new School-Hall, dedicate He is memorialized on plaque in	d 4 July vestibu	r, Ce 1898	ntral by Bi	shop i		D <b>e</b> SC

First U.S. born pastor of St Charles.

Asgn Fm To Fm To Status

Name

MALONEY, MOST REV. THOMAS F. AUX BP 1960-1962 DEAD
Was Rector of American College, Louvain when recalled home to be
Auxiliary.
No Record of Confirmations.

MARTELL, REV. CHARLES H. \*\*\* 1938 1956 RETD SC family. Also officiated at meddings.

MCCABE, REV. MATHIAS AST R 1873 DEAD Brother of Michael. Later Pastor in Fall River.

MCCABE, REV. MSGR. MICHAEL J. PASTOR 1855 1866 1869 1893 DESC Giant in BC history. 36 yrs Pastor (3 more & St Patrick, Prov) Completed present Church, convent, rectory. Built 1st School & gave 2nd (St Michaels). VG Prov in 1879. Ordained in Baltimore. Monument in SC Cemetery was originally outside Church.

MCCARTHY, REV. LORENZO M. \*\*\* 1920 1934 DEAD SC native son.

Noted Professor and Grater, Became President of Providence College. Preached sermon at 1928 Centenial Mass here.

MCCONNELL, REV. FRANCIS P. AST T 1956 1956 ACPR Military Chaplain, 1957 to present (1985).

MCCDOL, REV. JOSEPH \*\*\* 1968 RESD SC native son. His father Charles served as SC trustee.

MCFARLAND, MOST REV. FRANCIS P. BISHOP 1858 1872 DEAD Bishop of Hartford 1858-74. 1st President of SC Corporation, 1869. Signed some parish registers and minutes. Laid cornorstone in 1867. Petitioned Rome to split diocese whereby Providence created in 1872 Confirmed over 300 on dedication day, 1870.

Name		0.000	Fa	To	Fs	To	Status
~ ~ ~					~~		
MCGUIRE,	REV. MSGR. JOHN P. Noonsocket family connection. WW II Chaplain. Died as Pastor Blessed Sacramen	*** t Prov:	****				DEAD
MCINTUDE	REV. ROBERT						1000
(IGINT INC.)	Presently (1985) at St Aloysius	100 to - 100 to - 100	1963	1763			ACPR
MCKENNA,	Served as administrator, 1946.		1935	1946			DEAD
	First Pastor St Claire, Misquam Died, Pastor St. Benedict Warwi						
MCLAUGHLIN	, REV. ADRIAN SC family, also officiated 1951		1948				ACNJ
	Recent (1984) funeral of Aunt.	1700:					
MCLAUGHLIN	, REV. FRANCIS J. Buried in SC Cemetery.	***					DEAD
	Died in a fire St James Rectory	Woodla	ind Mai	ne whe	re he	Was	pastor.
MCLAU6HLIN	, REV. JOHN J. Came here from St William, Warwi		1950	1966			Desc
	Renovation of lower church hall	and ot	her re	pairs.			
MCNAHARA,	REV. W. H. Later transfered to North Easter		1892	1892			DEAD
MCVINNEY,			1948		:		DEAD
	First native of RI to be Ordinar Confirmed many SC boys and girls	у шт Д i.	1100825	מז לו	a a 1 a S L	ice.	

Name	Asgn	Fe	To	Fa	To	Status
	4					
MITCHELL, REV. CHARLES	AST R	1956	1956			RESD
MONAHAN, REV. THOMAS E.  Longest term as associate past	AST R		200000000000000000000000000000000000000			DEAD
Founding pastor of St John Bap Still warmly remembered.	tist Mar)	/ Vian	ney Pa	rish	Cumbe	rland.
MONTECALVO, REV. CARLO Presently (1985) a USAF Chapla	*** in	1975				ACPR
Grew up in Woonsocket.	4111					
MOORE, REV. CHRISTOPHER	AST T					
Moore briefly resided in Pasco He appears off-and-on in our r			J'Ke1)	y cor	itacte	o nia.
NURPHY, REV. WILLIAM F.	AST R	, T. I. T. T.	55. Phil			ACPR
Presently (1985), Pastor Sacre SC native	O NEARC F	, const	LNEL			
NASLE, REV. WILLIAM J. Later Pastor St Edward's Pantu	AST R	1900	1905			DEAD
Later Pastor St Comard & Pamil	CKEC,					
D'CONNOR, REV. THOMAS J.  Came to SC from Sacred Heart N	PASTOR loonsacke	707	1946			Desc
The first of two pastors burie			Summe	r of :	946.	
O'NEIL, REV. REGINALD Local family. Supplied at other	### Her area (		1965 nes.			ACSJ
O'NEILL, REV. JOHN F. Later became pastor of St Brig	AST R gid, Therm			ton).		RETD

POWER, REV. HICHAEL J.

- O'REILLY, REV. NSGR. BERNARD PASTOR 1867 1869 DEAD Author, Orator, Professor, Civil-War Chaplain of Fighting 69th Reg. Had also served in Canada. Built Convent, continued work on church. Official Papal Biographer Leo XIII made him Monsignor in 1887.
- O'REILLY, REV. CHARLES PASTOR 1846 1852 DEAD Earlier Missionary in West Indies. 1st SC Cemetery (now St Paul's) SC founding pastor, Founded St Paul Blackstone and is buried there. Conflicts with Bishop O'Reilly influenced move to nearby diocese of Boston.
- O'REILLY, REV. P. AST T 1850 1850 DEAD
  A group of 1850 Baptisms are signed "P. O'Reilly" The pastor
  signed his as Charles or Chas. There was a Rev Philip O'Reilly
  around New Have, who irked both Bp O'Reilly and Bp Tyler.
  Maybe he is this man.
- O'REILLY DD, MOST REV. BERNARD BISHOP 1850 1856 DEAD Bishop at Hartford 1850-1856. Died at sea.

  Distinct from Rev Bernard O'Reilly SC Pastor 1867-69.

  He and first SC Pastor, Charles O'Reilly, involved in litigation.
- PEARCE, MOST REV. GEORGE H. BP-DEL 1984 RETD
  Former Archbishop of Java.
  Now personal assistant to Bishop of Providence.
  Confirmed 1984 class at SC.

PRINCEN, REV. J. ARNOLD AST R 1867 1868 DEAD Ministry to French speaking.
Rebuffed by some because his French was European not Canadian.

AST R 1889 1890

DEAD

Name Asgn Fm To Fm To Status

PUTNAM, REV. EDWIN MSNARY 1845 DEAD

The first priest ordained in RI, Trinity Sunday 1845.

One of three priests in SC register before parish was established.

QUINN, REV. CHARLES P. AST T 1984 ACPR
Chaplain Mt. St Charles, residence at St Charles.

QUINN, REV. JAMES AST R 1860 1862 DEAD Quinn had been here briefly when 8p McFarland prevailed upon 8p Bourget of Montreal to release the priest for work among the French in this diocese.

RAFTERY, REV. EDWARD AST R 1890 1891 DEAD
Name also appears again in 1903 register.
A fine orator, he preached at the Jubilee of Father Power
in Blackstone.
ER made pastor Sacred Heart Woonsocket in 1917.

RANDALL, REV. ROBERT J. AST I 1961 1961 ACPR
Presently (1985) Pastor St Andrew, Block Island and Professor at PC

REARDON, REV. JOHN F. PASTOR 1946 1946 DESC

He was in St Joseph's Hospital when named Pastor 7/2/1946.

He died there without ever taking possession of the parish.

Funeral at SC and buried in St Charles Cemetery.

His name is in Baptism Register for 1924 as Delegate.

ROBITAILLE, REV. HENRI J. \*\*\* 1954 RETD

Has also supplied for Masses in the 1980's.

Woomsocket family.

RYAN, REV. DENNIS

Though not in our Sacrament register, this pioneer missioner did
serve Pawtucket and Northern RI. He came to RI from Maine.

In 1842, he served briefly as Pastor of St. Patrick's Providence.

RYAN, MOS	GT REV. JAMES Bishop of our sister Diocese, S Confirmed our 1981 and 1985 cla		, Braz	ril.			BPSR
RYAN, RE	/. THOMAS E. Later Pastor of Bt Patrick's Ha A curate there when he died lat		e.		ю (R J	l McV	DEAD
SABOURIN,	REV. GERARD O. Now, (1985) Director of Diocesa	AST R an Aposto		200 CO	e hand	licap	ACPR ped.
SANTILLI,	REV. FRANCIS C. St Charles first assignment to Reassigned to St Pius X in West		n.				ACPR
SMITH, RE	EV. AUSTIN J. Buried St. Mary's Providence ab	AST T out 1982		1961			DEAD
SMITH, RE	EV. JAMES Previously Pastor Sacred Heart Later Pastor St John the Baptis		t.	1877			DEAD
SMITH, RE	V. THOMAS J. SC family, sister lives in Par Buried in St Paul Cemetery Blac	ish.	1953 fA.				DEAD
STOKES, F	REV. JOSEPH First Pastor of St Joseph Provi He had been in 4 other states b Transferred to New London late	efore co	pning				DEAD
STRUMSKI,	REV. MATTHEW J. Presently (1985) Pastor of St C	AST T					ACPR

Asgn fo To Fm To Status

Name

Name		Asgn	Fa	To	Fe	To	Status
THEROUX, F	REV. BETRAND L.	AST R	1969	1972			ACPR
	Presently (1985) in charge of 6	enesis	CORRU	ity.			
TIEDNEV E	REV. WILLIAM J.	AST R	(01)	1071			BEAR
I I ENNET	Later Pastor of St Brendans, Ea						DEAD
				•			
TRACY, REV	The state of the s	***					DEAD
	SC native son.						
	Chaplain to Bishop at 1928 Cent	ennial	Mass.				
TRACY, REV	/. ROBERT	***					DEAD
	SC native and brother of Rev Jo	ohn Trac	y. Al	so at	1928	Cente	ennial.
	Their sister was Superior of St						
TREPANIER.	REV. THOMAS J.	AST R	1944	1944			ACPR
TOWN THIS WITH	Later teacher then Rector of D.				rwick.		HOL II
	Presently, (1985) a military ch						
TULLY, RE		AST R					DEAD
	Bishop's diary noted in 1854 -						
	outstations of SC (viz Manville						-
	Tully started and build first o	nurch &	t Harr	15V11	e, st	ratr	ICKS.

TYLER, MOST REV. WILLIAM B. BISHOP 1846 1850 DEAD First Bishop of Hartford protege of Bp Fenwick Boston. Settled in Prov. Established SC Parish Woonsocket, named first Pastor Charles O'Reilly. Like Bp Selineau he came from Vermont.

VENTRE, REV. ARMAND V. \*\*\* 1961 ACPR Woonsocket Native presently (1985) Pastor Our Lady of Good Hope Mapleville.

Name	Asgn	Fa	To	Fs	To	Status
****						****
WALSH, REV. LAWRENCE He had a speci Later Pastor,	AST al ministry to the Fre St Patrick's Hartford.	R 1866 nch of		'ea.		DEAD
WALSH, REV. THOMAS No further tra	1.17	R 1864	1865			DEAD
	AST of St Margaret East Pr f St Edward's Parish,		e in 1	926.		DEAD
WHEELER, REV. D.	AST	T 1852	1852			DEAD
WHITAKER, REV. JOHN H. Father Whitake	AST   r died in the rectory	R 1915 under ti		ircum	stanc	Desc
Fondly remember	AST i nistrator between Maho red by some senior SC j of St Margaret East Pro	parishio	Cassio			DEAD
Came to Provido Named first Pa	MSNAM st area mass in 1828 at ence from the South. stor St Mary's Pawtuck Diocese in 1831 to joi	et in 18	Villag 129.		esus.	DEAD



#### SISTERS OF MERCY AT ST. CHARLES

The compilation of this list has much more difficult obtaining our clergy catalogue, particularly for the early years. so fine a work as Sister Catherine Morgan's A Little Sketch scarcely ever gives us names individual religious, though presents excellent descriptions of the works undertaken by the Sisters in our parish and elsewhere. The necrology records will not show any sister who later moved to new foundation.

So, it is manifest that our list is far from perfect. It is, however, quite accurate for the final fifty years.

The order we have followed is mainly chronological, with deceased Sisters first, then those still living at the time of our research.

I want to thank Sister Helena McNulty, Sister Kathleen Farley and Sister Eleanor Little for their research and support in this endeavor.

Religious Name	Family Name	Fa	7a 	Asgn
+ Deceased Sisters +				
Sister Mary CYPRIAN	WHELAN, Eliza Only name in necrology			Grade 1 inal profession band
Sister Mary JULIANA	PURCELL, unknown	1870	?	Superior, Teacher
	Founder of Bayview. 18	174 L	ater Ass	St Bernard Academy istant Rev. Mother
Sister Nary STANISLAUS	SPAIN, unknown	1873	?	Superior, Teacher
	One of first two profe	ssed :	in Provi	St Bernard Academy dence
Sister Mary BERCHMANS	VANDEPITTE, unknown	1873	?	French Teacher
Sister Mary CALLISTA	PREVOST, unknown Moderator of St. Ann S		100	French
Sister Mary MECHTILDE	BRENNAN, unknown Appointed Rev. Mother			Superior
Sister Mary BONAVENTURE	EGAN, Maria		1890 1892	Grades 4,5,6 Grades 4,5,6
Sister Mary ABUIN	TOBIN, Bridget	1882	1889	Grade 8
Sister Mary LAURENTIA	PIGOTT, Margaret	1883	1884	Grade 7
Sister Mary JAMES	MULCAHY, Mary	1884 1893	1884 1904	Teacher Teacher

Religious Name	Family Name	Fm To	Asgn
****	can take our date date date dat to the set		
Sister Mary BENEDICT	NUGENT, Bridget	1892 1894	Teacher
Sister Mary ADRIAN	EGAN, Margaret	1892 1897	Grade 7
Sister Mary FRANCIS	HARVEY, Helen	1895 1901	Grades 3-6
Sister Mary LEONTINE	MC60U6H, Margaret	1898 1904	Grades 1-6
Sister Mary EDMUND	HUME, Mary	1901 1910	Grade 6
Sister Mary BERTILLE	KEENAN, Mary	1902 1907	Grade 1
Sister Mary HILARY	CONROY, Elizabeth	1904 1905	
Sister Mary BEATRICE	WALSH, Sarah	1904 1906	Grade 6
Sister Mary ROSALIE	GOODE, Delia	1904 1910	Principal/Superior
Sister Mary CASIMIR	COYLE, Mary	1905 1906 1923 1926	
Sister Mary BORGIA	HANNA, Annie	1905 1912	Principal/Superior
Sister Mary EVERILDIS	DOONAN, Catherine	1906 1911	Teacher
Sister Mary ANDREW	COLLINS, unknown	1907 1913	
Sister Mary BAPTISTA	MILEY, Ellen	1909 1913	Grade 6
Sister Mary MICHAEL	O'DONNELL, Josephine	1903 1907 1909 1913 1950	

Religious Name	Family Name	Fm To	Asgn
Sister Mary CLEDPHAS	RYAN, Margaret	1910 1913	Grade 3
Sister Mary ANNITA	FURLONG, Helen	1910 1911 1920 1922	Grade 5 Superior
Sister Mary WILLIAMINA	EATON, Jane	1911 1915	Grade 5
Sister Mary BRENDAN	SCANLAN, Julia	1912 1922	Grades 8,9
Sister Mary EDWIN	CAHILL, unknown	1912 1915	
Sister Mary PHILOMENA	O'BRIEN, Mary	1912 1917	Grade 5
Sister Mary ROSARII	GRANT, Mary	1914 1915	Grade 4
Sister Mary LAWRENCE	WALSH, Mary	1915 1916	Grade 3
Sister Mary AGNES	MAGUIRE, Anne	1915 1920	Superior Grades 4,5
Sister Mary GABRIEL	SLATTERY, Helen	1915 1917	Grade 7
Sister Mary ANCILLA	CROWLEY, Bertha	1916 1917	Brade 4
Sister Mary BERNADINE	HENNESSEY, Catherine	1917 1918	Grade 4
Sister Mary ASSUMPTA	KING, Mary	1917 1923	Grades 7,8 Music
Sister Mary DOLDRITA	MCGRATH, Anna	1917 1918	Grades 1,2
Sister Mary ALEXIS	DONNELLY, Julia	1917 1918	Music & Grade 1

Religious Name	Family Name	Fm To	Asgn
Sister Mary EUPHEMIA	BRADY, Pearl	1917 1923	Grades 6,7
Sister Mary ILDEFONSE	HOWARD, Mary	1918 1919	Grade 4
Sister Mary EUGENE	CARTIER, Helen	1919 1931	Music
Sister Rose MARIE	TENBRINK, Marie	1920 1923	Grade 3
Sister Mary SILVERIA	THOMAS, Mary	1920 1923	Grade 5
Sister Mary CAMILLA	WRIGHT, Estelle	1920 1923 1944 1947	Grade 5 Grade 5, Music
Sister Mary JUSTINA	O'DONNELL, Eunice	1920 1933	Grades 2-8
Sister Mary TERESITA	CORRIGAN, Bridget	1922 1925	Grade 4
Sister Mary LOUISE	O'BRIEN, Honora	1922 1926	Principal/Superior
Sister Mary WINIFRED	MOTHERWAY, Ellen	1923 1924	Grade 8
Sister Mary PAUL	MCDANIELS, Martha longest tenure at Sain		
Sister Mary JOSEPHA	SCHEUREN, Mabel	1923 1927	Grade 7
Sister Mary JEANNETTE	LANTON, Beatrice	1925 1927	Grade 4
Sister Mary AMATA	MURPHY, Alice	1925 1931	Grades 1,2
Sister Mary AVELLIND	MORRIS, Edna	1926 1930	Grade 6

Religious Name	Family Name	Fm To	Asgn
~~~~~~~~~			
Sister Mary JAMES	D'HARE, Mary	1926 1932	Principal/Superior
Sister Mary CEPHAS	GANNON, Brigid	1928 1932	Grade 1
Sister Mary ALICE	MCMANUS, Mary	1931 1934	Grade 8
Sister MARIE ANNA	DORAN, Frances	1931 1938	Grade 2
Sister Mary DENIS	GILLIGAN, Margaret	1933 1957	Grades 7,8,9
Sister MARIE THERESE	LEBEAU, Therese	1937 1938	Grade 9
Sister THERESA MARIE	MAHONEY, Annie	1937 1941 1958 1960	Music Grade 8
Sister MARIE PAULA	TIGHE, Hortense	1938 1944	Principal/Superior
Sister Mary BENEDICT	HACKING, Alice	1940 1941	Music
Sister Mary DECHANTAL	BROWN, Mary	1941 1951	Music
Sister Mary RICHARD	KING, Elizabeth	1944 1945 1950 1956	Grade 3 Grade 3
Sister MARITA	GAMBUTO, Josephine	1945 1946	Grade 8
Sister Mary LUCILLE	KILROE, Anna	1947 1948	Grade 6
Sister Mary PATRICK	O'NEILL, Julia	1947 1948	Portress
Sister Mary BENEDICTA	BRENNAN, Mary	1948 1950	Grade 2

Religious Name	Family Name	Fø To	Asgn
Sister Mary LOUIS BERTRAND	EBBITT, Teresa	1948 1952	Grades 6,7
Sister Mary ERNESTINE	TRACEY, Anna	1951 1952	Grades 4,5
Sister Mary CECILIA	NOLAN, Cecilia	1950 1952	Grade 2
Sister Mary LUCY	CARR, Anna	1954 1956	Grade 9
Sister Mary ADMIRABILIS	KIERNAN, Anna	1958 1959	Grade 3
Sister Mary MARK	MURPHY, Isabel	1964 1965	Grades 4,5
+ Living Bisters +			
Sister Mary HILDEBERT	GALLIGAN, Genevieve	1917 1919	Music
Sister Mary ALFREDA	QUIRK, Mary	1926 1928 1930 1933	
Sister Mary MARTINA	CONLEY, Helen	1926 1933	Grades 7,8,9
Sister Mary ANASTASIA	MURPHY, Catherine	1928 1933	Grade 7
Sister Mary JEAN	TOBIN, Mary	1929 1936	Grades 4,6
Sister Mary FRANCIS XAVIER	O'CONNOR, Alice	1930 1931	Grade 8

Sister Mary LORETTO

O'CONNOR, Elizabeth 1931 1937 Grades 6,7,9

Religious Name	Family Name	Fa To	Asgn
Sister Mary PATRICE	MACDONOUGH, Evelyn	1932 1936	School Music
Sister Mary NATALIE	BLAND, Maria	1932 1938	Principal/Superior
Sister Mary MARJORIE	WALSH, Mary	1933	Grade 7
Sister Mary MARCIA	GILL, Anna	1933 1934	Grade 5
Sister Mary INEZ	DUFFY, Linus	1933 1938	Grades 4,5
Sister Mary IRMA	DONAHOE, Wilhelmina	1933 1939	Grades 1,4
Sister Mary FLORETTE	TAKATCH, Helen	1934 1935	Grade 5
Sister Mary ALBAN	KERWICK, Bertrude	1935 1943	Grades 7,1
Sister Mary NATHANIEL	GALLOSLY, Anna	1935 1945	Grades 7,8
Sister MIRIAM THERESA	DAILEY, Mary	1936 1937	Music
Sister Mary ETHEL	GAVIGAN, Ethel	1936 1939	Grade 6
Sister Mary EYMARD	NCCARTHY, Catherine	1937 1942	Grade 7
Sister Mary ANGELINE	HESKETH, Claire	1938 1944	6rade 2
Sister Mary EMELINE	MDYNAGH, Mary	1940 1942	Grade 5
Sister MARIAN	MCMICHAEL, Helen St Charles family.	1942 1944	Grade 7
Sister Mary CLAVER	MELVILLE, Mary	1942 1947 1951 1954	Grades 5,6 Grade 9

Religious Name	Family Name	Fa 	To 	Asgn
Sister Mary JOSETTA	BURKE, Rita	1943	1945	Grade 1
Sister Mary PIETA	BLAIS, Rita	1943	1947	Grade 5
Sister Mary DE PAZZI	SYLVIA, Darothy	1944	1948	Grade 2
Sister Mary NOEL	BLUTE, Eleanor Later Provincial 1979-1		1950	Grade 7
Sister Mary HELENA	MCNULTY, Alice Later Provincial 1960-		1950	Principal/Superior
Sister Mary CLOTILDE	CAYO, Elizabeth	1945	1950	Grade 1
Sister MARIE SARAH	FAY, Rita	1947	1949	Grade 4
Sister Mary MARINA	NUGENT, Margaret	1947	1951	Grades 4,6
Sister Mary ADALBERT	O'CONNELL, Dorothy	1948	1951	Grade 5
Sister Mary PETRINE	GUNN, Anne	1949	1952	Grades 1,2
Sister Mary PAULITA	LAMARCHE, Jacqueline	1950	1951	Grades 4,5
Sister Mary REMBERT	ACHESON, Marion	1950	1956	Principal/Superior
Sister Mary CAROL	ROONEY, Alice	1950	1957	Grade 4
Sister Mary CARLENE	O'DONNELL, Patricia	1951	1961	Grades 3,1
Sister Mary BERTHA	CAVANAUGH, Mary	1951	1965	Grade 6

Religious Name	Family Name	Fa To	Asgn
		The date in the con-	***
Sister Mary DEBORAH	ST GERMAINE, Elizabeth	1952 1957	Grades 5,6
Sister Mary HAROLD	NELSON, Ann	1952 1958	Grades 7,8
Sister Mary MAGDALA	MCCARTHY, Madeline	1955 1958	Grade 7
Sister Mary ALBERIC	MARTIN, Claire	1956 1958	Grades 3,4
Sister Mary THEODORA	O'NEILL, Marie	1956 1960	Grade 2
Sister Mary ALBERTUS	CLANCY, Mary	1956 1961	Grade 9
Sister Mary HONORA	MCHUGH, Anna	1956 1962	Principal/Superior
Sister Mary EUGENA	POULIN, Simone	1958	Grade 4
Sister Mary CLARELLA	FOLEY, Barbara	1958 1960	Grade 5
Sister MARIA MIGUEL	NUBENT, Mary	1958 1961	Grades 4,7
Sister MARIS STELLA	LALIBERTE, Rita	1959 1961	Grades 7,8
Sister Mary BERCHMANS	THOMPSON, Marion	1959 1961	Grade 8
Sister Mary EPHREM	LOUGH, Marguerite	1960 1961	Grade 2
Sister Mary FLORITA	SOUZA, Elizabeth	1960 1963	Grade 3
Sister Mary LOURDINE	BADGER, Frances	1961 1962	Grade 7
Sister Mary CASCIA	COTE, Barbara	1961 1962	Grade 4

Religious Name	Family Name	Fa To	Asgn
Sister Hary DANETTE	MCDONALD, Constance	1961 1962	Grade 2
Sister Mary ANTONIUS	SANTENIELLO, Bloria	1961 1963	Grade 4
Sister Mary LUCIEN	TANGUAY, Theresa	1961 1964	Grade 1
Sister Mary ELAINE	SCULLY, Agnes	1961 1965	Grade 9
Sister Mary JACINTA	SALVITI, Dorothy	1962 1964	Grade 8
Sister Nary JOACHIM	GIANNINI, Antoinette	1962 1968	Principal/Superior
Sister Mary JANET	FLOODY, Catherine	1962 1969	Grade 3
Sister Mary FRANCINE	VASQUEZ, Helen	1963	Grade 7
Sister Mary CORLEEN	FDGARTY, Rosamond	1963 1964	Grade 7
Sister Mary GREGORIA	LIZAMA, Gregoria	1963 1964	Grade 2
Sister Mary BRUCE	MCCANN, Rita	1963 1964	Grade 5
Sister WILLIAM MARY	DOHERTY, Ann	1964 1966	Grade 8
Sister THOMAS MARY	GLEESON, Claire	1964 1966	Grade 2
Sister Mary SIMEON	KETTEL, Jean	1964 1966	Grade 1
Sister MIRIAM ANN	MCBURNIE, Margaret	1964 1967	Grade 7
Sister Mary BARBARA	BALBONI, Barbara	1965 1967	Grade 6

Religious Name	Family Name	Fø To	Asgn
	***************************************	10 to 40 to	** 10 44 16
Sister MADONNA MARIE	HULSE, Esther	1966 1967	Grade 1
Sister Mary PATRICE	GRIFFIN, Mary	1966 1968	Grade 8
Sister Mary THEODORE	SANDWELL, Winifred	1966 1968	Grade 2
Sister Mary EDGAR	FREETHY, Catherine	1967 1969	Grade 5
Sister ALICE MARIE	PAQUIN, Alice	1967 1969	Grade 1
Sister JOANNE MARIE	WALSH, Joanne	1967 1969	Grade 8 Principal/Superior
Sister Mary ELLEN	MAYTUM, Catherine	1968 1969	Grade 4



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Notes: For names of other clergy and other religious, not specifically treated in our historical section, consult pages 61 through 79 for clergy and pages 81 through 91 for religious.

Names in the article *Our Parish Patron* were intentionally omitted from this index.

# FINANCIAL STATEMENT FOR 189/.

RECEIPTS.	1.		EXPENDITURE.		1
Amount on hand Dec. 31st, 189 A	4159			2000	.00
( Ordinary	6700	4.0.	Salary of Teachers	1750	.1.1
Pew Rent Seat Money	602	1	Sexton	510	00
Collections for Church	man.m.	.4.17	Sanctuary expenses	150	00
Collections for School			Choir and Organist	320	1.0.
Fairs, Lectures, Festivals, Picnics, Etc	4000	11.	Interest Pacaente on ner Con in	106	.0.0
Societies			Cathedraticum	300	
Dozations and Bequests			Fuel & Coal on Mond	391	12.0
Miscellaneous Bolled LUVI	21.1.1.	10	Water and Gas	253	
Borrowed Money lettring y'y)			Repairs-Carpenter Ban as	1412	10
Cemetery	500	17	Mason		61
Rents	300		Plumbing	6.3	w.p
Location Colle	3.5/	.0.0.	Other repairs and labor. Cannage. Can		98
For Land			Insurance	2,11	75
			Taxes	3.33	07
			Furniture—Church and House	1/3	.0.1
			Pulled of School of School Pro	phs 182	.00
			Dobt paid act of any con	T	
DIOCESAN COLLECTIONS.			Clergy Fund	30	00
Amount sent to Chancery Office:			Parting afrontin	4100	0-0
Missions In plantage	170	06	develost of fort	2650	00
Enster I/ofy /ans	10	00	Cost of Brokes and	1	
Ecclesiastical	1.1.t.5.	00	Ct, mer of lassing	1450	00
Holy Father	112	50	Guchase of House	3000	00
Orphaus	4110	4	4	100	00
			Cemetery Expenses	reas 11/1	20-
Total	837	50	Amount of Diocesan Collections	837	.5.0
Balance	16424	95	Balance	13295	98
Total			Total		

Financial Report, 1891 — The Good Old Days?

The people of Saint Charles Borromeo Church acknowledge with affection and deep appreciation Father John Farley's untiring effort in writing this book and preserving for us the rich history of our parish.

He has taken it upon himself to make parish history one of his areas of pastoral activity. For this we are fortunate indeed. His account of our past ... the people, activities and events as well as the spirit and feeling that is uniquely St. Charles, serve to help us understand and appreciate what we, as a parish, are today.

It is clear that his scholarly and intensive research soon became a labor of love.

"To respect the past is to embrace the future."

- March 1986



