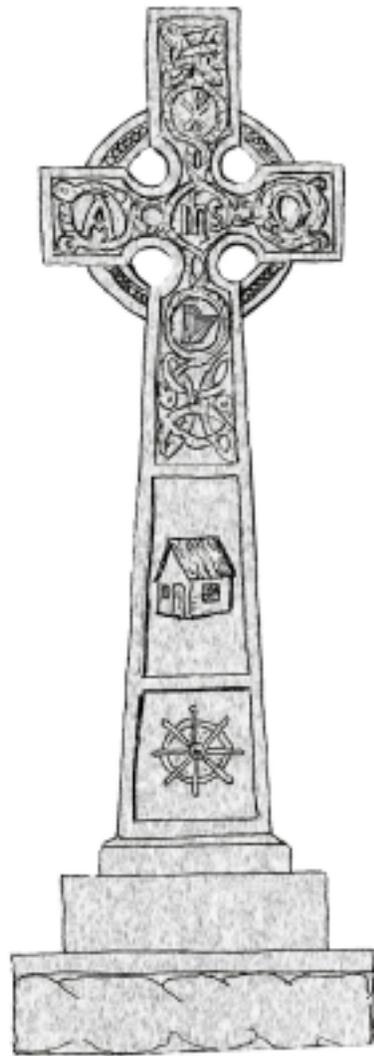


The Children of the Famine Memorial

Dedication and Blessing

September 13, 2009

Anno Domini



Bunker Hill Catholic Cemetery

Saint Francis de Sales

Charlestown, Massachusetts



**Children of the Famine Memorial Dedication
September 13, 2009**

Procession to Cemetery

Welcome:

Mr. Edward Callahan, Master of Ceremonies
V.P. Charlestown Historical Society

National Anthems

Republic of Ireland: The Soldiers Song

Performed by: Katie McD.

USA: Star Spangled Banner

Performed by: Laurel McGoff

Opening Prayer

Rev. Daniel J. Mahoney
Pastor of Saint Francis de Sales Parish

Brief History

Mr. Edward Callahan

Musical Selection

Remarks on Behalf of Committee Partners

Charlestown Historical Society, Arthur Hurley, President

Musical Selection

Distinguished Guest Remarks

Introduced by: Dr. Dan Casey

Mr. Marius Harkin - Clomany Donegal

Mr. Michael Lonergan - Consul-General of Ireland "New England"

Thomas M. Menino - Mayor of Boston

Eugene L. O'Flaherty, Representative

Rabbi Samuel Chiel - Rabbi Emeritus, Temple Emmanuel, Newton, MA

Musical Selection

Unveiling of the Memorial

Most Reverend Robert F. Hennessey, Auxiliary Bishop, Archdiocese of Boston

Mr. Michael Lonergan, Consul-General of Ireland "New England"

Mr. Arthur Hurley, President, Charlestown Historical Society

Rev. Daniel J. Mahoney, Pastor, Saint Francis de Sales Parish

Mr. Robert Visconti, Executive Director, Catholic Cemetery Association of Boston

Remarks and Blessing

Most Reverend Robert F. Hennessey, Auxiliary Bishop,
Archdiocese of Boston

Recessional & Collation

Bishop Lawton Hall



In a Charlestown Graveyard (where thousands of Famine Irish are interred)

Why do you lament their tragic passing?
What might have been now pales
to insignificance.

In the long run what counts
In the here and the hereafter
is memory and memorial.

They lie in silent peace, thousands strong,
Awaiting recognition -- a marker, a stone,
evidence of lives lived.

In a hidden Charlestown graveyard,
They rest in peace, yet seeking signs –
Sun, Cross, redemptive promise.

They are remembered, old and young,
Where *Tir na nOg* and Gate of Heaven,
Sun and Cross are all the one.

The Celtic Cross in Charlestown Graveyard
Honors soul and spirit of these Irish dead.
They may, then, rest well in eternity.

Donal O’Cathasaigh



**“How Did We Get Here?”
The Charlestown Historical Society-
Saint Francis de Sales
Cemetery Memorial Project Committee**

The path to today’s Dedication and Blessing connects many inter-related and impacting events. For several years, many a Saturday night at “Old Sully’s” found our own Ed Callahan and Arthur Hurley, among others, conversing about the mostly un-told History of the Irish experience here in Charlestown. Invariably, each spontaneous and un-scripted weekly discourse would end with an admonition of “You know, we ought to..., or somebody should...,” as in an on-going call to collect, preserve and, most importantly, tell this rich History. Then, in 2005, the un-solicited outside encouragement of Dr. Dan Casey, an expert in Irish History, ignited action. “Dr. Dan’s” chance visit to the Bunker Hill Museum and his detailed review of an original collection of notes and essays on Charlestown’s Irish History displayed on over-sized lexan panels led to his meeting the originating editor of the essays. A commanding pronouncement followed: “Kid, you’ve got to make a Movie out of this.”

In August of 2005, the gauntlet was thrown down and thirteen months of frenetic activity ensued: The Historical Society announced its “Irish Renaissance Project”. Rough research for a documentary film was edited into narration text; Independent filmmaker Maureen McNamara, was interviewed and hired; video shoots were planned and recorded; photographs were borrowed, interviews were conducted and a “trailer” was produced and presented at a community fund-raiser. Additional monies were raised via institutional, commercial, political sector support and a memorial enrollments program; the origin of Charlestown’s Irish experience was recorded via interviews in Ireland; and, finally, the editing of twenty- six hours of video into one-hour was completed when hundreds gathered on Saturday evening, November 18, 2006 at Bunker Hill Community College , to screen the Charlestown debut of the documentary film “The Green Square Mile...The Story of the Charlestown Irish.”

Fast-forward to June, 2008: Rev. Daniel J. Mahoney met at Saint Francis de Sales Rectory with Ed Callahan, Arthur Hurley, Dan Casey and Jimmy Walsh to make sure “we’re all on the same page” regarding several prior public statements to use proceeds from the sale of the GSM DVD’s and accompanying booklets to fund a suitable Irish Famine Memorial at Saint Francis de Sales Cemetery. Parish Business Manager Joan Rae, parishioner Robie Marcella and local builder Doug MacDonald formally joined the effort to serve on what would become the “Charlestown Historical Society-Saint Francis de Sales Cemetery Memorial Project Committee.” Soon after, monthly and then twice monthly meetings were convened at the Rectory to select the Memorial location, determine the elements that would be featured and edit a Dedication-Inscription. A mid-summer meeting with Ms. Elizabeth Deveney led to hiring of “Deveney & White Monuments” to consult on the final design, selection of stone materials, timeline for construction and overall budgeting of Project costs. A Saint Patrick’s Day Fund-raiser was held at the Warren Tavern; residents and friends of Charlestown who had financially assisted the Green Square Mile project responded powerfully and affirmatively to the Committee’s fund-raising appeals; in late August, Irish musicians contributed their talents at a traditional pub “seisiún” via the production efforts of Allan Crawford and Sullivan’s Pub, aka “New Sully’s” to help the Committee stage a last minute Fund-raiser. And, supplementing all of these efforts, the Archdiocese of Boston, the Catholic Cemetery Association, Grants Court neighbors, and the Charlestown Patriot-Bridge endorsed this Project.

Today, as a result of this communal effort, this Memorial is a reality. It proudly stands as proof of what happens when a community embraces the inspiration of a few to produce a vision of the many. Appropriately, the Charlestown Historical Society-Saint Francis de Sales Cemetery Memorial Project Committee thanks all for helping us achieve our Goal. We pray this Memorial will stand in perpetuity as a Gift to our History.

September 13, 2009



An Gorta Mór

Marius Ohearcain -
Chluain Maine, Dún na nGall

Is iomaí gorta a bhí in Éirinn ach b'é an Gorta Mór (1845-1848) an tubaiste is mó a d'fhulaing na daoine agus a d'fhág a lorg ar stair na hÉireann ar feadh i bhfad ina dhiaidh.

Mar gheall ar an mheath a tháinig ar na prátaí an t-am sin, scairt muintir na hÉireann ar an domhan mór cuidiú a thabhairt dóibh mar is beag aird a thug an Rialtas i Westminster orthu. Thug muintir Mheiriceá tarrtháil orthu. Idir 1845-1855 d'éirigh le os cionn milliún duine cathracha móra na tíre seo a bhaint amach; Nua Eabhrac, Philadelphia agus go háirithe Boston. Tháinig siad ina mílte -fir agus mná óga, teaghlaigh iomlána, agus go leor páistí ina measc. In ainneoin go raibh easpa scileanna, easpa oideachais, tinneas agus galair orthu, tugadh dídeán dóibh.

I mBoston shocraigh a lán de mhuintir na hÉireann sna hárasáin san North End, agus cé go raibh siad beo bocht, d'éirigh leo jabanna a fháil ar na duganna agus le himeacht aimsire tháinig feabhas ar an saol. Lean a ngaolta agus a gcairde ag teacht, glúin i ndiaidh glúine go dtí go raibh na hÉireannaigh ar an líon is mó imirceach sa chathair seo.

Céad bliain ó shoin bhí beagnach 500 duine ó Chluain Maine, mo pharóiste féin i gCondae Dhún na nGall i mBoston agus bhunaigh siad cumann The Clonmany Association of Greater Boston chun séipéal an pharóiste a dheisiú. Bhí an chéad teacht le chéile acu i Roughan Hall, Charleston, i Mí na Samhna 1910 agus fá Mí Bealtaine 1911 nuair a bhí damhsa mór acu sa halla céanna, bhí suim mhór airgid bailithe acu le chur abhaile chuig an sagart paróiste, Fr Maguire. Sa reilig i gCluain Maine taobh leis an séipéal seo tá go leor leac cuimhneacháin tógtha ag deoraithe Charlestown i gcuimhne a dtuismitheoirí.

Is mór liom agus is cúis áthais domhsa a bheith i láthair nuair atá comóradh á dhéanamh sa reilig seo i mBunker Hill, áit a bhfuil na mílte as gach condae in Éirinn curtha, go háirithe páistí a fuair bás le linn an Ghorta.

Go dtuga Dia na Flaitheis dóibh“

The Great Hunger

**Marius Harkin,
Clonmany, Donegal**

The Great Hunger of the 1840s was the greatest catastrophe in modern Irish history. With the failure of the potato crop in 1845 and subsequent years and the inept response of the British government, over a million people fled Ireland and sought refuge in New York, Philadelphia, Boston, and other American cities.

Ravaged by illness, disease, and psychological trauma, life was incredibly hard for those Famine refugees living, as they did, in an alien and hostile environment. In Boston they crowded into slum tenements in the waterfront and the North End. But, despite all odds, many survived and a half century later, they were ensconced in Charlestown.

Among the five hundred or more people from my native parish in Donegal who formed the Clonmany Association of Greater Boston in 1910, at least a hundred had addresses in Charlestown. Roughan Hall in City Square was, in fact, the venue for many fundraisers that went to renovate Old Clonmany chapel.

In six months, with donations ranging from \$1 to \$20, the community collected a huge sum of money to send to their Parish Priest, Fr. James Maguire. And, in the graveyard adjacent to the chapel in Clonmany, there are fine headstones erected by Charlestown exiles in memory of relatives and parents.

These Donegal people, like those from other Irish counties who settled here, have their own moving story to tell. Importantly, they brought with them their strong faith, and so it is fitting that this commemoration take place in this consecrated burial ground of Bunker Hill Catholic Cemetery where, the Parish Priest, Fr. Dan Mahoney, once remarked that the headstones point northeast towards Ireland.



Rev. Daniel J. Mahoney

A CELTIC CROSS FOR BUNKER HILL

Ed Callahan and Dan Casey



Nine to ten thousand Irish are buried in the hallowed ground of the Bunker Hill Catholic Cemetery behind St. Francis de Sales Church in Charlestown. And, safe to say, most “did not go gently into that good night.”

The cemetery is well hidden and gated; and there have been no burials in it for three-score years and more. It’s a quiet, grassy, tranquil place, and Father Dan Mahoney, the Parish Priest, remarks how the headstones seem to face northeast toward the ancient burial mounds at Newgrange and the high crosses of Ireland.

‘So many dead, so many buried here. It’s long past time to raise the cup and celebrate their courage and their sacrifice. And, fittingly, a Celtic Cross now marks the final resting place of those whose journey ended on this Hill. This great granite High Cross stands - a monument in stone to the immigrant dead and the hundreds of Children of the Famine, who died here on the very threshold of America. It is especially important, in the Irish context, they be not forgotten.

Requiescant in pace.

Bunker Hill Catholic Cemetery as a Battleground

The Catholic burying ground, located directly behind St. Francis de Sales Church on historic Bunker Hill, is the “fabled” site of the Revolutionary War Battle that turned the tide against the British and led eventually to American independence. It’s sacred to American patriots.

Though the battle was actually fought on nearby Breed’s Hill or that the Colonials lost the battle is perhaps less important in the present context than the name recognition and the patriotic fervor of its name association. Bunker Hill was, in fact, the scene of the British redoubt at the conclusion of the day’s fighting, not the field of battle. That, a little more than a half-century later, the “Hill” was transformed into a Catholic cemetery and became a sectarian battleground is yet another piece of Charlestown’s long, contentious history.

When, in 1830, Catholic Bishop Benedict Joseph Fenwick found there was need of a second burying ground in or near Boston, he purchased a parcel of land in Charlestown for the purpose. The Bishop knew there would be strong, local opposition, especially as masses of the Irish poor who were flooding into Boston and surrounding areas would be interred on the Hill.

The cemetery purchase was, however, a severe blow to Charlestown residents, who, after two centuries, felt Town and “Hill” were theirs. Now their security and prosperity were threatened -- the hallowed site of the American Revolution was under siege. They resolved to do all in their power to thwart the Catholic Bishop’s “unholy scheme.”

Bishop Fenwick and Yankee Charlestown



Benedict Fenwick was appointed to the Boston bishopric in 1825 and served until his death in 1846. Credited with opening College of the Holy Cross in Worcester in 1843, he established numerous parishes and institutions throughout his burgeoning New England diocese.

Four years after his consecration, he established St. Mary's in Charlestown and a year later purchased a parcel of land on Bunker Hill overlooking the Mystic River as a burying ground. The diocese had opened St. Augustine's in Boston as the first Catholic cemetery in New England in 1818, but with the influx of new immigrants from Ireland, St. Augustine's was, by 1830, nearing capacity. a second cemetery had to be found.

A Jesuit with roots in the Maryland Jesuit community, Bishop Fenwick was, from the outset, regarded with suspicion by the Boston Protestant elite, who were openly and vehemently anti-Catholic, anti-Irish, and anti-Jesuit. The Bishop was, however, intelligent, enterprising, and courageous, and he was willing to take on challenges, including securing and developing the Catholic Cemetery in nearby Charlestown.

Thomas O'Connor, the historian of the Boston Irish, tells us, "No place in the New World was more hostile to Irish and Catholics than Charlestown -- it was a tight, little Anglo-Protestant enclave with no time for Papists, especially Irish Papists." The second battle of Bunker Hill would pit the well-heeled Yankee establishment against a gutsy bishop on a mission. It would take time and perseverance.

Timeline and Sequence of Events Leading to Purchase and Development of the Bunker Hill Catholic Cemetery

January 25, 1830: Bishop Fenwick purchases the Charlestown site.

November 28, 1831: Town Meeting and Approval of “Petition of the Selectmen of Charlestown to the General Court.”

Petition: *“a Public Burying Ground has been opened within the territory aforesaid, without the consent of the Municipal authorities, where, for a stipulated price, the dead bodies of a particular class of people from the City of Boston and the surrounding country are daily deposited.”*

The Petition (later referred to as “The Paddy Funeral Act”) cites: *“the frequency and offensive peculiarities of these interments.”*



[The number and conduct of funeral processions passing through Charlestown en route to the graveyard obviously alarmed the natives. The plaintive dirge of keening women unnerved them.]

November 29, 1831: Bishop's Diary: ". . . *the inhabitants of Charlestown held a meeting yesterday for the purpose of putting a stop to the Catholics of Boston interring their dead in the new burying ground on Bunker Hill . . . I see in this step of the town, the beginning of a hostile disposition on the part of a number of prejudiced Calvinists to oppose the Catholics as much as possible.*"

May of 1832: Charlestown selectmen, sensing the defeat of their Petition in the Massachusetts Legislature, withdraw and amend the Petition, and pass new regulations on burials: including formal registration of burial grounds, licensing of undertakers, and written permission of the Selectmen for non-resident burials.

Summer/Fall, 1832: Cholera epidemic in Boston, resulting in many deaths, especially among young children.

[The common belief was that cholera was spread by a "miasma" emanating from decomposing corpses and that Irish immigrants were the carriers.]

June 22, 1832: To allay fears that the cholera epidemic is carried by the Irish and linked to “ships fever,” Bishop Fenwick temporarily suspends burials at Bunker Hill.

The Catholic Intelligencer reports he took this action “to remove all reasonable grounds of complaint against the Catholics of Boston on the subject of interment in the Catholic Burial Ground situated in said Town of Charlestown.”

Spring 1833: The cholera epidemic runs its course, and Bishop Fenwick, requests permission from the selectmen to bury three-year-old Florence Driscoll and three-month-old James Kinsey. The request is denied.

The Intelligencer reports the selectmen’s reply: “the avowed object declared in the Town Meeting in passing the by-laws was to prevent the burying of Roman Catholics within the limits of the Town.”

In an effort to precipitate a court ruling, the Bishop orders St. Mary’s Church Sexton Patrick Denvir to proceed with the burials of the children. The selectmen file suit on the basis of violations of Board of Health by-laws.

April 24, 1834: The Lower Court rules against the selectmen, and, on the appeal to the Supreme Judicial Court, the Lower Court decision is upheld.

[The loss in the Lower Court so infuriated the Charlestown community that, according to Marie Daly of the New England Historic and Genealogical Society, it likely contributed to mob motivation for burning the Ursuline Convent on August 11, 1834.]

October 27, 1834: Patrick Denvir is appointed undertaker of the “Catholick [sic.] Burying Ground.”

[The Famine Period (1845-49), which in practice extends to 1860, has enormous repercussions for the Irish and, in 1847 alone, Charlestown Vital Records show that forty-one or more Irish children are buried on the side of Bunker Hill. In addition to infants Bridget Noonan, Michael Sullivan, Margaret Kenny, Mary Ryne, James Walsh, Daniel Corson, Ellen Dean, Denis Phelan and others, one has to wonder how many other infant and child deaths went unreported in the “Green Square Mile” that year. There were, in fact, hundreds of other child burials in Charlestown in the Famine period.]

Late-1940s: Burials continue at the Bunker Hill Catholic Cemetery into the 1940s. Other Catholic cemeteries are opened as the Boston Archdiocese continues to expand.

***Bunker Hill Catholic Cemetery is currently administered by
The Catholic Cemetery Association of the Archdiocese of Boston
in Malden, MA.***

No Surrender

Whether or not Yankee Charlestown regarded Irish funerals as overly demonstrative and Irish wakes and burial practices as “pagan” or “offensively peculiar,” is of little import. For Yankee Charlestown, religious, cultural, and class differences made the Irish “untouchable.” They were, according to more privileged natives, “dirty, violent, alcoholic, ignorant, and superstitious” – attributes of the universal negative stereotype.

Brahmin writers of the day portrayed the Irish as “apelike primitives” or comic figures out of Punch. At the height of the Irish Famine, in Black '47, William Whieldon, Editor of Charlestown's *Bunker Hill Aurora*, wrote,

Our country is literally being overrun with the miserable, wretched, vicious and unclean paupers of old country. They are not only introducing their wretchedness and disease among us but, if they ever recover from these plagues, they have a worse disease, which will overspread this country, their religion.

Unfortunately, Mr. Whieldon reflected community sentiment.

Charlestown was, in fact, so intolerant of the Irish, that, in 1847, selectmen turned the Famine ship *Reliance* away from Dwin's Wharf with 280 desperately ill aboard.

Seen in this light, it is understandable that the Bunker Hill Catholic Cemetery faced fierce resistance from Yankee Charlestown at every step of the way. For Anglo-Protestant Town residents, it was “No surrender.”





Death and Burial in an Irish Culture

Archaeologists often reconstruct ancient civilizations from burial types and evidence of grave goods. In fact, death and burial practices shed light on a people's customs, values, and beliefs, and provide invaluable insights into older societies, especially those that leave no written records.

The magnificent Boyne passage graves at Newgrange, Knowth, and Dowth, for example, offer insights into Ireland's Neolithic past and stand as spectacular monuments to the ancient dead. The Irish Celts, who came long after, had an unshakable belief in the afterlife and left a rich legacy of language and culture that, though tempered by Christianity, carry down to the present day in living folk culture.

Grand monuments to the dead and ritual interments, harkening back in "race memory" speak with urgency to the Irish, and the message from the past is compelling. Boyne passage graves, rivaling the pyramids of Egypt and upward of a millennium older, and the great Celtic high crosses of Early Christian Ireland remind us that burials and gravestones have particular significance for the Irish.

The Irish wake may have lost aspects of its pagan origin; but the wake continues as a celebration of the life of the deceased, even if in a new language and a new setting. And, though the keeners and storytellers, have gone their ways and funereal progress has been slowed or altered, for the Irish – those at home and those in far-away America – the wakes, burials, and proper *requiem-in-eternam* send-off remain critically important, so important to the newly-landed immigrant Irish that gravesites were often purchased on arrival and often at great sacrifice.

Even though located in hostile Yankee Charlestown, the Catholic Cemetery at Bunker Hill was consecrated ground, and its headstones told of lives lived here and the inscriptions told much more.

For the Famine Irish, death was, after all, the only certainty left in life and, in many instances, death came as welcome relief from the burdens of a brutal existence in an alien land. In the immediate post-Famine period, the average life-span of Irish immigrants – men, women, and children – was nine years. The enormity of *an Gorta Mor*, the 1845-49 Famine, a famine which was anything but “Great,” seems to have been lost on historians.

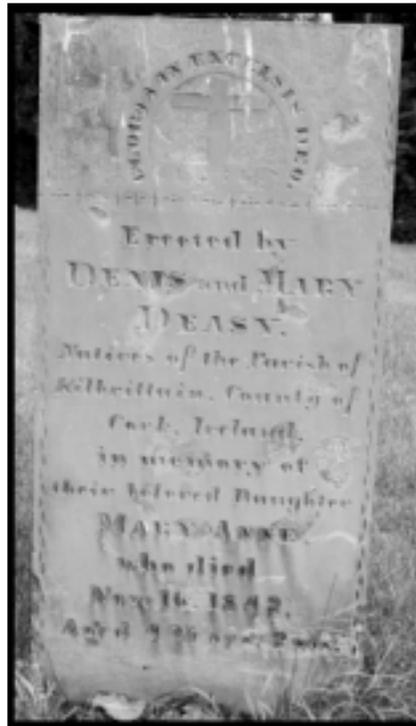
In America, these Famine refugees hoped they would not die of hunger and have their remains found in a roadside ditch. And, in the bad old days when infant death was all too common and the Irish poor had no means to buy a grave, deceased infants and young children were left at the cemetery gate for burial. Patrick Denvir, sexton and undertaker, tells us, that sad practice was not unusual.



A Monument to the Irish Dead

Today, in this consecrated burying ground on Bunker Hill, we honor the memory of those thousands of Irish dead interred here, especially those dead children of the Famine who cannot and should not be forgotten. The Celtic Cross erected here harkens back to a distant past and to a tradition that demands such homage.

Finit/Amen





**The Children of the Famine
Cemetery Memorial Project
Charlestown Historical Social Society-
Saint Francis de Sales Parish**

COMMITTEE

Mr. Edward Callahan

Dr. Dan Casey

Mr. Arthur Hurley

Mr. Doug MacDonald

Rev. Daniel J. Mahoney

Mr. Robert Marcella

Mrs. Joan Rae

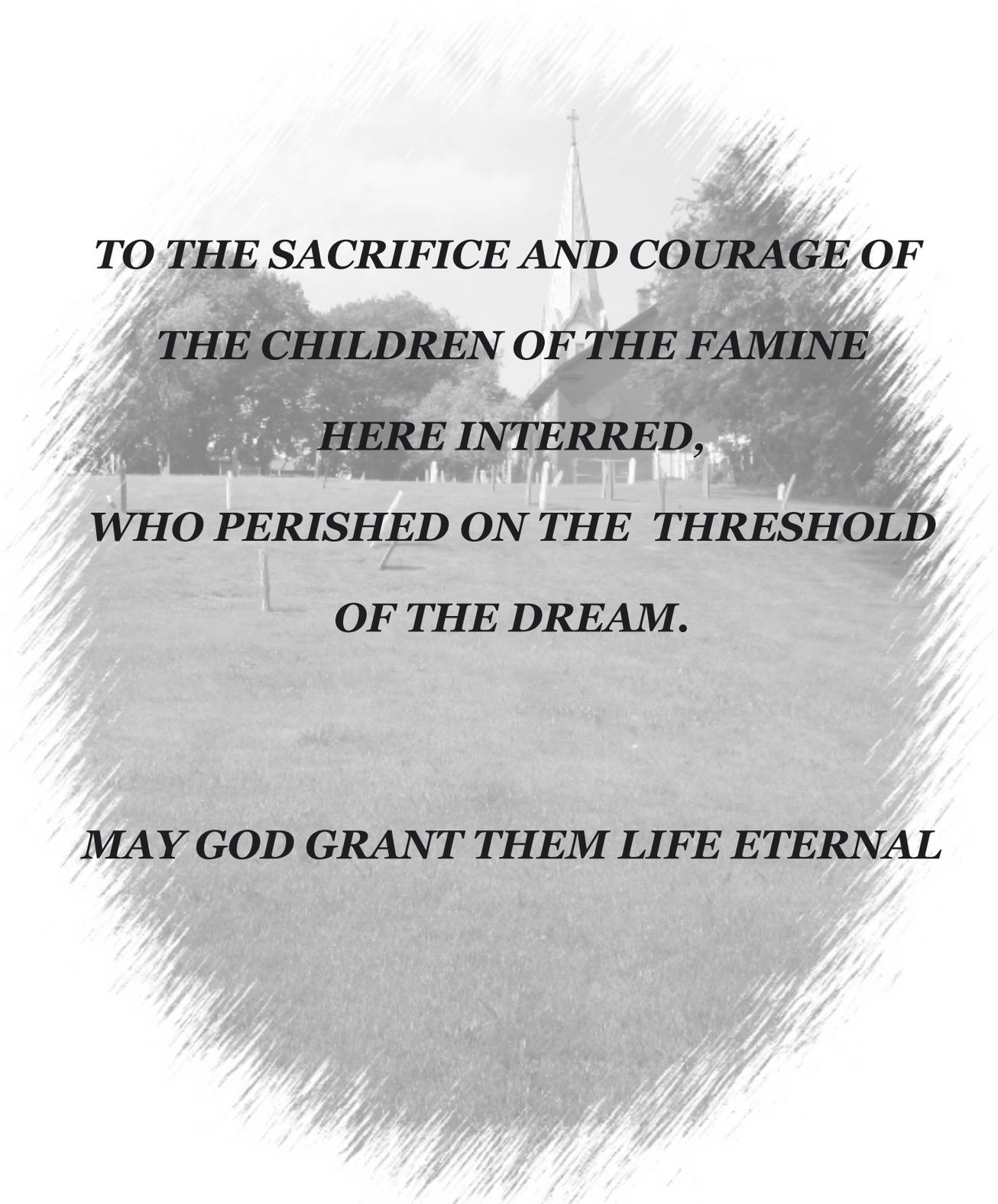
Mr. James Walsh



*Eternal rest grant unto our children, O Lord.
Let perpetual light shine upon them*

Peter Tobin	Alice Moore	Nicholas Croake	Mary Gill	Johanna Kiley	Thomas Collins
Neil McMarrow	John Kellehor	Mary McLaughlin	Mary Murphy	Mary McNellis	James Ryle
Mary Ann Dolan	Catherine Costello	Margaret O'Brien	Thomas McCann	Thomas McAveny	David O'Lary
Thomas O'Hern	Ellen Maher	Catherine Harrington	Sarah Lynch	Catherine Driscoll	James Wise
Elizabeth Desmond	May Donovan	Ellen Fitz	John McKenna	Mary Fitzpatrick	Cornelius Maxwell
Mary Desmond	Michael Gallagher	James P. Lynch	Edward O'Brien	James McLaughlin	Jeremiah Hayes
Mary C. McLaughlin	Rose Gargan	Robert Frost	Jerome Hayes	Mary Long	Catherine Conden
Mary Cokley	Mary Griffin	Thomas McMahan	Bridget McLaughlin	Patrick Hampstead	John J. McGirr
James Shenners	Mary O'Brien	Timothy Marden	Edmund Lawless	Margaret Madegan	Hannah Barry
Jeremiah Murphy	Catherine Dunnigan	James McLaughlin	Jane Haley	Ann Finnigan	Jane Cunningham
John Dempsey	Maria Mahar	Michael Conley	James McDevitt	Jane Campbell	Mary Murphy
Margaret Sullivan	Rebecca Sullivan	Mary Hurly	John Galvin	John Roache	Joanna Convey
Jeremiah Murphy	Mary Bowen	Thomas Barnard	Mary Ann Brennan	Timothy Lain	John Tolan
John Murray	Lucy J. McDonough	Francis Sullivan	Catherine Kelly	Michael Sullivan	William Dowries
Catherine Keenan	Margaret McGunnigan	Ellen Coleman	Ellen McHugh	Francis Boyle	John Brooks
Margaret Devine	Peter Higgins	Charles Murray	Margaret Lenehan	Dennis Phelan	Ellen Cannon
Ellen Quigley	Mary Ann Brennan	Sarah J. Troy	John Carty	John Kerwin	Joanna Hanlon
Jeremiah Galbert	Margaret Hollogan	John Casey	John Loverly	Mary Ann O'Keefe	Joanna Riley
Julia O'Brien	John E. Lynch	Catherine Desmond	Mary Dixon	Maurice Healey	Edward Phelan
Bridget McGovern	Hugh Daley	Julia Murphy	Francis McCormick	Owen McLaughlin	Honora McDonough
Mary Conty	John Kelly	John Lawler	Thomas Winn	Alice Butler	Ellen Kenny
Joannah O'Neil	John Madden	Patrick Lafferty	Catherine McGunnigal	Maria Madden	Thomas Norton
Mary A. Hosington	Margaret Moore	Mary McLaughlin	Jeremiah Regan	James Brennan	James Dailey
Patrick McHugh	Bridget Gallagher	John Murray	Ellen Sweeney	Mary Jane Griffin	Timothy Driscoll
Michael Driscoll	Mary Ann White	John O'Lara	James Tevins	William Butler	Daniel Donahue
Stephen Martin	Margaret Byrne	John Sullivan	Mary A. Hickey	Edward Furlong	Catherine Sipple
Charles Cavanaugh	Alice Keyes	James Carney	Mary O'Brien	Margaret Martin	Mary Sullivan
Margaret Murphy	James Durning	Patrick Croak	Patrick Doyle	John Ryan	Honora Sullivan
Richard O'Neil	Thomas Welsh	Michael Murphy	Mary Foley	Thomas Kevill	James Roache
Dennis O'Lary	Jacob Moran	Joseph Clark	John Murphy	John Moore	Daniel Hart
Catherine Garrity	Francis Roache	Jane Doherty	Ann McCool	Michael Desmond	Barney McGinnis
Catherine O'Neil	Mary Ann Ryne	Georgeanna Denvir	Honora Donahue	John Carty	Ellen Lenahan
John H. Murphy	Elizabeth Greene	Bridget Sheehan	Richard Murray	Jeremiah Hurly	Francis Donnelly
Richard Flynn	Patrick Coyle	Timothy Murley	Sarah McCarty	Mary Murphy	James Mahoney
William Pierce	Jeremiah Lyons	James Sullivan	Michael O'Rourke	Margaret Mullhorn	Jeremiah McCarthy
Martin Fleming	Thomas McGuire	Ellen Roache	Catherine Barry	Thomas McGowan	John Devlin
Francis Campbell	Dennis Mahoney	Michael Cullitine	James Clark	Mary E. Farrell	Dennis Holland
Cornelius Crowley	Catherine McHugh	William McLaughlin	Bridget Lahay	John Currin	John Griffin
Joanna Donivan	Edward McGunnigal	Mary Gillfeather	Michael Sullivan	Michael Cummings	Ann Carroll
Mary A. Hurley	Ellen Harkins	Patrick Doherty	William Kelihier	Ellen A. Hern	Mary Ann Roache
James McCarthy	Margaret Butler	Ellen McNamara	Mary Desmond	Patrick B. Palmer	Patrick O'Sullivan
Hannah Kenney	Elizabeth Rogers	Ann Sullivan	Michael McGargue	Thomas Miliken	Mary Ann Bambrick
Bridget McCorlarge	George Grady	Michael Wren	James Russell	Margaret Donovan	Margaret O'Donnell
Robert Quinney	Cornelius Doherty	John Collins	Mary A. Esly	Catherine Baxter	Gabriel Kelly
Margaret McLaughlin	Mary Galvin	Mary McConville	Edmund Barry	Nary Flynn	Johanna Sweeney
David Furlong	Elizabeth Brennan	John Anderson	John Murphy	Ellen Grary	Michael McGowan
Ellen Kelly	Hannah Austin	John Lyons	Mary Sullivan	Bridget Garity	James Harrigan
Francis McCusker	Michael Daley	Catherine White	James Scoley	Hannah O'Connell	Ellen Kenny
Susan Maria Denvir	John Long	Thomas Bambrick	Thomas Gaitly	Mary McCarty	John Cassidy
William Hurley	Patrick Fitzgerald	Barnet McWilliams	Martha Toomey	Ann Madelen	Eleanor McKay
Peter Murphy	Michael Lynch	John McGinn	Eliza O'Connell	John Mackintire	Edward McBrady
Charles Gallagher	Hannah Dugan	Ellen Sullivan	Catherine Harkins	James Loverty	Elizabeth Keenan
Mary Young	Phelix Coffray	Bridget Noonan	Julia Phillips	Patrick O'Lord	Catherine Reilly
Roseanna McWilliams	Edward Sweeny	Ellen Flanagan	Margaret Denvir	Mary A. Harrington	Eugene Sullivan
William Enright	Timothy Lynch	Agnes Daley	Jane McLaughlin	Sarah A. Conroy	John Martin
Timothy Crowley	Thomas J. Cass	Mary Rooney	John E. Hogan	William Doyle	David Durgan
William McLaughlin	John Carty	Mary Fitzpatrick	Peter McMullen	John Wren	Bridget Ragin
Ellen Cosney	Edward Scarfield	Margaret Kelly	Andrew Mountain	John McCarthy	Mary McNamara
James McGillecuddy	Ann A. Hern	James Devlin	James Murphy	Roger Daly	Mary Ann Power
Ellen McComb	Catherine McLaughlin	Letitia Butler	Ellen Kennedy	Richard Maney	Patrick Walsh
Eliza McGuire	Patrick Irers	Catherine Ryan	John Lang	Dennis Dunbar	Mary Ann Rafferty
Jonathan Leary	Ellen Cassick	Sarah Conroy	Patrick Coakley	Thomas Martin	James Rafferty
Patrick Sullivan	Hannah O'Connell	Mary McCurdy	Jeremiah Foley	Mary O'Connell	Catherine Harrington
William Lahay	Mary J. Cashmen	Felix McConvill	Bridget Roache	John Dorsey	Mary Sullivan
John T. Cogan	Francis Campbell	Margaret McAveny	Margaret Dunden	Peter Lynch	
Mary Dorsey	Bridget Chapman	Thomas McCarthy	Mary Cary	Julia McCarty	
Tim Driscoll	Michael Quinn	Margaret Enright	James Doherty	Edward Fitzgerald	
Charlotte A. McIntire	Catherine Day	Maria Rearden	Catherine Griffin	Mary Donohoe	
Neil McLaughlin	Julia Casey	Honora Sullivan	Alice Martin	Michael Foley	
Ellen Mahoney	Mary A. Diffie	John Roache	Catherine L. Lynch	Hugh Bresnahan	
Elizabeth Keily	Daniel Sullivan	Edward Maloney	James Regan	John Mahoney	
Brien Corlin	Mary Doherty	Catherine Costello	Michael Cunningham	Hannah Kinney	
John Forry	Rosana McGunnigal	Catherine Dolan	Ann O'Connell	Mary E. Price	

1845-1850



***TO THE SACRIFICE AND COURAGE OF
THE CHILDREN OF THE FAMINE
HERE INTERRED,
WHO PERISHED ON THE THRESHOLD
OF THE DREAM.***

MAY GOD GRANT THEM LIFE ETERNAL