



## EXHIBITS

# Famine, Friends and Fenians

By Peter F. Stevens and Catherine B. Shannon, Ph.D.

Freedom, equality, and civil rights are timeless themes and yearnings that resonate as powerfully today as they did from the 1840s to 1916. During that time, New Bedford's Quaker community (or Friends) played a pivotal role not only in the United States' struggle for those ideals, but also in Ireland's tortuous struggle for independence. New Bedford stood front and center in a sweep of history vividly relived through a major exhibition titled *Famine, Friends and Fenians* opening on October 21st.

## To the Golden Door of America

In the 18<sup>th</sup> century and the opening decades of the 19<sup>th</sup> century, Irish emigration to the shores of America unfolded. At first, these newcomers were largely Scot-Irish Presbyterians who left the north of Ireland for economic and religious reasons. Then, in 1845, the potato crop in many parts of Ireland failed as a blight having made its way from America turned potatoes into a rancid, gelatinous, inedible mess. *An Gorta Mor*, Gaelic for "the Great Hunger," ravaged the Irish Catholic peasants. From a total population of eight million, over the next six years at least one million died of starvation and disease, and several million more fled their homeland in a desperate hope to make a living in the U.S., Britain, Canada, Australia and elsewhere. An Irish community, as a result, slowly took root in and around New Bedford.

## An Appeal to Hearts and Minds

During the harsh winter of 1846-47, Ireland was in dire straits. The near-complete failure of the potato crop, and the British government's *laissez-faire* economic approach to the problem only made matters worse. Outrage sparked Famine relief efforts across the U.S., and New Bedford's Quakers pitched in. Congress approved the use of the warship U.S.S. *Jamestown* as a Famine-relief vessel, and in March 1847 she set sail for Cork, marking this country's first humanitarian mission abroad. The "warship of peace," commanded by Boston China trader Capt. Robert Bennet Forbes, "carried more than 8,000 barrels of flour, rice, cornmeal, bread, beans, ham, pork, peas and clothing." Famine-relief pledgebooks reveal that donations from New Bedford and Fairhaven played an important role in provisioning that humanitarian cargo. New Bedford even furnished part of the crew.

New Bedford born brothers Henry and Moses Grinnell, partners in the great New York shipping firm of Grinnell, Minturn & Co. did more than just donate and collect funds. As major shareholders, they sent no less than four ships, and the *Patrick Henry* sailed twice and at their own expense on voyages in May and September of 1847.



*Bark Catalpa.* Painted by Charles Sidney Raleigh. Donated by Mrs. James A. Ryan in 1961.

Captain Joseph C. Delano of New Bedford, a distant relative of future President Franklin D. Roosevelt, commanded both voyages.

## Repaying the "Irish Gift"

Captain Forbes viewed the mission as repayment of a historical debt to Ireland. In 1676, when King Philip's War devastated New England, with the settlements in and around New Bedford being Ground Zero for the conflict. Reverend Nathaniel Mather, a Protestant minister in Dublin, arranged for relief supplies that were conveyed from Ireland to hard-pressed New England.

According to Forbes, "the amount of the contributions of Irishmen in 1676, if calculated at compound interest, would amount to a sum so large that I dare not say how much we should still be indebted..." He added that Famine relief served "partly for the payment of an old debt and partly to plant in Irish hearts a debt which will, in future days, come back to us bearing fruit crowned with peace and good will..."



## Of Slavery and Suffragettes

As the large and influential Quaker community of New Bedford and its surrounding towns stepped up for Famine relief, the spirit behind the effort became entwined with and embraced two other causes: abolition of slavery and women's rights. In the early 1840s, a runaway slave named Frederick Douglass found sanctuary in New Bedford with the aid of local Quakers Joseph Ricketson, a merchant, and William C. Taber, a bookseller. In the bustling seaport, Douglass set forth on his path to fame as an abolitionist author, orator, and activist.

Douglass was an ardent admirer of Daniel O'Connell, the Irish politician who won emancipation for his fellow Catholics in 1829. O'Connell, known as "The Liberator," struggled bitterly but in vain to repeal the 1801 Act of Union, which had dissolved the Irish legislature and executive, and combined Ireland with Britain. He was such a fervent opponent of slavery that he would not visit the U.S.



"Cutting in a Sperm Whale, Bark Catalpa" by Charles Raleigh. Gift of Mr. Benjamin Cummings, 1918; conservation treatment made possible through the interest of Mrs. Alfred I. DuPont and Charles Sidney Raleigh.

In August 1845, Douglass crossed the Atlantic to Ireland in hopes of hearing O'Connell speak and of meeting "The Liberator." He heard O'Connell deliver a rousing speech in Dublin, awed by the oratorical wizardry of the Kerryman. Although their encounter was brief, Douglass returned to America with a determination to emulate O'Connell's crusade.

Historian Edward T. O'Donnell, in his 2001 *Irish Echo* article "156 Years Ago – Frederick Douglass in Ireland," writes that Douglass "was stunned by their (Irish peasants) windowless mud hovels with a board on a box for a table, rags on straw for a bed, and a picture of the crucifixion on the wall." It reminded him of the conditions he saw in slave quarters as a child. Douglass was deeply moved by the squalor: "I confess I should be ashamed to lift my voice against American slavery," he wrote, "but that I know the cause of humanity is one the world over."

Some three decades later, Douglass's crusade for human rights and his affinity would lead him to a deep admiration of and friendship with another Irishman, John Boyle O'Reilly, whose own struggle for freedom would bind him to New Bedford. Douglass embraced the cause of women's suffrage with the same passion he radiated for the end of slavery, and while attending the famed women's conference at Seneca Falls, New York, in 1848, he developed a deep bond with the

movement's foremost crusader, Susan B. Anthony. In New Bedford, the Anthony family, Quakers and cousins of the Suffragette, would put their own stamp on the cause of freedom and human rights in union with John Boyle O'Reilly.

## In the Cause of the Union

From 1861 to 1865, during the nation's long, bloody road to preservation of the Union and emancipation of America's slaves saw New Bedford's young men serving in Federal blue against the Confederacy on far-flung battlefields alongside the Irishmen of the 9<sup>th</sup> and 28<sup>th</sup> Massachusetts Regiments and the near-legendary 69<sup>th</sup> Regiment, commanded by Irish rebel General Thomas F. Meagher. Meagher, thirteen years early, unfurled the Irish tricolor for the first time in the 1848 Young Ireland Rebellion.

The war notwithstanding, the Union needed whale oil. New Bedford whalers sailed out to the hunting grounds of the Atlantic and Pacific, and some sailed right into the sights of two Confederate raiders, the C.S.S. *Alabama* and the C.S.S. *Shenandoah*. These warships were outfitted at British ports, a legal point that would have major ramifications later. Mostly off the Azores, the *Alabama* seized the *Ocean Rover*, *Altamaha*, *Virginia*, *Nye*, and other New Bedford vessels in 1862 and 1863. The *Shenandoah* ravaged the whaling fleet for months after the Civil War ended in 1865, sinking the New Bedford whalers *Euphrates* and *William Thompson*. Fury in New Bedford at Great Britain for helping the Confederate raiders lingered and helped set the stage for the bark *Catalpa* to sail on a humanitarian rescue mission that would embarrass and enrage the British government a decade later.

## Fenians – Irish and Irish American Alike – on the March

The CSS *Alabama* Claims were argued by the New Bedford law offices of Crapo, Clifford & Clifford. Senator Charles Sumner of Massachusetts demanded restitution from Great Britain for economic loss during the Civil War. In a speech on the Senate floor in 1869, he demanded \$2 billion in compensation with the territory of Canada as a down payment. Ultimately this was settled for \$15.5 million in 1872. Listening attentively to all this was a secret Irish-American militant organization called the Fenians. They recruited many Irish men who had honed their martial skills in both Federal blue and Confederate gray and mustered to strike at the Crown by invading Canada, hoping to entice many Canadian Irish to their cause. Men of New Bedford joined the rebel regiments and two Fenian invasions of Canada occurred in 1866 and 1870, both resulting in failure. The most curious outcome of these raids was to spur the confederation of Canada. One can surmise that as a result of both the reduced settlement and the lack of Federal support for the incursions, that the seed was planted for the U.S. "Special Relationship" with Great Britain. John Boyle O'Reilly, on his first major assignment for the Boston Pilot, covered the 1870 fiasco and came away convinced that no Irish rebellion against Britain could succeed anywhere except in Ireland. His rejection of physical force tactics would put him at odds with more militant Irishmen in America, but would ultimately lead him to help plot the audacious mission of the *Catalpa*.

## A Warrior and a Whaling Man

While the ill-fated invasions of Canada ran their course, in Ireland the Fenian movement posed an immense threat to the British government. In 1865, of the 26,000 British Army troops garrisoned, over 8,000 were sworn Fenians. The Fenian oath demanded fealty not to the Crown but to a free Ireland, turning their training and weaponry against their fellow Redcoats.

The insurrection was doomed almost from the start. Britain's national security apparatus got wind of the pending insurgence and arrested the ring leaders. From 1865-1867, authorities rounded up civilians such as John Devoy and those wearing the uniform. These "military Fenians" like O'Reilly, a respected member of the vaunted 10<sup>th</sup> Hussars Cavalry Regiment, were singled out for particularly harsh treatment and stood trial for treason in the summer of 1866. To avoid creating martyrs, many ringleaders, including O'Reilly,



Medal for Heroic Services in the Catalpa Expedition presented to Samuel Smith, First Mate. Museum Collection, 1920



George S. Anthony. Museum Collection, 2004

were initially sentenced to hang, but were granted the "mercy" of penal servitude at Millbank, Dartmoor, and other notorious prisons in Britain. Dartmoor Prison was well known to some New Bedford whalers, for those who refused to serve on British warships during the Napoleonic Wars were imprisoned, and some died there.

In October 1867, Fenian prisoners, along with 300 or so convicts boarded the *Hougoumont*, named after the now famous Flemish farmhouse that served as an armed fortress during the Battle of Waterloo, for what would prove to be the last convict ship ever sent to Australia.

## To the End of the Earth

The ship's arrival in Fremantle Harbor, Western Australia, brought the Fenians to "The Establishment," a sprawling white limestone prison bordered on three sides by the vast bush and on the west by the shark-infested waters of the Indian Ocean. For the Fenians, endless days of suffering unfolded as they cleared land, dug roads, and built government structures in Fremantle and Perth, the territory's new capital. Escape appeared impossible. One Irishman referred to the place as "the end of the earth."

## Escape from "The Establishment"

Many New Bedford whalers were well-acquainted with the Western Australian port of Bunbury, about 100 miles from Fremantle. John

Boyle O'Reilly, defying the odds, escaped in February 1869 aboard the *Gazelle*, a New Bedford whaler, with the help of local Catholic priest Father Patrick McCabe, who paid the vessel's master, Captain David Gifford, for O'Reilly's illicit passage. It was not unheard of for whalers to spirit away Irishmen from the penal colony, but Gifford took a huge risk in taking aboard O'Reilly, a man convicted of treason. Gifford would have been well aware of those losses inflicted by the Raiders some four years earlier, and this might have played a part in his willingness to help spring an Irish rebel.

On the *Gazelle*, O'Reilly developed a lifelong friendship with the whaler's third mate, Henry C. Hathaway, who hid the Irishman from British authorities when the vessel was docked at the French-controlled island of Rodrigues. Eventually, O'Reilly reached Boston and earned nationwide renown as an author, poet, and editor of the newspaper *The Pilot*. However, he could not and would not forget his comrades left behind in "The Establishment."

## A Voice from the Tomb

In 1871, the British government issued conditional pardons to many of the "civilian Fenians" imprisoned in Britain and Australia as long as the prisoners agreed to settle outside of Ireland. Fiery young parolee John Devoy turned up in New York City and became not only a reporter with *The New York Herald*, but also a leader of *Clan na Gael*, a splinter group to the Fenians.

At "The Establishment," six military Fenians, Thomas Darragh, Martin Hogan, Michael Harrington, Thomas Hassett, Robert Cranston, and James Wilson, were wasting away. The Crown had no intention of releasing them.

## A smuggled letter from Wilson reached Devoy in 1874:

*Dear Friend Devoy,*

*Remember this is a voice from the tomb.... Think that we have been nearly nine years in this living tomb since our first arrest and that it is impossible for mind or body to withstand the continual strain that is upon them. One or the other must give way. In the name of my comrades and myself, [I] ask you to aid us...."*

Devoy soon turned to O'Reilly, who in turn introduced him to Henry Hathaway, now a New Bedford Night Police Chief. Hathaway facilitated the meeting between Devoy and John T. Richardson, a Quaker whaling agent. Devoy stayed in the Mariners' Home on Johnny Cake Hill for the next few weeks. Together the plot unfolded in Richardson's Water Street store, and the men settled on a plan to buy a whaling ship to sail to Fremantle and rescue the Fenian prisoners. They persuaded George Smith Anthony, previously in the employ of Jonathan Bourne and Richardson's son in law, to captain the whaler and the mission. The plotters purchased the *Catalpa*, and on April 29, 1875, the whaler shipped out of New Bedford.

Anthony, with not a drop of Irish lineage, seemingly had no reason to agree to the dangerous venture. Why did he accept? According to his great-grandson James Ryan, Anthony, a staunch Quaker, simply believed that it was "the right thing to do."



The *Catalpa* appeared to be another whaler on her way to the hunting grounds of the Atlantic and Indian Oceans. Thirty-one-year-old Captain Anthony was hiding the truth from his crew, except one, Dennis Duggan, a ruthless Fenian operative and a carpenter by trade, was aboard to ensure that there was no turning back. The *Catalpa*, a lone unarmed whaler, was bound for Western Australia to rescue six Irish rebels from Fremantle and defy Great Britain, the mightiest maritime power in the world.

Unwittingly carrying out the ruse that the *Catalpa's* mission was one of whaling, Anthony's men took their first sperm whale within a week, and at the end of October 1875, the vessel docked at Fayal Island, in the Azores, to offload 210 barrels of oil for transport back to New Bedford. The catch was worth over \$12,000. At least six of crewmen deserted at Fayal, perhaps suspecting that something about the voyage was suspicious. Anthony needed to replenish the crew



Peter Stevens, Jim Ryan and Brendan Woods hold the original U.S. flag that flew off the *Catalpa*.

and one young lad named Francis P. Perry (birth name Sarmento) from the island of Pico signed on to the vessel. At 17, he was the youngest on board and a greenhand. Anthony took him under his wing, and soon he was taking his turn at the wheel. In an oral history from 1924, Perry recalled, "Captain Anthony was a man for whom any one on board would have laid down his life if necessary." Little did he know then just how close he came to being called on that pronouncement. When he passed away in 1925, he was the last surviving member of the expedition.

First Mate Samuel Smith of Martha's Vineyard confronted Anthony about his suspicions, and the Captain risked all by confiding in Smith the true purpose of the voyage. To Anthony's relief, Smith wholeheartedly embraced the rescue mission, just as Hathaway had done so eight years earlier.

Anxiety mounted when the *Catalpa* gammed with the New Bedford bark *Platina* off Cape Horn. Anthony's long-time friend Captain Walter Howland quizzed him. "What under heavens are you doing here, Anthony," said Howland. "You're the last man I expected to see out here. I thought you intended to make a short voyage in the North Atlantic."

Then, in early February 1876, Anthony spotted the *Ocean Beauty*, a British trading brig out of Liverpool, and was obliged to go aboard

to dine with her captain, William Cozens, the very same Cozens who had commanded the *Hougoumont* years earlier. Unsuspecting of any foul play, he graciously offered his guest, worried about Western Australia's treacherous reefs, a detailed chart of the region.

However, time and the element of surprise were working against Anthony, for he was only one in a two-part plot. Devoy wrote that the ship's tardiness posed a crisis for "our men on the ground in Fremantle." John Breslin and Tom Desmond, a pair of tough, wily Fenians, were "these men on the ground," having sailed from Los Angeles to Australia in September 1875. Breslin was posing in and around Fremantle as a wealthy American mining speculator named James Collins. He so endeared himself to the Governor of Western Australia, Sir William Cleaver Robinson, that Robinson arranged a tour of "The Establishment" for him.

Breslin's partner, Desmond, a carriage-maker, found work as a wheelwright in Perth and met regularly with Breslin. With the aid of half dozen or so local Australian-Irishmen, plans were made to cut local telegraph wires just before the intended breakout.

The mission's ringleaders grew frantic as the last week of March 1876 arrived with no word of the whaler. On March 27, 1876, the *Catalpa* finally dropped anchor off Bunbury. Anthony sent a coded telegram to Breslin, in Fremantle, and Breslin took a mail coach to Bunbury to meet the captain.

### "Let No Man's Heart Fail Him"

After several more delays, the escape date selected was Easter Monday, April 17, 1876. Breslin, informing the anxious prisoners, "Let no man's heart fail him, for this chance can never occur again." Easter Monday was a holiday, and most of the guards and officials would attend the Royal Perth Yacht Club Regatta.

The six Fenians slipped away from work details, down the Rockingham Road, and clambered into the two carriages. Breslin and Desmond tore down the sandy route to reach Rockingham Beach near 10:30 a.m. The eight men scrambled aboard a whaleboat, and Anthony had to assure his gaping oarsmen that all was proper. As they bent the oars out into the surf, carbine-wielding police galloped onto the beach in pursuit.

### A Gathering Storm

Having cleared the treacherous reef, another problem confronted Anthony. He peered at massive dark clouds spilling in from the horizon. "The storm descended upon us," Breslin wrote, "...the [*Catalpa*] had disappeared in the increasing darkness, and we began to pitch and plunge upon monstrous waves until all we could see were walls of water everywhere."

All through the night, Anthony battled "the tortuous sea [that] threatened to swallow our frail craft and its exhausted occupants" and the winds that snapped off the boat's mast. The gale blew out near dawn with the men exhausted and frightened but alive.

Their ordeal was nowhere near over. Shortly after 7 a.m., Anthony spotted the *Catalpa*, bobbing in international waters some ten miles to the southwest. He also spied a plume of smoke to the northeast,

the British steamship *Georgette* and a Water Police cutter were bearing down on both the *Catalpa* and the overloaded whaleboat.

### The Race for the *Catalpa*

The race for the *Catalpa* commenced. The *Georgette* bore down on the *Catalpa*. Captain Grady, the *Georgette's* commander, shouted at First Mate Smith, to prepare to be boarded. Grady tersely noted that "my request was peremptorily refused by the chief officer [Smith]." Grady, low on coal, was forced to turn back to re-supply at Fremantle.

Anthony ordered his men to row harder "as if we were closing in on a prize sperm whale." They pulled alongside the *Catalpa* at 2:30 p.m. The cutter, with no official orders to board, had to turn back for fear of causing an international incident, but Anthony knew the British would return.

The following morning, April 19, 1876, the *Georgette*, now full of



Photograph of Irish President Eamon de Valera at Capt. Anthony's grave, Feb. 1920. Private Collection

fuel, steamed to the *Catalpa*, her decks bristling with bayonets and a 12-pounder cannon. There was no breeze and the *Catalpa* was drifting into territorial waters. Captain Grady knew this and shadowed the bark. Through his speaking trumpet, Captain Grady demanded that Anthony "heave to and shorten sail." The New Bedford captain refused. The cannon belched. Round shot hissed just above and beyond the *Catalpa*. Grady demanded that the *Catalpa* lower sail and let his party board. Perry recounts, "The anxiety of the entire crew was at almost the breaking point." Anthony played his bluff, pointing at the American flag atop the *Catalpa*. "If you fire on this ship," Anthony roared, "you fire on the American flag. It is an act of war!" Below decks, the Fenians clutched rifles and revolvers. Anthony's desperate bluff worked. Then a breeze picked up and Anthony gave the order to head out to open sea. Grady, defeated and humiliated, turned back, wary of sinking an American ship in international waters. His only remaining hope being that the Royal Navy might intercept and seize the *Catalpa*. In fairness, Grady's hands were tied,

as he had specific instruction from the Governor not to fire in international waters. The Governor likely knew of the pecuniary outcome of the C.S.S. *Alabama* Claims.

### Homeward Bound

The *Catalpa* was supposed to go whaling on the return voyage, but the escaped prisoners, terrified of the Royal Navy, demanded that Anthony sail straight for America. He agreed, as he feared he would otherwise have a mutiny on his hands. The rescue ignited an international furor, with threats and counter-threats by Washington and Parliament. Anthony steered the *Catalpa* into New York Harbor to a hero's welcome in August 1876. Intriguingly, both major political parties of the day clambered to be the first aboard as these Irish refugees sailed into the harbor. In the Houses of Lords and Commons, a spate of fiery speeches denounced the Irish, the United States, and the authorities in Australia.

### New Bedford Welcomed Home "The Conquering Hero"

A week later, the *Catalpa* returned to a tumultuous welcome in New Bedford. Historian A.G. Evans writes that "the *Catalpa* sailed into its home port...to the sounds of an artillery salute: one gun for every state in the Union, and one for every county in Ireland. Great crowds had assembled on the wharf, cheering wildly..."

On Friday August 26, 1876, New Bedford's Liberty Hall was packed for a reception honoring Anthony, his crew, Hathaway, and John Boyle O'Reilly. As Anthony was introduced, a band played "See the Conquering Hero Comes."

### New Bedford and the Course to 1916 – The Easter Rising

The grateful Irish-American community presented the *Catalpa* to Anthony and Richardson as a gift. Anthony would never sail into international waters again, for the British government would have arrested him on sight. In 1897, Anthony was a guest of honor at the *Clan na Gael* convention in Philadelphia and received a thunderous ovation from thousands of Irish and Irish-Americans as he presented one of the *Catalpa's* flags to the organization (see the other in the exhibit!)

The *Catalpa* expedition was embraced by Irish and Irish-Americans as the very symbol of defiance against Great Britain and would loom large in the decades leading to the 1916 "Easter Rising" in Ireland. In New Bedford on May 7, 1916, a rally of the recently formed "Friends of Irish Freedom" gathered at Phelan Hall to decry the news that Padraig Pearse and other leaders of the Rising had been executed in Dublin by British Army firing squads at Kilmainham Gaol. The *New Bedford Morning Mercury* reported that "Captain Henry C. Hathaway...retold the story of the *Catalpa* rescue." Eamon de Valera was one of the leaders of the insurrection, but he outsmarted the hangman because of his U.S. birth certificate. Britain did not want to stoke further Irish-American sentiment right on the brink of the U.S.'s entry into WWI. Four years later, de Valera, who became the first legally elected president of the Republic of Ireland, made a special stop on a fund-raising trip to America in 1920. In New



Bedford, he placed a wreath at the grave of “a man who risked all for Irish freedom.” That man, who had passed away in 1913, was George S. Anthony.

## In Freedom’s Name

From the Great Famine through to 1916, New Bedford can claim its fair share of line honors in an intriguing story combining Yankee grit and Irish pluck. This seaport community embodied the innate, irrepressible urge for religious, social, cultural, political, and individual freedoms. Fittingly, in his trip to Ireland as the first Irish Catholic President of the United States, John F. Kennedy referred to John Boyle O’Reilly, who was rescued by a New Bedford whaler. *Famine, Friends and Fenians* reveals the full scope of New Bedford’s role in this arc of history with over 250 unseen artifacts that explore this fascinating story.

### Acknowledgements

The Whaling Museum is grateful to the following individuals for contributing works for this exhibition: Grace Brady, Ian Collie, Olimpia Cullity, Mark Day, Jay Grinnell, Frank McNamee, Matthew Russell, James Ryan and family, Gary Tonkin, and Lisa Sabina Harney in memory of Phillip Fennel, a historian and *Catalpa* man through and through.

### Honorary Committee Chairs:

Norman and Maryellen Sullivan Shachoy

**Lead Historians:** Dr. Catherine Shannon and Peter Stevens

### Exhibition Advisory Committee:

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# Symposium

## Famine, Friends & Fenians

A symposium on Irish and Irish-American history

Saturday, October 22nd | 9 am – 5 pm

Members: \$50; Non-members: \$65

To register: 508-997-0046 ext. 100

Online: whalingmuseum.org

For information call 508-997-0046 ext. 135.

### Papers delivered by:

**Dr. Christine Kinealy**, Director, Ireland’s Great Hunger Institute, Quinnipiac University on **Frederick Douglass’ visit to Ireland**;

**Dr. Catherine Shannon**, Professor Emerita of History at Westfield State University on **18th and 19th century Irish immigration**;

Author **Peter Stevens** on his book *The Voyage of the Catalpa: A Perilous Journey and Six Irish Rebels*;

**Denis Strong**, Irish National Parks & Wildlife Service, on **whaling and whales off the coast of Ireland**.

### Presentations by:

**Michael Dyer**, Senior Maritime Historian on **the Irish Donation of 1676 and on the crew of the Catalpa**;

**Jay Grinnell**, a Grinnell descendent on **Grinnell, Minturn & Co.**;

**Ken Hartnett**, former editor, Standard-Times on **the Fenian invasions of Canada**;

**Paul Meagher** on **Massachusetts’ participation in Meagher’s Irish Brigade**;

**Margaret Medeiros**, author and historian on **the Quaker support of famine relief efforts and on New Bedford’s reaction to the 1916 Easter Rising**;

**David Nelson** on **his grandfather Frank Perry**;

**Jim Ryan** on his great-grandfather **Captain Anthony**;

**Brendan Woods**, historian and storyteller, on **19th century Fremantle, Australia**.

Film: *The Catalpa Rescue* directed by **Lisa Sabina Harney** and produced by **Essential Media** in Australia;

Documentary: *The Wild Geese of Fremantle Prison* by **Mark R. Day**, Day Productions.

### Evening Performance:

Members: \$25; Non-members: \$35

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Music: **Seán Tyrrell** of Connemara, **“Message of Peace”**  
 Irish music and commentary inspired by John Boyle O’Reilly.