

‘LUMINOUS IN ITS PRESENTATION’: THE *PITTSBURGH CATHOLIC* AND REVOLUTIONARY IRELAND, 1912-1923

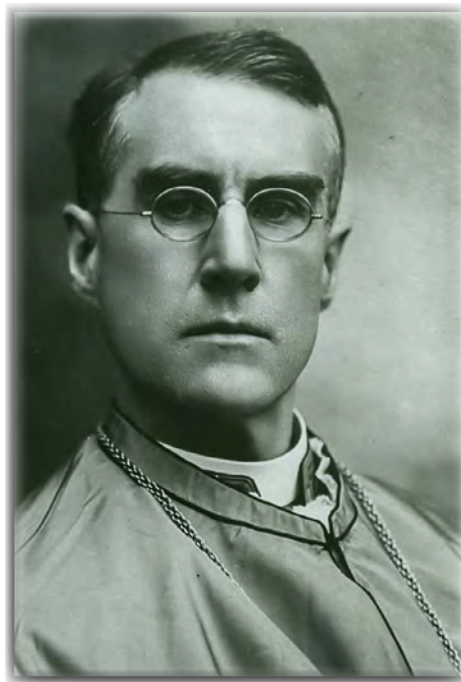
Mark Holan

On a Sunday evening ten days before Christmas 1918, Catholic Bishop J. F. Regis Canevin of Pittsburgh rallied supporters of Irish independence packed inside a Penn Avenue vaudeville house. The Great War in Europe had ended a month earlier. U.S. President Woodrow Wilson had just arrived in Paris to help broker a new world order. The “self-determination” of small nations, Wilson declared earlier, was one of the reasons America had entered the war. Presently, it animated Bishop Canevin.

“Shall Ireland be free, or shall she be the only exception?” he asked rhetorically. “If Ireland be the exception, then lasting peace is doomed to defeat. No pledges to other nations can be kept without freedom to Ireland.”¹

The audience of 4,000, “crowding every available space” inside the downtown Lyceum Theater, responded with “tremendous cheering,” the *Pittsburgh Catholic* reported a few days later.² For those unable to attend, the weekly newspaper headlined the “Great Meeting to Show Popular Will” on its front page.³ A second page-one story in the same issue reported the strong showing of Irish separatist *Sinn Féin* (“Ourselves” or “We Ourselves”) candidates in the United Kingdom’s first general election since before the war. A third story recorded the U.S. House Committee on Foreign Affairs deliberations on Irish independence in Washington, D.C.⁴

In addition to its regular coverage of the priests and parishes of the Western Pennsylvania diocese, the *Catholic* was a key source about “the Irish question,” as the country’s struggle for independence was known a century ago. The paper had covered Irish events and their larger political and spiritual meaning since its launch shortly before the Great Famine of the mid-nineteenth century. The *Catholic’s* editorial page, like Bishop Canevin and the diocese’s native Irish and Irish American priests, supported Ireland’s strike for freedom, but also lamented the associated violence, especially when Irish Catholics turned against each other.



Bishop Regis Canevin was a supporter of Irish independence.

Source: Diocese of Pittsburgh Archives

At the time, newspapers informed Pittsburghers who otherwise could only learn the latest Irish developments from occasional visits to the city by separatist leaders and their opponents, or the arrival of less-informed immigrants and letters from back home. “In an age bereft of radio and television, Catholic newspapers joined the popular press in serving as windows to the world for the community, presenting a glimpse of things beyond the marginal parameters of the neighborhood and parish,” historian Thomas Rowland has noted. “Consequently, these newspapers expressed attitudes and opinions that went virtually uncontested by any other source readily available to the Irish American community.”⁵

The *Pittsburgh Catholic’s* unique history and well-preserved archives make it a vital resource for understanding how

many city residents learned about the 1912-1923 revolutionary period that resulted in today’s Ireland and Northern Ireland. Before exploring how the paper presented these early twentieth-century developments to its readers, the focus of this article, it is important to first understand what Bishop Canevin called “Ireland’s seven hundred years of political oppression and tyranny” by England.⁶

Troubled Relationship

Animosity between the two north Atlantic islands spanned disputes about land, politics, and religion. Divisions among the Irish themselves complicated the conflict. Historians often start with the twelfth-century Anglo-Norman invasions and Henry II’s claim of sovereignty over Ireland, each justified by papal reforms of early Irish Christianity. England’s rule of Ireland remained precarious within “the Pale” for several centuries.

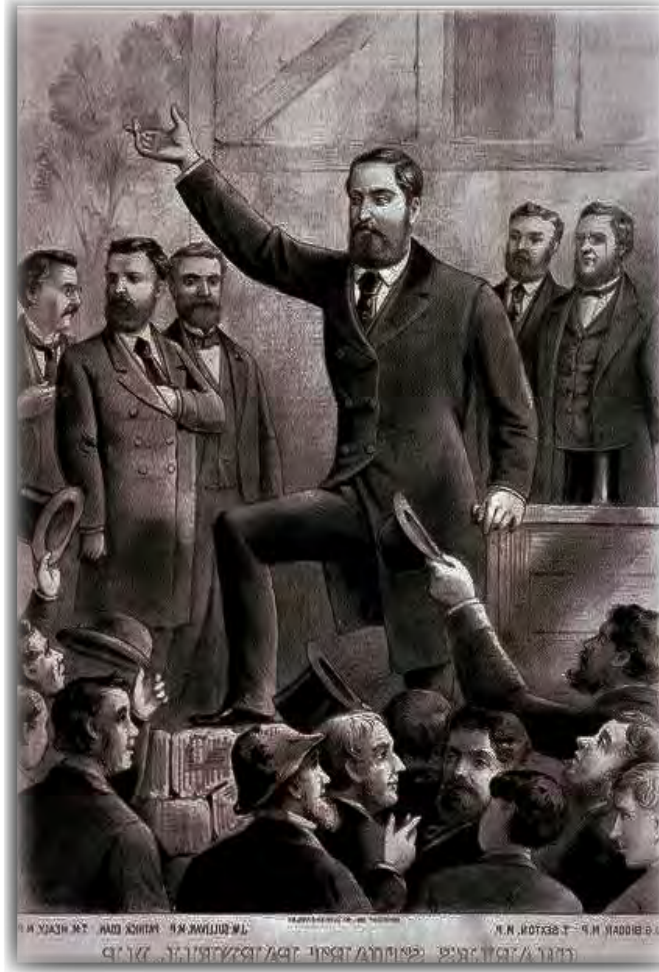
This foothold slowly eroded until Henry VIII declared himself king of the island in the sixteenth century. He broke from the Roman Catholic Church when the pope refused to annul his marriage, just as the Protestant Reformation swept across Europe. The pace of Irish rebellions and En-

glish reconquests quickened, with Oliver Cromwell's rampages beginning in 1649 the most notorious example of the latter. Protestant "planters" from Scotland and northern England soon settled confiscated lands, primarily in Ireland's north-east province, called Ulster. The authorities prohibited Catholics from practicing their faith and denied other civil and legal rights.

A failed Irish rebellion in 1798 resulted in the repeal of the Dublin parliament and creation of the United Kingdom of Great Britain and Ireland, which concentrated power in London at the start of the nineteenth century. Irish statesman Daniel O'Connell led the repeal of most anti-Catholic penal laws but failed in his efforts to disestablish the political union. From 1845 to 1852, a blight on Ireland's staple potato crop, worsened by government indifference and landlord opportunism, caused an estimated one million deaths, and forced an equal number to emigrate. The century ended as Irish tenant farmers demanded land reforms and refused to pay rents, while Protestant capitalists in industrializing Belfast, the heart of Ulster, discriminated against Catholic labor.

The feud had remained mostly confined to the two islands until the nineteenth century, when it manifested in America due to the substantial number of Irish immigrants from both faiths, before and after the famine. The Irish were frequently at the center of religious conflicts and labor strife in the United States. Congress and the White House struggled to balance the demands of the domestic Irish electorate and international relations with Britain, especially immediately before, during, and just after the Great War, 1914-1918.

In broad terms, the Protestant majorities of Ulster, England, and America were suspicious of Rome's influence on Catholics, the majority of Ireland's other three provinces and a growing force in America's largest cities. On both



Charles Stuart Parnell, M.P., president of the Irish Land League, addressing a meeting, 1881

Source: Currier & Ives, c1881, Public Domain, via Wikimedia Commons

sides of the Atlantic, the Irish disagreed over whether the island should remain governed by the monarchy and civil parliament or granted some form of limited political autonomy. Irish Protestants generally favored maintaining the union with the British Empire for religious, cultural, and economic reasons. Irish Catholics tended to support incremental or moderate nationalism through constitutional methods rather than the violent separation urged by militant republicans.

This debate sharpened in the late nineteenth century as Irish politicians in the London Parliament agitated to manage their domestic affairs through home rule, an arrangement like states in the U.S. federal system. The proposal drew strong opposition from conservative Protestants in Ulster. They feared home rule would allow the Catholic Church to govern Ireland, hence their

rallying cry, "Home rule is Rome rule."

As always in Irish matters, there were exceptions — and divisions — on both sides. For example, Charles Stewart Parnell, an Irish Protestant landowner with an American mother, led the parliamentary effort for home rule and land reform. In 1880 he toured the United States to generate support for these ideas, including an address to Congress and a visit to Pittsburgh. While legislative measures began to remedy Irish land issues, the Parliament blocked home rule bills twice within seven years before the end of the nineteenth century.

These developments drew attention in Irish centers across the United States, including Western Pennsylvania. Irish Protestants from Ulster had settled the region since the American Revolution. They helped forge Pittsburgh's industrial identity, which earned the nickname "Belfast of America," and became some of the city's wealthiest and most powerful citizens. Many joined fraternal Orange Order lodges, formed to commemorate the 1690 Battle of

the Boyne in Ireland, when the Protestant King William of Orange defeated the forces of the Catholic King James II. Members balanced their loyalty to Ulster and Great Britain with their new American identities.

Irish and German Catholics also settled in Western Pennsylvania. Their growing numbers necessitated the creation of the Pittsburgh diocese in 1843. Irish-born Father Michael O'Connor became the first bishop of the new see, which covered 27 counties.

The Irish joined the fraternal Ancient Order of Hibernians, which dated to sixteenth-century church defenders in Ireland, while other groups promoted Irish political nationalism and culture, especially language. Pittsburgh's Irish population ranked fifth largest in America by the end of the nineteenth century.⁷ Unsurprisingly, news from Ireland featured prominently on the pages of the city's newspapers.

Catholic Press

Within a year of his appointment, Bishop O'Connor, joined by "a group of zealous laymen," founded the *Pittsburgh Catholic* and served as its first editor.⁸ "The Church in America was then passing through a crucial period and an atmosphere of open hostility was hampering her development," Father John Canova wrote in the paper's 1944 centenary edition.⁹ A growing anti-Catholic press "had let loose over the whole country a flood of anti-Romanism propaganda."¹⁰ These smears spread to the secular press and the public square, notably the nativist, anti-Catholic riots that erupted in Philadelphia in 1844.



Bishop Michael O'Connor, founder and first editor of the *Pittsburgh Catholic*

Source: Diocese of Pittsburgh Archives

"Our paper shall be principally devoted to the cause of Catholicity in the fullest sense of the word," the *Catholic* wrote in its first editorial. "We will endeavor to expound and defend its doctrines, to impart information regarding its history and

development, and in general to give every information in our power regarding its condition in our own and in other countries."¹¹

The new weekly joined three dozen other U.S. Catholic papers launched since the 1830s. The forerunners of this emerging Catholic press were the Irish journals that appeared earlier in nineteenth-century America to inform immigrants about political and religious agitation in their homeland, according to Father Paul J. Foik, a Holy Cross priest, historian, and director of the University of Notre Dame library from 1912 to 1924. "Although these papers were not distinctly Catholic in purpose, their sympathetic tone towards those of the ancient faith merits for them a place in any description of Catholic journalism."¹²

Pittsburgh's new Catholic paper, which debuted on the eve of St. Patrick's Day, nodded to Ireland from the start. "As it will be gratifying to a great body of our readers, we will endeavor to give copious extracts from journals and private communications regarding the affairs in Ireland," one of the paper's first editorials declared.¹³ Within three years, the *Catholic* reported on two devastating developments in Ireland: the potato famine and O'Connell's death.

"Our readers naturally enquire with interest, what is the result of the last accounts from Ireland," began a June 1847 editorial. "We are sorry that every arrival brings tidings more and more sad of the awful effects of the progress of famine and pestilence; so that those who guard against the one are exposed to the ravages of the other."¹⁴ A second editorial on the same page lamented: "O'Connell has fallen, and with him we are sorry to say, in our view of the case, has passed away all hope of an early redress of Ireland's wrongs."¹⁵

Parnell's sudden death at age 45, shortly after his extramarital affair became a public scandal, brought more unwelcome news from Ireland in 1891. The *Catholic* wrote:

In the kingly presence of death may his faults be forgotten and forgiven in the light of our human frailty. Let him without sin cast the first stone. Time was when every lover of liberty, justice, and right, hoped and prayed for the day when poor Erin's story would be a memory of the past, in the realization of the glorious future the illustrious dead mapped out for her, and to which every energy of his almighty genius was directed.¹⁶

These un-bylined words were probably written by Francis Patrick Smith, who became the *Catholic's* editor a year earlier. Over the next four decades, he would guide the paper's coverage not only of growth in the diocese, but also the most turbulent period of Ireland's political history.

Pittsburgh Catholic's Editor

In 1890, the year Smith began his tenure at the *Catholic*, Pittsburgh's Irish immigrant population peaked at 27,000, about 11 percent of the city population.¹⁷ Now, four decades after the Great Famine, new generations of American-born residents outnumbered their Irish parents and grandparents. Smith was among this cohort. His family emigrated from Ireland prior to the repeal of anti-Catholic penal laws. The future editor was born in Pittsburgh in 1842, a year before the founding of the diocese and 11 years before the future Bishop Canevin, also the son of Irish immigrants in Westmoreland County.¹⁸

Smith attended St. Patrick Church, the city's first parish. He was educated by the Brothers of the Presentation, and at age 13 entered the Jesuit College at Frederick, Maryland, where he remained for six years until graduation. He became a teacher at Loyola College in Baltimore but left soon to follow an uncle to Washington, D.C.¹⁹

In the nation's capital, Smith worked as a correspondent for the *New York Herald* during the Civil War, getting to interview President Abraham Lincoln. In the post-war period he moved west and served as editor of the *Napoleon* (Ohio) *Northwest* newspaper and engaged in business on the Titusville (Pennsylvania) Oil Exchange. His lifelong friend Jeremiah Dunlevy, president of a Pittsburgh meat packing firm and business manager of the *Pittsburgh Catholic*, hired him as editor of the religious weekly.²⁰

Smith quickly developed a solid reputation as a newsman and Catholic layman. Georgetown University in Washington, D.C., and Mt. St. Mary's College in Emmitsburg, Maryland, awarded him special degrees in 1893 and 1902, respectively.²¹ For a brief period in the 1890s, Father Canevin joined him in the newsroom, before the priest became bishop in 1904. "By the excellence of their editorials he and Smith pushed the paper to the front rank," according to one newspaper history.²²

By the early twentieth century, Smith quietly authored the paper's editorials about Ireland and other topics or read them for approval. "In his work as editor of the *Pittsburgh Catholic*, Mr. Smith kept himself, so to speak, in the background," one admirer wrote. "Never did his name appear at the end of any article written by him."²³



Francis Patrick Smith, editor of the *Pittsburgh Catholic* 1890-1929

Source: "Honor in Store for a Catholic Layman," *Pittsburgh Weekly Gazette*, June 15, 1902

Revolutionary Period

Ireland's modern revolutionary period began in April 1912 with the introduction of a third home rule bill, two decades after the previous effort failed. In September 1912, a half a million people signed Ulster's Solemn League and Covenant to declare their opposition. The *Pittsburgh Catholic* dismissed the move by the Protestant majority as a stunt that "need not be taken seriously. ... The day of Ireland's glorious freedom, to govern herself, is at hand."²⁴

But the trouble was only beginning. Ulster Protestants also had begun to arm themselves to fight against the implementation of home rule. Government authorities looked the other way, even though the action amounted to potential insurrection. On the other

hand, the same authorities harassed Catholic nationalists in the southern part of Ireland as they began to import weapons for their own militia. In one episode, troops opened fire on unarmed civilians in Dublin, killing three people and injuring two dozen others.

"It was a dastardly murder; it was in thorough keeping with the interminable acts of bloody cruelty that have marked the history of Ireland under British rule," the *Catholic* opined. The paper also overoptimistically suggested the July 1914 event "may prove the immortal hour, for through its gloom and in the bloodshed, in the lives sacrificed, has dawned the true light that hastens on to its glorious consummation a nation's freedom."²⁵

Pittsburgh's Irish community mirrored the unrest back home. *The Pittsburgh Survey*, an early twentieth-century sociological study, detailed the harsh working conditions and packed immigrant ghettos of "a city in thrall to an industry"²⁶ — steel. It reported: "... here the old Irish cleavage has been repeated in the two strong religious elements in the community life."²⁷ In April 1914, police were summoned to a melee among more than 200 Irishmen in the city's Woods Run neighborhood. Press reports described the "Irish riot" as pitting "ardent Home Rulers" against "Ulster sympathizers." The "mob" blocked the street as they went "hard at it with clubs, fists and bricks" until police "bluecoats" made arrests.²⁸

The Parliament in London approved home rule, but immediately suspended its implementation due to the August 1914 outbreak of World War I. In Ireland, both Catholics and Protestants, those for and against home rule, sailed for

the continental battlefields. The debate over Ireland's political future was put on hold, though hardline separatists who remained in Ireland wished for a German victory against Britain.

Easter Rising

On Easter Monday 1916, Irish separatists seized several government buildings in Dublin and announced the formation of a provisional Irish Republic. "We declare the right of the people of Ireland to the ownership of Ireland and to the unfettered control of Irish destinies, to be sovereign and indefeasible," the separatists declared in their written proclamation.²⁹ They noted that Ireland's strike for freedom was "supported by her exiled children in America."³⁰

British authorities quickly quelled the rebellion, which became known as the "Easter Rising." They regained control of the city and arrested the separatist leaders. The rebels had little public support, since many Irish citizens worried about their husbands, sons, and brothers — whether Catholics or Protestants — still fighting on the continent. The *Pittsburgh Catholic* expressed the irritation of those who thought the Easter Rising was both ill-advised and poorly timed.

"Ireland has nothing to hope for from all those who advocate violence and revolution," the paper editorialized. "The revolutionists have no power, no influence, no friends, no treasures, nothing that could flatter them with the least hope of success. Ireland can hope to obtain redress only by the use of lawful and peaceful methods."³¹

The newspaper, like most of Irish America, believed that home rule for Ireland, not a republic, remained a gradual possibility and that the British government would "sooner or later, yield every concession necessary to the prosperity of Ireland, and the happiness of the Irish race."³²

That expectation turned to anger, though, when the British authorities in Dublin systematically executed fifteen rebel leaders. The *Catholic* opined afterward:

In the merciless executions ... the English government has learned nothing from past experience. Its policy is today as merciless as in the days of Cromwell. ... The bloody executions ... have done a great deal to darken the future. Will they have a deterrent effect? The men who died knew the risks and took them. Only those who do not understand the Irish temperament imagine that it will. Much more likely have been created feelings which will disturb the relations between England and Ireland for generations. A mischief has been done that is almost irreparable. History teaches the foolishness of thinking that the consent of the governed can be exacted by the exercise of force, instead of conciliation.³³

While the Easter Rising would loom large in the history of Ireland, it was quickly eclipsed at the time by the continuation of World War I. The U.S. Catholic press and institutional church continued to hew closely with the Wilson administration's neutral stance on the war. Rather than support the Irish rebels, attention turned to humanitarian relief. The *Catholic* described an Irish Fair and Bazar to raise



The shell of the G.P.O. on Sackville Street (later O'Connell Street), Dublin in the aftermath of the 1916 Rising. Date: May 1916

Source: Keogh Brothers Ltd., photographers, via Wikimedia Commons



Bachelors Walk, a Dublin quay, under a British guard following the Easter rising of 1916

Source: Public Domain, via Wikimedia Commons



**Son of Irish immigrants and Pittsburgh native
Thomas F. Enright, one of the first
U.S. casualties in World War I**

Source: Thomas Enright from 1917 poster, Wikimedia Commons

money as “one of the most elaborate of its kind ever given in Pittsburgh.” It included “a real Irish village ... with a shipment of the ‘ould sod’” imported to create a realistic appearance.³⁴

Within a year of the Easter Rising, the United States at last entered the war as an ally of Britain. U.S. Catholic bishops formed the National Catholic War Council to promote martial participation and civic patriotism among the faith’s adherents. Most Irish Catholics in Pittsburgh enthusiastically joined the war effort. “The contention that the majority of Irish-Americans were patently anti-British, and that they generally expressed ‘hopes for a German victory’ is difficult to maintain,” historian Rowland has asserted.³⁵

Thomas F. Enright, son of Irish immigrants in the city’s Bloomfield neighborhood, in November 1917 became one of the first U.S. casualties. “Private Enright was a Pittsburgh boy, a child of the parish of St. Mary’s on Forty-sixth street,” the *Catholic* reported.³⁶ Originally buried on the battlefield in France where he died, his remains were later returned to Pittsburgh and re-interred with military honors at the church’s cemetery.

American patriotism often accompanied Irish activism. In May 1918, 2,000 Irish Pittsburghers gathered at the Lyceum Theater to support Irish independence and protest the forced conscription of their native compatriots. Similar protests occurred in Ireland. The Pittsburgh event “brought

out the strong attachment that exists between the Irish cause and the Irish people and their beloved priests,” the secular, New York City-based *Gaelic American* newspaper reported.³⁷ County Sligo-born Father Patrick J. O’Connor, pastor of the nearby St. Mary of Mercy Church in the city’s “Point” district, an Irish Catholic ghetto from the mid-nineteenth century, praised “the glorious record of past generations of Irishmen in defense of this great country.”³⁸

Irish War

By the time Bishop Canevin stepped on the same Lyceum stage in December 1918, the Great War had ended on the continent, but a new war was about to begin in Ireland. President Wilson, the grandson of Ulster Protestants, was reluctant to interfere with what he considered the domestic affairs of British Prime Minister David Lloyd George, his ally in the war and Paris negotiating partner. And the Irish disagreed among themselves about the best way to move forward. “The victorious end of the great war, fought to secure for the small nationalities of Europe the right of ‘self-determination,’ finds Ireland a prey to bitter dissensions and riven by political feuds,” the *Catholic* observed.³⁹

In January 1919, the *Sinn Féin* separatists again declared independence, established their own parliament in Dublin, and launched a guerilla campaign against what they considered British occupation forces. Over the next three years both sides would commit violence that claimed the lives of innocent civilians and aroused sectarian strife between Catholics and Protestants in Ireland and America. A 1921 truce and negotiated treaty resulted in the Irish Free State of twenty-six counties, while the British government partitioned and retained Ulster as the six-county Northern Ireland under separate legislation. Because these outcomes failed to transform the entire island into a republic, hard-line nationalists and pro-treaty moderates waged a civil war between June 1922 and May 1923.

The *Pittsburgh Catholic*, typically eight, text-filled pages, was not the city’s only Catholic paper, or its only source of Irish news in this period. Its 17,000 copies circulation was five times more than the Pittsburgh-based *Irish Pennsylvanian* weekly, but one-tenth to one-quarter the size of the city’s secular dailies.⁴⁰ Early in the war, editor Smith likely authored this opinion in the *Catholic*:

It is a significant and gratifying indication of the trend of events, that at the present moment the Irish question is receiving in this country a larger amount of attention than has ever been bestowed upon it at any previous period of our history. The daily papers keep us informed of the growth of the great movement in favor of the grant of self-determination which is now sweeping over this country, and in which the

Catholic hierarchy, the priests and the Catholic press are taking such a prominent part. Scores of meetings to demand autonomy for Ireland have been held in our great centers of population, and the leading prelates of the Church have identified themselves in the strongest possible manner with the claim advanced that President Wilson's great democratic principle of 'government only by consent of the governed' shall be realized and applied in the case of this small nationality, complete, entire and unequivocal justice to the Irish nation.⁴¹



Destruction on Dublin's Sackville Street (later O'Connell Street)

Source: *The Illustrated London News*, 161, 15 July 1922.

The editorial complemented a front-page news story in the same issue that reported on the just concluded Irish Race Convention in Philadelphia, called by the U.S.-based Friends of Irish Freedom to support the provisional government in Dublin. The story noted that "there is no member of the (U.S. Catholic Church) hierarchy hostile to self-determination for Ireland," including Baltimore's James Cardinal Gibbons, the son of Irish immigrants who was a featured speaker at the convention. Other prominent prelates also attended, but the *Catholic* did not report the presence of Bishop Canevin or any other Western Pennsylvania clergy in Philadelphia.

Pittsburgh's clergy and laity certainly engaged in Ireland's struggle. More than a dozen priests from the Pittsburgh area joined Bishop Canevin at the Lyceum event two months before the Philadelphia convention. Among them, most had surnames that signaled Irish heritage:

- Reverend Jeremiah J. Brennan, St. Luke Church, Carnegie
- Reverend Joseph Burgoon, St. Alphonsus Church, McDonald
- Reverend Charles J. Coyne, the late Private Enright's pastor, St. Mary Church, 46th Street

- Reverend John Greaney, St. Titus Church, Woodlawn (Aliquippa)
- Reverend Patrick J. Healy, St. Joseph Church, Aliquippa
- Very Reverend Martin A. Hehir, C.S.Sp., president Duquesne University
- Reverend William Jordon, St. Mary Church, McKees Rocks
- Reverend James Kelly, St. Roselia Church, Greenfield
- Reverend Michael McBurney, St. Francis of Assisi Church, Finleyville
- Reverend Francis J. McCabe, Church of the Annunciation, North Side
- Reverend Daniel McCarthy, St. John the Evangelist, South Side
- Reverend Maurice McCarthy, St. Richard Church, Hill District, chaplain to the Allegheny County chapter of the Ancient Order of Hibernians
- Reverend Denis Murphy, St. Aloysius Church, Wilmerding

- Reverend James J. O'Connor, Church of the Nativity, North Side
- Reverend Patrick J. O'Connor, St. Mary of Mercy at the Point, the May 1918 Lyceum speaker
- Right Reverend Martin Ryan, St. Brigid Church, Hill District
- Reverend Patrick J. Shanahan, St. Joseph Church, Coraopolis
- Right Reverend Stephen Walsh, chancellor, Diocese of Pittsburgh.⁴²

The Hibernians and the group's Ladies Auxiliary attended the meeting. Other organizations at the Lyceum and active during this period included the Irish Catholic Benevolent Union; the Knights of Equity, another Irish Catholic fraternal organization; the Friends of Irish Freedom; and the affiliated *Clan-na-Gael* (Family of the Gaels), the American sister organization to the Irish Republican Brotherhood.

Other Immigrants

Father Francis J. McCabe regularly engaged in Irish affairs. In January 1919 he wrote a letter to Pittsburgh Congressman Stephen G. Porter, chairman of the U.S. House Committee on Foreign Affairs, then considering recognition of Ireland:

President Wilson insisted on the right of self-determination for the Serbs, the Poles, the Bohemians, the Lithuanians, and other small and oppressed nationalities, but his ears are deaf to Ireland's appeal for justice, and his mouth is closed against saying a word in her behalf. O, sacred name of Liberty! What inconsistency, what hypocrisy, and what injustice are

being sheltered beneath thy aegis! ... Ireland's case is no more a domestic affair of England than Poland's is of Germany or Bohemia a domestic affair of Austria. You see, Mr. Porter, how much I am interested in the welfare of the land that gave me my birth. I appreciate the rights and privileges I enjoy as an American citizen.



Father Francis J. McCabe, active proponent of Irish independence

Source: *A History of Annunciation Parish on Its Seventy-Fifth Anniversary* (Philadelphia: Churchbook, 1968)

I would give my life for the flag that guarantees me these rights and privileges, under God, I would like to see the people of every nation of the world enjoy the same rights and privileges.⁴³



Éamon de Valera, portrait taken at A.H. Poole Photographic Studio in Waterford, Ireland, 1918

Source: National Library of Ireland, via Wikimedia Commons

As Wilson and other world leaders debated the fate of small nations in Paris, Bishop Canevin invited the National Catholic War Council to conduct a post-war assessment of the diocese to make “constructive proposals” for its future.⁴⁴ The diocesan population was doubling from 280,000 in 1900 to more than 580,000 in 1930,⁴⁵ while the Irish-born population declined to 14,000 in 1920, less than 3 percent of the city's population.⁴⁶ The “Report of the Foreign Nationalities in Pittsburgh” chapter of the 706-page *Pittsburgh Catholic Social Survey* (not to be confused with the earlier *Pittsburgh Survey*) focused on the newer arrivals from Eastern and Southern Europe, while established Irish and German immigrants were noticeably absent.

The *Survey's* “Americanization” chapter concluded: “All that helps strengthen American Democracy out of the aspirations of the democracies of Poland, Bohemia, Hungary, Italy, and other countries should be utilized. We should foster American elements of the democracy of the immigrants and fuse it with our own to the advantage and glory of both.”⁴⁷

But Ireland's struggle for independence — and its impact on the Irish in Pittsburgh — remained prominent on the pages of the *Catholic*. In October 1919, Éamon de Valera, president of the provisional Irish Republic, visited the city. Born in America but raised in Ireland, he became a mathematics teacher, then a rebel leader in the Easter Rising. The *Catholic* heralded his upcoming events at Duquesne University and the Syria Mosque theater:

“Citizens of every race and creed will join with our American citizens in their heart-felt congratulations for this most representative and honored Irishman,” the paper predicted. “He comes to our city to plead the cause which transformed him from the gentle bookman to the fearless soldier — the cause of Ireland. In him is represented the sorrows, the trials, the glory, and the faith of the Irish race,

not only of this our day, but, days, the weary days of age long servitude.”⁴⁸

Coverage Criticized

Despite such supportive sentiments, the *Catholic's* coverage faced occasional criticism — for not being even more pro-Irish. Frank E. McGillick, a wealthy Pittsburgh contractor, in a 1920 letter to the editor suggested that the paper needed to do more to encourage Pittsburgh’s Irish community to put its “money, muscle, and brains toward the freedom of their fatherland.”⁴⁹ He wrote, “We are the most backward city in the world on the Irish question.”⁵⁰ The 55-year-old son of Irish immigrants, McGillick helped organize a June 1919 meeting to publicize support for Ireland’s right to self-determination. He was active in other Pittsburgh Irish events. In 1920, McGillick also led a \$1 million capital campaign for Duquesne University.⁵¹

In an editorial reply to McGillick by name, the *Catholic* acknowledged that some of its early coverage of the Irish war had been slow and subject to foreign censorship. “In the exercise of a judgment, prudent and safe, it was, at times, thought advisable to be chary in selecting this press matter unless absolutely verified and conformable to the ethics of Catholic Journalism.”⁵² But the paper — and this surely was the voice of editor Smith — defended its record on Ireland:

The Catholic here repeats what it has hitherto said, that in not one single issue, from its establishment down to the present day, has a single line appeared in its pages derogatory of Ireland in her just and lawful demands for the vindication of her national rights and freedom from the brutish chains of the Cromwellian savagery of Great Britain. *The Catholic* has no apology to make on this score; it has no need to resort to equivocation. ... The volumes of *The Catholic*, with which we are absolutely familiar, are proof of our broad, unflinching, no reading between the lines statement. For over seventy-five years the editorial page of *The Catholic* has been luminous in its presentation of Ireland’s claims.⁵³

The war in Ireland grew more brutal through autumn 1920, especially as Britain reinforced its authority with hastily trained and undisciplined recruits. The new force became known as the “Black and Tans” for their mismatched dark

green and khaki uniforms, and notorious for their tit-for-tat reprisals to the ambushes of Irish separatists. Civilians usually took the brunt of these rampages in places such as Balbriggan.

“Ireland is now a government of force, more force, and still more force,” the *Catholic* editorialized a month after its reply to McGillick.⁵⁴ “History tells us of no nation that has been successfully governed by brute force, and, we doubt, if Ireland is likely to furnish the first example. We hold no brief for *Sinn Féin* and still less for those engaged in crime and reprisals, on the one side or the other, but it is right to recall that the direct responsibility for introducing the

doctrine of physical force into Ireland rests ... in the Ulster revolutionary movement organized [in 1912] to resist the lawfully enacted Home Rule Bill.”⁵⁵

Relief for Ireland

British atrocities against innocent civilians prompted creation of the American Committee for Relief in Ireland. Cardinal Gibbons launched the \$10 million fundraising campaign with an appeal published in Catholic and secular newspapers near St. Patrick’s Day 1921. “The whole Catholic Church of America is deeply indebted to the Irish people,” he wrote.⁵⁶ “It is not too much to expect that in every parish of our land effective means be taken to collect funds for the relief of suffering in Ireland.”⁵⁷

American Committee leaders in Pittsburgh asked clergy of all denominations to announce the Western Pennsylvania campaign from their pulpits on Sunday, April 3, 1921. The committee emphasized “impartial distribution of food and clothing to Protestant and Catholic women and children who are suffering.”⁵⁸ But the Ulster Society of Pittsburgh countered with a quarter-page secular newspaper advertisement that denied the Irish needed American help and alleged the relief appeal was “purely a political stunt.”⁵⁹ It marked the latest cleavage between Pittsburgh’s Irish Protestants and Irish Catholics.

Reverend Edward M. McFadden, a Reformed Presbyterian minister originally from Ulster’s County Antrim, initiated the anti-relief campaign.⁶⁰ He founded the Ulster Society of Pittsburgh soon after the 1912 covenant signing, organized annual “Ulster Day” commemorations in the city, and testified before the U.S. House Committee on Foreign Affairs



**Pittsburgh businessman
Frank E. McGillick**

Source: *Pittsburgh Press Club. Prominent Men of Pittsburgh and Vicinity, Members of Pittsburgh Press Club* (Pittsburgh: Murdoch, Kerr & Co., 1914)

SELECT TIMELINE OF IRELAND AND PITTSBURGH

Pittsburgh events in **bold**



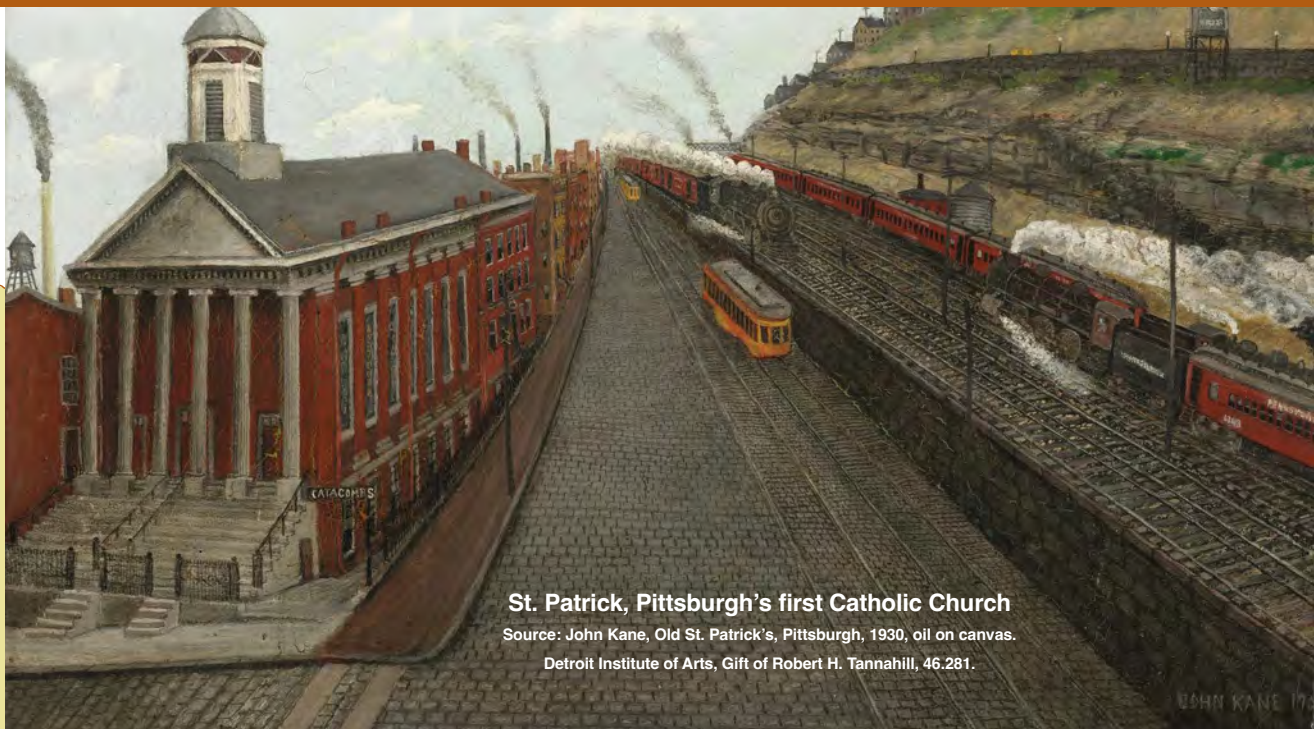
In May 1921, the British government partitioned six counties of Ulster as Northern Ireland.

Source: Ulster counties, via Wikimedia Commons

- 1169-71:** Anglo-Norman invasions of Ireland. Henry II declares himself “Lord of Ireland.” These actions were legitimized by the papal bull *Laudabiliter*, issued in 1155 by an English pope to enforce church reforms.
- 1297:** First representative Irish Parliament meets in Dublin.
- 1494:** Law establishes that Irish Parliament cannot act without consent of English Parliament.
- 1542:** Crown of Ireland Act declares Henry VIII and his successors “King of Ireland.”
- 1593:** Start of Nine Years War, an Irish rebellion against English rule.
- 1609:** Beginning of the “Plantation” of Ulster (northeast province of Ireland) by Scottish Presbyterians.
- 1641:** Rebellion by Irish Catholics to reverse the plantations
- 1649:** Oliver Cromwell begins reconquest of Ireland.
- 1690:** Battle of the Boyne (a river valley about 20-minute drive north of Dublin), in which Protestant King William III of Orange defeats the deposed Catholic King James II. This event is the basis of the Protestant fraternal

Orange Order and still commemorated each July 12 in Ulster/Northern Ireland.

- 1695-1728:** Establishment of numerous “Penal Laws” that restrict or prohibit Irish Catholics to practice their faith, obtain education, hold property or public office.
- 1764:** **British troops name settlement of Pittsburgh in honor of William Pitt. Scotch-Irish Presbyterians begin to settle in Western Pennsylvania.**
- 1798:** United Irishmen, influenced by American and French revolutions, stage an uprising against English rule. It was quickly suppressed.
- 1801:** Act of Union creates the United Kingdom of Great Britain and Ireland and dissolves the Irish Parliament in Dublin. Irish representatives seated at Parliament in London.
- 1803:** Second United Irishmen rebellion fails.
- 1808:** **St. Patrick Church established as Pittsburgh’s first Catholic church.**
- 1810:** *The Shamrock, or Hibernian Chronicle*, launched in New York City, as the first Irish national periodical in America. Irish papers become a template for U.S. Catholic press.
- 1816:** **Pittsburgh incorporated as a city. Before mid-century it is known as “the Belfast of America” for its many Irish Protestants and rapid industrialization.**
- 1822:** *The United States Catholic Miscellany* debuts in Charleston, South Carolina, as the first U.S. Catholic newspaper.
- 1829:** Catholic Emancipation led by Daniel O’Connell repeals most of the penal laws.
- 1843:** **Diocese of Pittsburgh created. Michael O’Connor, the Irish-born Jesuit, becomes first bishop of the new see.**
- 1844:** **The *Pittsburgh Catholic* newspaper begins publication on eve of St. Patrick’s Day.**
- 1845-49:** Great Famine in Ireland sends waves of mostly poor Catholic immigrants to America, **including Pittsburgh.**
- 1867:** Fenian Rising, another failed rebellion, led by the Irish Republican Brotherhood.
- 1877:** **Great Railroad strike.**
- 1878:** **College of the Holy Ghost (today’s Duquesne University) established.**
- 1880:** **Irish home rule leader Charles Stewart Parnell (February) and land reform leader Michael Davitt (August) visit Pittsburgh.**
- 1886:** First Home Rule in Ireland bill fails.
- 1890:** **U.S. Census shows peak 27,000 Irish-born immigrants in Pittsburgh. Francis Patrick Smith named editor of the *Pittsburgh Catholic*.**



St. Patrick, Pittsburgh's first Catholic Church

Source: John Kane, *Old St. Patrick's, Pittsburgh, 1930*, oil on canvas.
 Detroit Institute of Arts, Gift of Robert H. Tannahill, 46.281.

- 1891: Death of Parnell.
- 1892: **Homestead Steel strike.**
- 1893: Second Home Rule in Ireland bill fails.
- 1900: **U.S. Census shows 24,000 Irish immigrants in Pittsburgh.**
- 1904: **J. F. Regis Canevin becomes the fifth bishop of Pittsburgh, the first native of the diocese.**
- 1906: **Irish language scholar and nationalist Douglas Hyde visits Pittsburgh.**
- 1907: **Allegheny City (North Side) annexed into Pittsburgh.**
- 1910: **U.S. Census shows 19,000 Irish immigrants in Pittsburgh.**
- 1912: Third Home Rule in Ireland bill introduced. Ulster Covenant and formation of Ulster Volunteer Force.
- 1913: Formation of Irish Volunteers in Dublin.
- 1914: Government of Ireland Act (Third Home Rule bill) passed, but immediately suspended due to the outbreak of First World War. Bachelors Walk Massacre in Dublin. **Pro- and anti-home rule "Irish riot" in Pittsburgh.**
- 1916: Proclamation of the Irish Republic and Easter Rising in Dublin. The rebellion was quelled in less than a week and its leaders executed.
- 1917: U.S. enters World War I. **Thomas F. Enright, Pittsburgh son of Irish immigrants, among the first Americans casualties.**
- April 1918: Anti-conscription protests in Dublin and **Pittsburgh.**
- Nov. 1918: World War I ends.
- Dec. 1918: Separatist Sinn Féin party wins majority of Irish seats in the London Parliament. **Bishop Canevin leads pro-Irish rally in Pittsburgh. Pittsburghers testify for and against Irish independence at U.S. House hearings in Washington, D.C.**
- Jan. 1919: *Sinn Féin* convenes a new parliament, *Dáil Éireann*, and declares independence from the United Kingdom. Guerilla war begins against police and military in Ireland. U.S. President Woodrow Wilson and other leaders meet in Paris to discuss post-war Europe and "self-determination" for small nations.
- Feb. 1919: U.S. Catholic Church leaders, including Cardinal Gibbons of Baltimore, support Irish self-determination at major convention in Philadelphia.
- Oct. 1919: **Irish leader Éamon de Valera visits Pittsburgh.**
- Jan. 1920: **Protestant preachers from Belfast visit Pittsburgh to speak against Irish independence. U.S. Census shows 14,000 Irish immigrants in Pittsburgh, about half the 1890 total and now outnumbered by their American-born children and grandchildren.**
- 1921: The American Committee for Relief in Ireland launched by Cardinal Gibbons and others. **The Pittsburgh Catholic supported the drive; the Ulster Society of Pittsburgh and Protestant Ministerial Union of Pittsburgh opposed the effort.**
- May 1921: Six counties of Ulster are partitioned by the British government as Northern Ireland.
- July 1921: Truce in the Anglo-Irish War.
- Dec. 1921: Anglo-Irish Treaty agreed between the British government and representatives of *Sinn Féin*.
- Jan. 1922: *Dáil Éireann* narrowly approves the Anglo-Irish Treaty, causing a split in *Sinn Féin*.
- May 1922: **Pro- and anti-treaty representatives of Sinn Féin visit Pittsburgh.**
- June 1922: Irish voters support pro-treaty representatives. Irish Civil War begins.
- May 1923: Civil War ends as anti-treaty side agrees to cease fire.

against recognition of an Irish republic.⁶¹ He also invited Protestant preachers from Belfast to America to speak against Irish home rule, which included a January 1920 stop at Pittsburgh's Syria Mosque, site of de Valera's visit three months earlier. McFadden exclaimed: "I admit that a majority of the people of Ireland want a republic but insist that one third of the inhabitants do not."⁶²

The Protestant Ministerial Union of Pittsburgh also passed a resolution that denied the existence of hunger in Ireland. It cast the Irish relief campaign as a "scheme ... of *Sinn Féin* propaganda to raise funds to assist those who are in rebellion against the constituted authorities of their country."⁶³ The resolution urged "our people to do nothing to aid a movement having for its object creating a spirit of antagonism between the United States and its friend and ally in the late war, Great Britain."⁶⁴

The *Pittsburgh Catholic* denounced these efforts as "malicious propaganda introduced by bigoted factionalists" under a headline that exclaimed, "Asked for Bread; Received a Stone."⁶⁵ The remarkable issue featured four front-page stories about the controversy, with only the death of Cardinal Gibbons also meriting attention above the fold. An American Committee advertisement on the back page quoted from the cardinal's campaign appeal. Inside, one of the *Catholic's* editorials lamented "Ireland's Plight" of poverty, while a second urged "all liberty-loving Americans" to attend local fifth anniversary observances of the Easter Rising.⁶⁶

The next week's issue featured a front-page story about Bishop Canevin's attendance at an Irish relief event at Kaufmann's Department Store. His speech was an "earnest, impassioned appeal for the payment of a debt to a people who are too proud to beg, but who are always ready to give," the paper paraphrased.⁶⁷ "It was a speech from the heart of a man whose mind has delved deep into the very core of Irish history and whose sympathy has followed the struggles and sacrifices of its persecuted people through generations of toil and torture."⁶⁸ A second "Ireland's Plight" editorial implored the *Catholic's* readers to "help in as far as your means will permit."⁶⁹

But editor Smith and the *Catholic* must have known the Irish relief campaign faced challenges, even before the Ulster Society ad and Protestant minister's resolution. Bishop Canevin had called for a diocesan-wide collection on Palm Sunday "to avoid the necessity and inconvenience to the people of frequent appeals for the relief of the distressed and suffering people of the various European countries that are represented by parishes in the dioceses of Pittsburgh."⁷⁰ The money was to be allocated "to Poland, Lithuania, Italy, Slovakia, Austria, Hungary, Germany and Ireland."⁷¹ The

collection totaled just over \$63,000, with nearly half the funds — \$30,000 — sent to Ireland.⁷²

Soon after the Palm Sunday collection, a preliminary canvas of parishes for the Irish relief campaign yielded only a tepid response. "In hundreds of homes where they called at the supper hour, the head of the family left a table weighted down with food, to ignore the call from Ireland. It is a notable fact that few gave more than a dollar," the *Catholic* reported.⁷³ American Committee leaders in New York predicted as much when they began organizing the campaign. "The American people are sick of 'drives' and weary of putting up with peoples who apparently do nothing but appeal," one wrote in a planning memo.⁷⁴

Western Pennsylvania's Irish relief committee soon deployed its own hardball tactics. Their advertisement in the *Catholic* said the executive committee, in reviewing the donors list, "was surprised to note the number of well-known men and women ... conspicuous by their absence."⁷⁵ The committee's name-and-shame threat targeted the local Irish community, "the very people who have drawn the line when their own flesh and blood is appealing have had their names high up in the lists of every other movement in Pittsburgh."⁷⁶

As the region's original \$400,000 goal dropped to \$300,000, the *Catholic* lamented that "no campaign ever conducted in Western Pennsylvania encountered so much public opposition." Nevertheless, the paper declared the effort "a big success."⁷⁷ It promised to publish all the donors in a forthcoming issue, but the list never appeared in print.

Civil War and Beyond

Events in Ireland soon outpaced the relief campaign. Irish separatists and the British government agreed to a ceasefire in July 1921. The British partitioned six counties of Ulster into the new statelet of Northern Ireland to preserve the union with London, regardless of what became of the remaining 26 southern counties. Violence eased but did not end. Sectarian division became more pronounced than earlier in the war as Irish and British negotiators agreed to a treaty in December 1921. *Sinn Féin* separatists narrowly approved the deal in January 1922 after a bitter debate.

The *Pittsburgh Catholic* welcomed the development in an editorial:

Let us pray that all may be well in the last analysis, and Ireland, united, will take her place in the parliament of mankind, going forward in the fulfilment of a destiny, grand, glorious and inspiring: as the fitting reward of centuries of untold suffering never dimmed by despair of the ultimate day of her national rehabilitation. ... To God, who moulds the hearts of men and holds in His hands the threads of



**Image from the Irish War of Independence, 1919-1921:
The aftermath of the Burning of Cork. St Patrick's Street in Cork, Ireland, December 1920.**

Source: National Library of Ireland on The Commons, via Wikimedia Commons

human destiny, we beseech Him to direct the destiny of this noble and afflicted country, by inspiring measures in her patriotic Parliament, which will establish harmony and enduring peace in the entire island, watered by the tears and prayers of her glorious Apostle, St. Patrick, and assure to the beloved land a future in which concord, freedom and prosperity may reign unhindered.⁷⁸

But harmony and peace remained elusive for Ireland. Historian Francis M. Carroll has noted that “growing disunity among the nationalist leaders in Ireland was dramatically revealed to the Irish in America” when two rival delegations traveled to the United States in March 1922 on behalf of the pro- and anti-treaty factions.⁷⁹ As both groups toured the country, including separate May 1922 stops in Pittsburgh, each denounced their opponents in Ireland “with all the malice and vituperation previously reserved for the British government.”⁸⁰ The spectacle “severely demoralized the Irish American community.”⁸¹

In June 1922, the harsh rhetoric escalated into a civil war, the pro-treaty National Army against the anti-treaty Irish Republican Army. Former comrades-in-arms turned their weapons against each other. Civilians suffered again. “Irish Americans became utterly disillusioned,” one historian wrote.⁸²

By now the *Catholic* regularly published syndicated coverage from the National Catholic Welfare Council's News Service, including dispatches from Ireland.⁸³ A September 1922 story reported: “The influence of the clergy and of labor is being brought to bear in an effort to settle the present strife in Ireland . . . No class is more sincere in the desire for peace than the prelates of Ireland, who are torn with grief at the thought of the fratricidal struggle.”⁸⁴

At St. Patrick's Day 1923, the *Catholic* published a News Service story that reported Archbishop George Mundelein had learned details of a secret meeting between both sides of the civil war. The prelate “moved hundreds to tears” at an Ancient Order of Hibernians banquet in Chicago as he

described how the combatants “got down on their knees and said the ‘Hail Mary’” together, implored the intercessions of St. Patrick and St. Bridget, and were earnestly “groping for some way out of their difficulty.” Otherwise, the archbishop insisted, someone should “knock their heads together” to end the civil war.⁸⁵

A few months later, hardline Irish republican leaders agreed to stop fighting and dump their weapons. The 26-county Irish Free State began the task of establishing a functional civil administration. A July 1923 editorial in the *Catholic* encouraged harmony:

The peace in Ireland is still maintained, and there is every hope of its continuance. What is wanted is a permanent and honorable peace, which preserves the people’s rights and guarantees the future. All have got to live together in the new Irish State, and it is important that a feeling of amity, and a common purpose of usefulness should underlie the inevitable differences that must arise in any free nation.⁸⁶

The decade of revolutionary fervor in Ireland finally quieted, but the island continued to experience intermittent political and sectarian strife. By June 1932, as Pittsburghers joined other pilgrims in Dublin for the 31st International Eucharistic Congress, the *Catholic* featured a regular column, “The Irish Situation.” A standing editor’s note from James M. Costin, Smith’s successor, explained the paper provided the feature “because of the general interest of current events in Ireland” ... including “the Irish movement in America, especially in Pittsburgh.”⁸⁷

The Irish Free State struggled economically for decades. It remained neutral in World War II to avoid allying with Britain. In 1949, the 26 counties of “Southern” Ireland at last became a full republic, while Northern Ireland remained linked to London. In the late 1960s, fresh violence erupted between Catholic nationalists and Protestant unionists in Northern Ireland. “The Troubles,” as the 30-year sectarian struggle came to be known, would generate a new era of Irish coverage in the *Pittsburgh Catholic*.

As ever, the paper remained “luminous in its presentation of Ireland’s claims.”

Endnotes:

¹ “Great Meeting to Show Popular Will That Peace Conference Ratify Claims of Ireland,” *Pittsburgh Catholic*, December 19, 1918.

² Ibid.

³ Ibid.

⁴ “Strong *Sinn Fein* Vote Cast in the Recent Election in Ireland” and “Irish Independence Urged at House Hearing,” *Pittsburgh Catholic*, December 19, 1918.

⁵ Thomas Joseph Rowland, “From Neutrality to War: Irish-American Catholics and World War I, 1914-1917” (PhD diss., The George Wash-

ington University, 1992), 52-54.

⁶ “Great Meeting.”

⁷ Patrick J. Blessing, “Irish emigration to the United States, 1800-1920” in *The Irish in America: Emigration, Assimilation, and Impact*, ed. P. J. Drudy (Cambridge: Cambridge University Press, 1985) Table 2.5, 23. In 1900, Pittsburgh’s Irish immigrant population of 24,000 was well below the more than 275,000 in New York City, 98,000 in Philadelphia, 74,000 in Chicago, and 70,000 in Boston. Pittsburgh’s Irish population was about the same as San Francisco, St. Louis, Jersey City, N.J., and Providence, R.I.

⁸ Paul E. Campbell, “The First Bishop of Pittsburgh” in *Catholic Pittsburgh’s One Hundred Years, 1843-1943*, William J. Purcell, ed., (Chicago: Loyola University Press, 1943), 35.

⁹ “Bigotry In the Days of Bishop O’Connor,” *Pittsburgh Catholic, Centenary Edition*, March 16, 1944.

¹⁰ Ibid.

¹¹ “The Pittsburgh Catholic,” *Pittsburgh Catholic*, March 16, 1844.

¹² Paul J. Foik, “Pioneer Efforts in Catholic Journalism in the United States (1809-1840),” *The Catholic Historical Review* 1, no.3 (October 1915), 258.

¹³ “The Pittsburgh Catholic,” *Pittsburgh Catholic*, March 16, 1844.

¹⁴ “Ireland,” *Pittsburgh Catholic*, June 26, 1847.

¹⁵ “O’Connell,” *Pittsburgh Catholic*, June 26, 1847.

¹⁶ “Parnell Dead,” *Pittsburgh Catholic*, Oct. 8, 1891.

¹⁷ Blessing, Table 2.5, 23.

¹⁸ Genealogical background on Francis Patrick Smith from John McIntosh, email message to Kathleen Washy and Jim Hanna, July 31, 2021. Smith: Irish parents: 1850 U.S. Census Place: Pittsburgh Ward 3, Allegheny, Pennsylvania; Roll: 745; Page: 195a, and Smith’s Pennsylvania Death Certificate, 1190, filed Jan. 12, 1929. Canevin: Raymond H. Schmandt, “Some Notes on Bishop J. F. Regis Canevin of Pittsburgh (1904-1921)” in *Records of the American Catholic Historical Society of Philadelphia* 95, no. 1/4 (March - December 1984), 91-107, and 1910 U.S. Census Place: Pittsburgh Ward 4, Allegheny, Pennsylvania; Roll: T624_1300; Page 13A; Enumeration District: 0321; FHL microfilm: 1275312.

¹⁹ “Francis Patrick Smith, Prominent Journalist, Enters Eternal Rest,” *Pittsburgh Catholic*, January 17, 1929.

²⁰ Ibid.

²¹ Ibid.

²² Eugene P. Willging and Herta Hatzfeld, *Catholic Serials of the Nineteenth Century in the United States: A Descriptive Bibliography and Union List: Second Series, Part Five, Pennsylvania*. (Washington, D.C.: The Catholic University of America Press, 1964), 99.

²³ “Friends Pay Tribute to Dr. Smith As Outstanding Layman of Times,” Letter of Very Reverend M. A. Hehir, *Pittsburgh Catholic*, January 17, 1929.

²⁴ “The Orange Covenant,” *Pittsburgh Catholic*, October 3, 1912, and “The Ulster Day Farce,” *Pittsburgh Catholic*, October 10, 1912.

²⁵ “Ireland’s Hour,” *Pittsburgh Catholic*, July 30, 1914.

²⁶ Francis G. Couvares, *The Remaking of Pittsburgh: Class and Culture in an Industrializing City, 1877-1919* (Syracuse: State University of New York Press, 1984), 83.

²⁷ Robert A. Woods, “Pittsburgh: An Interpretation of Its Growth,” in *The Pittsburgh Survey, Findings in Six Volumes*, ed. Paul Underwood Kellogg (New York: Survey Associates Inc., 1914), 9.

²⁸ “Irish Riot in Pittsburgh,” *New York Times*, April 7, 1914, quoted; “Discuss Irish Politics and Battle Follows,” *Pittsburgh Press*, April 7, 1914; and “Talk of Home Rule Brings Rapid Battle,” *Pittsburgh Daily Post*, April 7, 1914.

²⁹ Proclamation of the Irish Republic, or 1916 Proclamation, or Easter Proclamation, April 1916.

³⁰ Ibid.

³¹ “Ireland’s Cause,” *Pittsburgh Catholic*, May 4, 1916.

³² Ibid.

³³ “The Irish Revolt,” *Pittsburgh Catholic*, June 1, 1916. Authorities executed Sir Roger Casement, also part of the plot, in August 1916.

- ³⁴ "The Irish Fair and Bazar Getting Under Way," *Pittsburgh Catholic*, January 18, 1917.
- ³⁵ Thomas J. Rowland, "The American Catholic Press and the Easter Rebellion," *The Catholic Historical Review* 81, no. 1 (January 1995), 80. Rowland cites the February 1917 Irish Fair in the preceding note.
- ³⁶ "Our Heroic Dead," *Pittsburgh Catholic*, November 15, 1917.
- ³⁷ "Pittsburgh Meeting for Irish Independence," *The Gaelic American*, May 11, 1918.
- ³⁸ "Silver Jubilee Of Priesthood Is Celebrated," *Pittsburgh Post-Gazette*, June 28, 1920, and 1910 U.S. Census Place: Pittsburgh Ward 1, Allegheny, Pennsylvania; Roll: T624_1299; Page: 7A; Enumeration District: 0285; FHL microfilm: 1375312.
- ³⁹ "Self-Determination," *Pittsburgh Catholic*, December 26, 1918.
- ⁴⁰ *N.W. Ayer & Son's American Newspaper Annual & Directory: A Catalogue of American Newspapers* (Philadelphia: N. W. Ayer, 1919), 862-864. Period circulation included: *Dispatch*, 60,517 Mon.-Sat., 57,869 Sun.; *Leader*, 77,000; *Post*, 74,916 Mon.-Sat., 101,320 Sun.; *Press*, 112,344 Mon.-Sat., 127,364 Sun.; *Sun*, 70,678 Mon.-Sat.; *Irish Pennsylvanian*, 3,000; *Observer (Catholic)*, 23,140.
- ⁴¹ "Freedom's Blast," *Pittsburgh Catholic*, February 27, 1919.
- ⁴² "Great Meeting," 8.
- ⁴³ January 23, 1919, letter from Reverend McCabe to Congressman Porter in "Hearings Before the Committee on Foreign Affairs, House of Representatives, on H.R. 3404," Sixty-sixth Congress/Second Session, December 12-13, 1919 (Washington, D.C., Government Printing Office, 1920), 221-222.
- ⁴⁴ Records of the National Catholic War Council, Catholic University of America, Series 9: Historical Records of Committee & Bureau Box 106/Folder 18: *Pittsburgh Catholic Social Survey*, 1919, Quote, 3.
- ⁴⁵ Kenneth J. Heineman, *A Catholic New Deal: Religion and Reform in Depression Pittsburgh* (University Park, PA: The Pennsylvania State University Press, 1999), 89.
- ⁴⁶ Blessing, Table 2.5, 23.
- ⁴⁷ *Pittsburgh Catholic Social Survey*, Quote, 589.
- ⁴⁸ "Erin's President," *Pittsburgh Catholic*, October 2, 1919.
- ⁴⁹ "Pittsburgh Lacking," May 5, 1920, letter to the editor, *Pittsburgh Catholic*, May 13, 1920.
- ⁵⁰ *Ibid.*
- ⁵¹ 1920 U.S. Census Place: Pittsburgh Ward 14, Allegheny, Pennsylvania; Roll: T625_1522; Page: 7B; Enumeration District: 540; "Prominent Men Indorse Irish Meet Here," *Pittsburgh Post-Gazette*, May 29, 1919; "Friends of Irish Freedom to Hold Big Outing on August 16," *Pittsburgh Daily Post*, July 30, 1922; "Duquesne's Drive Appeals To City's Business Men," *Pittsburgh Press*, October 12, 1920, and similar references in the *Pittsburgh Catholic*.
- ⁵² "Our Irish Critics," *Pittsburgh Catholic*, September 23, 1920.
- ⁵³ *Ibid.*
- ⁵⁴ "A Square Deal," *Pittsburgh Catholic*, October 21, 1920.
- ⁵⁵ *Ibid.*
- ⁵⁶ U.S. newspapers widely published Cardinal Gibbon's appeal, including a fundraising advertisement in the *Pittsburgh Catholic*, March 31, 1921.
- ⁵⁷ *Ibid.*
- ⁵⁸ "Church Pleas for Irish Relief Tomorrow Asked," *Pittsburgh Post-Gazette*, April 2, 1921.
- ⁵⁹ "The American Committee for Relief In Ireland" advertisement, *Pittsburgh Post-Gazette*, April 2, 1921.
- ⁶⁰ Rev. E. Marshall McFadden," obituary, *Pittsburgh Press*, January 7, 1933, and McFadden obituary in Presbytery of Monongahela (PA) minutes, March 28, 1933, from Presbyterian Historical Society. PHS does not hold cataloged information about the Ulster Society of Pittsburgh, per senior reference archivist Lisa Jacobson. The Ulster Society's anti-Catholic and anti-Irish independence views are seen in the January 12, 1922, February 16, 1922, and March 14, 1922, issues held in the Harry H. Litty Family Collection, Box 1, Folder 12, "Litty, Harry H. — Clubs & Societies Involved In" at the Memphis Public Library. Digital copies provided by Scott Healy, History Department, June 5, 2021.
- ⁶¹ "Local Ulsterites Claim," *Pittsburgh Post-Gazette*, March 23, 1914; "Sir Edward Carson Asked to Come Here," *Pittsburgh Daily Post*, July 17, 1919; "Ulster Day Is Observed at Services," *Pittsburgh Daily Post*, September 29, 1919; and US Congress, House Committee on Foreign Affairs, "To provide for the salaries of a minister and consuls to the Republic of Ireland," 86.
- ⁶² "Overflow Meeting of Ulster Delegation, January 12, 1920, in John B. Collins Papers, 1913-1976 AIS.1977.17, Box 5 Folder 21, Archives & Special Collections, University of Pittsburgh; and "Hecklers Lose In Disorder At Irish Meeting," "Speaker Denies That Ireland Is Downtrodden; Calls It Most-Favored Island," "Irish Speaker Means Tumult, Speaker Says," and "Sinn Fein Denounced, De Valera Assailed By Ulster Speakers," *Pittsburgh Post-Gazette*, Jan. 13, 1920.
- ⁶³ Text of resolution published in "Ministers Score Irish Relief Campaign," *Los Angeles Times*, April 22, 1921.
- ⁶⁴ *Ibid.*
- ⁶⁵ "Asked for Bread; Received a Stone," *Pittsburgh Catholic*, April 7, 1921.
- ⁶⁶ See pages 1, 4, and 8, *Pittsburgh Catholic*, April 7, 1921.
- ⁶⁷ "Campaign Formally Launched For Relief of Irish Sufferers ...," *Pittsburgh Catholic*, April 14, 1921.
- ⁶⁸ *Ibid.*
- ⁶⁹ "Ireland's Plight," *Pittsburgh Catholic*, April 14, 1921.
- ⁷⁰ "To the Clergy and Laity of the Dioceses of Pittsburgh," Ash Wednesday, (Feb. 9) 1921. Archives and Records Center of the Diocese of Pittsburgh, Record Group 01/Diocesan Bishops, Subgroup 006 Bishop J. F. Regis Canevin, FF 5, Box 16.
- ⁷¹ *Ibid.*
- ⁷² "Collection for the distressed poor of Europe," Archives and Records Center of the Diocese of Pittsburgh, Chancery/Legal Office, Chancery Diocesan Collections, 1917-1932. Undated record matches total published in "United Diocesan Collections for the Suffering and Distress Of Europe," *Pittsburgh Catholic*, May 12, 1921.
- ⁷³ "Pathetic Plea of Starving Women and Children Has Touched America's Heart," *Pittsburgh Catholic*, March 31, 1921.
- ⁷⁴ "Proposed Outline of Publicity" for the American Committee for Relief in Ireland, in Patrick McCartan Papers, 1912-1938, National Library of Ireland.
- ⁷⁵ "Names of Men and Women Who Have Failed to Help Starving Irish Women and Children" advertisement, *Pittsburgh Catholic*, May 5, 1921.
- ⁷⁶ *Ibid.*
- ⁷⁷ "Irish Drive a Big Success in Pittsburgh Dioceses," *Pittsburgh Catholic*, May 26, 1921.
- ⁷⁸ "Ireland Supreme," *Pittsburgh Catholic*, January 12, 1922.
- ⁷⁹ Francis M. Carroll, *America and the Making of an Independent Ireland: A History* (New York: New York University Press, 2021), 148.
- ⁸⁰ *Ibid.*
- ⁸¹ *Ibid.*
- ⁸² Jay P. Nolan, *The Irish Americans: A History* (New York: Bloomsbury Press, 2008), 205.
- ⁸³ The National Catholic War Council changed its name to the National Catholic Welfare Council after the war. The N.C.W.C. Press Department, a news service, debuted April 11, 1920.
- ⁸⁴ N.C.W.C., "Irish Clergy and Labor Seek Peace," *Pittsburgh Catholic*, September 7, 1922.
- ⁸⁵ N.C.W.C., "De Valera and Mulcahy Meet and Pray Together for Peace, Protection for Ireland," *Pittsburgh Catholic*, March 29, 1923.
- ⁸⁶ Editorial page, no headline, *Pittsburgh Catholic*, July 5, 1923.
- ⁸⁷ From standing editor's note below the headline, "The Irish Situation." Francis P. Smith died January 10, 1929, age 87, after nearly 40 years as editor. His funeral mass at Corpus Christi Church, East End, was attended by Bishop Hugh C. Boyle — his nephew — and more than a dozen priests. Smith is buried at Calvary Cemetery.