

Irish In His Life: Donal O'Callaghan, O. Carm.

BY ALFRED ISACSSON, O. CARM.



East Twenty-eighth Street in Manhattan. I lived five years there with Donal O'Callaghan. When he and I were both transferred to St. Simon Stock on Valentine Avenue in the Bronx in 1964, it meant that we would have lived in the same community three more years for a total of eight years. Then we took our separate ways. We were friends and in communication until his untimely death in 1973.¹

Photo:

Donal O'Callaghan marching as Grand Marshal in the St. Patrick's Day Parade for 1951. Courtesy of Alfred Isacsson, O. Carm.

I met Donal O'Callaghan for the first time in the summer of 1955 when he had just been elected the provincial of the New York Province of the Carmelites. All of us professed students of the Province were at summer school at St. Bonaventure University, and the new provincial flew up to see personally his students, the future of his reign. I was in my first profession of vows, and the next time I saw Father Donal was when he received my final vows later that summer.

The thesis for my master's degree was on John Surratt, the Lincoln conspirator. It was published in the *Maryland Historical Magazine* a few months before my ordination in 1958. Meanwhile, O'Callaghan wanted to change the editor of his magazine, *The Scapular*, a bimonthly publication of Catholic devotional material. Because of my published thesis, O'Callaghan had the idea that I was the man to fulfill his need. After I finished my studies in May, 1959, I was assigned to live at Our Lady of the Scapular on

I write this because I had a cordial relationship with him for a long time, and

when I write making conclusions of him, I am relying more on my personal knowledge than on documents.

O'CALLAGHAN, THE CARMELITES, & IRISH FREEDOM

Daniel O'Callaghan always had good luck. At age eleven at an Irish picnic he won the title, "Boys Freckle Champion."² In 1929, the *Irish Echo* put up the prize of a free trip to Ireland to the young person winning a popularity contest. Dan's parents belonged to the County Cork association and to the Cork Ladies group. Both groups campaigned vigorously for their members' son—and he won the prize.³ Bearing a letter from Mayor Jimmy Walker of New York to Sean French, the mayor of Cork City, Daniel delivered the missile.⁴ In a moment of devilment on his ocean trip, young Dan wrote a letter to his mother, enclosed it in a bottle, and threw it overboard. About six months later, the bottle came ashore on the south west coast of England. The

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finder forwarded the letter to Mrs. O'Callaghan along with her own note.⁵

Daniel was born in the Yorkville section of Manhattan March 3, 1916. The parish was St. Monica's, and Daniel attended their grammar school. He went on to Xavier Military Academy where he was on the debating team. Upon graduation, he attended Fordham University for one year at the end of which he entered the Carmelites at St. Albert's novitiate in Middletown, New York.

Daniel O'Callaghan entered the Carmelite novitiate taking in place of his baptismal name that of "Donal" or Donald. After the profession of his first vows, he was sent in 1936 to Washington and Catholic University for college. His correspondence as a collegiate was rather extensive. A shade of his future skill in fundraising was manifested in his letters to Irish groups and associations. Part of his appeal was, "Remember the Carmelites and what they did for Ireland. When others were afraid to speak, the Carmelites did and demanded justice for Ireland." We have but one answer to his appeal.⁶ He appealed for the support of himself and his fellow students for their tuition and living expenses. He also sought offerings for the daily High Mass celebrated for the students.⁷

After completing his college degree, Donal began the study of theology and took courses for a degree in history. While a student in Washington, Donal O'Callaghan began to study the history of his province of Carmelites and the Irish Freedom Movement. He started this work by writing top people still alive then who were associated with the Carmelites in past work. Examples are Robert Brennan and Sean Nunan of the Irish Legation in Washington, D.C. and Seamus McDermott of the *Gaelic American*. He sought from them remembrances and recollections of the Carmelite involvement. They warned him that the major rule of those days in the Movement was that all communication was to be oral. Nothing was to be written for the safety of individuals so he could expect little or nothing for answers.

He wrote to Connie Neenan asking about his family's involvement in the previous generation in the Irish Freedom Movement. Neenan's replies had to strengthen O'Callaghan's devotion to things Irish. He wrote Donal that Tom Barry originator of the "West Cork Flying Battalion" had been an associate of his father and his Uncle Dan who was important in the Republican movement.⁸

He also had a request for any information on the Carmelite involvement in the Movement printed in the editorial column of the *Irish Echo*.⁹

Photo:

Donal O'Callaghan speaking in private conference with Eamon De Valera. The Irish leader often turned to O'Callaghan for advice on Irish-American issues. Courtesy of Alfred Isacsosn, O.Carm.

Ahead of the time in the use of oral history, Donal interviewed the older members of the province and gathered from them material about their carrying messages and the inner workings of the Movement and the use of the Carmelite Priory as a safe house. Donal spent the summers of his theological years in New York City scouring the Irish newspapers for any information on the Carmelites and their Irish activities. He amassed a large amount of information on paper and index cards. Though he never completed his plan of writing his thesis on the New York Carmelites in the Irish Freedom Movement, his research has been used by a number of writers.

He also wrote at various times to Sean T. O'Kelly and Eamon De Valera, asking them to write to him about their involvement with the Carmelites and the Irish freedom movement. Both responded favorably and furnished valuable material for our archives. O'Kelly replied with an informative letter mentioning names and detailing assistance particularly of himself in September, 1924.¹⁰

THE YOUNG CARMELITE

In his years at Catholic University, O'Callaghan was also active in the Catholic Students Missionary Crusade. He organized a campus procession for Our Lady of Mount Carmel. He had Irish speakers address the group. He studied the Brown Scapular devotion and spoke on it to groups in Washington. He also wrote on this devotion.¹¹

By virtue of a Carmelite privilege, Donal was ordained after three years of theology in May, 1943. While he was doing his fourth year of theology, he spent much time in New York City. During World War II, located at the Church of Our Lady of the Scapular, was the Scapular Apostolate which through one of its arms, the Scapular Militia, distributed Brown Scapulars to the troops serving in the war. Donal was selected to be the director of this apostolate.¹²

Joined with this position, was the National Shrine of Our Lady of Mount Carmel and its services, the raising of funds for the education to the priesthood of Carmelite students under the title of the Little Flower Society. Donal started a parade for the July 16 feast of Our Lady of Mount Carmel. It began at Twenty-fourth Street

and First Avenue proceeding to Twenty-ninth Street and going along it to Second Avenue, then down to Twenty-eighth Street turning left to come to the Carmelite church.¹³ The colors and the marchers filed into the church which became crowded and stifling hot. The marchers were composed of the Knights of Columbus, parishioners, the Carmelite Third Order, and Irish organizations with their colorful banners. Usually a bishop preached at the church ceremony.

He was in charge of the Third Order, Lay Carmelites, taking care each month of the chapters in Sea Cliff, NY and Manhattan. He began a chapter at Manhattan College meeting the First Friday each month. Donal, besides all his other responsibilities, spoke in schools recruiting young men for the Carmelites. Carmelite vocations were probably part of his Manhattan College venture.

Since he came to the Carmelite church, Donal encouraged Irish groups to have their annual communion Mass and special services at the church. He had Masses for those killed on Bloody Sunday and commemorative Masses for those of the 1916 Rising. He spoke at many Irish gatherings. He organized the Society of Our Lady of Knock. In return, the members of Irish societies came to Donal's July 16th Parade. He organized novenas for the larger feasts of the Church and advertised these in the Irish newspapers. This established connections with the devotees who could be contacted through a mailing list and made aware of the special services being conducted at the Carmelite Church.

Speaking at an officers' installation of the Corkmen, Donal voiced the need for Ireland to be represented at the peace conference after World War II. Referring to the notion of a united Ireland, he said that the Irish Question was not settled and we had to get the United States to speak for Ireland at the peace conference. O'Callaghan called for Ireland to be free and Gaelic, to be Gaelic and free. The end of partition was a popular subject at that time.¹⁴

AN INCREASED LOVE OF IRELAND

In 1948, O'Callaghan began a pilgrimage to the Knock shrine in Ireland. They traveled by boat from New York and marched behind the American flag in Knock with the Irish Carmelites

pilgrims from Dublin. It was a successful affair and one that O'Callaghan led each year switching in time to planes for transportation. Before touring became popular, O'Callaghan brought this group to Ireland each summer. It increased his love of Ireland, gave it to others and instilled in him a desire to help Ireland economically by increasing the sale of Irish goods. One of the participants in his second Knock Pilgrimage was involved in the violation of currency regulations and was detained in Ireland. O'Callaghan chastised her for the shame she had brought on the pilgrimage. Typical of his kindness, O'Callaghan wrote a plea for leniency in her charges.¹⁵

That same year, Donal had a celebration in St. Patrick's Cathedral for the seventy-fifth anniversary of the Knock apparitions. Irish societies, many accompanied by their groups' bands, marched in the parade that began west of Fifth Avenue on Fifty-fourth Street and proceeded down Fifth Avenue to the Cathedral where their colorful banners decorated the filled cathedral. The Carmelite provincial, Patrick Russell, and auxiliary Bishop Joseph Flannelly conducted the services.

In his travels each year to Ireland, Donal O'Callaghan cultivated relations with his Irish relatives particularly in Cork. Perhaps these visits made true the comment of Richard Cardinal Cushing, "You have the jaw of a Corkman."¹⁶ He would also help the Irish economy by purchasing woolens and linens in large quantities to distribute among his friends as gifts and in return for favors. Through solicited donations, he was able to commission in Ireland ecclesiastical metal ware to decorate the shrine of St. Thérèse and her relics at the Carmelite Church. From authorities in Ireland he was able to obtain a penal cross and an altar stone from those days. These he enclosed in Irish style metal work by George Gunning of Dublin. He also had Gunning construct a shrine to St. Patrick. Today the Carmelite houses still have chalices, ciboria, and other ecclesiastical vessels ordered by Donal from Gunning in the 1950s and 1960s. After O'Callaghan had opened the Marian Center in 1954 a few doors from the Carmelite Church, he commissioned four or five paintings to be done by Richard King and wooden sculptures to be carved by Imogen and Ian Stuart. The new chapel at St. Albert's Junior



Seminary, dedicated in May, 1958, has a tabernacle, candelabra and other metal work done by Gunning. Rosaries by the hundreds and religious articles were secured in Ireland for the religious article store of his Marian Center. This was all listed in a letter to George Conway, Irish Consul General in New York. The total came to over \$29,000. O'Callaghan mused that if he could do this much to promote Irish industry why could not others with more money do as much. He did what he could to support Irish industry and arts.¹⁷

Though he was not the pastor at Our Lady of the Scapular, Donal kept a close eye on its linens and the altar cloths. Any appearance of wear or damage brought an end to those pieces by further tearing the material and throwing it away. All of these, of course, were of Irish origin and meant more imports. Preachers for novenas were brought from the Carmelites in Ireland increasing the amity between the two provinces. While provincial, he sent some of his men to work with the Irish Carmelites in the missions of Northern Rhodesia, present-day Zimbabwe

An instance in 1954 of the power of O'Callaghan among the American Irish is this. When Queen Elizabeth came to New York, there was a demonstration in the streets. Suspecting that Donal O'Callaghan was the organizer of the protest, the New York Chancery Office called him and asked if he was behind the matter. He replied that he wasn't and that they should have known this for if he was the organizer, the marchers would have filled many more streets.

How did Donal O'Callaghan become an outstanding priest among the New York Irish besides what we have mentioned so far? He was an active member of the United Irish Counties, the chaplain of the Corkmen and

Photo:
At work at his desk in the Marian Center c. 1955. O'Callaghan opened the Center in 1954 and used it, in part, to provide support for Irish industry. Courtesy of Alfred Isacson, O. Carm.

the Cork Ladies, the St. Patrick's Day Parade Committee, American Irish Historical Society, and the Friendly Sons of St. Patrick. The societies of the Irish counties regularly called on him for presentations and the installation of officers. Sean Reid was the pastor of Our Lady of the Scapular during the time of O'Callaghan's service there. Through Reid's friendship with Mayor William O'Dwyer and the organizations Reid was active in, he was politically well connected. He and Donal worked together to obtain jobs for the Irish, gain promotions for them, and settle problems for civil-service employees. It was often said that the door to City Hall was at 339 East Twenty-eighth Street, the Carmelite Priory.



CONNECTIONS WITH DE VALERA

When De Valera and Fianna Fail lost the election of 1948 to John Costello and Fine Gael, Sean Reid, pastor of the Carmelite Church, felt it was time to heal the rift that went back to Treaty times. Reid invited Costello, now Prime Minister, to lunch in his rectory along with New York Irish leaders.¹⁸ This caused some trouble to those devoted to De Valera, so O'Callaghan met in Ireland with Sean T. O'Kelly, Sean McBride, and John Costello to heal matters between the two factions.¹⁹

The original Carmelite connection with Eamon De Valera went back to his days as a student at Blackrock College when Lawrence Flanagan, a native of Moate, was a fellow student. Flanagan joined the Carmelites, and De

Valera joined the Irish Freedom Movement. After ordination, Flanagan came to New York and was there in 1919 to welcome De Valera to the Carmelite Priory when he arrived surreptitiously after his escape from Lincoln Prison. Flanagan also had Sean T. O'Kelly as a friend. Correspondence of Flanagan and De Valera continued over the years and no Carmelite function went on without congratulations from De Valera. O'Callaghan and Reid both moved into this relationship. O'Callaghan's Knock Pilgrimages, his promotion of economic development in Ireland, and his purchase of Irish materials for use in the Carmelite's churches and seminary made him prominent in Irish circles.

The result of this was the creation of a genuine friendship between Dev and his Carmelite friends – and De Valera consulting O'Callaghan for advice on American-Irish matters.

From the end of World War II, there was an anti-partition crusade both in Ireland and the United States. O'Callaghan spoke on behalf of this all over.²⁰ John Fogarty, a congressman from Rhode Island, introduced a resolution bearing his name that stated a united Ireland was United States policy and called upon Great Britain to allow a united Ireland. Donal, of course, spoke on behalf of this resolution. The theory behind Fogarty's resolution was that since Great Britain was receiving Marshall aid, this assistance should be conditioned to the end of partition. This was the main issue of the 1947 Irish Race Convention held in New York City. Fogarty's resolution was defeated in the House of Representatives 206 to 139 with 83 abstentions.

In Ireland, De Valera was not in favor at that time of an anti-partition crusade and was cracking down on the elements supporting this even to the point of imprisonment. His persecution of the "Irish Republicans" was giving the northern people reason "not to come into the fold. De Valera was cultivating hatred of himself."²¹ Connie Neenan appealed to O'Callaghan for help in calming the frenzy of De Valera.²² There is no record of what occurred but Neenan's appeal is an indication of the power of the influence of O'Callaghan.

Photo:
At the Shrine of Our Lady in Knock, Co. Mayo. In 1948, O'Callaghan led the first of several pilgrimages to the Irish holy site. Courtesy of Alfred Isacson, O.Carm.

He wrote Sean McBride in 1950 suggesting that McBride write a letter to the bishops of Northern Ireland to support anti-partition.²³ As time went into the next decade, the anti-partition movement lost steam, and its devotees turned to the cause of civil rights in Northern Ireland.

Eamon De Valera wrote Donal O'Callaghan in 1965 soliciting his advice and help in publishing in the United States *The Irish Republic*, which was his version of the Irish history he was involved in, and was written by Dorothy McArdle. Farrar, Strauss and Giroux were to be the American publishers.

De Valera's goal was that "our struggle from an Irish point of view" be known. Knowing that O'Callaghan was involved with the Ancient Order of Hibernians, De Valera thought they would be distributors for the book to their membership and to libraries.²⁴ It was seven years before actual distribution that De Valera wrote his Carmelite friend, Lawrence Flanagan, about using the money in a fund designated for De Valera's goals for this American edition of McArdle's book. Flanagan, the sole surviving trustee of the fund, sent De Valera a check for \$1,963.08 and authorized him to use the money for publication.²⁵ Flanagan also told O'Callaghan all the details of publication. Word was sent that the publication date was October 5, 1965.²⁶ We have from an American researcher on the Irish Carmelites word that O'Callaghan, through the Ancient Order of Hibernians, played a major role in placing McArdle's book on American library shelves.²⁷ (O'Callaghan was chaplain all his priesthood of groups of the AOH, ending as national A.O.H. chaplain when Judge James Comerford was the national president.²⁸)

With the fiftieth anniversary of the 1916 Rising approaching, the plan was to give a degree from the national university to a direct survivor of each of the six executed men. Sean McDermott's sister refused the degree in his memory because, as she said, the Ireland for which Sean died was a united one. Because Ireland was still divided, she refused his degree. De Valera wrote O'Callaghan asking him if he could find a McDermott relative in the United States to accept the degree.²⁹ Donal was able to

locate a nephew, Sean McDermott, who was willing to accept the degree.³⁰ O'Callaghan's effort was in vain because the university insisted that, since a direct relative of McDermott would not accept, no degree would be given to that family.³¹

A surprising letter is one of O'Callaghan to De Valera not sent to him directly but through his son, Vivion, during the 1950s. Donal told of learning that, if De Valera was willing to lease land for military bases to the United States on the condition that the American government would help bring about the end of partition, something could be done. The bases would be constructed with Irish labor using Irish materials. O'Callaghan said he was sending on this information for De Valera's consideration and would like to hear from him about it.³² De Valera's response was that the proposition was impossible and he knew that O'Callaghan would not expect any detailed reason.³³ O'Callaghan was obviously acting on behalf of some American government official. (Ireland had been neutral during the entirety of World War II. This neutrality prevented Winston Churchill from seizing these ports, so Ireland's neutrality kept the English out of their land. This is why the response of De Valera to O'Callaghan's proposal was that it was impossible.³⁴)

O'CALLAGHAN'S MANY PARISHIONERS

A biographer of O'Callaghan pictures him as a parish priest without boundaries resulting in him having "many parishioners."³⁵ I can tell of two examples of his help for people that I had part in. A man working for the Transit Authority passed a test for promotion to supervisor. He was third on the list but there were only two openings. O'Callaghan made a few phone calls and all three at the head of the list were appointed. A friend of my own was seeking a work transfer to an OTB parlor closer to her home. I gave the information to O'Callaghan and whatever he did resulted not only in the woman being changed to a parlor closer to her home but she was made manager of it. He was cited as an example of Irish success in New York.³⁶

The Limerick county association of New York had a charter plane booked to bring them to Ireland. A week before departure, they were informed that the Irish had denied their plane

landing rights. This was brought to the attention of O'Callaghan who called Brian Lenihan, Irish Minister for Extraordinary Affairs. Within hours, the plane had clearance.³⁷

The *Irish World* asked O'Callaghan if he could obtain for them some of the advertising for Aer Lingus that was in other New York Irish weeklies. He requested this of Frank Aiken, the Minister for External Affairs, who responded that he had made this recommendation to Aer Lingus and would let O'Callaghan know their response which, I am sure, was favorable.³⁸

Attempting to get another to do what he was doing, O'Callaghan chronicled the purchase and the works he commissioned in Ireland. This was from 1946 to 1970 and totaled \$70,000. His point was that if he could do this, others could do much more.³⁹ When Bishop Cornelius Lucey of Cork came to New York in 1959, O'Callaghan had a luncheon with business men for him. The purpose was to interest these Americans in doing business with Ireland.⁴⁰

In a friendly letter to O'Callaghan, De Valera recalled the help of the Carmelites to the Movement from their Twenty-ninth Street priory. He went on to say that Sean Reid and Donal O'Callaghan were carrying on that tradition. He also stated the wish that those persons in the future responsible to the Irish people find in that priory the cooperation given in the past forty years.⁴¹ One indication of the friendship of Eamon De Valera with the New York Carmelites was the ease with which Donal O'Callaghan was able to obtain from him meetings with him for various American clerics, politician, and friends.⁴² When De Valera returned to his office after an illness, O'Callaghan sent his best wishes to him. For each St. Patrick's Day, De Valera sent shamrock bouquets to O'Callaghan.⁴³ Perhaps the most significant sign of the close relationship of De Valera and O'Callaghan was the request of the President to O'Callaghan to be his chaplain at the funeral of President John F. Kennedy. I had to rent a car to drive O'Callaghan and the Carmelite, Irish-born William Bradley, to the then Idlewild Airport on November 24, 1963, where we met De Valera in a private lounge off the former Golden Door restaurant. While we had refreshments, the President

was most cordial and engaged all of us in conversation. Then they left for Washington where both of them were seen together in the television of the funeral. The clearest sign of Eamon De Valera's affection and appreciation of the Carmelites was his wish that he be buried in the Carmelite habit. When he passed to eternal life August 29, 1975, this was done.⁴⁴

While Patrick Russell was the Carmelite provincial (1947-55), Donal O'Callaghan influenced him to purchase property in Rhode Island for a major seminary. His point was to stake out Rhode Island for expansion of the province. Russell did purchase the land, and while O'Callaghan was provincial (1955-61) he had plans for the major construction of buildings. The lack of funds curtailed his plans. A labor union executive and friend of O'Callaghan's was able to arrange a loan from the Teamsters Union but the reputation of Jimmy Hoffa led O'Callaghan to turn down this loan.

Money was a continuing Carmelite problem, but while he was provincial, O'Callaghan solved this. James McElroy was a Carmelite parishioner who lived in a tar-papered shack on the roof of a building he owned across Twenty-eighth Street from O'Callaghan's Marian Center. McElroy was very wealthy in the property he owned, and O'Callaghan visited him often and spoke with him of the Carmelite needs. When McElroy developed ulcers on his leg, O'Callaghan bathed him and dressed his wounds. This care caused McElroy to change his will and leave his entire estate to the Carmelites. Donal thus provided for the Carmelites' future.

O'Callaghan was for a long time a member of the St. Patrick's Day Parade Committee. He served successively under John J. Sheahan, Harry Hynes, and Judge James Comerford. In 1951, O'Callaghan was named the Grand Marshal for the parade. This received extensive newspaper coverage in both the United States and Ireland. It was a recognition for the work he had done with the New York Irish.⁴⁵

When the President of Ireland, Sean T. O'Kelly, came to New York in 1959, Donal O'Callaghan invited him to dinner at the hall of the Carmelite School on East Twenty-ninth Street. This was the site called by O'Kelly "The



Photo:
At center is Sean T. O'Kelly, President of Ireland, at the dinner for him at the Carmelite school hall in 1959. From left to right are: David Sullivan, leader of the Building Services Employees Union, Criminal-Court Judge James Comerford, and Donal O'Callaghan. Courtesy of Alfred Isacson, O.Carm.

cradle of Irish liberty.” O’Kelly accepted the invitation. A dinner ticket was the most sought after item among the New York Irish. The hall was chosen because it was the scene of the Carmelite activities in the Irish Freedom Movement. It was an evening in which everything, fortunately, went along well. The dinner was very pleasing to O’Kelly who was glad to meet again so many of his compatriots in the freedom movement. He was impressed along with others at the eloquence of O’Callaghan’s speech.⁴⁶

From 1966 until his death in 1973, Donal O’Callaghan with John Collins formed the American Irish National Immigration Committee. They sought to revise the 1965 American immigration law which abolished the national-origins formula. This brought about a shift in immigrants from Europe to those of Asia and other parts of the world. This, of course, hampered Irish immigration. They spoke throughout the country to change this policy. O’Callaghan also worked in the years preceding his death with the undocumented Irish to secure the legality of their presence in America.⁴⁷

Donal O’Callaghan took pride in his Irish heritage. He was not content to muse and talk of it. He sought not only to preserve it but tried to enhance it with all its trappings. Donal’s Irish heritage was totally integrated into his life.

Notes

- 1 *New York Times*, May 10, 1973
- 2 *Ibid.*, June 5, 1927.
- 3 *The Rebel*, May, July, 1929.
- 4 *Irish Echo*, June 29, 1927.
- 5 O’Callaghan Bottle Letter File, Archives New York Province (ANYP).
- 6 An example is: “Keefe County Cork Treasurer,” NY, Oct 21, [1937]. This was in answer to O’Callaghan to Corkmen, DC, Oct 11, 1937, ANYP.
- 7 O’Callaghan Papers, Student Letters, Box 46, ANYP.
- 8 Neenan to O’Callaghan, Cork, July 8, 1946, ANYP.
- 9 Neenan to O’Callaghan, Cork, Aug 28, 1943, ANYP.

- 10 O'Callaghan to O'Kelly, NY, Dec 14, 1960, copy; O'Kelly to O'Callaghan, Roundwood, Jan 8, 1961, ANYP. O'Kelly to O'Callaghan, Dublin, June 27, 1956. Cited by Steven Kennedy, "Donald Maria O'Callaghan, O. Carm.. Politician and Pastor," 1990, Baruch Thesis, on web. This letter could not be found, June 29, 2010 at the American Irish Historical Society who had custody of the O'Callaghan Papers to July, 2010.
- 11 Donald O'Callaghan, "Scapular Apostolate," *The Sword* 2,441.
- 12 Alfred Isacson, "The Scapular Apostolate," *The Sword* 65 (No 1, Spring, 2005) 25–45.
- 13 *New York Times*, July 17, 1946.
- 14 *Irish Echo*, Jan 8, 1944.
- 15 O'Callaghan to Donnellan NY, April 1, 1950; Letter of Recommendation, April 1, 1950, ANYP.
- 16 John Collins at 25th Anniversary Mass for O'Callaghan, St. Barnabas, May 9, 1998, ANYP.
- 17 O'Callaghan to Conway, [NY], Feb 9, 1956, copy, ANYP.
- 18 *New York Times*, Aug 29, 1948.
- 19 Sean Reid, *Recollections of Some Sixty Years* (S. Daytona Beach, [1983]) 116.
- 20 *Brooklyn Eagle*, Mar 20, 1952.
- 21 *New York Times*, June 5, 1947; Irish Race Conventions, Wikipedia.
- 22 Neenan to O'Callaghan, Mar 28, May 28, July 8, 1946, O'Callaghan Papers, ANYP.
- 23 O'Callaghan to McBride, NY, Jan 29, 1950. June 29, 2010, this letter could not be found at the AIHS who had custody of the O'Callaghan Papers. I am using the information from Steven Kennedy , Donald Maria, fn 88.
- 24 De Valera to O'Callaghan, Dublin, Mar 12, 1965, ANYP.
- 25 De Valera to Flanagan, Dublin, Mar 20, 1958; same to same, Dublin, Apr 16, 1958, ANYP. There are no Flanagan letters relating to this in the De Valera Papers, University College Dublin.
- 26 De Valera to O'Callaghan, Dublin, Mar 12, 1965; same to same, Dublin, May 4, 1965; O'Kelly (Marie) to O'Callaghan, Dublin, May 14, 1965, ANYP.
- 27 William Carr, "Eamon De Valera and the New York Irish Carmelites," *American Conference on Irish Studies*, American Irish Historical Society, Nov 4, 1989, p 8.
- 28 "Who Was Monsignor Donal O'Callaghan?," AOH Broome County, NY, on line.
- 29 De Valera to O'Callaghan, Dublin, Feb 11, 1966, ANYP.
- 30 O'Callaghan to De Valera, [Bronx], Feb 21, 1966, copy, ANYP.
- 31 De Valera to O'Callaghan, Dublin, Mar 1, 1966, ANYP.
- 32 O'Callaghan to De Valera, NY, Mar 8, 1958, copy, ANYP
- 33 De Valera to O'Callaghan, Dublin, Mar 15, 1958. ANYP
- 34 Sean Reid, *Recollections of Some Sixty Years* (Daytona Beach, 1983) 88.
- 35 Steven Kennedy, Donald Maria, p 19
- 36 Oona Burke, "New York Irish," *Jubilee* 6 (no 11, March, 1959, 10–11.
- 37 Collins speech, op. cit.
- 38 Aiken to O'Callaghan, Dublin, Mar, 1967, ANYP.
- 39 O'Callaghan to Whelton, NY, Nov 16, 1970, AIHS.
- 40 O'Callaghan—Lucey Correspondence, ANYP
- 41 De Valera to O'Callaghan, Dublin, July 28, 1960, ANYP.
- 42 O'Callaghan to De Valera, [NY], May 25, 1961, ANYP. This request was for Msgr. Thomas Donellan of New York and is here as an example of the many similar requests. Cf. *Irish Letters in the New York Carmelites' Archives* and *More Irish Letters in the New York Carmelites' Archive*, Vestigium Press, Middletown, NY, 1988 and [1992].
- 43 Same to same, [NY], Mar 9, 1965, copy, ANYP.
- 44 O'Kelly (Marie) to O'Callaghan, Dublin, Sept 27, 1972. O'Kelly mentions in her letter that De Valera had told O'Callaghan and Joseph Kelly, the Irish Carmelite provincial, this request viva voce.
- 45 Grand Marshal File, O'Callaghan Papers, ANYP.
- 46 O'Kelly Dinner File, O'Callaghan Papers; O'Kelly to O'Callaghan, Dublin, May 6, 1959; O'Kelly to Flanagan, Dublin, May 28, 1959, ANYP.
- 47 Collins, op. cit.; *New York Times*, Mar 16, 1968; Frank O'Connor, *Irish Echo*, Mar 30, 1974.