

Cumann Seancair Óún na nGall

The County Donegal Historical Society

— Founded at Lifford on 20th December, 1946 —



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Objects of the Society

1. The study and preservation of Co. Donegal history and antiquities.
2. The preparation and presentation of statistical surveys of the county with a view to publicising past, present and future problems of social, economic or topographical interest.
3. The arranging of excursions to places of historical or statistical interest and the delivery and publication of lectures thereon.
4. The production of an annual bilingual publication styled "The Journal of the the County Donegal Historical Society."
5. The establishing of County Archives.
6. The focussing of attention on the desirability of a County Repository where objects of archaeological, historical, or cultural value would be suitably housed and displayed.



Rules of the Society

1. The Society shall be governed by a Council consisting of a President, four Vice-Presidents, an Honorary Secretary, an Honorary Treasurer and not more than twenty-four other Members, to be elected at the Annual General Meeting.
2. The Council shall have power to fill any vacancy until the following Annual Meeting.
3. The Annual Subscription shall be 10/6 and shall be due on each January 1st.
4. Members shall be entitled to receive the Journal of the Society free, but it shall not be supplied to any member whose subscription is in arrear for more than three months.
5. Each member shall be entitled to introduce visitors to the lectures, ordinary meetings and excursions of the Society.
6. The General Rules applicable to Irish Historical Societies shall be also observed by this Society.
7. Lectures and Papers connected with the objects of the Society may afterwards be printed in the Journal of the Society according to the discretion of the Council. It is to be distinctly understood that the Council will not hold themselves responsible for statements and opinions contained in Papers printed in the Journal.

Papers on Local, Historical, Antiquarian, Statistical and Literary subjects, Notes and Queries, the Loan of Manuscripts, Scarce Books, etc., should be addressed to either of the Honorary Secretaries. We have already begun to compile a bibliography (books, pamphlets and MSS) of the county, and members are invited to co-operate with us in making this section of the Journal as comprehensive as possible.

MEMBERSHIP OF THE SOCIETY IS OPEN TO EVERY
PERSON INTERESTED IN COUNTY DONEGAL

FOREWORD

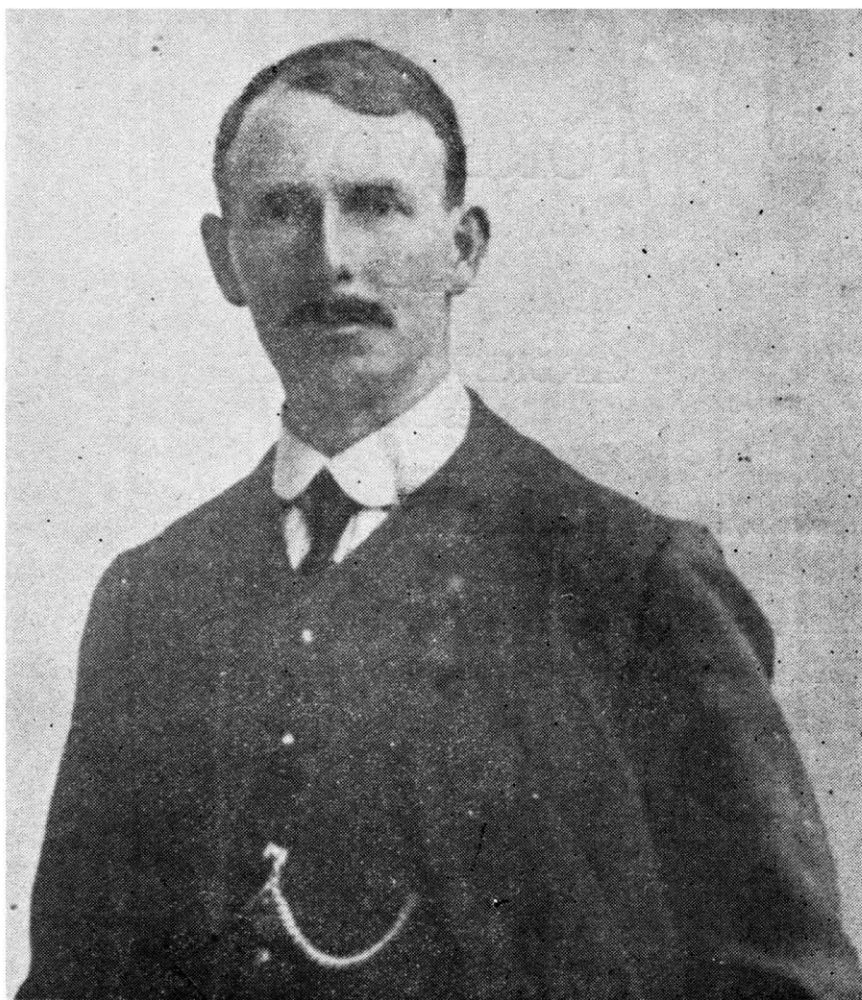
— BY —

ANDREW LOWRY
PRESIDENT

I *CONSIDER it a great privilege, indeed, to have the opportunity of contributing a brief foreword to the first number of the Donegal Historical Society Journal. I may say that this Society, with its associated Journal and proposed Repository, bid fair to fulfil a hope I have entertained for quite a long time.*

May I take this opportunity of asking the co-operation and support of everyone who can help, and so strengthen the hands of our energetic Secretary and Editor, to make the entire project worthy of our grand old County, which offers so much interest to all of us—quite irrespective of creed, class, political affinities or racial backgrounds.

Let us all help in creating a viewpoint—
“Whence in far visions of the Past we see
Dim forces moulding what we yet will be.”



MR. ANDREW LOWRY
PRESIDENT

JOURNAL OF THE CO. DONEGAL HISTORICAL SOCIETY

VOL. 1

NOVEMBER, 1947

No. 1.

EDITORIAL

THE Journal of the County Donegal Historical Society makes its bow to the general public. With it we seek to carry into effect some of the objects for which the Society was formed. Its immaturity is compatible with the youthfulness of the Society. We can assure our readers, however, that we have no wish to make it a medium of abstruse scholarship and do not intend to overload our pages with exclusive topics of academic interest. We invoke God's Blessing on our efforts and commend our work to everyone who is genuinely interested in the beautiful and historic County of Donegal.

The Society is grateful to Mr. Louis Emerson for the very artistic cover which, we hope, will be the standard for our future issues of the Journal. We also wish to place on record our gratitude to the President and Council of the Royal Irish Academy for permission to reproduce and the loan of the blocks of plates published by them, in their "Proceedings," to illustrate a Paper read before them entitled "Recent acquisitions, from Donegal, in the National Museum;" and contributed by Dr. S. P. O'Riordan.

Congratulations to the following members of our Society on their recent publications: Very Rev. Charles Boyce, "Biographical Sketch of the Rev. John Boyce, D.D. (1810-1864)"; C. D. Milligan, "The Murray Club Centenary" ("Derry Sentinel," 1947); H. P. Swan, "Romantic Inishowen" (Hodges Figgis); D. J. O'Sullivan, "Lightkeeper's Lyrics" (Dundalgan Press); and Father A. Gwynn, S.J., "Mediaeval Province of Armagh" (Dundalgan Press).

Our membership list and the proceedings of the Society will not appear in this issue of the Journal as they are not yet complete.

J. C. T. MacDONAGH

DONEGAL IN SONG AND STORY

by —
Ven. Archdeacon Kerr, P.P.

*Lecture delivered during Ballybofey-Stranorlar
Civic Week*

DONEGAL has the honour of being credited with giving an abode to the first human inhabitants of Ireland. According to the *Leabhar Gabhala* Partholan landed at and settled in the place now occupied by Ballyshannon. His wife had a favourite dog which Partholan slew in a fit of jealousy. The dog was buried on the little island near the estuary, and that island has ever since been called *Inis Salmer*, as *Salmer* was the name of that much prized animal. According to the ancient accounts *Salmer* was also the name of the river and of the lake in Fermanagh. The name of the river and lake was afterwards changed to the *Erne* in memory of a *Firbolg* chief called *Earnai*. The beautiful and useful waterfall, *Eas Aodha Ruaidh*, is supposed to owe its name to the fact that *Aodh Ruadh*, a monarch of Ireland, was drowned there five centuries before the Christian era. This *Red Hugh* was the father of *Macha* of the *Golden Hair* who, it is stated, built the *Royal Fort of Eamhan Macha*, or *Emania*, which figures so largely in the stories of *Conor Mac Nessa* and the *Red Branch Knights*. It was here in the *O'Donnell Castle of Beal-Atha-Seanaidh* that *Red Hugh* was welcomed by his father after his escape from captivity in 1592, and here also, five years later, he won his signal victory over the English forces commanded by *Clifford*.

The principal Castle of the *O'Donnells* was in *Donegal Town*. *Dun na nGall*, or *Fort of the Foreigners*, was so called, it is said, because some *Danes* settled there in the ninth and tenth centuries. At the *Inquisition* held at *Lifford* in preparation for the plantation in 1609, the county was called *Donegal* after the place which had been for 200 years the

principal residence of the Chiefs of the territory. *Aodh Ruadh*, son of *Niall*, and his wife, *Fionnguala*, built a monastery for the *Franciscans* in *Donegal*, in 1474, and it flourished until its destruction in 1601. At that time *Niall Garbh*, who took the side of the English, seized the Abbey. *Aodh Ruadh* laid siege to it and the famous Abbey was burned. Near *Donegal* the famous *Cathach of Columcille* was kept in the custody of the *Mac Groartys*.

The Family of Mac an Bhaird were Ollamhs and Bards to the O'Donnells.

After the flight of the Earls and the deaths of *Ruaidhri* and *Cathbharr O'Donnell*, *Eoghan Ruadh Mac an Bhaird* wrote a touching elegy. *Nuala*, their sister, who was married to *Niall Garbh*, but who left him when he threw in his lot with the English, is represented by the poet as standing alone in the *Eternal City* weeping over the grave of her departed brothers:

O woman of the piercing wail,
Who mournest o'er yon mound of clay,
With sigh and groan,
Would God thou wert among the
Gael!

This poem reminds us of another beautiful lament, containing the praises of *Donegal*, placed on the lips of *Nuala*, daughter of *O'Neill*, who once reigned in *Tirconail* as the wife of *O'Donnell*.

Is aoidinn, aoidinn Tír Aoibhá na n-eac,
Is aoidinn a blaí agus a conac;
Ní aoidne liom ná ó rín amac
Ó Drom Chuama go Muirbeac,
Seoba tú map blaí ar vo méir
Inbeag éire ar cuan na nSall,
Taobh Uaste Árdeann le Gréin,
Is mairpítir sléigéal Uáin na nSall.
Is aoidinn, aoidinn béat an Deapra
As éirge amac tuir maroin céobac;

Mi aoribne tuom ná Déal áta Seanaró,
 Ir ó pin amac so oíi Uíom Cuam!
 Ir aoribinn, aoribinn Inir illic Naor,
 Ir thom a bpaon 'r ir mair a blá,
 Ir peang an reappac, ir binn an éuac,
 Ir bpic ballac' le n-a bpuac as pnáih.
 I nÓán na nSall tá roga sae peot,
 Baite Uí Óomnaill ir lior na Ríog,
 Beir mo beannaic-pa rá óó
 So Déannar Mór Tíne Aóda.

Like Oisín she reveals her identity in the final stanza:—

Ir mé Nuata, ingean Uí Néill
 Uí real i gcéim i nÓán na nSall.
 Map gúe loim i ocom leir péin
 Táim 'noir i gcéim 'r mo céileadán
 mall.

Niall Garbh was detested and little compassion was felt for him when he was imprisoned by the English whom he had assisted. When he died in London in 1626, some poet, probably one of the O'Clery's, was charitable enough to write an elegy. This poem emphasises the one virtue that could be admired in Niall Garbh, his personal bravery. Here are a couple of verses from the poem:—

Niall Garbh O Domhnaill do dhul
 A ttór ghiall Grianan Lúdan,
 Creach ra-domhain do ghabh geall
 Ar bharamail Fer nEirenn,
 Fedh a therma a ttór an ríogh
 Foirm Gaoideal gabus dimbriogh,
 San tor-sain an tann do-choidh
 Dob am osnaidh da a n-onoir.

Leaving untouched the wealth of historic data associated with the Castles and Abbeys of Ballyshannon and Donegal, we pass through Inver Naille and Dun Congaile, near which, according to the fireside stories, Gaibidin Gabhna forged armour and taught prowess to the young nobles, and pause by the quiet harbour of Killybegs. This place is called in Irish "na Cealla Beaga," or little cells. These were evidently hermit cells, but their exact location has not been ascertained with certainty. Curiously enough, the parish is dedicated to St. Catherine of Egypt. There is a story that a ship once arrived there from foreign parts with a bishop on board. The bishop conducted his fellow passengers to a little nook where he returned thanks for their safe delivery from the perils of the sea. He blessed a well there and dedicated it to St. Catherine of Egypt. In the 15th century the Mac Suibhne of Banagh erected a Franciscan Abbey near his own castle, and that also was called St. Catherine's Abbey. There were three branches of the Mac Suibhnes in

Donegal: those of Fanad, Doe and Banagh. They came across from Scotland to Fanad in the 13th century, and were captains of the Gali Oglagh of the O'Donnells. After a couple of generations one of the Fanad Mac-Suibhnes settled in Doe having wrested their territory from the O'Boyles. Some of the Mac Suibhnes also settled in Connaught and Munster, and those of Banagh were a branch of the Mac Suibhnes of Connaught.

A few ships of the ill-fated Spanish Armada in 1588 sought shelter in the harbour of Killybegs. One of them sank at the harbour mouth; the others, three in number, under the command of Don Alonzo de Leva, refitted at Killybegs and sailed for Scotland. These were wrecked on their way east of Portrush. The survivors of that disaster were seized and hanged by the English. Eight years later, in 1596, three other Spanish ships arrived in Killybegs, bringing an ambassador from Philip of Spain to O'Neill and O'Donnell. Killybegs must have been well known to the Spaniards in those days.

For a period of about twenty years during the 18th century, Killybegs was the centre of a considerable whaling industry.

We must now hasten on to Glencolumbkille, merely bowing our acknowledgments to St. Carthach as we pass. Over Glencolumbkille towers the majestic Sliabh Liag, whose sea cliffs, rising 1,900 feet above the restless waves, have no serious scenic competitors in all Europe. Aodh Mac Bric had his hermit cell on Sliabh Liag in the 6th century, and blessed a well there. To this mountain, according to Colgan, St. Assicus, the guileless Bishop of Elphin, repaired for six years to do penance because he had unwittingly told an untruth.

Manus O'Donnell, in his life of Columcille, tells a strange story about the glen. When St. Patrick banished the demons from Croagh Patrick, they came across the bay and settled in the Sean Ghleann, which they forthwith enveloped in a thick fog. There they remained until the time of St. Columba. When the Saint approached the glen the demons became very angry and one of them threw a javelin which struck Cearc, one of Columcille's attendants. This took place beside a stream, and the spot has ever since been called Srath na Circe, or Cearc's Holm. St. Columba threw back the javelin and a holly bush grew where it fell. Some will perhaps venture to point out that bush still in

Meenaneary. The Saint then threw a stone, before which the fog receded. Finally he threw a bell, and the demons fled before it into the sea, where they were converted into fishes. Lest any one should catch and be tempted to eat one of these metamorphosed demons, an identification mark has been placed upon them: they bear a red mark, and are blind of one eye. Manus O'Donnell further adds that the advent of Columba was foretold not merely by prophets but by pagan Druids as well. The celebrated Finn Mac Cumhail, by chewing his salmon-scorched thumb, could penetrate the secrets of the future and discover the hidden mysteries of the present. One day he pursued a stag as far as the Sean Ghleann, but his usually keen dog refused to close with its quarry. Suspecting some mysterious cause for the hound's inaction, Finn applied himself vigorously to his Ordog Feasa, and it was revealed to him that a man, who should be known as Columba, would be born nine generations from Cormac, the High King, and that the place where the stag stood would be sacred to him. The place was called Bealach Damhain, or the path of the stag.

At a place which, I think, is called Bun na dTri Sruthan, there stands the remains of what is known as the Spanish Church. In 1756 a Spanish cruiser was wrecked on the coast. It was a stormy night, and a Father Owen Carr took shelter from the storm at Malinbeg. Returning home afterwards with an attendant, he heard moaning coming from the direction of the cliffs. He climbed down and found a dying Spanish officer praying earnestly. Father Carr, who had been educated in Salamanca, spoke Spanish well. He heard the dying man's confession, and gave him the last rites of the Church. The officer gave him his belt, which was filled with gold coins. This he gave as an offering of thanks for the ministrations of a priest at his last moments. With this money Father Carr repaired the church at Faugher, and built the Spanish Church, whose walls are still standing.

Much could be said about the monastery, the wells, the crosses, and the Turas of Glencolumbkille, but time does not permit.

There is a poem entitled "Cruach an tSagairt" which has Sliabh Liag for its setting. It begins:

Raibí mipe rian go mullaí Stéibe
Liag
So bfeic mé an fial ádair Domhnall.
Is fuise tiom ná bliam go dté'n lá a

raib mé as tualt,
Carrainc ar an éleir ar pógnam.

The poem is rather obscure. It describes the hospitality of the priest, and gives an exaggerated description of the natural wealth and beauty of the place. Probably this poem was written in the Penal Days when an tAthair Domhnall spent a month on the mountain to minister to the faithful of the surrounding district. It ends thus:

Tiocfaid oíann an lá a mbéid cuim-
niú ar an bán,
Sin nuair a béar cáis as éirge, 'r níl
don peacaó ariam a nveam muid
i nghan fíor nó ór áro, nac mbéid
tinn 'nár lám-peiribinn.
Faraon, is rinne acá, mar éaoimé
béad ar ríad, ó cáil muid ar pcáit oíom, 'ré an
cáitir Domhnall acá mé fáil,
So scumuiríó Rí na nSpárc' é, 'r
San asainn air ac rpar míora.

In all mountainous districts the sheep is a very important possession. Up till very recent times the old Brehon Laws governing the grazing of sheep were observed in Teelin and Glencolumbkille. The sheep were coralled and counted in the spring. Some trusted man acted as brehon, and allotted the sheep to each farmer in proportion to the amount of arable land he possessed. The people were fond of their sheep, and one does not wonder that some poet should be moved to express in song what is felt by the poor owners of a few valued sheep. The Teelin poet, Eamonn O hAsgain, wrote a song, in the form of a dialogue between himself and a little sheep, in which he warns her to keep from nibbling the young corn, lest dire consequences should follow:

A éaoimé beas oíur, fan éur go cionn
míora,
Is ná bí éur a as írlú an seamair sae
lá;
Nó beirfeam 'un toige tú, béid oíog-
bán a' b'ó oir,
'Snae t'uaíó uir an ní óeánam éur-
feam tú 'un báir.
Ní éorlam fan oíde ac as ornaisil
is as rmaoitiú,
So mbéid tú a b'píorún feara faoi
cám;
Ac a r'píorín mo éoríde, raéam an
ní ádai,
Cuirfeam an t'ríom ar vo r'geavaman
bán.

Going eastwards we pass through the land where the names of Conal Caol, Seanachan and Dallan Forgall still linger on the lips of the seanachaidhe. Around the Gweebarra we may pick up

a few songs. The lament for Eamonn Buidhe O'Boyle was picked up by the late Henry Morris, and placed in his splendid collection. This Eamonn Buidhe was buried over two hundred years ago in the graveyard of Inis Caol at the mouth of the Gweebarra, where St. Conal Caol built a church. The O'Boyles' were a powerful family once and gave their name to the Barony of Boylagh. This is the first stanza of the song:—

A Éamonn Buidhe-mo míle léan 'r mo
cráó—
Do cora faoi lias, 'r tá'n tír seo do
úiaró mar cá;
'r tá báirín ba óilre do fíor-reoít
Saebeal Chrí' Fáil,
In Inir Caol, faraoir, i scré go brát.

In another stanza the poet reminds the tombstone of the treasure that lies beneath it:

An eol duitre, a móir-éloc nó ian-leac
úr,
An reoic a díme ar cóir beit inr an
tír seo ar úcúr?
Níl beo den póir rin ac úir nó trúir,
'r bíor bhró orc tá óir-éirce gac
Dairgilleac fút.

Then we meet with humorous songs. In the song called "An Ghiobog," a young man bewails his marriage to a wife who has proved herself a useless housekeeper:

Uiam móir 'ra' taca seo, ba deap mo
éulaic éadais;
Ba lúthmar, éadrom, aigeanta, a
deanpáin bean a bheasáó.
Ac fannuig mipe an gíobóg, mar bí
cúpla bó mar rppé aice,
Asur o'fás rí ar an anar mé, asur
mo énoiceann seál san léimr.

A buacaili, 'r a buacaili, an méro
agaib tá san póraó,
Ná fannuigir 'íbre an gíobóg mar
seall ar beagán bólaet;
D'féadhrí uim cailín slan asam as
pilleaó tam tráchnóna,
Ná luait buidé na reáctaine le cup
amae Dia Dóinnais.

The emigration of our boys to Scotland has always been a source of grief and anxiety to the parents they leave behind them at home. Here are a couple of verses from a song in which a father reveals his anxiety and love for his sons:—

Nuair a téim an fannige saib 'ré mo
énoide bíor cráóte,
Smaoitiú ar na buacaili má bíonn

riao ar na báuaib;
Suirimpe Rí na ndangeat-Sé focu-
sear na pláneó—
So leigir Sé plán na buacaili san
contabairt ar bit bároce.

Tá doibneap i nDoipe leac Conall
nac b'pacar amam pan áit rin;
Tá cupar as naom Conall ann asur
morbáilci go lánmar;
Ac beirt níor fúntaige ná mo élan-
ra ní naó riato le fáil ann,
Tá uúil asam nár p'cauig riato ó
baicreao iao 'na bpáirtir.

Coming through the Rosses we cast our eyes seaward, and note the many isles that lend enchantment to this part of the Donegal coast. One of these, Inis Mac Duirn, or Rutland, has passed on a legend which has been relieved in a cameo of beautiful verse by Brigid MacGinley, the poetess of Glenswilly. This poem I find in William Harkin's "North-West Donegal."

Arranmore, which was the scene of a tragic drowning disaster a few years ago, has witnessed more than one tragedy in the course of its history. The following is the brief outline of a story that has come down to us from the latter half of the 17th century. There lived at that time on Arranmore two splendid types of manhood, who were also fast friends: Aodh Ban O'Donnell and Seamus Crone O'Gallagher. Aodh Ban was then in the prime of life, the sole support of an aged mother, and Seamus Crone was in his declining years. One of Cromwell's captains, named Conynham, lived in Doe Castle whence the Mac Suibhnes' had been expelled. This captain used to raid the country around for booty whenever the evil impulse incited him. He raided Arranmore and took possession of all the cattle and sheep on the island.

The people fled in terror and some hid themselves in the caves. Unfortunately one woman looked out from her hiding place and was observed by a picket of soldiers. Conynham, on hearing of the presence of refugees hidden on the island, set a party of soldiers by land, and another by sea, to seek out the hapless people whom he had robbed. A horrible massacre ensued. Some of the people escaped, including Aodh Ban and Seamus Crone. Among the victims was the aged mother of Aodh, and he swore a solemn oath that he would avenge his mother's murder. He and Seamus made their way in due time to the vicinity of Doe Castle, and awaited their opportunity. One day they observed Conynham ride forth with only a single attendant.

There were two paths, any one of which Conynham might choose. Aodh lay in wait along one path, and Seamus took the other. The captain came along the path which Seamus, the elderly man, was guarding. The captain noticed him, and prepared to give fight, but Seamus was too quick for him: he discharged his blunderbuss, killing the horse and wounding the captain in the leg. The captain appealed for mercy, but Aodh Ban, hearing the report of the blunderbuss, rushed up and ended the career of Conynham, saying: "I will show you mercy when you restore the life of my mother and my friends whom you have slaughtered without provocation." Both men were outlawed, and a reward of £500 was offered for their capture. They made their way to Owey Island, and a party of 21 soldiers under an officer, on information received, was sent to arrest them. Arriving at the shore, the soldiers had no means of crossing to the island, and they began to pass the time by playing games on the strand. Seamus Crone, dressed in female garb, but carrying his blunderbuss under his cloak, made a pretence of gathering shellfish. He gradually approached the soldiers, and suddenly opened fire, killing five of them before they recovered from their surprise. Getting behind a rock he despatched a few more. He was soon joined by his friend, and not one of the party of soldiers escaped. The last man fell at Oilean na gConrach, or the Island of the Coffins, on Cruit strand.

A ship was once wrecked on the island and the Arran people helped themselves to what they could find. One poor boy merely took a rope which he needed as a buarach, or halter, for a cow. He was arrested, brought to Lifford, transported, and never heard of again. The incident is commemorated in a song which we find in Henry Morris' collection.

An Lá rin a t'fás m'páiré a'
Clocáin liat,
Dí na bolcáí ar mo éaom-éorp, asur
ríon as out i m'ágaró;
Ar t'úil anonn ar béal a' Ohoicé
uam, fhuic mé mo béal,
'S as teac móir Dóipe loáin t'ót mé
mo páic.

'S an Lá rin bí an capta lán i ngearr
do balle fáir,
Cáimic páicéolán ó Daogúil ip éus ró
uam téac;

Ar a t'úil ríó balle an Ohoicé uam
ba b'ónac mo péal,

'S sur as p'íorún uib i leic-bearr
fuar mé deicéad 'ac aon péal.

The most stirring event connected with Gweedore is the arrest of Father

MacFadden, and the killing of Inspector Martin, on Sunday, the 3rd of February, 1889.

Father MacFadden had championed his people's cause against the grinding tyranny of the landlords. An order was given for his arrest but, like the Chief Priests of the Jews long ago, the civil authorities feared a tumult among the people. The priest's house was guarded by police. A night or two before the arrest, Constable Keenan was patrolling in front of the house when something happened that made him chill with terror. He averred that he saw, in the moonlight, the form and face of Inspector Martin lying dead, adorned with helmet and sword, but robed and shrouded as for the grave. He gazed at this form in wonder for a few moments. Then a cloud passed over the face of the moon, and when the moon shone forth again the apparition had disappeared. Martin very unwisely decided to arrest the priest on Sunday morning. Police surrounded the church, and Martin, with seven men, took up his position on the steps that led from the church to the residence of the priest. After Mass, as Father MacFadden was returning to his house, Inspector Martin intercepted him, and said: "I arrest you." "Produce your authority, sir," said the priest. Thereupon the Inspector grabbed the priest's soutane by the collar, rather roughly, and at the same time brandished the sword which he held in his hand. The cry went through the people that the priest was being killed. The crowd rushed in and the Inspector, releasing his hold, tried to keep them back with his sword. Father MacFadden was escorted to his house by two policemen, while the Inspector strove to ward off the angry crowd. In the ensuing confusion Inspector Martin received a violent blow, and he fell to rise no more.

'Twas on the 3rd February on the
morn of that day,

From Derrybeg they thought to take
our holy priest away,

All by the late Inspector, with his
naked sword in hand,

He did his best for to arrest our holy
clergyman.

The wolf is seen, his looks were keen,
that morning on the rock,

His eyes did gaze all for to seize the
shepherd of our flock,

To save the priest that morning, they
faced both steel and ball,

How the tyrant fell no one can tell,
that day in Donegal.

A few years prior to this incident Gweedore was stirred by the news of the execution of one of her sons, Pat O'Donnell, for the shooting of James

Carey. There is no need to repeat that sad story, as it is well known to young and old. A young man is compelled to kill the informer who has betrayed those who took part with him in a senseless assassination. That young man pays the extreme penalty, and becomes the subject of a song which is still frequently heard:

My name is Pat O'Donnell, I'm a
native of Donegal,
I am, you know, a deadly foe to
traitors one and all.
For the shooting of James Carey, I
lie in London town,
And on the dreadful scaffold my
life I must lay down.

Time does not permit us to dwell on the many associations of Cloghaneely and Tory, the legendary tales of Fomorians and Nemidians, and the division of the territory by Columba, Dubhthach, Fíonan and Beaglaogh for the spreading of the faith on the islands and mainland.

We cannot, however, pass over the harrowing episode connected with Tory. After the abortive rebellion of Cahir O'Doherty in 1608, a remnant of the insurgents followed Sean Mac Mhaghnuis Og O'Donnell to Tory.

The English, under Sir Henry Folliot and Captain Gore, having hunted and slain the fugitives on the mainland, burned all the boats, set guards on the shore and invested the garrison on Tory. According to the abominable practice, which they had been in the habit of adopting, the lives of a few were promised on condition that the heads of so many of the insurgents were handed over. One cannot think without a feeling of horror at the callous butchery that marked this last episode of the rebellion. Let us now withdraw from the gloomy shade, and look at the light that relieves the picture.

The "Crubach" is a very popular song. The Crubach was the name of a cow that had been bought, it is said, by Eamonn O Dubhgain, of Tory. The cow disappeared, and Eamonn's search for his cow was made the theme of a humorous song:

An lá éuair an éubac go corair,
níor éogail rí robar ná fear.
'S níor leis ríre báireac le hochar,
ac cúmar a beic uiréi out riar.
Níorb fáda a real ar an oileán sup
éuall rí ar air go típ mór,
'S deir baoiné nac scoirceirí rí an
tupar go nglanfarí rí timéall
saot dobar.

D'éirig Eamonn Ó Dubhgain 'na fear-
raib, ir O'fiarraig cá oteacáib
a bó,
Nubrao go rab i Min a' Clavaig, nó
in luir bó Finne dá cómair.
Deir baoiné má éuair rí go cpoic
Slige nac baogal ví pilleao níor
mó,
Nó tá Cormac Ruad veánam cupraig
'r sup aise tá cpoiceann ná bó.

Cormac Ruadh, of Crolly, was suspected, because there was a party gathered there that could keep a bishop in conversation while the pot kept singing on the fire:

Ir dona a élaor mé mo túpar-an
rúbal nár fás cpoic in mo rúac
Ón lunnir 'nonn fíro Dun na leice, 'r
go cpoic Slige éuig Cormac Ruad
Dí cáillíur 'na tíre ann, tuét teagairc,
'r níor hóir leo-ran marbáo ná bó
Comneocao ríao cómpáo le héarbois,
'r an pota ar an teimró sabáit
éoil.

We now come to Doe Castle. The Mac Suibhnes' came to Fanad in the 13th century. One of these, Domhnall Mor, came to Doe in 1360. The last of the Mac Suibhnes' of Doe was Maol Muire an Bhata Bhuidhe, who with Niall Garbh, took the side of the English. He was not, however, allowed to remain in possession of his estates. He was a proud man, and rejected with indignation the suit of Turlogh Og Boyle for the hand of his daughter, Eileen. Turlogh lived at Faugher, and the walls of his residence may still be seen on the right-hand side of the road as one approaches Port na Blagh from Creeslough.

With haughty pride, he says: "Abide, at Faugher by the sea; for you'll never wed the daughter of Maol Muire an Bhata Bhuidhe."

O'Boyle persisted in seeing Eileen, but Maol Muire became aware of their secret meetings. He ambushed, seized, and eventually slew the unfortunate O'Boyle, or allowed him to die of hunger in a dungeon. When the corpse was being consigned to the earth Eileen, from the tower of the castle, recognised the features of her lover. She died of grief, but a balled states that she threw herself in frantic dismay from the castle battlements.

Moving southwards, we come to Gartan, the birthplace of Columcille. This was the scene of a heartrending spectacle in 1862, when Stewart, the landlord, evicted 125 tenants to be shipped

to Australia. The cries of those people could be heard for miles around as they bade farewell to the hills and moorlands that had afforded them a meagre sustenance. Not far distant is the Doon well beside the imposing rock, where, according to tradition, the princes of Tirconail were successively inaugurated as chiefs over their people. It is more likely, however, that the inauguration took place in the monastery of Kilmacrenan.

Near Kilmacrenan, there lived in 1798 a man named Manus O'Donnell, who was then about 40 years of age. He had joined the United Irishmen, and was appointed captain and second in command of the local forces. He was arrested on the information of a spy and cast into a loathsome dungeon, where for some weeks with hands and feet bound in chains, he endured extreme discomfort. An attempt was made to bribe him, but he scornfully refused to purchase his liberty and a pension at the expense of dishonour. Next year, 1799, he was tried at Lifford by a military tribunal. As sufficient evidence to secure a conviction was not forthcoming, he was promised liberty on condition that he engaged in combat with a mounted dragoon. The dragoon was to be armed with a sword and lance, while O'Donnell, on foot, should have only his pike. O'Donnell was restricted to defensive measures, but the dragoon had received secret instructions to kill his adversary. The day was fixed, and the encounter took place between Lifford and Strabane, in a field near where the Finn and Mourne become the Foyle. Manus, with the first tilt of his pike, cut the reins of the horse, making him unmanageable for the rider. He succeeded in eluding the next attack by the dragoon, and, as the rider was passing, caught his jacket with the hook of his weapon and unhorsed him. The dragoon lay at the mercy of O'Donnell, who, however, made no attempt even to wound him. Instead of getting credit for this feat, Manus incurred the displeasure of the president of the court for not dying by the hand of the dragoon. He ordered that Manus should receive 500 lashes. The timely arrival of Lord Cavan prevented this outrage. Having heard what had transpired, Lord Cavan ordered Manus to be set at liberty. Manus O'Donnell ended his days in peace, and was buried in Gartan in 1844.

As we are dealing with song as well as story, we must linger for a while around Glenswilly. There is a very popular song, entitled "The Hills of Glenswilly", written long ago by Michael Mac Ginley, who died here in Ballybofey a few years ago.

Then we have a poem of considerable merit, written by Brigid Mac Ginley, whom we have already mentioned. This poem is entitled, "The Hills of Donegal."

I love their purple heather, and their
rushes, waving green;
I love to see their summits gilt with
sunset's golden sheen;
I love the smiling valleys, where the
cooling dew-drops fall,
'Mid the heath-clad hills, the cloud-
capped hills, the hills of Donegal.

There is another song, entitled "The Hills of Donegal", composed, I believe, by the late Niall Mac Giolla Bhrighde, of Creeslough. The exile, having described his sympathetic reaction to all the familiar scenes from Creeslough to Moville, becomes reminiscent on reaching Tory.

Among those hills St. Columcille left
miracles and cures,
In shrines and dells and holy wells,
with powers that still endure:
Green Gartan's cell and old Doon
Well, St. Fionan's waterfall,
Are faithful shrines of Christain times
on the hills of Donegal.

We have not time to dwell on the many associations of Letterkenny and its surroundings. At any rate, the defeat of Scarif Hollis and the victory of O'Donnell over Shane O'Neill at Fearsat Mor are well known incidents of history. From the lore of this district I shall select one episode, because it has always appealed to the imagination of the people. Godfrey O'Donnell had defeated Maurice Fitzgerald, the Lord Justice, at Credan Cille, in Sligo, and was recovering from his wounds in his crannog on Lough Veigh, when word was brought that O'Neill was marching on Tirconail. He was carried on a litter at the head of his army to Conwall, where the forces met. The forces of Tyrone were routed, but Godfrey died at the moment of victory, and was buried at Conwall. Aubrey de Vere has related the incident in a stirring song, from which I take a stanzas:

All worn and wan, and sore with wounds
from Credan's bloody frey,
In Donegal for weary months the proud
O'Donnell lay;
Around his couch in bitter grief his
trusty clansmen wait,
And silent watch, with aching hearts,
his faint and feeble state.

We must pass over Rathmullan, with its Abbey, the kidnapping of Red Hugh, and the Flight of the Earls. Opposite the Church of Massmount, in Fanad, across the eastern arm of the Mulroy,

lies the townland of Lurgacloghan. There, according to a persistent tradition, was born the Miss Patterson who became the wife of Jerome Bonaparte in America. Opposite this place, on the other side of the water, towards the south, lies the townland of Moross, where still stands the remains of one of the Mac Suibhne residences on Carraig Feile. In a house in Moross, on the night of the 1st April, 1878, a crowd of men came together to decide upon putting an end to the Earl of Leitrim, whose tyranny was becoming daily more unbearable. Three men crossed the bay to Cratloe and waited for Lord Leitrim to pass that way in the morning of the 2nd of April. Only two men lay in ambush; the third man was away on the hillside acting as scout. Lord Leitrim came along with his clerk and driver. A car bearing the Earl's luggage was a considerable distance behind, as the horse that drew that car was conveniently lame. The men who awaited the landlord had no practice in the use of arms, and their gun was only an old mended pistol. They opened fire. One of Lord Leitrim's attendants was shot, the other died of heart failure, but the object of attack was untouched. The frightened horses galloped off to Milford, and Lord Leitrim faced his assailants. He was armed, and the issue of the attack remained for a moment uncertain. One of the men, who was a giant in strength, broke the Earl's shoulder with the butt of his pistol as he was on the point of firing. A few blows broke his skull, and Lord Leitrim fell to rise no more. The two men took to the boat and came across to the Hawk's Nest, on Ranny Hill. One came home by road; the other took to the hills, crossed Knockalla, and reached home before the day was far advanced. Neither was apprehended. The scout was arrested, and died in Lifford Jail. The giant died of fever a good many years ago; the other lived until he had passed well over his 80th year, and only died a short time ago. Many songs were composed to keep this event in mind. One of those songs would make it appear that the men who killed Lord Leitrim met him by accident, and made their decision on the spot.

They rambled over moor and mead,
their hearts from care being free,
Until they came to a wooded shade
convenient to the sea.
And there awhile at rest they lay, for
they had come afar,
when scarcely half-a-mile away they
did observe a car.

With steady pace it onward came, and
as it near them drew,
The hated form of Leitrim appeared

to them in view.

Says one: "It is the landlord, for him
right well I know,
This day I am determined to prove
his overthrow."

The other being quite satisfied with
what his friend did state,
Says: "We'll hold the ground whereon
we stand and for the landlord
wait:

For he has caused full many a tear
these thirty years and more:
We'll put an end to his career this day
on Cratloe Shore."

An effort of resistance he instantly did
make,

But in firing off his pistol he made a
great mistake;
His enemies escaped him, as you may
understand,
And his driver fell a victim to his
cruel, tyrannous hand.

In Carrigart we find a tombstone,
which records that the Rev. Dominick
O'Donnell departed this life in 1793. He
had been a priest, forsook the Faith,
married the rector's daughter, and later
was, himself, appointed rector. He had
a brother who was a priest. To this
brother is attributed the song, which
represents the mother lamenting her
son's defection.

Crád ort, a Domhnall Uí Domhnall,
Náe maire arís a connaic tú;
Bí tú do fásart Dia Domhnall,
Ar maidin Dia luain do mhíneir.

Pill, pill, a núin ó,
Pill, a núin ó, agus ná h-iméig uain
Pill ort, a éirí an trasaíle móir,
I' céirí tú 'n glóir má pilleann tú.

Dá bfeicteá do deapáir ar an altóir
Dia Domhnall
As léigear de leabair a pórannair,
A bíor ar a leicinn go brónac,
I' é sul fán trasaíle ós 'na mhíneir.

A similar story comes to us from Inishowen. In the beginning of the 17th century, a man named MacLaughlin lived in Claar, below Moville. He had two sons, Domhnall and Peter, who were to study for the priesthood. It was necessary for them to go abroad for their education. On their voyage to the Continent they were shipwrecked and cast on the shore of England. A gentleman took them to his house and offered to educate them if they conformed to the Protestant religion. Domhnall accepted the offer, but Peter refused. Peter went to the Continent and became a priest, while his brother remained in England,

where he became a minister of the established church. By a strange coincidence, one became in after years the parish priest, and the other he rector, of Clonmany. The mother, like Dominick O'Donnell's mother, expressed her grief for her son's error.

U'féarr tuic beic as buacaillead bó,
Do bata 'do bóinn ir pluirveos oir,
Ná do fuidé ar funneosaí ároa,
As éirteac le glóiréib minircir.

With less of sorrow could I view to-morrow

My lost one herding on the mountain brown,

Than strange doctrines teaching, and new tenets preaching,

At yon lordly window in his silken gown.

We take our last stand on Aileach. Much that would have been of interest I have to omit. But I have tried to make my sketchy talk as fair and as comprehensive as the extent and variety of the subject matter allowed. Aileach stands there like a messenger from the

past, tantalisingly revealing the relics of ancient splendour, yet holding from us its inscrutable secrets. It stood there in its strength long before the dawn of history. Its wall, 10 to 15 feet thick, built with huge stones, without cement, like those of Dun Aenguis, Staigue Fort and Knockfennel, indicate either a race of giants or a marvel of co-operative strength. This style of building has been called Cyclopean Architecture, because it resembles the construction of the walls of Mycenae, which, the Greeks thought, were built by the Cyclops. The kings of the royal line of Niall, the O'Neills and the O'Lochlainns, lived there until it was burned by Murtagh O'Brien in 1101.

But the ruins still remain to remind us of the past.

God bless the grey mountains of dark Donegal,

God bless Royal Aileach, the pride of them all;

For she sits evermore like a queen on her throne

To guard the deep valleys of green Innishowen.

County Donegal

in

Anglo-Irish Literature

Read before the Ballyshannon Branch of the Gaelic League on the 22nd March, 1947, and before the County Donegal Historical Society in the Vocational School, Stranorlar, on the 26th April, 1947.

— BY —

J. C. Taaffe MacDonagh, B.Comm. (N.U.I.), Cert.M.I.B.I.

SOME weeks ago a few enthusiasts, like myself, met at Lifford and there founded the County Donegal Historical Society. This society has for its objects the preservation and diffusion of knowledge pertaining to the literature, history and antiquities of the county. The infant society was entrusted to Father Hugo Bonar and myself, and as its joint secretaries we have begun to carry one of the objects into effect by compiling a Bibliography of the county. I have taken on the Anglo-Irish section of this work and my partner intends to make a similar survey of the Gaelic literature of the county. We hope to enlist the aid of every person interested in the county, and we intend to publish the result of these efforts in a special section of the Historical Society's annual journal.

I shall be frank with you and must confess that I hailed your kind invitation to speak here this evening as an ideal opportunity to do a little propaganda work for the Historical Society. I am here this evening to give you some idea of the work we are doing, for the subject matter of **County Donegal in Anglo-Irish Literature** is based upon a preliminary survey. A solitary individual can only scratch the surface—a team of workers is required to do the delving.

Here and now I must avow that fastidious literary tastes or academic polemics play no part in my hunt for Co. Donegal literature and literature. I make this statement at the outset in case there are purists and stylists amongst you who would allow me to claim William Allingham, of Planter stock, as an Anglo-Irish writer, and debar me from speaking of John Toland (Eoineen-of-the-Books), a pure-bred Celt, because his books and pamphlets have little or no bearing on any aspect of Irish life. I use the term Anglo-Irish literature in its widest sense, and I can, therefore, speak on any work or part of a work written in the English language on Co. Donegal or I can refer to any work written by a native of the county.

I shall not preface my lecture proper with further introduction beyond reminding you that the opening decades of the seventeenth century marked an Indian summer for the Gaelic literature of Co. Donegal. This quickly passed away with the completion of the Ulster Plantation, which destroyed an ancient culture. For well-nigh two centuries afterwards the only continuous literary output from the county were the Gaelic folksongs of a hidden Ireland which the law did not presume to exist. If these were not familiar to me through the works of the late Henry Morris, and if I were to apply the canons of criticism laid down by Thomas MacDonagh in

his "Literature in Ireland" I could safely say, even at this early stage, that the greater portions of the seventeenth and eighteenth centuries were periods when the literary output of Co. Donegal was completely barren. I was amazed to find that Henry Morris claimed to be the proud possessor of the only Penal Day Irish manuscript in the Donegal dialect, and this laid side by side with Bishop O'Gallagher's Sermons make a very poor display.

If I exclude the works of Toland and his fellow-renegade Macklin,* my display of Co. Donegal Anglo-Irish literature, during the same period, reveals a similar lacuna, and few can plead extenuating circumstances since Co. Donegal was very well served with English teaching schools, even in its Gaeltacht, from the reign of Charles the Second onwards. The only Anglo-Irish literature I can offer to you for this period are a few religious and semi-religious poems by Dr. Coyle, the Bishop of Raphoe, some treatises on surveying by Thomas Hood, of Newtowncunningham, the poems of the Rev. James Porter, the Presbyterian patriot of '98, and some pamphlets and sermons issued and published by clergymen in the Ramelton-Letterkenny area.

This list is fairly exhaustive, and as you see has little or no local colour or information in it. For this material we must fall back on the spate of eighteenth century tour and guide books which began to flood the literary markets with Dr. Pococke's chatty "Journey Through Ireland", and reached their climax in Arthur Young's excellent "Tours Through Ireland" of the years 1776 to 1779. I shall not weary you with a long list of Post Chaise Companions, Hibernian Atlases, and various Itineraries, Gazeteers, and Topographies, but I assure you that picking and co-ordinating information relative to eighteenth century Donegal out of them is as fascinating and as exasperating as a Jig-Saw puzzle.

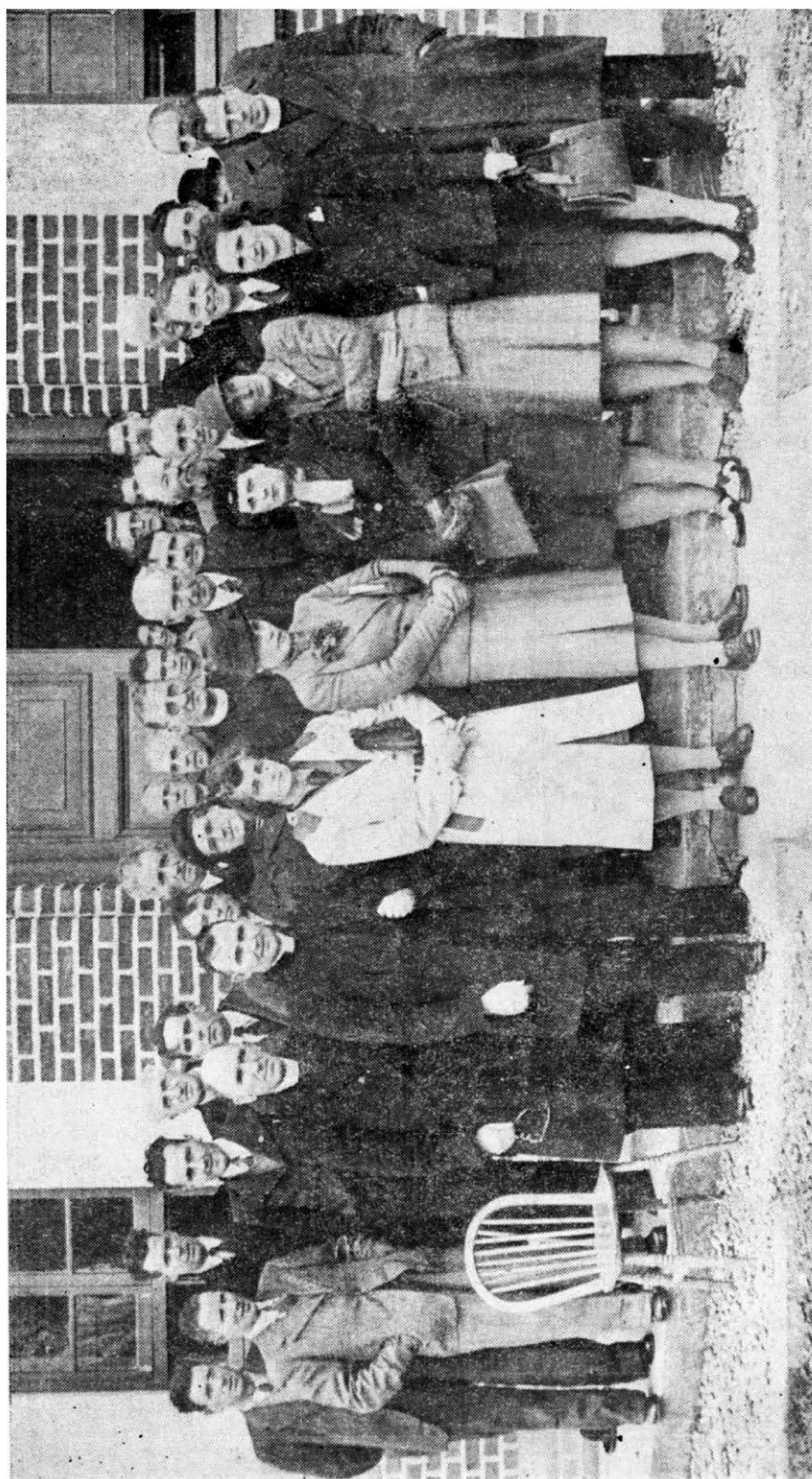
If, however, any of you attempt to write a comprehensive history of your town, parish or barony you can delve deeper than this, and you can supplement your local histories by Hugh Allingham or Dr. Maguire with Anglo-Irish Manuscript materials which were unknown to or ignored by these authors. Seventeenth century Co. Donegal is now particularly well documented in various catalogues of State papers and manuscripts from repositories such as the lib-

raries of Dublin University, the British Museum and the Royal Irish Academy. Some of these, such as the Civil Survey of County Donegal, 1654 to 1656, and the Cromwellian Census Returns, have just been edited and published by the Irish Historical Manuscripts Commission and others, such as the Co. Donegal Depositions of 1641, are being prepared for publication in the near future. Other manuscripts, like the Catholic Outlawry lists of 1691, may remain indefinitely as such in the library of Trinity College, Dublin, or, like the Protestant Outlawry Lists of the same period, they may appear in rare pamphlet or book form in specific libraries such as that formed by the Very Rev. Dean King in Derry. These are but a fraction of the treasures which were lost in the Public Records' Office in 1922, and yet there is no reason to despair, for your town, parish and barony is still well represented by marriage settlements, mortgages, deeds poll, conveyances, law-suits and complaints, covering many centuries and well preserved in the Registry of Deeds, Henrietta St., and the archives of Trinity College, Dublin. To these you can also add files of documents, covered with an age old deposit of dust in Estate Agents' and Solicitors' offices and Banks throughout the British Isles.

A large part of eighteenth century Co. Donegal is even well documented in our County Library, for the County Librarian, Mr. MacIntyre, has made typescript copies of two interesting sets of manuscripts which escaped the wanton destruction of the County Records a few years ago. The manuscripts salvaged from this piece of vandalism were the Registers of Freeholders in Co. Donegal for the years 1768 to 1771 and the Presentments of the County and some of the Baronial Presentments from the year 1753 to 1800. These contain a wealth of untapped information on the social and economic life of the county, from crimes and criminals up to the public activities of local nobility and gentry.

The information contained in these manuscripts can be amplified by the reference to The Catholic Qualification Rolls, 1778-1880—the eighteenth century Convert Rolls—The Betham Extracts of Wills, all of which are still preserved in the Public Records' Office, Dublin. One can carry this work on into the last century with the Tithe Applotments Rolls, 1820-1830, in the Records Department of the Irish Land Commission, and with the published maps and lists of the Griffith Valuation, 1856-1860. In these you get a de-

(*I am not convinced that Macklin was a Donegalman).



Some of the members who attended the first meeting of the Society, 26th April, 1947, at Stranorlar Vocational Schools.

tailed description of every householder in the county, and through them you pin-point the sites of homes which were blotted off the landscape by the GREAT FAMINE and the evictions of the last century.

Co. Donegal figures very largely in the voluminous reports of Royal Commissions on Land Tenure, Religion and Education which were held throughout the nineteenth century. Other published works which throw considerable light on the county of that period were "Piggotts Commercial Directory of Ireland, 1824," and 'Lewis' "Topographical Dictionary of Ireland, 1836." These are my selection from a very long list, as this is but a quick survey of sources of information on Co. Donegal, from the years when the O'Clerys ceased to record its Annals. The task would be easier still if the "Derry Journal," which has been in existence since 1771, possessed a complete file of its issues. The only numbers now available at its office date from the middle of the last century, and the only repository where one might find a complete file is in the newspaper department of the British Museum. The National Library, Dublin, has a very fine collection of 17th, 18th and 19th century Dublin and provincial newspapers, but it possesses very few north-western periodicals of rare vintage.

This brings me to the birth of printing in Co. Donegal, and my friend, the late Seamus O'Caiside, B.L., an authority on this subject, has recorded that the "Ballyshannon Herald and Donegal Advertiser" was the first newspaper published in the county. It was issued from the press of David Carter, Castle St., Ballyshannon, on the 10th June, 1831. It was later followed by another Ballyshannon product, "The Liberator, and Donegal, Leitrim, Tyrone and Fermanagh Advertiser" which issued its first number on the 22nd January, 1839. Since then Ballyshannon has held its record of a continuity in the journalistic history of the county. I sincerely trust the British Museum is not the only institution which has preserved newspapers of Ballyshannon origin.

If Ballyshannon retains a unique position in Anglo-Irish printing in the county, it can also claim many honours in Anglo-Irish literature, for it is the scene of the birth and boyhood of William Allingham. I hope you do not expect me to "gild the lily"—beyond my saying that Allingham's Anglo-Irish ballads are to Co. Donegal what Yeats's

are to Co. Sligo or Father Prout's are to Co. Cork. I am sorry to say that the only one of Allingham's works in the County Library is his "Night and Day Poems." You cannot grumble, for the Library does not possess a single copy of the numerous works of our Isaac Butt or of our Frances Browne, the Blind Poetess of Stranorlar. This is not the fault of the County Librarian, as the works of Allingham, Butt and Miss Browne are such a rarity on the market that Dublin book-sellers often assess their prices in terms of their weight in gold.

I wonder do many of you realise that William Allingham was no the only literary member of his family, for I have found that his full brother, Dr. Edward Allingham, a medical practitioner in Belfast, was also a poet, and published in 1890 a book of verse under the title of "New and Original Poems." Their half-brother, Hugh, is remembered by his "History of Ballyshannon" and we are apt to overlook his valuable translation of the "Memoirs of Captain Cuelar", the commander of the Spanish Armada galleon which was wrecked off the coast of Co. Sligo. I have also been informed that some of an older generation of Allinghams settled as wine merchants in London, and that one of this family, who was born in Ballyshannon, wrote and composed a number of popular musical farces for the London stage during the opening decades of the nineteenth century.

If Allingham's works are such a rarity in the county it can hardly be expected to possess any of the Rev. John Read's poetry or prose. He was born in Ballyshannon on the 13th of November, 1837, and later became one of Canada's foremost journalists, where he is not forgotten, as his poems are still included in Canadian anthologies as examples of that country's best poetry of the last century. I accept Canon Maguire's word for the literary ability of Bernard and Peter Kelly, and regret that he overlooked the Rev. Joseph Raymond, who was born in Ballyshannon in 1862. Father Raymond wrote a considerable amount of both prose and poetry, and were published occasionally through the pages of the "Donegal Vindicator", "The Dundalk Democrat", "The Irish Catholic", "The Lyceum" and many other magazines and periodicals of his day. Dr. Maguire, in his "Ballyshannon, Past and Present", mentions a Mr. Crawford, of Ballyshannon, who wrote a booklet called "The Bane and the Antidote". I have no knowledge of its contents, and I should welcome some

particulars about it. These are but a few references to Ballyshannon in Anglo-Irish literature, and I can assure you that by the time I have exploited J. P. Dix's "Printing in Irish Provincial Towns" Ballyshannon will be first on my list with its publications of the past one hundred and sixteen years.

Before I leave Ballyshannon in my quest for Co. Donegal local colour and literary ability I must not forget to mention MacAdam's admirable "Bundoran And It's Surroundings", and it reminds me not to overlook the literature of Loch Derg. This literature varies from profanity to scholarship. I can recommend Leslie's "St. Patrick's Purgatory," Canon O'Connor's Book, reprinted by Duffy's in 1931, and Alice Courtaigne's "Loch Derg", which is still on sale with the Talbot Press, as well as Seymour's study of the medieval pilgrimage which was published at Dundalk in 1919. Most of the other literature, good and bad, is still preserved in the libraries of Magee College, and amongst the pamphlet sections of Maynooth College, the British Museum, as well as the Halliday collection of the Royal Irish Academy.

In our journey northwards, we pause before Kilbarron, which was long the cradle of a family which gave to Ireland the "Annals of the Four Masters", as no student of Irish history can afford to ignore O'Donovan's full edition or O'Connellan's part translation of that great achievement. With these I associate Father Paul Walsh's "The Four Masters and their Work" and his "The O'Clery Family of Tirconall", and it is to be deplored that death robbed Ireland of this noble scholar before he had completed his edition of the "Annals". Kilbarron also reminds us of Father Jennings's "Michael O'Clery", a work which set seal on the controversy over the site of the convent of the Donegal Franciscans during the opening decades of the seventeenth century. It also recalls to mind the prelude to the "Measra" of the O'Clery centenary, Father Victor Sheppard's "Michael O'Clery, O.F.M., Knight Errant of History."

The village of Ballintra causes us to regret that, so far, we have been unable to lay our hands on Kearney's "History of the Parish of Drumholm". This loss is off-set by having on our shelves Eugene Derwent's "In the Shadow of an Irish Mountain" and his "The Freedom We Fought For". We have also, in our scrapbooks, many and varied articles by

a brilliant young columnist who is, I believe, now associated with that village.

At St. Ernan's lived John Hamilton, whose book "On Truth and Error—Thoughts in Prose and Verse" was published at Cambridge in 1866. The County Library possesses his autobiography "Sixty Years Experiences of an Irish Landlord", and I have yet to read his novel "The Three Fenian Brothers", which he produced in 1866. I can only glance at the fugitive verse written on Donegal town. One example is Father J. C. Cannan's "Donegal Abbey", which appeared in "The Irish Ecclesiastical Review" of 1889. Most of it is buried in periodicals, magazines and newspapers, and Mary Ainge Diver might have suffered a similar fate if an American publisher, Connolly, had not produced his "Household Library of Ireland's Poets". She was the daughter or sister of Thos. Ainge Diver, who was born in Donegal about the year 1800. Diver, himself, claimed to be the first Young Irelander on record; by his protest on the arbitrary manner in which O'Connell, in his opinion, accounted for the disbursement of Repeal Rents. Diver was also the author of "The Odd Book of the Nineteenth Century or Chivalry in Modern Days." It was published in New York in 1882 and deals largely with life in Donegal town about the year 1840.

The literary family of Boyce needs no introduction from me, and as yet have but scanty information on the works of Father Edward Brady or the poems of Henderson of Donegal. I have collected a fair amount about John Kee, the Tyrone Poet-Labourer, who set up the type and published his own volume of poems before moving to the town of Donegal, where he later founded a printing house. The little village of Mountcharles stands high in the Annals of Anglo-Irish Literature of the County Donegal, and time will only permit me a brief homage to the grand old man of the county, Seamus MacManus, and I offer a silent prayer in memory of his gracious wife, Ethna Carbery, and another for his brother, Patrick MacManus.

Inver Bay was also the cradle of many literary men, and foremost amongst them were Dr. Maguire, the historian of the diocese, and James Gallagher, a poet priest and a far-famed theologian. The Bay was, by the way, the birth-place of the father of Joseph Stephen M'Groarty, State member to Congress, and the present poet-laurate of the State of California—although Glenties, the birth-place of his mother, is the theme of many of his sweetest songs.

Dunkineely was, in 1852, the birth-place of Patrick Sarsfield Cassidy, once famous American journalist, poet and novelist. He has left us the "Legend of Tory Island or St. Columba's Conquest of the Druids" and also "The Borrowed Bride"—a fairy love legend of Co. Donegal. Each of these is a long narrative poem running into many thousand lines. One of his novels, "Glenveigh or The Victims of Vengeance", is based on his personal impressions as an eye-witness of one of the most dreadful eviction scenes ever enacted in Ireland.

The Rev. Charles Read, the American Methodist historian, was born in Killybegs in 1792, and spent a goodly portion of his boyhood there before he and his family emigrated to America. Near Killybegs, also, was born Thomas Colin McGinley, one of the most brilliant Donegal men of the nineteenth century. McGinley was a native of the townland of Drumbarity, adopted primary teaching as his profession and spent his life teaching in schools in the Killybegs area. He was an excellent mathematician and educationalist, and one of his works was a treatise on Arithmetic and Conic Sections. Another, his "Treatise on Biology", became a prescribed textbook for the schools attached to the South Kensington Museum, London. For us his most interesting work was his "Cliff Scenery of South-West Donegal", which was published in book form by the "Derry Journal" in 1867. As a companion to this work I can recommend Arthur W. Fox's "Haunts of the Eagle, Man and Wild Nature in County Donegal."

I must now "frog leap" here and there through the Donegal Gaeltacht so as not to encroach on the Gaelic section of our Bibliography. This brings me to Glenties, where Patrick McGill, the navy poet, was born in 1891. He was educated at the local national schools until he reached the age of twelve. At fourteen he had already had his poems published by the "Derry Journal", and a year later set out for Scotland with 15s in his pocket. There he became a labourer, a plate-layer, a navy, a soldier with the London Irish in the first World War, and the husband of Cardinal Gibbons's niece. His poetry includes "Songs of a Navy" (Derry, 1911), and "Songs of Donegal" (1921). Most of his novels have a Co. Donegal background, and one of them, "Children of the Dead End", had an edition of ten thousand copies completely sold out in fifteen days. In contrast to McGill's stark realism are the published works of

three Glenties brothers—Most Rev. Dr. James M'Devitt, Father John M'Devitt and Edward M'Devitt, B.L. His Lordship's magnum opus was "The Highlands of Donegal". Father John published a biography of his episcopal brother, and the layman of the trio wrote some valuable legal works.

"My Story," by Paddy the Cope, and the works of Peadar O'Donnell bring me to Dungloe. If one wishes to delve deeper into the Anglo-Irish literature of this area I recommend the reader to begin with Lord John Hill's "Hints to Tourists", followed by the noble Lord's "Facts from Gweedore". As an antidote take up Canon James M'Fadden's "The Agrarian Struggle in Gweedore" and "Irish Distress and Its Remedies," written by J. H. Tuke, as well as "Letters from Donegal, 1886," by A Lady Felon or Denis Holland's "The Landlord from Donegal".

We are about to leave a district which always reminds me of a nightmare. At Mount Charles, Anglo-Irish literature bids goodbye to the light-hearted humorous stories of Seamus M'Manus, and I am apt to forget that this countryside was the background to Cahir Healy's "A Sower of the Wind" as well as his "Escapades of Cony Corrigan." Stephen Gwynn's fiction and non-fictional works cannot prevent the lowering of a pall of melancholy, which descends upon me as I recollect the sweet sadness of Ethna Carberry's "The Passionate Hearts". My nightmare proper begins with Arnold Bax's "The Sisters and Green Magic". And it rises to all the silent fury of a Greek tragedy in Bax's "Children of the Hills", with its vivid word painting of primitive passions performing the maniacal rites of self immolation in a rock strewn, mist-covered, barbaric land. The nightmare becomes more and more terrifying with the graphic sombreness of McGill's "Children of the Dead End", "The Ratpit", "Glenmornan" and "Maureen". But Padar O'Donnell's realism comes to my rescue, dispels the gloom and the countryside again possesses human virtues undivorced from the fallibilities and frailties of mankind, and I always leave the Rosses with the music of Herbert Hughes ringing in my ears.

How very different are my impressions of North-Western Donegal, for I now associated it with Barney Maglane in the last century and J. D. Sheridan in the present? Sheridan should now be well-known to every Donegalman

through his "Paradise Alley", "I Can't Help Laughin'", and his articles in various newspapers and magazines, and so I pass on to his ill-fated prototype of the nineteenth century. Barney Maglone was one of the pen-names used by Robert A. Wilson who might be called the Mangan of County Donegal. Wilson, the son of a Presbyterian coastguard and a very cultured English mother, was, I believe, born at Malinhead about the year 1820. Soon afterwards the family moved—some say, to Falcarragh, others to Dunfanaghy, but all are agreed that Raymonterdooney was the place where he received his early education. His mother wished him to become a clergyman, and took such a great interest in his studies that Wilson, at a very early age, acquired proficient knowledge of languages varying from Gaelic to Hebrew. Fate decreed otherwise, for Wilson broke with his family, and ran away to take an appointment as a teacher at Ballycastle in County Antrim. Later he made his way to the New World where he became a journalist with the "Boston Republic." He next turned up in Enniskillen where he was connected with the local Press, and from there he went to Dublin to join Charles Gavan Duffy as Sub-Editor of "The Nation." He held this post for some time, and many of his contributions are signed "Erin Og" — "Young Ireland" — and "Jonathan Oldman." Ill-health compelled him to resign from this post, and a Mr. Trimble of Enniskillen, on hearing that Wilson was in a parlous state, journeyed to Dublin and brought him home with him and made him the Editor of his paper. His humour and caustic wit soon made himself and his newspaper famous all over Ulster. In 1865 he was offered and accepted a post with "The Belfast Morning News," where his output of humour under the pen-names of "Letters of Barney Maglone to his Cousin in Amerikay," and "Notions of Things" sent the circulation of that paper rocketing skywards. This output of satire and humour was unfortunately, topical and local, and of little interest to-day. The same, however, cannot be said of his verse, for he wrote some flawless songs which the late F. J. Biggar and Dr. J. S. Crone collected into a small volume entitled "Reliques of Barney Maglone." He himself in 1871 published "An Almeyneck for All Ireland and whoever else wants It," which contains some of his most valuable verse. From early manhood his conviviality procured him hosts of friends, and with them a fondness for liquors which were his ultimate ruin. Its constant demands caused him to write hurriedly and superficially and had he paused to study and perfect his art he might have become one of

the foremost Anglo-Irish poets of the nineteenth century. This wayward product of Kilmacrenan was sent by his paper to cover the O'Connell Centenary in Dublin, in August, 1875, and while there over-indulged in his favourite liquid. A few days later he was found dying in his room, in Belfast, and a wave of sorrow swept over that city when his death was announced. A huge concourse followed his remains to the city cemetery where a very tasteful monument to his memory was later erected by a public subscription.

It is a far cry from Belfast to Buffalo, U.S.A., but from there, in 1911, James Noble Johnson produced a beautiful little volume of poems entitled "Donegal Memories," which I am happy to say is on the shelves of the County Library not far from John O'Neill's book of verse "The Rock of Arranmore," and William Harkin's interesting "Illustrated Handbook of the Scenery and Antiquities of North-Western Donegal," with its history, folklore and folk-songs from Glen Swilly to Kincasslagh. It also has the novel, "The Lady Next Door," which has two chapters descriptive of Dunfanaghy. Dunfanaghy of the 1850's is also well depicted in Mrs. Riddle's "The Nun's Curse"—an excellent story which was a best seller towards the close of the last century. During these years also a Cambridge Don, R. K. W. Edwards, who was a Mathematics Lecturer in London University, wrote a very fine novel, "The Maid of Innish-Uiig," with Tory as the background to a very finely wrought and amusing plot, in which the islanders are well described and their dialect well rendered.

In 1881 Kegan Paul, published the second edition of W. Hart's "Memories of a Month amongst the Mere Irish." Its preface gives a very amusing account of the difficulties of travel in Donegal in those days, and the work itself is a faithfully reproduced record of legends, folk-lore and anecdotes told by his Ghillie as they finished the rivers and lakes around Sheephaven Bay. Dr. Mahaffy, at a meeting of the Royal Irish Academy, described one of these yarns as the funniest Irish story in print "Derryreele," published in 1886, by the same author, is a continuation of the "Memories," and some time ago a travelling bookseller had a number of copies for sale throughout the county.

Ramelton should be familiar to most of you in Mason's "Four Feathers," but for me it is more interesting as the birth-place of Rosamund Langbridge." She was born in her father's rectory at Glenalla, and her novels, such as "The

Flame and the Flood" and "The Third Experiment," are described as Nationalist by sympathy and inclination. Glenalla was also the birth-place of the Rev. Chichester-Hart, who became one of Ireland's foremost Naturalists of the nineteenth century. His writings on "Rare Plants of Donegal" and "The Flora of Innishowen" may be found amongst the Proceedings of the Royal Dublin Society and the Royal Irish Academy from 1879 onwards. Copies of his book, "Flora of Donegal" are sometimes offered for sale in journals such as the "Irish Book Lover."

Gartan and the surrounding countryside figure largely in the various studies of St. Colmcille and his early biographer, St. Eunan, Patron Saint of Raphoe. This collection is wide and varied and ranges from the scholarly work of the Rev. W. Reeves to the beautifully produced *Trias Thaumaturgis* of Miss Cusack when she was "The Nun of Kenmare." We have St. Columcille even figuring in the "Druidess," a wild tale of adventure told with realistic vividness for boys—and others—by Mrs. Florence Gay and published in 1908. Glenveagh figures in two very readable novels in modern settings and with light themes. One is "The Glen of the Silver Birches," by E. Owens Blackburn. The other is "The Story of Parson Annally," by the Rev. Richard Sinclair Brooke, D.D., the author of "Recollections of the Irish Church" and the father of one of County Donegal's most illustrious sons, the Rev. Stopford Brooke. The younger Brooke was born in 1832 in Glendoan Manse, near Letterkenny, and is still regarded as one of the great literary critics of the last century. His "Primer" of English Literature earned very high praise from Matthew Arnold, and he was also the editor of Shelley's poems for the Golden Treasury series. He is best remembered to-day for the deep interest which he took in the Irish Literary Society, as he succeeded Sir Charles Gavan-Duffy as its President, and one of his lectures to the Society, "The English Language as an Instrument of Irish Literature" had a marked effect on the Irish Literary revival in the closing decades of the last century. In 1880 Brooke wrote "The Riquet of the Tuft," a three-act drama in prose and verse, and like his poems published in London in 1888, they became, for a time, a model for Yeats, Martin, Lady Gregory and other playwrights of the infant Abbey Theatre. He is also remembered, in Ireland, as joint-Editor with T. W. Rolleston of "A Treasury of Irish Poetry."

In Seamus M'Manus's little magazine

"Chimney Corner" you will find examples of two Glenswilly poets—James Greer, a Presbyterian farmer of the 1880's, and Hugh Gildea, a young emigrant, who died in a New World sanatorium in 1922. During our Civic Week Canon Kerr gave us some delightful examples of two other Glenswilly poets, Michael and Bridget M'Ginley. One of M'Ginley's sweetest songs is "The Hills of Glenswilly," which he composed while sailing round the Cape of Good Hope in the S.S. Invercargill, in 1878, on his way to New Zealand where he lived for some years. Canon Kerr also gave us some stanzas by another Kilmacrenan poet, Niall MacGiolla Bride who, also, has one of his poems quoted in Harry P. Swan's "Book of Innishowen."

The only notable person I find, as yet, associated with Letterkenny is the Rev. Robert Patterson who was born there in 1829. He emigrated to the New World and was, for a time, pastor of Reformed Presbyterian Churches in Philadelphia and California. Dr. Patterson was the author of several works of Theology and Sacred History. I have yet to catalogue the literature produced by Simon Maddock, a Limerick compositor who set up the printing house in Letterkenny, which became the forerunner of the many printing establishments now in existence there. Thirty years ago the "Irish Book Lover" referred to the Federal Press at Letterkenny, and I am anxious to obtain a list of its publications. These appear to be as elusive as Dr. Maguire's pamphlet "Letterkenny and its Surroundings."

I shall not dwell too long in the barony of Innishowen, as much of its literature is still available. A new edition of Harry Percival Swan's "Book of Innishowen" is now in the hands of printers. In 1935 a Carndonagh firm reproduced Michael Harkin's or "Maghtocair's" rare and valuable "Innishowen" at a very moderate price, and justly ignored M'Loughlin's "Innishowen Since the Days of Maghtocair," which was published in London in 1909. The County Library has W. J. Doherty's "Innishowen and Tyrconnell," but I miss from its shelves his pamphlets "The Abbey of Fahan," "The Crosses and Antiquities of Innishowen," as well as his book "Antiquarian and Topographical Notes on County Donegal," which he published in 1891. I also miss F. J. Biggar's scholarly little pamphlet "Innishowen and its Crosses," which the "Derry Journal" printed for him in 1916.

Innishowen recalls to mind two delightful novels of a past generation. In

James Murphy's book "The Shan Van Vocht" we have an excellent tale of the defeat of the French and the capture of Wolfe Tone. Victor O'Donovan Power's "Tracked" reminds me of happy days when I devoured "Ireland's Own" with an avidness I can never recapture in any other magazine. I shall not pause to elaborate upon the poetry of Innishowen which ranges from O'Donovan's translation of the tenth century saga of MacLaughlin, Prince of Aileac, and the poetry of De Vere, Gavan-Duffy, T. D. Sullivan, Edward Walsh, Dr. Sigeron, Rose Cavanagh, Dr. Kees O'Doherty, Canon O'Hanlon, the Rev. Thomas Graham, down to the latest Bard of Innishowen.

I am now on my homeward journey, and must pass through the Laggan—that stronghold of staunch and sturdy Yeoman stock which has contributed so much to the Anglo-Irish Literature of County Donegal. First on my list is John Hood, who was born at Moyle, near Newtowncunningham, in 1720. He was the inventor of many surveying instruments which still bear his name, and like his grandson, Samuel Hood, who emigrated to Philadelphia in 1826, was the author of a Treatise on Land Surveying. Manorcunningham reminds me of Mrs. Rentoul Esler and her true to life, if somewhat idyllic, novel, "A Maid of the Manse." It is a very readable story of Presbyterian clerical life in Co. Donegal during the early part of the last century. Mrs. Esler was the daughter of the Reverend Alexander Rentoul of Manorcunningham, who was a Doctor of Medicine as well as a Doctor of Divinity. I could enumerate a long string of his daughter's once popular novels, without encroaching on the list of her contributions to "The Cornhill," "Chambers" and other magazines.

Mrs. Esler is not alone as a product of the Manse, for a short distance away, at Burt, the Reverend Dr. Josias Leslie Porter was born in 1823. He was educated by the Reverend Mr. Craig of Raphoe, and spent a goodly portion of his early life as a missionary to the Jews in Syria, and returned to Ireland to become a Professor of Biblical Studies, a Moderator of his Church, and the President of Queen's University, Belfast, with a long list of scientific and biographical Works to his credit. Equally interesting is his kinsman, the Reverend James Porter, who was born in Ballindrait, and was hanged in front of his Meeting House at Grey Abbey for his participation in the Rebellion of 1798. Porter, like another Ballindrait gentleman, the President of our Historical

Society, possessed a museum which was then unrivalled in Ulster. He first entered literature with his political writings in favour of Catholic Emancipation and Parliamentary Reform, and many of these works were contributed to the "Northern Star." His most famous songs were published in 1823 under the title of "Billy Bluff" and "Squire Firebrand." This rare work is preserved in the Library of Magee College, Derry, and some more of his songs may be found in a volume of '98 poems entitled "Paddy's Resource."

A recently published guide to Strabane described Miss Jane Porter as a native of Ballindrait.[‡] If this is true then we can also claim her famous father, Sir Robert Kerr Porter, artist, diplomat and surgeon to Inniskillen Dragoons, and her equally famous sister, Anna Maria Porter, the novelist and poetess.

Ballindrait is intimately associated with the Reverend A. G. Lecky's "Presbyterianism in The Laggan," and its companion volume "In the days of the Laggan Presbytery." Local colour is also obtained from the work of another Presbyterian minister, for the Laggan fills many pages in Rev. Dr. Killeen's "Reminiscences of a Long Life." From Lifford we have the Reverend W. M. Edwards's "Rectors of Clonleigh since the Reformation," which was reprinted from his parish magazine of 1884.

The little village of Castlefin has already a poetess and a novelist on my list—Rebecca Scott and T. O'Flanagan. Miss Scott has published two volumes of poems, but I have only laid my hands on her "Echoes of Tyrconnell" (Derry 1880). This is a very tastefully produced volume of unsophisticated poetry, reeking of Victorian smugness—and yet I was amazed to find in it a beautiful little ballad on the tragic cloudburst which caused such havoc, some 70 years ago, in the Chapel of Gweedore. O'Flanagan used the pen-name "Samothe" for his novel "Strabane and Lifford," with its sub-title "The Consequences of a Refusal." His other novel "Ned McColl and His Foster Brother" was printed and published at the office of the "The Derry Journal" in 1871. It purported to be a tale founded on facts, and some few years ago when Father Walter Hegarty was collecting the folk-lore of Castlefin he found that the fictitious portions of this

[‡]Authoress of once famous novels, "The Scottish Chieftains" and "Thaddeus of Warsaw."

novel had become as much a part of local tradition as the actual facts upon which it was based. Carleton's "Willy Reilly and His Colleen Bawn" and Balfe's Opera "Lily of Killarney" have played similar tricks with tradition in other parts of Ireland.

One of the greatest American Editors of the nineteenth century, the Reverend Hugh Gallagher, was born in Killygordon in 1820, and was for a time Parish Priest of Pittsburg and editor of "The Pittsburg Catholic." In 1850 he founded and left in a flourishing condition "The Crusader of Cambria," and three years later set off on the road to success the widely read "Catholic Standard." He is also remembered as the founder of many sound Banking Institutions in the various parishes through which he passed up to his death, at San Francisco in 1882. Killygordon did not export all its literary talents, for its well remembered village newsagent, Samuel Seaton, wrote a Victorian novel entitled "Horan or the Stranger at Home," and James MacLaughlin, the poet author of "The Romance of Conn Tinney's Bride" is still a small farmer at Tievebrack, and has been given every encouragement to bring out a larger edition of his narrative poems and ballads. William Gillespie of Sesslaghoneill is another poetic small farmer, and is the author of the well-known ballad "Johnson's Motor Car."

I could weary some of you, or interest more of you with appreciations, anecdotes and details of my protegees, Isaac Butt and his contemporary, Frances Browne, the blind poetess of Donegal. I have already published a comprehensive account of this great Orator and Lawyer of the nineteenth century. If any of you wish to follow up my little tribute to Butt's memory, I can recommend De Vere White's recently published "The Road to Success," which deals largely with Isaac Butt, the Lawyer and the Politician. Butt has written on a wide range of subjects for he was as equally at home in extolling the beauties of the classics as he was in lecturing on Zoology and the theories of wealth and capital which he squandered so prodigiously in practice. I have traced some forty of his books and pamphlets and acquired a good proportion of them.

Frances Browne was, until recently, almost forgotten in her native village of Stranorlar, and I can assure you that this eclipse was not due to lack of quality in her verse and prose. Her best prose work, "Granny's Wonderful Armchair and its Tales of Fairy Times," was first published in 1857, and it has

seen three editions in this century—its latest by Dents, of London, in 1940. None of her work reveals her terrible infirmity, and even her backgrounds are filled in with a firm and vigorous hand while her poems breathe an imagination born in her native mountains.

This concludes my survey of the geographical distribution of Anglo-Irish Literary ability and Anglo-Irish Literature in County Donegal. The survey is by no means exhaustive, for I have tried to refrain from dwelling on or referring to many living authors, such as Stephen Gwynne or modern literature such as Maurice Walsh's "Blackcock's Feather" or Bodkin's "Halt Invader." Most of you should be more familiar than I with this phase of County Donegal in Anglo-Irish Literature. Before I conclude, however, I should like to say a few brief words on the historical and biographical literature of the county as we have quite a number of very interesting family histories. The latest of these is Miss Trenche's "The Wrays and other Families of County Donegal" which I reviewed in many of the local papers, including the "Donegal Democrat." Side by side with it we have W. R. Young's "Fighters of Derry: Their Deeds and Descendants," which was published in 1932. The Hamiltons, the Harts, the Nesbitts and the Harveys each have had their family associations with County Donegal recorded in separate volumes. The finest work of this nature, however, is that very rare book "Three Hundred Years in Innishowen," by Mrs. Young of Culdaff. The Knox family is also well documented in a pamphlet entitled Andrew Knox, Bishop of Raphoe, and Some of His Descendants," which is now, unfortunately, out of print.

The Gaelic families of County Donegal have had little to show in this respect up to the present. We have Father Paul Walsh's pamphlets on the O'Clerys and the M'Sweeneys, and his article on the O'Gallaghers in the "Irish Book Lover." To find anything like a comprehensive account of the great O'Donnell family we must recourse to a work in Spanish, although they are well documented in Father Meehan's "Fate and Fortunes" and sympathetically portrayed by the novelists like Standish O'Grady and Mrs. Prender. County Donegal has inspired two of the greatest Gaelic family histories in print. They were both produced in America, the earlier being John P. Brown's "The MacLaughlin's of Clan Owen," and thirty years later Miss Dunlevy Kelley wrote her "Annals of the Dunlevy Family," and published it with the Chaucer Press, Ohio. I can recommend this book to

everybody interested in the Dunlevy family, and any person interested in a specific branch of the Letterkenny M'Sweeneys who settled, in the late seventeenth century, outside the town of Sligo.

The county is well represented in Biographical Anglo-Irish literature, and translations, for we have Father Hogan's "Life of Hugh Roe O'Donnell" from the Irish of O'Clery, and a full-length translation of Manus O'Donnell's "Life of St. Columcille." We have a very good memoir of a Penal Day Bishop of Raphoe in the preface to Canon Ulic Burke's Edition of "The Sermons of Most Rev. James Gallagher." "The Life and Letters of Stopford Brooke" appeared in a two-volume edition in 1918. Other works of this nature include the "Life of the Rev. James Porter" by Classon Porter, and the biography of Sir William M'Arthur, a Mallinhead boy who became Lord Mayor of London.

The ecclesiastical histories of the county are a credit to those who compiled them. Heading the list are Dr. Maguire's two volumes "History of the Diocese of Raphoe." I have already referred to the Presbyterian historian, Lecky, and his works, and it only remains for me to pay tribute to the patient research displayed by Canon Leslie in his volumes "Clergy of the Diocese of Raphoe" and "Clergy of the Diocese of Derry."

County Donegal was subjected to many scientific surveys which have now passed into the historical literature of the county. Greatest of these was the Ordnance Survey of 1836 in which John O'Donovan was the spearhead. We

now have, in the County Library, type-script copies of his "Ordnance Survey" Letters and these are filled with many side-lights on the history and antiquities of the county as well as illuminating observations on the people and places who attracted his attention as he passed up and down the county. The Ordnance Survey Office still has the place-name books and field-books of the sappers who followed in his wake and you have a published specimen of their work in the "Souvenir Booklet" of our Civic Week. We also have Dr. James M'Partland's "Statistical Survey of the County Donegal," which was published early in the last century, and Chichester's "Survey of Innishowen," which appeared in Mason's "Parochial Survey of Ireland." Maynooth Library has a number of interesting and rare pamphlets of this period which includes Sir Charles Giesecke's "Report to the Royal Dublin Society on the Geological Formations in County Donegal," and dated 1826. John Kelly's work of 1864, "Notes upon the Errors of Geology," has, also, a very interesting section dealing with the geology of County Donegal, and it contains a detailed study of the limestone faults—complete with a map of East Donegal.

This concludes my preliminary survey of Co. Donegal in Anglo-Irish Literature and through it I sincerely hope and trust that I may have excited your sympathy and aroused your interest in the work of our Historical Society. It is my tribute to the ever-changing beauty of the hills and valleys of Donegal and is an inadequate token of appreciation of the hospitality shown by its people to a stranger who now calls it his home.

Notes on Shore Dwellers and Sandhill Settlements (Dooley, Lettermacaward, Co. Donegal)

by

P. J. MacGILL

Paper read to Members of County Donegal Historical Society at Dooley Sandhills on the 3rd August, 1947.

GEOLOGISTS tell us that the whole of Ireland did not feel the full rigours of the second ice age which ended about 12000 years ago, but only that part north of a line drawn from Limerick to Wexford. The land freed from its heavy burden rose and fell a number of times before it finally settled down, leaving the beach from Wicklow around the north to Sligo at a higher level relative to the sea than it was in glacial times.

Macalister says: "Ireland did not rise and fall as a whole, rather did it move like the surface of a bedroom mirror, supported upon pivots, in which, when the upper part is moved backward, the lower part moves forward."

This raised beach is 25 feet above the level of the sea on the northern coast, but as we move south its altitude gradually decreases until it reaches the present sea-level at the two points named, Wicklow and Sligo. In all probability it continues under the sea as a sunken beach—as far beneath the surface as the northern raised beach is above it, and consequently hiding from our eyes all traces of early colonists.

The low-lying land in which we stand here in Dooley is in all likelihood part of that raised beach, and a geological

examination of its landward boundary would very likely reveal its ice age shore-line.

The surface of the land did not rise and fall suddenly after the melting of the ice, rather was this movement a gradual process spread over, perhaps, thousands of years, so that the northern coast-line remained for a long time at sea level before there was any noticeable elevation.

OLDEST REMAINS OF MAN

The oldest remains of man in Ireland have been found on the 25-feet raised beach in the north-east corner. The earliest flints in the country have been unearthed in the gravel beds of Larne and Portrush. Other parts of the country may have had colonies of these earliest inhabitants, but so far, no reliable traces of them have come to light. No human remains have been found in association with these implements, so that nothing is known of the physical character of the people. It is thought, however, that a long, narrow skull found during excavations in Belfast in 1922, may belong to this period.

TOOLS AND IMPLEMENTS

The tools and implements of the raised beach stage in Northern Ireland are few in number. No bone implements or

pottery have as yet been found on any of these sites. The only tools are flints, cores, flakes and celts. The latter is a bar of flint about six or seven inches in length, and brought to a blunt point at both ends as if it were for use as a pick. No trace of a kitchen midden has been found in association with these flint-bearing gravel beds. It is quite possible that they may exist on some part of the site as yet undug, or they may have been washed away by the action of the sea as is known to have happened to shell heaps on the west coast of Denmark. The coast of Antrim would have a special attraction for these people owing to the fact that there was an abundance of flint to be obtained which was not to be found elsewhere in the country. The earliest coast-dwellers are believed to belong to the period immediately before the Neolithic, or NEW STONE AGE which in this country is regarded as a century or two before and after 2000 B.C.

ORONSAY MAN

Some years ago a shell heap was excavated at Oronsay, near Oban, in Scotland. Like the County Antrim deposit it belongs to the period of the 25 feet raised beach. The contents of the shell heap would lead to the conclusion that Oronsay man was a hunter, a fisher and a fowler. There were no corn grinders or other implements that would go to show that he practised agriculture. That he was clothed in hides is shown by the presence of pins and piercers of bone. Fragments of red paint and perforated shells indicate how he decorated his person. As no tool was found fit for making a dug-out canoe, it is thought that his boat was of the curragh type. Yet the middens produced crabs of a deep-sea variety showing that as a seaman he had considerable skill, and that he was capable of constructing traps something like the lobster pots of our day. The geographical position of the earliest sites on the north-east coast would lead to the conclusion that Ireland was colonized from Scotland at about the same time as the Oronsay shell-heap was laid down.

Beyond the facts already stated nothing more is known of the first men in Ireland. "Their lives, their loves, their hates, their speech, their manners, customs and scheme of society, their deaths, their gods, all have faded as in a dream. Whether they vanished before invaders or perished by pestilence or otherwise, or whether they persisted so far as to bequeath some drops of the

blood now coursing in our veins it is as yet impossible to determine." (Ireland in Prehistoric Times, Macalister).

These people belonged to the period before the NEW Stone Age, from whence came the new culture, the Neolithic. The chances are enormously in favour of the new culture being the importation of a new people. For primitive man in any country adopts new methods only when forced to do so. But one way or another nothing definite is known of the expansion of man over the interior of Ireland. We can imagine what the country looked like in these days. Our bogs bear witness to the fact that the land was covered with vast pine forests interspersed with ancient oaks, while rivers meandered unrestrained as the great rivers of South America still flow through the forest clad interior. Here and there were dangerous bogs and shaking quagmires. When we consider that wild animals abounded we can realize the difficult task that confronted those first explorers armed with no better tools than a quantity of rude flint chips.

SHORE DWELLERS

Those early settlers were not the only shore dwellers of Ireland. At every period of our history there have been people living the same mode of life. Only a few of the sites can be attributed to those early settlers. The Whitepark Bay settlement (also in Co. Antrim) is early Bronze Age, and other settlements are later still, some of them of quite modern times.

MIDDEN SITES

Macalister classifies Midden Sites under four heads, i.e.:

- I. Raised beaches, already referred to.
- II. Shore dwellers' sites.
- III. Factory sites.
- IV. Shell heaps.

II. SHORE DWELLERS' SITES

The shore dwellers or sandhill sites are more frequent on the northern shore of Ireland than elsewhere. They were deposited at a time when the land had attained the level at which it now stands. The deposit at Whitepark Bay (already mentioned) is the typical sandhill site. To quote Macalister: "Here and elsewhere the loose sands of the

dunes are ever shifting in the winds which often make hollows as deep as fifty feet. In the sides of this hollow is to be seen a black stratum. This is the old shore level and here are contained the relics left behind by the old inhabitants. When this drops to the floor level the sand particles are blown away, and the implements drop to the bottom of the pit where they accumulate."

"The hearths are identified as such by the burnt condition of the stones comprising them and by the accumulation of ashes around them. The ashes of fires blown about and the decomposition of organic matter has caused the black colour of the old surface which is almost a constant feature of sand-hill sites."

A space of 80 square feet of the Whitepark Bay site contained the following:—arrowheads, scrapers, cores, flakes, hammer-stones, pottery, plain and ornamental, and a quantity of bones, teeth and shells. The animal represented in these sites are ox, sheep, goat, pig, fox, wolf and red deer. The long bones are usually split to extract the marrow. The bird remains found are great auk, goose and gull. It is remarkable that these middens contain few remains of fishes showing that these people were not sea-going fisher folk but shore-dwellers.

It has already been stated that the Whitepark Bay site is early Bronze Age, or maybe even Neolithic, but it does not follow that all such sites are so ancient.

Again to quote Macalister: "The absence of metal does not prove a stone age date for a site. According to authorities there is a sense in which Ireland never really emerged from the stone age until the coming of Christianity. There was always an aristocratic civilization and a slave community side by side, the one following out the historical succession of Bronze and Iron, the other perforce remaining content with flint."

In all these sand-hills there are to be found piles of shells, principally oyster, mussel, periwinkle, cockle, scallop and whelk. They may be mixed but more often than not the different species are kept apart. Sometimes the shells found are such as would not now naturally occur on the site. At Ballyness, County Donegal, oyster shells appear in the middens, though the oyster is no longer found locally. At Ross na Binne (also in Donegal) a shell of *Venus Verrucosa* was found, a species not now living in the seas of Ireland.

DOG WHELK

The dog whelk has been found in various sights, and it is thought that these were collected in order to obtain the purple dye which they contain. A Connemara site examined in 1899 yielded a very large heap of these shells, all of which had been broken in the same way. This heap was regarded as evidence that the people who lived in these middens probably participated in the trade of purple dye which was a highly valued commodity in ancient times.

DONEGAL SANDHILL SITES

In a work entitled "Prehistoric Man in Ireland" (1935) by Dr. C. P. Martin, reference is made to sandhill discoveries at Horn Head, Bunbeg and Narin. Horn Head and Finnbeg are regarded as much later than Neolithic, probably early Christian. Bunbeg has characteristics somewhat similar to that of Dooley. In 1891 Knowles carried out excavations at Inishcoole Island, and stone-lined graves were found. In 1905 further excavations were carried out and five skeletons were dug up. These lay within a few square feet, not side by side, but over and across one another, in a way which clearly proved that the burials had been simultaneous. A local tradition exists that an invasion took place at this spot probably in early Christian or Viking times, and that the bodies of the slain were buried at Inishcoole.

INISHCOOLE

In 1896 two stone-lined cists were reported from the sand-hills of Narin. Many flint arrow-heads and two stone axes were found, but from the account it is not clear whether they actually lay in the grave or were picked up in the sand around them. Stone-lined graves with the body lying on its back, extended, were the type generally used in Iron Age and early Christian periods, and these graves appear to have been of that pattern; the finds, however, were part of a much older settlement.

III.—FACTORY SITES

These are identified by the absence of hearth, bones, shells, and other kitchen refuse which mark the ordinary dwelling sites, and by the presence of flint tools at different stages of manufacture. There is one of these at Glenarm, County Antrim, and another in Co. Clare.

IV.—SHELL HEAPS

These are distinguished from the other sites by the total absence of everything but shells, and a few traces of fires. (There are no implements except rude wedges of stone that could have been used for forcing open the shells. The absence of implements and hearths would go to show that these were not places of permanent abode, but rather a place where people came to collect shell-fish for consumption elsewhere. They are not necessarily of any great antiquity and some are still in process of formation.

When I was growing-up it was quite common for a few members from each of three or four families to join together for the purpose of going to the strand to collect "strand meat." They brought with them a cart, turf to make fires, big pots for boiling the shells, and knives for pressing them open and scooping out the contents, the disused shells being left behind in a heap by the fireside on the shore.

EXAMINATION OF SITES

Caution is already necessary in the examination of any of these sites. The loose sand which covers the middens is easily blown away, and articles dropped on the surface and belonging to a much later period can sometimes fall down and get mixed with pre-historic implements in the midden. Early sites may have been re-occupied at considerably later periods, or again the site of a sand-hill settlement may have been used by the shell-pickers in comparatively recent times.

DOOEY

In 1914 Mrs. Brunicardi published a map in the Journal of the Royal Society of Antiquaries of Ireland showing the positions of all the known kitchen middens in the country. Not having seen this map I cannot say whether or not Dooey finds a place on it. However, my introduction to these sand-hills was in the late autumn of 1937. In August of that year Dr. Mahr, Keeper of the National Museum, spent his vacation in Inver. For him it was a busman's holiday for he spent the time between Barnesmore and Glencolmille examining archaeological remains. Acting in the capacity of guide I accompanied him on all his excursions. One of the places we visited was the kitchen midden at Maghera (Ardara) where we found a number of very ancient pottery sherds, and a local man gave us a flint arrow-

head which he had picked up in the midden a few days previously.

After the departure of Dr. Mahr I set out to explore on my own account. Dooey from a distance looked promising, and it more than fulfilled that promise on my first visit. There were fire sites, shell heaps in plenty and every appearance of an ancient settlement. I picked up seven or eight bronze pins, a sandstone, spindle-whorl, a number of sherds of decorated pottery, and a pin from a penannular brooch. There were many pieces of slag which is a by-product of iron-smelting. In the next three or four years I made a number of similar "finds," including dozens of bronze pins, part of the hoop of a penannular brooch with ringed ornamentation, a complete penannular brooch in iron, a few decorated beads and one solitary chip of flint. All the worth-while "finds" I sent to the National Museum, but did not always succeed in getting the authorities there to express an opinion as to the period to which they belonged.

Comparing the penannular hoop with illustrations given in a report on this type of brooch I came to the conclusion that it had second or third century characteristics.

The Iron penannular brooch was regarded by the Museum as an important discovery, but in what way I was not informed. It was ascribed to the 7th century.

It was with reference to the small bronze pins that Dr. Mahr wrote the following on 5th October, 1937:

"It is most difficult to say anything about the age of these pins, but I had to come gradually to the conclusion that they are almost completely modern. Some of them have heads which do not look like the ones of the present-day pins, but the general look of them is strangely reminiscent of machine-made things, and if a peasant girl can buy Birmingham-made pins in almost any quantity on, say, Tory Island to-day, a similar state of affairs might have existed in the sixteenth and seventeenth centuries."

DOOEY BURIAL SITE

A standing stone, locally called Clochan-Stucain, was for long the most prominent object in the Dooey sand-hills. It surmounted a grass-covered mound which occupied a, more or less, central position in the dunes. While there was a certain amount of awe con-

ected with the spot, no tradition concerning it had come down from the past. About three years ago this mound started breaking up on one side; exposing part of a stone-lined burial cist. At this time two Dublin ladies, Miss Brodigan and Miss Stackpoole (whom I had introduced to Dooley some years before) happened to be on one of their exploring visits to the sand-hills. They communicated to the National Museum the result of their discovery at Clochan-Stucain, and Professor Duignan was sent down to examine the burial.

Much to our disappointment Professor Duignan left the Museum shortly after, and so far has not had time to complete his report. Dr. Raftery, Acting-Keeper, very kindly supplied the following short report from the Professor's notes:—

" . . . From what there is on the files I can, however, tell you that the upper layer of the sand-hill at Clochan-Stucain consists of some depth of dark earth, clearly representing an occupation layer. I do not know of any objects that have come precisely from that level and which would date it. Just under this dark layer Professor Duignan investigated two burials. These consisted of extended skeletons, lying East-West, their heads in the East facing West. They were protected by thin slabs of micaceous sandstone, forming long stone cists, about the date of which there is some controversy. It is certain, however, that this type of grave became common in the early Iron Age (i.e., from about 300 A.D.), and was used also in the early Christian period. It is not possible to date precisely the two Dooley burials, but one can say that they most probably belong to the period from about 400 to 800 A.D. The fact that there was no grave goods associated with the deposits might suggest Christian burials, and the remains might be those of a local impoverished community of the early centuries of Christianity in Donegal."

Since Professor Duignan's visit and especially within the last year disintegration of the mound has proceeded apace. The summit has capsized and with it Clochan-Stucain, which now lies partly buried in the sand. The sides have fallen away, exposing numbers of human skeletons, not in stone-lined cists, nor in graves, but lying over

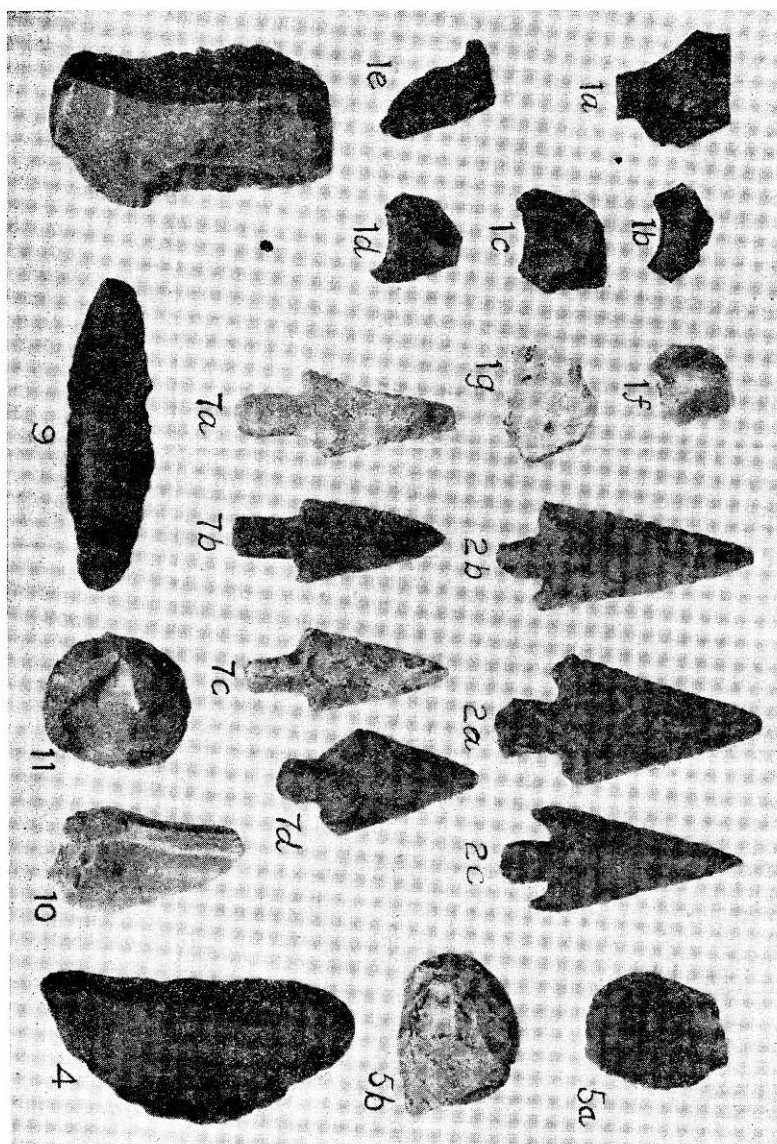
and across each other in every conceivable position. Within a short time they crumble into dust and disappear, and the shifting sands brings others to the surface.

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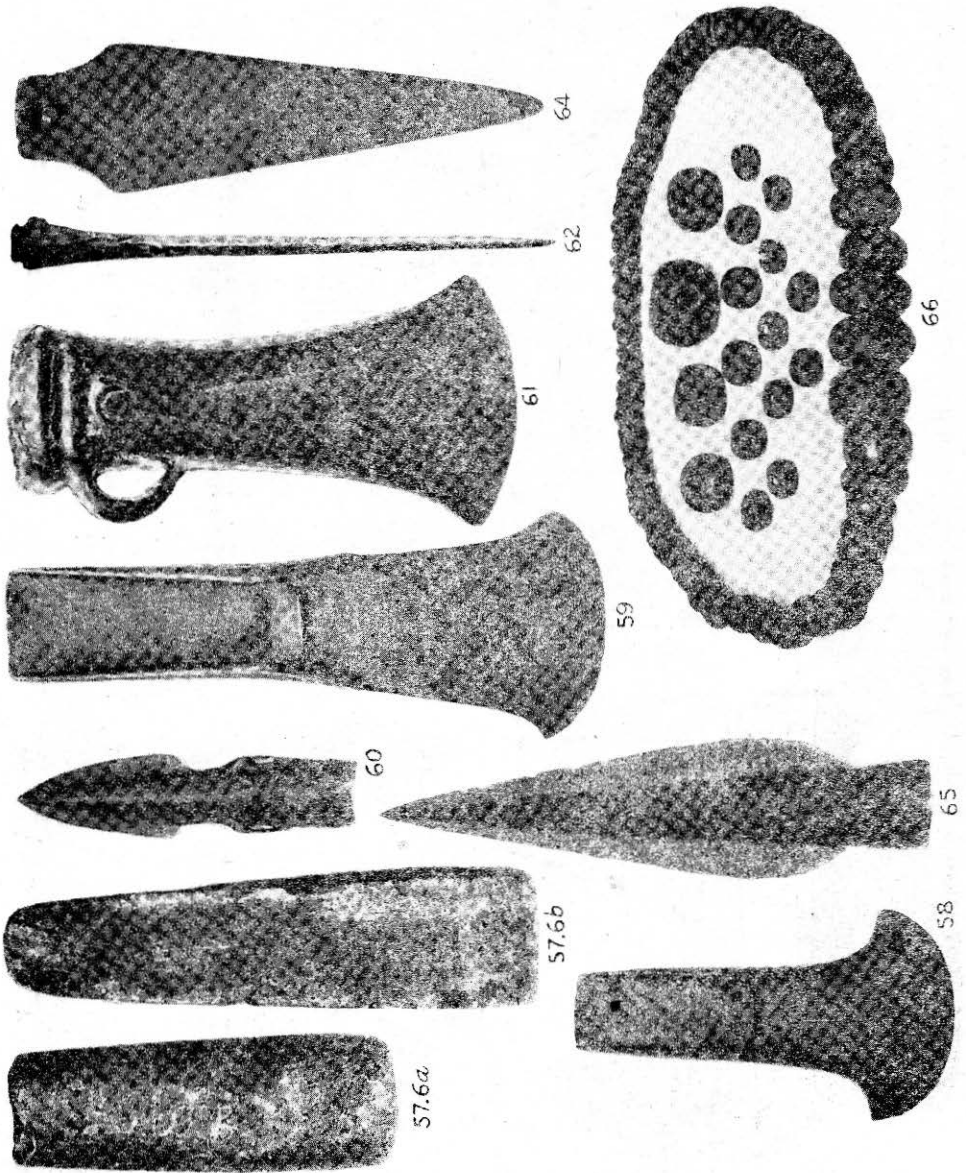
From the approximate dates mentioned in this paper it would seem that Dooley was either continuously or periodically occupied from the second to the sixteenth century—maybe even before and after. In its earlier stages it was, in all probability, a permanent settlement, to be used later as a temporary one. Apart from their occupation as shell fishers, what was the mode of life of these people down the centuries? With their crude methods of smelting iron were they capable of producing the iron penannular brooch, or was it just a wanderer from some more advanced settlement? How far did they make use of the soil and in what kind of houses did they live? I remember one reference to the houses of Lettermacaward in ancient times, and I think it was in an old Irish story collected by the late Henry Morris in the district.

They were conical in shape and were constructed by sinking the heavy ends of long poles in the ground. The poles were then slanted inwards to meet at a point. The outside was thatched with long reeds and rushes. In the excavation at Oronsay in Scotland (already referred to) holes were found which had contained the posts of the houses.

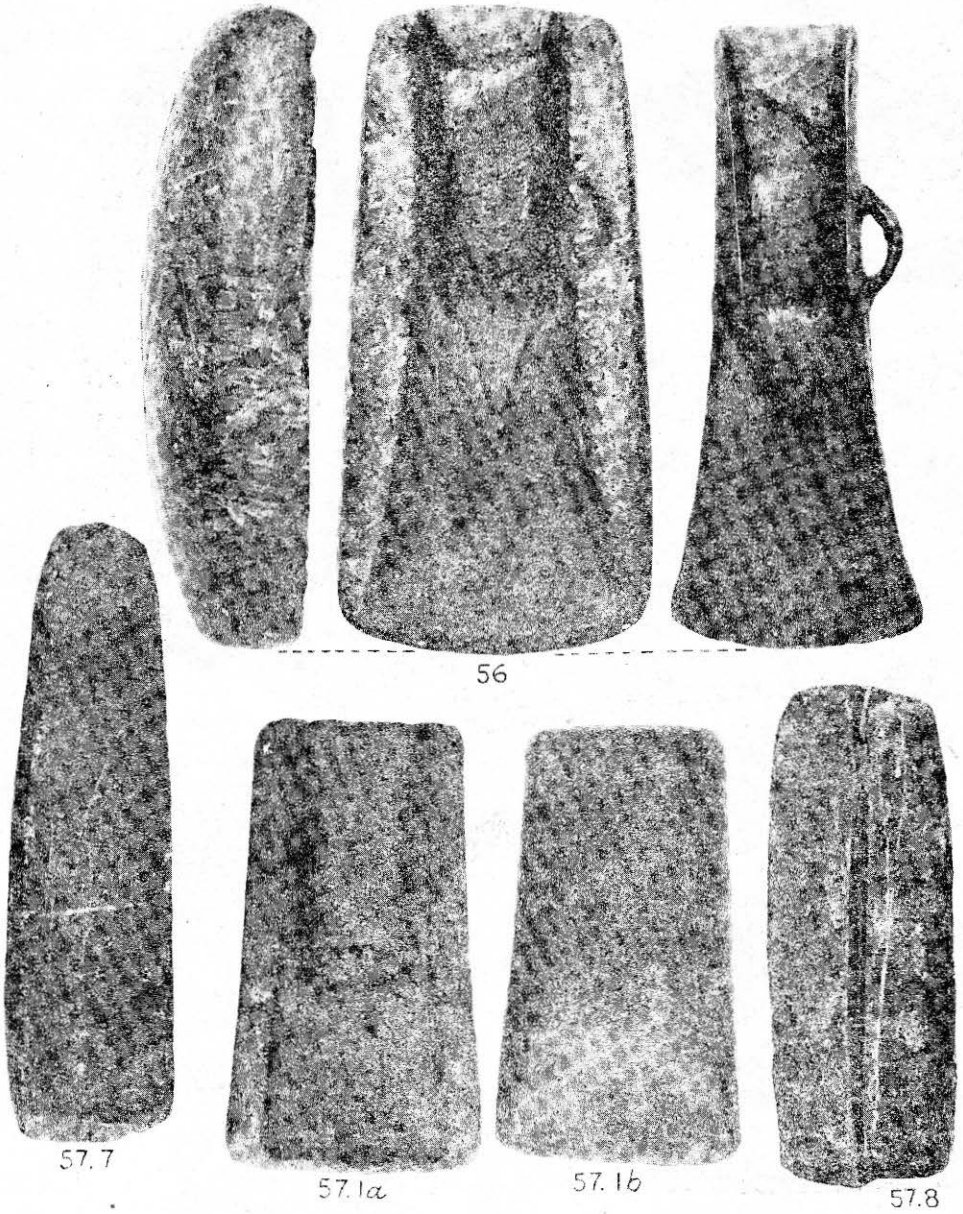
What is the secret of the grave mound at Clochan-Stucain? The report from the Museum tells us of two graves only. What is the history of the charnel-heap that lay there unsuspected? Was it the cemetery where the last remains of generation after generation were laid to rest, or was it a communal grave filled at some distant period by war or pestilence? These and many other questions spring to the mind. There is but one way of getting a solution to most of them, and that is by scientific investigation. In the case of the grave-mound much valuable evidence has already crumbled and gone with the wind. Every breeze that blows takes its toll. Let us hope that the archaeological experts do not delay too long.



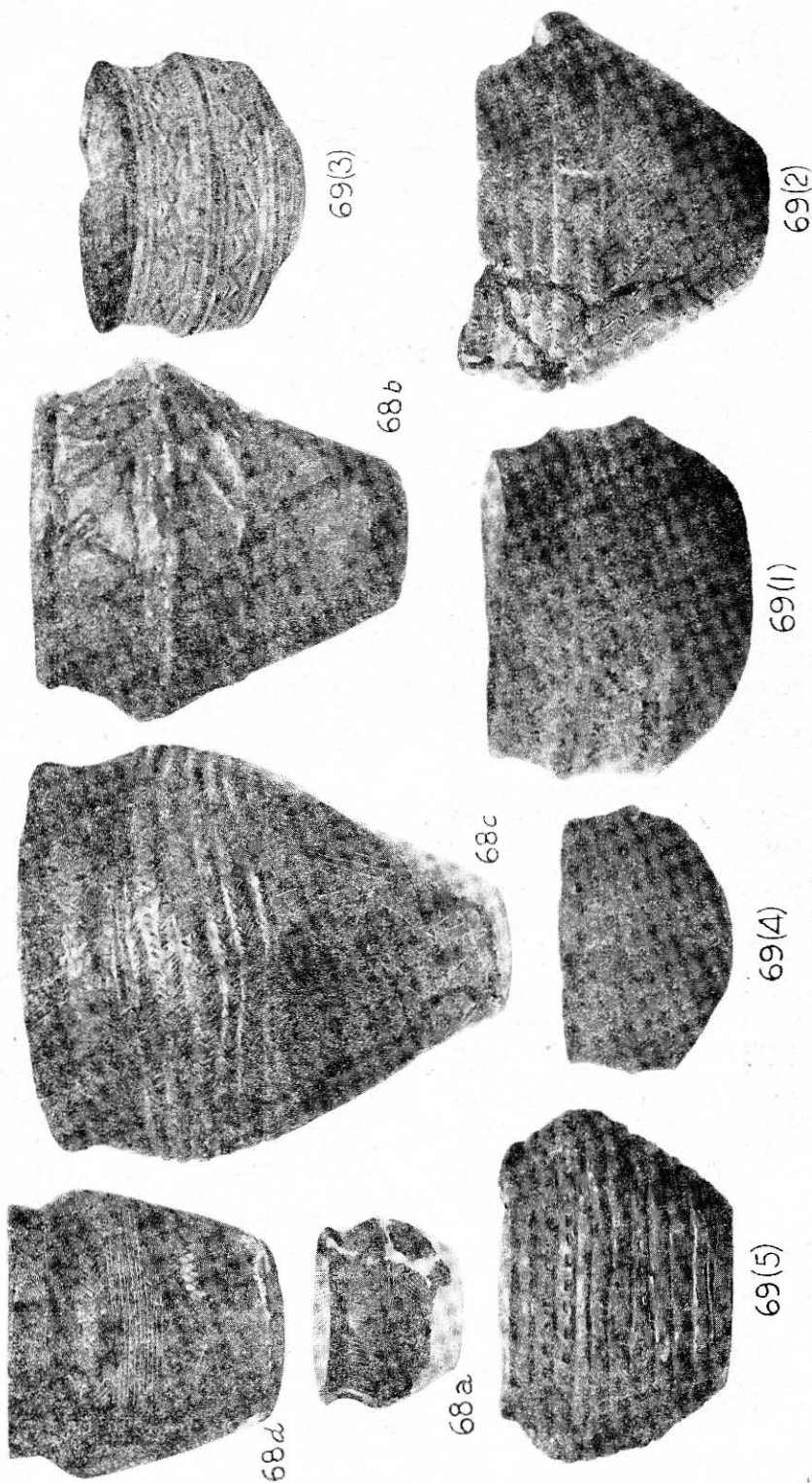
Flint objects found in County Donegal, and now in the National Museum, Dublin.



Bronzes and Beads found in County Donegal.



Moulds found in County Donegal.



"Recent Acquisitions in the National Museum from County Donegal."

PÁDRAIC Ó beirn

file agus Sár-ḡaeḡeal

1857

1927

Tá na Málantaí 'na luíge eadair na pléibte i n-iarthar tír Conaill. Ór a gcóinne amach tá clár faiprise riari go bun na rpeíre. Ar a gcúl ó úear tá Sliab a'liag móir maorúa le beann úipeac óá míle trois or cionn na faiprise. Ó éuaró tá Ceann Sinne agus an Tór Mór, eapraie iongantac a éirígear tom úipeac ó'n faiprise míle trois ar doiríre. Níor fuir ar gcúl tá Sliab a Tuais rince ar imeall na faiprise móire as tabairt oú-plam na uconn. Níl ar iomlán córoa na h-éipeann ball com h-áluinn leir an áit reo. Úearra cinnte gur áit ar leir na Málantaí le áitneac mntinne a rpreasat pa uime agus a cógfaó a uíail ó gnaíí ruaraca an traogail. Tá rin ann. Cógfaó cuma agus uirpeac na h-áite mntleac agus eiorde an uime ar uóis fóruigeac. Bí opraor eac eigin ran fianar agus an áitneac reo go léir. Baó annreo i Málann Uis a rugaó agus cógaó Pádraic Ó Beirn agus ní éiofao leir an rócaó ós san an rpiorao reo a cógail. Níor brata gur bhir ré amac 'na rpué filróaíca com h-uafal agus com ceolmar ar píe ariam ó sean reoil na mbáir. Bí seir na filróaíca le Pádraic ó uóúéar. Connaic ré le rúla an file pioctuirí deara i na mntinn ar na pléibte móra a bí ar-ḡac taorí de. ar an faiprise móir faipring a bí i gcóinnaróe or a cóinne. ar loé agus linn agus rpuacán pléibe. U'aoirinn leir an bratán eirge as léimniḡ ó'n tuinn na h-uam as doirbeall agus as méirliḡ pa na na enue. na samna beaga as séimniḡ agus as peacáir ó éar na sréine go peac na ucon. Fuair ré pólar ó ḡlór na ruiórcíre as bualaó na mbeann nó as bpipeac 'na eubair bán ar an tráir. Baó éaom an fáilte bí aise uo'n nóimín agus uo'n tramaracáin i uóir an eaprair. Bí áóbar maétnam agus filróaíca as "Pádraic" ionnta reo go léir.

Rugaó "Pádraic" ran bliáóam 1857 i Málann Uis. Bí ré ar an uime b'óise de naonabair de muiiríim a bí as Pádraic Mór Ó Beirn. Feirmeoir agus iarcapre a bí m'a áairi mar lean muntir na Málantaí an u'a rúige-beata reo. Uaoime riata pláiceamla muntir na mbailte reo agus bí an éliú rin aca ariam anall. Níl tú éar an táirirí aca so bfuil an túlan ar an teimr agus trác bíó leagta 'mac uuit Má fanann tú ar feaó na h-oirde tá riampa agus ceol a' uairra agus aipneáil le uo éommar. Saogal rocar san máirí atá as muntir na Málantaí. Baó imeare na uaoime fearamla móir-éiorúeac reo a cógaó Pádraic Ó Beirn agus níorí ionghaó go rab móran uá uiréirre leir so lá a báir.

Nuair a bí ré as éirge aníor 'na páirre, connaic a máairi go rab uúil móir aise i leabapraí agus bí a rúoé ar; éomniḡ a máairi leir an reoil é agus ní úearn pí neamar ar bíe i na éuir oiréacair. Baó léir uo'n máiriririr reoil (a bí ar an Málann Uis ran am rin) so rab aripa cinn éar an éoiréann as Pádraic. Treoir an muntreoir reo an buacail ar beata a léiríim agus éus an uile éuiréac agus uéac uó. Ir uafal ar faó obair an muntreóra a seir reó mar reo agus a ruiirígear é so cúnamac agus a muntairgear an mntinn ós rin pa éaor go uoiréarí topar bláemair na úiar. Rinne Saagan Mac a'Uáirí rin le Pádraic.

Fa'n am reo póir Saagan Mac a'Uáirí uirbráir Pádraic agus fuair reoil eile i bparairre na gCeall. Lean Pádraic a muntreoir so uó an reoil úr i b'fáitce deannam. Baó annreo a éuir ré romhe féin a beir na muntreoir reoil agus san moill fuair ré áit i reoil i mbéal Feipre. Caí ré uá bliáóam as. teagare reoil annro. Saé fáil a

seibeasó ré bíoró pé i leabharlann na caénae páróis i leabhar éigin a éaicinn leir. Fuair pé caoi annro reirdear cruinn a deánamh ar rtaíu agus lipeir-eaé na h-Éireann. Léis pé saé leabhar ar Éirinn a éainis i na éarán agus éoinnis pé greim dainsean ar an méro a léis pé. Dao é an pío-leigsteómeaé reo a éainis an túb-fuá a bí aise i scoinnaíre do sean-námaro a fionnir. Níor bfaó sup éirís pé turrac do déat feirce. Ar aon éaoi ní naó an tuarparóal a bí aise aét beas. I tpaéa' an ama reo bí cuio móir as tairraige ar an Oileán Úr agus dar le páopaie so mbéasó paósal níor feáir aise annir. 'San bliadóin 1876 tós pé a feolta agus o'imeis leir "riar éar éiomélaó na oileann." Bí na pluaiste Saédeal ran Oileán Úr pómé o'n éáo imice móir inoiaró an tpaé-faósal ruar so tóí an t-am rin. Cuireasó pío-éaoim fáilte pómé so Nuao Eabrac. Ní naó moill ar pora oipeamhaé t'fásail annir mar bí an léigean agus saé cáilreáé aise. Cuireasó i sceann oirise é i rtor móir línéarais a bí as óa Saédeal ar parairne Cill Cápa, ó bpeirlean agus Mac Seagáin. Caie pé a am ran Oileán Úr 'ran pora reo agus v'ápo a éliú imear na sceannuóre ar a élipreáé agus a aécomaireaé i scoin na leabhar cunntair.

Aé ar feasó na mbliadóin reo so léir ní ar éionneáil nó tpaéáil a bí a ápo so h-ionlán. Ní naó pé i bpaó i Nuao Eabrac sup éuit pé irteas le tream beas a bí ar aon inntinn agus reareasó leir péin pa rtaí na h-Éireann. V'iomóa rin cumann Saédealaé a bí ar bun i Nuao Eabrac ran am rin agus daró beas aca naé naó páopaie greamuisé ann. Rinne pé a paóa de Cumann Litearóa a cuireasó ar bun le teangaró, rtaíu agus culcúir an Saéu a éur 'un cinn. O'oirir páopaie so tpaéáéaé ran Cumann Litearóa fao ar bí pé ran Oileán Úr. Ní deaéaró reáéimáin éar san cruinnú a beie aca agus daró mimie páopaie ar an ápoán aca as tabairt ómáre uaró ar rtaí a éipe nó léigseáé bpeas ar reáil a fionnir. Cuir an Cumann reo iurleabhar mioramail ar bun a bí clóó-buailte i nSaéuils. Mar pé i Nuao Eabrac ruar so tóí 1900. Scriob páopaie móirán aipóí do'n iurleabhar reo agus éuiois pé a éur i neasair. Daró ann a foilirigearó móirán re'n filreáé uaral a éum pé ar feasó na mbliadóin reo. Aét bí pé as

reirdeasó pora do'n "Irish World," "Gaelic American," "Boston Pilot," "San Francisco Leader," saé áit a bpeigearó pé buille a bualao ar fon "an oilean bis, oirdear a fiondear éoir ar báir na taimne mar a n-éirigean srian na marone."

Bí cairpeam agus com-oibriú as páopaie le ceannpúir na bfinn agus Clann na nSaédeal. Capasó Seagán ó Maéamha ar agus Seagán ó Baozáil ó Raéailis, Rorra, Dóbnis agus móirán de na sean-laóra a t'fulais ar fon a ngráo do Roipín Oú. Daró móir a mear ar na pír éalma reo a éomnis rpiorao na raóirre beo imear Saédeal san reáé san eagla nuair a bí beis, uéas ar móirán v'ar muinntir. Bí pé ar an éomáirle a éionntuis Cumann na bfinn agus Clann na Saédeal éum cuireasó le cópur poilirdeáéa Seairlar Steuairt Páinnell ar a éurar so tóí'n t-Oileán Úr.

Aét daró ar éurais lipeirdeáéa a daró mó a bí inntinn páopaie. Ní naó leabhar i mbéarla nó i nSaéuils náir léis pé agus v'fúu iur maie an énuarac leabhar a éruimis pé i pte a paósal. Nuair a bí pé ran Oileán Úr capasó sean-Saéuilséoirí ar ar saé connoae i nÉirinn. Cruinnis pé cuio móir dánta, reáilta agus sean-focla uabéa reo agus bí aise leabhar lám-reirbinn a bí lán aca.

Capla so naó cruinnú as an Cumann Litearóa i Nuao Eabrac an lá fuair an raóirac móir-éluimail rin, Liam S. Spant báir. Mar bí fuil Saédealaé ann éineasó Marbna a reirdeasó i scoinne an laóie reo. Bí T. Ó Néil Ruireal i sceannar agus bí páopaie agus pili eile i láéair. Tuie pé ar éran páopaie an Marbna a reirdeasó. Cuireasó paol slar é i reomia agus níor reaoileasó é so naó an Marbna reirdeáa, píoia filreáéa com bpeas ar cumaó ar an ócáir rin. Bí pé ar an "New York Times" lá ar na báras le iomlán reéil beáa Spant agus fuair áit onóirac ran páirpéir rin. Daró é rin an t-aon uair amáin a cuireasó Saéuils i sclóó ran "New York Times" Tá an Marbna reo ran énuarac i "leabhar filreáéa" a éur Seán Mac a Váir le ééle i 1909. San leabhar reo tá móirán dánta a éum páopaie aét tá an éurir ip mó aca i bpáirpéirí ran Oileán Úr agus i nÉirinn. Cuireasó cuio maie aca le ceóil tá óa piceasó bliadóin ó póm agus bí pío le

clumpcín go minic ag cuiriméada ceoil ran am rin. Bí ríad seo go coitcheannta aca: "Mo Máire," "Mo Piopa Soisro Donn," "An Nóimín," "Da mbéad Fahirmeáct Óir in mo Póca," etc. Annpin bí wánta a d'fóir do'n aitheiréoir mar "Téicead na nIarlaí," "Da mbéad Fahirmeáct Óir in mo Póca," "Pillead do Ruaró," "Cia veir go bfuil an tpean-trois éair," "Teanga na h-Éireann" agus go leor eile. Tá obair nómh an bailigheoir annro wánta agus amháin Pádraic a éumnuí agus baó maí a b'fíú a faochar iad a éir i gcóir i leabair. San bliádh 1890 fill Pádraic go h-Éirinn agus baí faoi aip i na baile wúteair i Máilinn Dis ar fead real. Annpin éuad pé i gcionn piopa móir 'rna Cealla Deaga té mac a wéirp-fuira Seagan Ós Mac a'Váirto. W'fán pé 'rna Cealla go wéamís an báir air.

Aé o'n lá a éamís pé ar air go h-Éirinn níor ríad pé w'e'n obair a b'annra leir aiam: cúir a éir a éir 'un cinn. Bí pé ar an éad feair ra tír a éiríis le Connrad na Saéwíge agus bí munnceairar móir eairar é-fém agus "An Craobín" a éir an Connrad ar bun. Mí raó Saéwíat céimeamair ra tír naé wéus eairar ar Pádraic i n-am éirínceaé. Éamís an Craobín éirge, agus nuair a bí an tAdair Ó Spáinnairí ag cup na "Simple Lessons in Irish," le éirle éair an ríairt rin mí le Pádraic agus Seán Mac a'Váirto i nSaéwíat Sleann Colm Cille. Agus éair an Doctúir Ó Duinnín real aca nuair a bí an reoláir móir rin ag cup an "Foctóir Saéwíge" i gcionn a éirle.

San bliádh 1907 bí an Pádraic agus an Disgeairar ar cupar i w'Tír Connall agus éair ríad lá ag Pádraic agus a éair Seagan Mac a'Váirto. Cáir móir eile b-eaó an Cáirwíneal Ó Donnairll. W'eiréan a éir feir Tír Connall ar bun agus baó wúteairéad eiréad "Pádraic" ag an feir móir rin. Baó gnaéad leir óro w'éas a reiríobad w'o'n feir gac bliádh. Nuair a reiréad Colairre Naomh Adámmair an éad lá i leirir Ceannair reiríob Pádraic óro léir-eannta a w'fóir go maí w'o'n lá rin.

I gcúirar poilitróeáda bí eiróre Pádraic leir an Pádraic. Da mbéad pé níor éirge ip cinnce go mbéad pé leir i nCúirge amac na Cáir 1916. Baó é rin an wéairéad bí aise aiam go lá a báir: éirge raor agus éirge Saéwíat. Bí pé ar liorwa na "rebels" ag na Wúw-éiríarí agus éus ríad eirle eairar air rna Cealla Deaga. Wuir ríad agus lora ríad a ríopa agus éir móirar eair-íaró amúga. Éir ríad a éompanac, Sean Ós Mac a'Váirto, go ríiríar Wóir. Wé éairre an íre a tugad óra w'éiríis wóir an ríopa a w'irto go wéa-éair an w'roé-uair éair. Sóir seo go móir ar Pádraic aé níor wuir pé rean ríiríar an íle a éonnair ríro reamall na w'ar-wuirre seo páimne seal an lae. Mair pé go w'faca pé Rialtar Saéwíat i réir i nCúirinn agus torad ar faochar na laeíra a w'oirir go w'ir w'éceallac leir ra baile agus i gcéir. Fuair Pádraic báir i mbliádh 1927 in-Oéaplann an Mater i mbáile Léa Cliaé, agus tá a énáma rínce ríar le na munnceir i nSleann Colm Cille. Solar na w'flairéar w'á anam uapal. Amen.

míceál ós.

NOTES & QUERIES

FROM

H. E. Van Gelder

Landscape Designer

5205 SHERRIER PL.
WASHINGTON, D. C.

JUNE, 25, 1943

AND OTHERS

Making a study of the Lewis family, which was quite prominent in the Shenandoah Valley of Western Virginia during the 18th and 19th centuries, I came across a curious story connected with the emigration of the founder of this family here, John Lewis of Donegal County.

Photostats 2. pagination 90/91 and also 278/279.

As you can see from the enclosed photostat of a portion of the memoirs of Mrs. Towles, a granddaughter of John Lewis, this gentleman came to America under the shadow of the unfortunate affair described in it. The date was probably 1729, or within a year or two of it.

Another account of this story tells that John Lewis, after his flight, wrote down his account and explanation of the affair, which he sent to "the proper authorities," which afterwards, in another document, absolved him of guilt in the matter.

It has occurred to me that quite possibly these two documents or copies of them might be preserved in the archives of your county. They would add a great deal of interest to my story of John Lewis and his descendants, and I would be greatly obliged to you if you would try to locate these documents for me, and, if found, send me photostatic or other copies of them. Any expenses incurred in this research I shall be glad to refund.

"There is something so remarkable in my grandfather's coming to this country that I must make you acquainted with it. In those days you know the nobility, as they are called, were great tyrants and looked on honest gentlemen, without titles, as mere vassals. These nobility set out hunting and as they thought they were privileged to do as they pleased they rode through gentlemen's farms tearing down hedges and laying everything waste and acted in this

way on my grandfather's plantation, rode their swift steeds into the yard with great insolence. Samuel Lewis, my grandfather's youngest brother, went out and expostulated with them in mild terms and asked them to desist, but he was treated with so much indignity and contempt by Sir Mungo Campbell that he resented it immediately and they got to fighting with their small swords and Samuel Lewis fell. Just after he expired my grandfather (Andrew Lewis) came up determined to revenge his brother's death, fell on his Lordship and run him through—he expired in a short time on the spot. My grandfather took shelter in a house in Derry until a vessel was ready to sail to America. He was let down from an upper window on deck and bid adieu to Erin. He remained in Pennsylvania and Virginia three years before his family came to this country. My grandfather had four sons—the oldest Thomas, Andrew, William and Charles. Thomas married a Miss Shothey and lived in Augusta on the Shenandoe, which is now Rockingham. He had thirteen children, seven sons and six daughters. Thomas Lewis was renowned for his wisdom and stability, was Surveyor General of the western country and if he had been a mercenary man might have accumulated a princely fortune for himself and children. He was in the first Convention and died shortly after my return home.

"Andrew Lewis, the second son, was at a very early period in life engaged in warfare with the Indians; he was in Braddock's defeat. My father was there also. After that battle Andrew obtained a captain's commission and was at the battle"

N. 2.

"George Murray, a well-known Donegal poet, born in July, 1834, at Ramelton, on the shores of Loch Swilly. His father was a schoolmaster, near Derry, and the poet was a teacher for a time in Belfast. He was educated at the national school of his native place, and after leaving his

occupation as a teacher, went to Glasgow and entered on a mercantile career. He wrote poems in early life, his first appearing when he was thirteen years old, in Smyth's *Belfast Almanack*. Since then he has written for Irish and Scotch (sic) papers and his name is familiar to readers of the *Belfast* and *Derry* journals. He is included in A. G. Murdoch's and D. H. Edward's collections of Scottish poetry, but he is an ardent Irishman and writes chiefly upon Irish themes, though he has been living many years in Glasgow. He was for a short time sub-editor of *'The Derry Journal'*, previous to settling in Glasgow. Some of his songs have been set to music by Dugald Mac Fadyen, the poet, and others. He intends to collect and publish his poems at no distant date."

(D. J. O'Donoghue "The Poets of Ireland" 1892.)

Further information requested.

No. 3.

Isaac Butt wrote a three-volume novel entitled "The Gap of Barnes More." Are there any copies of this work in County Donegal? Editor.

No. 4.

What has become of the Baronial Maps and County Maps which were engraved and published by the County Donegal Grand Jury during the eighteenth century?

No. 5.

Printing in Letterkenny. An old issue of "The Irish Book Lover" complimented the work being done (circa 1916) by the Federal Press and by the promoters of "An Crann," 1916/21. What were the publications of the former and the contents of the latter? "Glenswilly."

No. 6.

The late Very Reverend Canon Maguire (the historian) once published an article on the O'Gallaghers of Tirconail. It may have been printed in the "Derry Journal." Has any member knowledge of its whereabouts?

PLACE-NAMES COMMISSION. BEWARE!

Curraghomongan. O.S. sheets 66 and 77. A large portion of this townland is composed of a round hill which overlooks

"Templemongan" in the townland of Dooish on the opposite side of the River Finn (See "Isaac Butt: His early haunts and his career," p. 9). Like "The Glebe," in Dooish, Curraghomongan was formerly in the hands of the Deans of Raphoe. Local usage (1947)—Curraghamoan; Deeds (1845) Curraghamoan; Mss. Survey in the County Library, Lifford (1837) Curraghomongan; Deeds (1789) Curraghomongan. Hearth Money Rolls (1665) Curraghmean; Civil Survey (1656) Crcgh O Moyne; Inquisition (1630) "Tawnaforis containeth Tawnaforis, Triantskeele, and Curraghomanayan alias Corramungan. The nearer the source the clearer the stream. (p. Celt).

THE EARLDOM OF TIRCONAIL

"I have sent over Con McCaffrey McDonnell, next-of-kin to the pretended Earl of Lisconel (sic) and so nearest to anything that can be claimed by any of the way of O'Donnell. He has always been a Protestant and is loyal. He might well be made a member of H.M. Band of pensioners."

(Falkland to Privy Council,

June, 1626, C.S.P.I.)

"I am glad that you have provided for Conn O'Donnell and Hugh O'Rorke, as I requested. Their good position in England will have a good effect here, as people thought they would be lost men and imprisoned for life."

(Ibid, July, 1626)

Was he the son of Red Hugh's half-brother? Could he have been the Con O'Donnell, Titulado of Ballykerrigan (1659); and of Altnapaste (parish of Killeevogue, 1665 (?)

IN MEMORY OF A GREAT SCHOLAR

COUNTY DONEGAL MONUMENTS

To the Editor of the "Derry Journal"

Dear Sir—It is very pleasing to see the enlightened spirit shown by the Donegal County Council in their taking advantage of the National Monuments Act, 1930, and proceeding to look after the preservation of the ancient monuments of the county.

For its size, County Donegal is not particularly rich in such monuments, which is all the greater reason why those that survive should be preserved.

I understand the first step is to compile or prepare a schedule of the monuments in the county, and in this part of the work I have been asked to assist.

I append a list of monuments divided into I. "Prehistoric," A and B; and II. "Historic," A and B.

This list is compiled almost entirely from memory, and can be increased very much by reference to such works as the late Dr. Maguire's "History of the Diocese of Raphoe;" MacDevitt's "Donegal Highlands;" Harkin's "North-West Donegal;" Stephens' "South-Western Donegal;" Doherty's "Inishowen and Tirconail;" and other works dealing with the county, as well as the journal of the Society of Antiquaries.

However, I have not at present leisure to search through these works, and I give the following list merely as a contribution to the proposed schedule. As Donegal Abbey and Donegal Castle have been recently attended to, I have omitted them.

As regards preservation, it is only those in the II. Class, i.e., those of the Historic period, that require attention in this way.

But of the others, I would respectfully suggest to the committee that something should be done, as many of them stand in great danger of being wiped away by the farmer or road contractor; and it would add greatly to their chances of survival if a metallic label with the words "National Monument" were affixed to each of them, or set upside down.

H. MORRIS.

Sligo. 3rd Aug., 1931.

1.—PREHISTORIC MONUMENTS.

A.—PILLAR STONES.

In Inishowen

- 1—Muineach, near Dinree.
- 2—Desertegney, Glebe.
- 3—Near Carndonagh Workhouse.
- 4, 5—Two along Glentogher Road, about two miles from Carndonagh.
- 6, 7—Two near Goory Fort.
- 8—Clonmany, near Gaddyduff N.S.
- 9—Rooskey, near Clonmany.
- 10—Cloghernagh, near Ballyliffin.
- 11, 12 13—In Grainseach, near Buncrana. These are the tri liag, from which the adjoining townland of Trillick is called.
- 14—Along road two miles north of Moville.

15—At Sroove.

16—At Muff, a sculptured pillar.

In Tirconail.

- 17—Cloch a Stucach, on summit of Bawin Hill, near Kilcar.
- 18—Cloch Choirthe, on Inis Bo Finne.
- 19—Near Drumfad N.S., parish of Clondavodoge.
- 20—Near Ballyshannon, on hill above Convent.
- 21—Near Ardara, along road to Kiltorish.
- 22—Near Portlehan N.S., Milford.
- 23—Near Killygordon.
- 24, 25—Two along Swilly, near Pluck.

B.—OTHER PREHISTORIC MONUMENTS

- 1—Bocan Stone Circle.
- 2—Stone Circle on Beltony Hill, Raphoe.
- 3—The Grianan of Aileach.
- 4—The Cloghanmore, on road from Carrick to Malinmore.
- 5—Six Cromlechs or Dolmens, at Malinmore.
- 6—Cromlech in Gilbertstown, parish of Killaghtee.
- 7—Cromlech near Ardara, on road to Kiltorish.
- 8—Two Cromlechs near Killybegs.
- 9—Cromlech near Buncrana, on mountain slope above Trillick.
- 10—Giant's Grave in Lurgan townland, between Rosstown and Ballymagroarty.
- 11—Giant's Grave near Ballyshannon, to south of Belleek Road.
- 12—Giant's Grave near Coolmore N.S., Ballyshannon.
- 13—Giant's Grave, Drumhalla townland, between Creeve and Lurganboyce.
- 14—Naigh na Mna Moire between Cnoc Aine and Sliabh Liag.
- 15—The "Torus" of Carraig Ard, over Lough Kenny, near Ballylar.
- 16—Dolmen on Croghan Hill, near Lough Swilly.
- 17—Sroove Souterrain.

II.—MONUMENTS OF HISTORIC PERIOD

A.—Religious.

- 1—Tory Island Round Tower.
- 2—Cross and church ruins at Ray.
- 3—Ruins of church at Clondahorkey.
- 4—Ruins of Church at Kilmacrenan.

- 5—Ruins of two churches in Inniscaol Island.
- 6—Ruins of St. Carthach's Church at Kilcar.
- 7—Ruins of old church at Malinbeg.
- 8—"Gorman" Church, near Malin Head.
- 9—Ruins of Temple Douglas Church.
- 10—Rathmullan Carmelite Monastery.
- 11—Raymochey Church ruins, near Manorcunningham.
- 12—Ruins of Baileghan Monastery.
- 13—Ruins of Magherabeg Monastery.
- 14—Ruins of Killodonnell Monastery.
- 15—Ruins of Mevagh Monastery.
- 16—The Carndonagh Cross-Slab.
- 17—Sculptured Stone in Carndonagh Churchyard.
- 18—Fahan Cross-Slab.
- 19—The Carrowmore Crosses.
- 20—Cross-Slab near Rathmullan.
- 21—Cooley Cross-Slab near Moville.

B.—Secular.

- 1-3—Burt, Aileach and Inch Castles.
- 4—O'Boyle's Castle in Cronaghbois, near Ardara.
- 5—Doe Castle.
- 6—Carrick-brahey Castle, near Ballyliffin.
- 7—Kilbarron Castle.
- 8—Fort of Ard Fathadh in Glasbolie, near Baliintra.
- 9—Two fine cashels near Kerrykeel, on road to Rossnakill.
- 10—Buncrana Castle.

Comment is needless (Editor).

RENTALS AND MAPS OF THE MURRAY- STEWART ESTATE AND RECORDS OF THE PORT AND BOROUGH OF KILLYBEGS

A Correspondent reported that beautifully bound volumes of the above were lying in an out-house in the town of Killybegs. Mr. Rupert O Cochlainn and the Editor made a special trip to Killybegs—only to find that a number of them were burned recently and that the present occupier of the premises had placed his winter's supply of turf over the remaining volumes. Will somebody in Killybegs kindly arrange to have these valuable county records salvaged and deposited in the County Library at Lifford until such time as County Archives are established?

AS OTHERS SAW US

"... The ancient Irish families here can be yet distinguished by their forms and features. The O'Donnells are corpulent and heavy, with manly faces and aquiline noses. The O'Boyles are ruddy and stout—pictures of health when well fed. The Mac Devitts are tall and slender, with reagh visages. The O'Doughertys are stout and chieftainlike, stiff, stubborn and unbending, much degenerated in their peasant state, but have all good faces. The Mac Sweeneys are spirited and tall but of pale or reagh colour. Among them all the O'Boyles and O'Doughertys are by far the finest human animals. I do not believe that the men of Tirconnell are at all so much improved as those of the south; offsprings of the inter-marriage of the ancient Irish with the Normans and Cromwellians."

John O'Donovan (Glenties letter) 1835.

THE COUNTY GAOL AT LIFFORD

Greers of Belfast advertised the sale of the Gaoler's Entry and Prisoners' Sentences Books in one of their catalogues. They reported that University College, Cork, were the purchasers but the Librarian there disclaimed all knowledge of their whereabouts.

BOOK REVIEWS

Romantic Inishowen

(By Harry Percival Swan)

(Published 1947 by Hodges Figgis & Co., Ltd., Dublin), 10/6.

Here is a work which should be on the shelves of every Donegal man and woman whose interest in things cultural is not of the lip service and cant which have become so great a part of modern Ireland. "Romantic Inishowen" is a book from the pen of one Irishman who has no need to tell us, as he does in his present preface,

"I love the green fields and the fair vales and the high hills of the dear land in which I was born."

It is Harry Percival Swan's latest expression of the catholicity of taste which has made him a Fellow of the Royal Society of Antiquaries, Ireland—a Member, of, that august body, the Royal Irish Academy; and, by unanimous choice, the first Vice-President of the County Donegal Historical Society.

In his latest book Mr. Swan sets an example which should be followed by local historians. Through his collaboration with various experts he has made his book a conspectus of detailed information and descriptive articles. The resultant is a finished product and an authoritative work. In doing so the author showed remarkable restraint—a restraint with which we do not altogether approve. We should like to have had more of Harry Percival Swan even at the expense of having less from his collaborators. These include scholars of repute, Dr. Macalister and Dr. Duilearga and experts such as Mr. Harold Leask, M. Arch, Inspector of National Monuments.

My criticism should not detract from the merits of a work which does not bear the cold imprint of History. "Romantic Inishowen" is recommended to every reader who has the moral courage to say:

"We keep the Past for Pride.

No deepest peace shall strike our poets dumb."

It is the work of a Donegal historian whose perspective is wide enough to encompass every aspect of life in his native Inishowen; from the years when pagan High-Kings of Ireland lived in the Grianan of Aileach down to the days when Roger



MR. H. P. SWAN

Casement learned Gaelic in Urris and Field Marshal Montgomery dipped his Dakota in tribute to Moville as he flew over "Ireland's Wonderful Peninsula."

One of the many aspects of this nicely-balanced work is Mr. Swan's "Anthology of Inishowen" which includes poets like Sir Charles Gavan Duffy, William Allingham, and Eva Mary Kelly, as well as equally well-known Modern poets such as Elizabeth Shane and Dominick O'Kelly. "Romantic Inishowen" is also adorned by eighty-six illustrations of exceptional merit and it contains a very comprehensive index and a useful map. The quality and style of the paper and binding are a credit to the author and publishers and give the book a dignity worthy of its contents.

J. C. Mc D.

Biographical Sketch of The Rev. John Boyce, D.D. (1810--1864)

By the Very Rev. Charles Boyce, P.P.,
(Juverna Press).

John Boyce, Priest, Doctor of Divinity, novelist and lecturer, was born at Donegal and died at Worcester, U.S.A. He is chiefly remembered in County Donegal as **Paul Peppergrass**, the author of "Shandy Maguire," while in the New World he is acclaimed as the first Catholic novelist of New England. Eugene Derwent recently described him as "a priest who adopted a new method in fiction" and hailed him as the precursor of Monsignor Benson and Canon Sheehan. Father John Boyce, the friend of Dickens and Lever, was even something more than that, for his novels and lectures were, like the man himself, an uplift and a ray of hope and encouragement to the flotsam and jetsam of

the Irish Race who fled from famine and eviction in Ireland, only to be engulfed in the squalor of American slums or offered as the cheapest form of human sacrifice on the altar of American Progress.

A few years ago a simple and tasteful memorial, to this—"the greatest Irish writer of his day," was erected on the bridge over the Eske at Donegal. The latest tribute to Dr. Boyce is from the pen of his great-nephew who is a son of Jerome Boyce, Poet and Antiquary of Donegal. "The Biographical Sketch of Rev. John Boyce, D.D.," is a timely work with a wealth of family tradition which should prove of great assistance to a full-length biographer.

J. C. McB.



VERY REV, JOHN BOYCE, D.D.
PAUL PEPPERGRASS

"IRISH MEN OF LEARNING : STUDIES BY FATHER PAUL WALSH"

Edited by Colm O Lochlainn 21/-
Dublin: Sign of Three Candles, 1947

Reviewed by Rev. Aubrey Gwynn, S.J.

MORE than six years have gone by since Father Paul Walsh died on 18th June, 1941. Tribute was paid at the time of his death to his great learning, and to the work he had done and was still planning to do for Irish history. But a really adequate tribute to his memory was lacking until the publication of this fine volume by one of the two friends whom he himself had named as his literary executors. During the thirty years of his industrious literary career (his first article was printed in the "Irish Ecclesiastical Record" as far back as 1911) Father Paul Walsh had the habit of publishing the results of his constant research-work in any magazine or volume that was willing to print what he sent them. From the point of view of his own reputation as a scholar it was not a good habit. Few readers could keep pace with these scattered notes and essays. After his death Father John Brady printed a long bibliography of his published work in "Irish Historical Studies" (March, 1942). No single item in that bibliography gives a true notion of the exceptionally accurate and wide learning, combined with keen critical acumen, which were Father Paul's distinguishing characteristics as critic and scholar.

Colm O Lochlainn has compiled this volume from a large number of these scattered notes and essays, some of them supplementary to earlier work on the same subject, others correcting a date that had since been found to be inaccurate or identifying some obscure personal or place-name. The editor's task cannot have been easy in work of this kind, and the result is not always easy for the reader to digest. Father Paul Walsh was never a fluent writer, and the first impression of all these detailed arguments from manuscript colophons or genealogical tracts is apt to be confusing. But the final result is satisfying, and the volume is in itself a most valuable contribution to our knowledge of ancient Ireland's scholarly traditions. It is good news to be told that enough and more than enough material remains to make one, perhaps

two, similar volumes on kindred topics. A second volume on "Irish States and Chieftains" is in course of preparation, and should count on a sure welcome from all students in this country.

Even within the narrow limits suggested by its title, this first volume gives no more than an imperfect measure of Father Paul's great erudition. Readers from Tir Conaill in particular should note that Colm O Lochlainn has made no effort to incorporate in this collection all that Father Paul Walsh had discovered about one famous learned family. They will find what they want in a small booklet of 50 pages which was published at the Sign of the Three Candles in 1938, under the title: "The O Cleirigh Family of Tir Conaill, with the O Cleirigh Genealogies." There is to be found all that can now be ascertained from genealogies and other literary sources concerning the family, of which Brother Michael is the most illustrious member. Full genealogies are printed in table-form at the end of this small volume, with separate biographical notices of all scholars bearing the O Cleirigh name whose work can now be identified.

In this new volume Donegal readers will read with special interest the chapter (pp. 179-205) on "The Book of O'Donnell's Daughter." It is a detailed study of a manuscript, formerly in the library of the Franciscan Convent at Louvain, now in the *Bibliothèque Royale* at Brussels. Father Paul asks himself the obvious question: Who was the daughter of O'Donnell who gives her name to this seventeenth-century manuscript? A careful analysis of the book's contents, combined with other contemporary evidence, leads him to the conclusion that the lady was either Nuala (who brought Aodh Ruadh's young son to Louvain soon after the father's death) or her sister, Mairghreag. Those who are interested in the later fortunes of the dead hero's family will find here numerous scraps of information which Father Paul noted down, as was his constant habit, from one source or another, printed or unprinted, in the course of his wide, but never desultory, reading.

The bulk of the present volume is concerned with families that belong to Connacht. Here we may be permitted to remark that the preponderance of Western families in these studies is no proof that Connacht had more learned families, in the sixteenth or seventeenth centuries, than any other of Ireland's provinces. The sad truth is that war and pillage and every other form of destruction have taken greater toll of Ireland's learned heritage than we can now easily imagine. There is, for example, only one essay on a Munster family in this volume. It will be found (pp. 252-62) in an essay on "The Book of Munster," which Torna edited for the Irish MSS. Commission seven years ago. How many other Munster volumes perished in Mountjoy's great devastation during the last years of Elizabeth's reign? This volume deals with the Annals of Ulster and various Western Annals. Apart from the Annals of Innisfallen, which escaped destruction in the most Western kingdom of Munster, what have we to-day that can be compared with the materials from Ulster and Connacht? How much has been lost beyond hope of recovery? Apart from the Book of Leinster, how little has come down to us from the great monastic centres of that province? Foreign conquest drove across our island, from East to West; and its work was destructive of all that learning which Father Paul is here striving to recover from the little that survives to-day.

The first three essays in this volume deal with the family of O Duigenan, and especially with David O Duigenan whose handwriting is familiar to any who may have looked through the MSS. once owned by Charles O Conor, of Belinagare, now in the library of the Royal Irish Academy. Then there is an essay on the family of O Maelconaire, greatest perhaps of all the learned families of Connacht. Father Paul Walsh's review of the new edition of "The Book of Fenagh," which Dr. Macalister prepared for the Irish MSS. Commission in 1939, is here reprinted. It contains his defence of Muirgius O Maelconaire from some of the charges brought against his honesty and scholarship by the modern editor. But Father Paul's devastating criticisms of Dr. Macalister's own work as a critical editor of Irish MSS. is here omitted as irrelevant to the main purpose of this volume.

From O Duigenan and O Maelconaire we pass to essays on Tadhg Dall O Huigin and the great Dubhaltach Mac Fírbísigh himself. This latter essay

opens with the well-known contemporary account of the crime which ended the life of seventeenth-century Ireland's greatest scholar. But Dubhaltach would, I think, be best pleased with Father Paul's work as a modern scientific genealogist. For he here corrects the text of Dubhaltach's genealogy, as printed by John O Donovan in his *Tribes and Customs of Hy-Fiachrach*, testing O'Donovan's readings from the evidence of no less than ten, hitherto unused, Irish manuscripts of the same text. The result is perhaps not very readable as literature—for Father Paul was never a stylist nor a populariser of his own great learning; but it is at least a very sound contribution to Irish scholarship.

We pass to a few famous Irish MSS. which, at one time or another, attracted Father Paul's unwearied interest: the Great Book of Lecan, the Book of the Dun Cow, two or three of the MSS. formerly in the Franciscan library at Merchant's Quay, now housed in their new convent at Killiney. There is a masterly analysis of the fragmentary text to which modern scholars have given the misleading title "Annals of Tigernach." Another essay on "The Maguires and Irish Learning" brings us into touch with the Annals of Ulster. Essays on "An Irish Medical Family," "Irish Scholars at Louvain," "Poets, Historians and Judges" are perhaps of more general interest—though in all of them detail is crowded, and none of them make easy reading. Last of the collection is a short broadcast which Father Paul Walsh delivered on Radio Éireann in 1940: it is an appreciation of his own great predecessor, as Irish historian, John O Donovan. In this address to the people of Ireland, Father Paul speaks simply, but with the fullness of great knowledge.

Colm O Lochlainn ends his volume, very fitly, with three personal tributes to the memory of Father Paul Walsh which were published soon after his death in 1941. The fullest biographical account will be found in Father John Brady's essay, here reprinted from the "Irish Ecclesiastical Record." Father Frank Shaw, himself (like Father Paul) a Westmeath man, compares Father Walsh to John O'Donovan in a fine tribute, here reprinted from "Studies." And Colm O Lochlainn ends the volume with a moving tribute to his dead friend, which was first printed in "The Irish Book-Lover." We may all join in the prayer with which he concludes his essay: *Suaimhneas siorruí abúil an t-Uan dó.*

AUBREY GWYNN.

CEIST, FREAGRÁ, eolas agus aigheas

Pórád a'tairi doiré Ruairí Uí Dómnaiúil fá vó. Ba Éireannaic an céad bean a bí aise agus píltear gur b'é Donnacáid an mac ba rime a bí acu. Bí tuitim amac toir Donnacáid agus a leir má'tairi agus mill pí lámh an élaíonh air. Níorb' fértair leir a beir 'na taircead annsin agus éirir a a'tairi píor éin na Rorann é ir éus pé "Sé ceatroma veas na Rorann" vó. Cuairé Donnacáid píor agus tugad "Donnacáid Seaitte" air ó rin amac. Pórád Donnacáid agus tá "iajnair Donnacáid Seaitte" in na Rorair go vó an lá iníú. Veirtear go raib ingean amáin as Donnacáid agus pórád í ar tairé Ó Tiománairé ar Sleann Finne.

- (a) Ca h-ait in na Rorair ar bain Donnacáid faoi?
- (b) Ca méad mac a bí aise?
- (c) Vpuit r'seal ar leir eile le fá'sail na tairé?

Veirtear gur Pádraig Seán Donnacáid Uí Dómnaiúil an muintear a ba éom'sair aise vó doiré Ruairí in na Rorair. Fuair

Pádraig báp Oróce na Sairé Móire (1830) agus beir na raime "Oróce Pádraig Seán Donnacáid" ar an oróce reo in 'ait Oróce na Sairé Móire.

An fértair gabair piar níor fuité ar line an fíir élaíonh reo nó an vóis linn tairleat eolair a fá'sail na tairé?

R. O. C.

Táirís Pádraig Dub Ó Dómnaiúil "amair ar na h-oileán" go Rann na Feirte fá vó. Bí mac iomráircead aise vóirí ainm "Seamur an fíle." Bairead Pádraig mac Seamuir i mbliadain 1811 agus an tair eamte a junn an t-a'tairi fá'n tairme tá pé i mbliadair na raime go fóill i vóirí éonair.

An fértair le muintear na h-oileán eolair ar bí tairairé tóinn ar Pádraig Dub Ó Dómnaiúil?

R. O. C.

NOTAÍ

AN TIGCARNA UACHTOROMA

Veirtear go raib eor éirir aise an áit ar b'ir gabair a eor féin. Amair 'na tairé rin bí pé eor'ta ar a éur tairantair gabair a éonair.

CÓISTE MÓR NA LEITREAC

Tá pé páite go raib 'n éirir reo as tairair na leircead ó Baile áda Cliaic 'na n'Sleannac, Bí tair faiguirí tairis ar veircead 'n éirir agus beir tair éom-áint. Bí piar mionmairte san r'topú

piar émiré nó uirce. Vóir piar a' veircead aóirce ar fáil.

PUNTA ÉILL INÍD ÉRÉANÁIN

Inirtear go geuiréiré callac na raime ircead go minic 'ra punta reo. V'eirí na raime éom mí-fáir'ta i tair'ta na bliana 1835 gur éomuirí piar agus gur r'p'p'is piar a' punta. Éircead euir'ta raime ra b'p'p'irín ac níor euircead aon veacac 'ra punta rin ní ba mó.

V'p'p'irín go b'p'ir tairleat eolair as euir tair geuir leirceuirí ar na piar'tair rin éur. Má tá, b'p'ir é a éur ar fáil.

Uiam mac meanman.

Bibliography of County Donegal

PART I.

by

J. C. T. MacDonagh

Ballybofey

and

Edward MacIntyre

County Library, Lifford.

FOREWORD

THE following is an instalment of what we hope will become, the first comprehensive Bibliography of County Donegal. A good deal of care and time has been given to it and yet there are bound to be omissions. Members are requested to draw our attention to such omissions and are assured that these will be duly recorded and acknowledged.

We have refrained from including books written wholly in Irish because we felt, at the time of going to Press, that our lists were not fully ready for publication.

Our very best thanks are due to Father Stephen Brown, S.J., for permission to quote largely from his "Ireland in Fiction," and from Manuscript materials supplied by him. We are also indebted to Messrs. Sean O Domhnaill, of Dublin, Harry P. Swan, Andrew Lowry, Rupert O'Cochlain, Ernán M'Mullin, and D. J. O'Sullivan, of Tory Island, for valuable suggestions and constructive criticisms.

Principal Repositories of Books, Pamphlets and Mss. relating to County Donegal

Royal Irish Academy,
Dawson Street, Dublin.

Catalogues of a large number of Irish Mss. now printed and published. It also houses the "Halliday Pamphlets" consisting of over 30,000 works relating to Ireland from the late 16th to early 19th Century. Research worker must be introduced by a member, and will find Card and Mss. Indexes of Books, Mss., and Pamphlets in its Reading Room.

See "Proceeding of" Vol. 1, 1836-1912.

See "Transactions of." 1786 onwards.

British Museum,
London.

Research worker should have introduction from one of the learned Societies, and owing to the vastness and diversity of this collection, should be very familiar with the published guides to the various Collections of Mss., Pamphlets, Books, and particularly the Files of Irish Provincial Newspapers.

Irish Mss. See "O'Grady & Flower" Catalogue.

Trinity College,
Dublin.

Complete Catalogues in the Reading Room of the Library. Irish catalogues printed and published by Abbot & Gwynn. Permission must be obtained from the Provost

University College,
Dublin.

Library Catalogued. The College also houses the Folklore collection.

Public Records' Office,
Four Courts, Dublin.

Bulk of Mss. destroyed 1922. See Reports of the Deputy Keeper for valuable materials salvaged and acquired since 1922.

Kings' Inns Library,
Dublin.

Contains one of the finest collections of Mss., Pamphlets and Books relating to Ireland.

Marsh's Library,
Dublin.

Has many rare and valuable works relating to Ireland.

Maynooth College.

This College Library contains the second largest collection of pamphlets in the country. The College authorities are at present engaged in cataloguing same. It has also a large collection of Irish Mss. and Part 1 of its catalogue has been published.

University College,
Cambridge.

See "Bradshaw Collections of Works on Ireland." 3 Vols.

Presbyterian Historical
Society.

This Society possesses a very large collection of Mss. and printed works which are housed at the Church House, Belfast.

Magee College,
Derry.

Magee College, Derry, has in its library a very fine collection of Mss. dealing with the history of Ulster and also contains a large collection of Newspapers and Books printed in Derry.

National Library,
Kildare Street, Dublin.

The Library was originally part of the Royal Dublin Society from which it took over a wide and varied collection of rare books, pamphlets, periodicals, newspapers and Mss. See various catalogues in its Reading Room, and also special catalogues which may be consulted with any of the assistants there.

Library of the Province
of Armagh, Armagh.

Contains many Mss. dealing with Ireland from 1600 onwards.

College Square Museum,
Belfast.

Contains rare Irish Mss., Books, Pamphlets and Ulster Journals and Newspapers.

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GRIFFITH VALUATION,
County Donegal

This work gives the name of every tenant and householder in County Donegal in the years following the Great Famine. It was printed and published, and copies are often to be found in Solicitors' Offices throughout the County. By using this work in conjunction with the Maps in the General Valuation Office, Dublin, it is possible to ascertain the exact location of any household in the years 1850 to 1860.

TITHE APPLLOTMENT R O L L S.
1825 to 1840.

These Surveys were made by parish assessors when the Tithe was commuted into a rent charge. It gives the names of every farmer and occupier of houses or land in each parish throughout the county. These returns are still in manuscript, but copies are available in the Quit Rent Section of the Public Records' Office and in the Records' Department of the Irish Land Commission.

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GRAND JURY PRESENTMENTS OF CO. DONEGAL. Barony of KILMACRENNAN. ..	Mss.	do.

THE ULSTER LAND WAR OF 1770.	F. J. Bigger.	C.S.M.B.
TOUR IN IRELAND. ..	Charles T. Bowden, 1771.	C.L.L.
REGISTER OF FREEHOLDERS IN CO. DONEGAL. ..	Mss. 1768—1771.	Typescript copy in N.L.I. and C.L.L.
TOUR IN IRELAND. ..	Twiss. 1775.	C.L.L.
TOURS IN IRELAND. ..	Arthur Young. 1776—1779.	C.L.L.
MAPS AND ROAD OF IRELAND. A.D. 1777. ..	Skinner and Taylor.	N.L.I.
CATHOLIC QUALIFICATION ROLLS. ..	Mss. A.D. 1700—1800.	P.R.O.
LODGE'S COVERT ROLLS. ..	Mss. A.D. 1700—1800.	P.R.O.
COMPLETE COLLECTION OF THE RESOLUTIONS OF THE VOLUNTEERS, GRAND JURIES, etc. ..	C. H. Wilson, 1782.	P.R.O.
TOUR THROUGH IRELAND. ..	Philip Lukombe, 1783.	N.L.I.
VIEWS IN IRELAND. ..	T. Milton, 1783	N.L.I.
POST CHAISE COMPANION, 1783 ..	(Roads, Towns, Villages, Gentlemen's Seats, etc.)	N.L.I.
ANTIQUITIES OF IRELAND (Diaries of the Artists Journey Through Ireland). ..	Francis Grose, 1787.	C.L.L. (See Journal of Royal Society of Antiquaries)
THE COMPLETE IRISH TRAVELLER (2 Vols.) ..	A.D. 1788.	N.L.I.
AN HIBERNIAN ATLAS. ..	B. Scale.	N.L.I.
TRAVELLERS' GUIDE TO IRELAND	Geo. Tyner (1794)	N.L.I.
TOPOGRAPHIA HIBERNICA. ..	W. H. Seward, 1795.	
HIBERNIAN GAZETEER. ..	do. 1795.	
SCENERY IN IRELAND (3 Vols.) ..	J. Fisher. 1795	
ANNALS OF ULSTER. 1790 to 1798.	S. Macskimin.	C.L.L.
JOURNEY OF A TOUR THROUGH IRELAND. ..	Sir J. C. Hoar, 1805.	C.L.L.
ITINERARY AND TOPOGRAPHY OF IRELAND. ..	Rex. M. Sleator, 1805.	C.L.L.
TRAVELLERS' GUIDE TO IRELAND. ..	Rev. J. Robertson, 1805.	
PARLIAMENTARY REPORTS ON EDUCATION IN IRELAND. ..	1810—1850.	N.L.I.
PRINTING IN COUNTY DONEGAL —18th and 19th CENTURIES ..	See J. C. McC. in Files of I.B.L. also Book following:	
TYPOGRAPHICAL GAZETEER OF IRELAND. ..	S. O Caiside's.	C.L.L.
IRELAND IN 1834. ..	D. Inglish.	C.L.L.
ECCLESIASTICAL REVENUE AND PATRONAGE (Reports and Schedules). ..	1820—1840.	British Museum.

TITLE.	AUTHOR.	
TOUR AROUND IRELAND. ..	J. Barlow, 1835.	C.L.L.
TOPOGRAPHICAL DICTIONARY OF IRELAND. Towns, Villages, Parishes and Counties (3 Vols.) ..	Samuel Lewis. 1836.	C.L.L.
IRELAND IN 1839. ..	G. de Beaumont.	C.L.L.
REPORTS AND MINUTES OF THE DEVON COMMISSION. ..	1836—1840.	British Museum and N.L.I.
L I V E S OF ILLUSTRIOUS IRISHMEN. (12 Vols.) ..	Wills. 1841.	N.L.I.
IRISH WATERING PLACES. ..	Knox.	N.L.I.
LETTERS ON THE CONDITION OF THE IRISH PEOPLE. ..	T. Campbell Foster. 1844—1846.	
INDEX TO PREROGATIVE WILLS OF IRELAND. 1536—1810.	Vicars.	This work can be regarded as a printed index to the Betham Extracts in the P.R.O., Dublin. N.L.I. Reading-Room.
TOURS IN IRELAND. ..	Rev. J. C. Hall, 1813.	C.L.L.
DIRECTORY OF TOWNS, VILLAGES, AND GENTLEMENS' SEATS. ..	Ambrose Leet. 1814.	N.L.I.
THE ULSTER REGISTER, A POLITICAL AND LITERARY MAGAZINE. ..	1817—1818.	C.S.M.B.
VIEWS OF SOCIETY AND MANNERS IN THE NORTH OF IRELAND. ..	John Gamble, 1819.	N.L.I.
EXCURSIONS THROUGH IRELAND	Thomas Cromwell, 1820.	C.L.L.
TRAVELS IN IRELAND. ..	Thomas Reid. 1822.	N.L.I.
COMMERCIAL DIRECTORY OF IRISH TOWNS AND VILLAGES.	Piggott. 1824.	N.L.I.
A PICTURESQUE TOUR THROUGH IRELAND. ..	Denis Sullivan, 1824.	N.L.I.
LETTERS FROM THE IRISH HIGHLANDS. ..	1825.	C.L.L.
TRAVELLERS' NEW GUIDE TO IRELAND. ..	1825.	N.L.I.
SCENERY AND ANTIQUITIES OF IRELAND. ..	Bartlett & Wills.	C.L.L.
DIGEST OF EVIDENCE CONCERNING THE OCCUPATION OF LAND IN IRELAND. (2 Vols.) ..	1847.	Library of Kings' Inns, Dublin.
PUBLISHED WORKS OF MR. AND MRS. S. C. HALL. ..		Their Works on Ireland during the middle of the 19th century fill several pages of the Catalogue of the British Museum.

TITLE.	AUTHOR.	
REPORT ON THE CENSUS OF 1851. ..	Sir W. Wilde.	N.L.I.
TOURS IN ULSTER IN 1854 ..	J. B. Doyle.	N.L.I.
REPORT ON THE ENDOWED SCHOOLS OF IRELAND (3 Vols.)	1859.	C.L.L.
NEW IRELAND. ..	A. M. Sullivan.	C.L.L.
DERRY JOURNAL. ..	Files from 1850 onward.	Files Journal Office, Derry, also various Repositories such as M.C.D. and British Museum.
DESCRIPTIVE PARTICULARS, ABSTRACTS OF TITLE, SURVEYS AND RENTALS OF LANDS SOLD IN THE ENCUMBERED ESTATES' COURTS FROM 1850-1900. N.B.	Printed Files.	Burke Collection in the N.L.I. Also in P.R.O., Dublin, and in Records Dept., Irish Land Commission.
MSS. FILES OF RENTALS, SURVEYS, AND ABSTRACTS OF TITLE, 1660 to 1900, RELATING TO CO. DONEGAL ..		To be found in private archives, Estate Offices, and Solicitors' Offices, throughout Ireland and British Isles.
SOURCES OF IRISH HISTORY ..	J. K. Kenny.	Reading Room, N.L.I.

— ABBREVIATIONS —

B.M.—British Museum, London. C.L.L.—County Library, Lifford. C.S.M.B.—Library of College Square Museum, Belfast. H.M.S.O.—His Majesty's Stationery Office, London. I.B.L.—The Irish Book Lover. Journal of the Bibliographical Society of Ireland. I.E.R.—Irish Ecclesiastical Record (Browne & Nolan, Dublin). M.C.D.—Library of Magee College, Derry. M.L.—Library of St. Patrick's College, Maynooth. N.L.I.—National Library of Ireland, Kildare Street, Dublin. O.U.P.—Oxford University Press, London. P.R.O.—Public Records Office, Dublin. Q.R.O.—Quit Rent Office, Dublin. R.D.S.—Library of Royal Dublin Society, Ballsbridge, Dublin. T.C.D.—Library of Trinity College, Dublin. R.I.A.—Library of the Royal Irish Academy, Dublin. H.P.S.—Library of Mr. Harry P. Swann, M.R.I.A., Buncrana.

Donegal in Fiction

- | TITLE OF NOVEL | PUBLISHER | AUTHOR |
|--|---|--|
| The Duchess | Nelson (1907), pp. 302 | Frances B. Arthur |
| Scene: Mainly in Donegal. Standpoint: Protestant and English. Not unfair to peasantry. A pleasantly told little story. The hero implicated in Fenian movement, and arrested, escapes from prison through the cleverness of his little daughter, "The Duchess." | | |
| The Glen of Silver Birches | Remington, 2 Vols. (1880)
Harper, N.Y. (1881). | E. Owens Blackburne |
| Nuala O'Donnell's extravagant father has mortgaged his estate in the Donegal Highlands, near Glenivich (The Glen of Silver Birches). A scheming Attorney tries to get the family into his toils and to marry Nuala. The scheme is defeated, and N. marries Thorburn, an English landlord, who has bought the neighbouring estate. Some good characters, e.g., kindly old Aunt Nancy and N.'s Nationalist poet cousin. | | |
| The Ship That Sailed Too Soon | Maunsel (1919). | Aodh de Blacam |
| Halt Invader | Browne and Nolan (1940) | M. Bodkin |
| A story of an invasion of Ireland which can be highly recommended for boys. The scene is Horn Head, near Dunfanaghy, of which the author appears to have an intimate knowledge. A well-written and lively tale of adventure. | | |
| Shandy Maguire, or Tricks Upon Travellers | Richardson (1855).
Pratt, N.Y. (1848).
Warren, Kilmainham,
n.d. | Rev. John Boyce, D.D. |
| First appeared in a Boston periodical, with the pen-name of "Paul Peppergrass." It attracted at once the attention of Bishop Fenwick of Boston. Dr. Brownson, in his "Quarterly Review," pronounced upon the book the highest eulogium, and assigned to the writer a place equal, if not superior, to any writer of Irish romance. Shandy Maguire was recognised by the London Press and the Dublin Review as a work of great merit. It has been successfully dramatised and translated into German. | | |
| Mary Lee, or The Yankee In Ireland | pp. 391. Pratt, N.Y.,
Baltimore; Kelly & Piet.
Frontis. by J. Harley
(1864). | Rev. John Boyce, D.D. |
| The last story written by this author, for whom see our Book Reviews Note. It is considered to display an intimate knowledge of Irish Character, and to contain an excellent description of the typical Yankee. The Scene is Donegal. Time, 185—. | | |
| The Story of Parson Annaly | pp. 429
Drought, (1870) | Richard Sinclair Brooke,
D.D. |
| A long, rather involved story, in part reprinted from Dublin University Magazine. It contains some excellent descriptions of Donegal scenery, Glenveagh and Barnesmore. | | |

The Squireenpp. 288. Methuen, England.
M'Clure N.Y. (1903)**Shan F. Bullock**

A study of Ulster marriage customs. Jane Fallon is practically sold to the Squireen by her family, and after long resistance, yields, and marries him. Tragic consequences follow. Most of the characters are Ulster Protestant peasants. "The Squireen" is a study of the old type of fox-hunting gentleman farmer, but it is a soul-study rather than a study of bygone ways.

The Gap of Barnesmore3 Vols. each about 335 pp.
London (1848).**Isaac Butt**

"A tale of the Irish Highlands and the Revolution of 1688." Appeared without the author's name. An attempt to portray without partisan bias the events of the time and the heroism of both sides in the Williamite Wars. The whole question at issue between the colonists and the native Irish is well discussed in a conversation between Father Meehan, representing the latter, and Captain Spencer, representing the former. Every word of it applies, as it was meant to apply, to modern times.

Chapters of a College**Romance**

(1870).

Isaac Butt

These are a number of short, morbid stories which first appeared in the Dublin University Magazine shortly after its founding. They purport to be founded on fact, and the scene of one of them is laid in Stranorlar Graveyard.

**Baldearg O'Donnell:
A Tale of 1690**2 Vols. Marcus Ward.
(1861).**Hon. Albert Stratford
George Canning**

This O'Donnell was for a short time an independent, half-guerilla, leader on the Irish side. Afterwards, on the promise of a pension, he deserted to the English. "He had the shallowness, the arrogance, the presumption, the want of sincerity and patriotism of too many Irish Chiefs."

**Glenveagh, or the Victims
of Vengeance**

Boston (1870).

Patrick Sarsfield Cassidy

First appeared in the "Boston Pilot"; afterwards in book form. Deals with the celebrated Glenveagh trials, arising from difficulties between landlord and tenant, at which the author had been present in boyhood.

Lord Clandonnellpp. 166
Washbourne (1914).**S. M. Christina**

An ingenious and pious little story, pleasantly written with abundance of incident. The scene shifts between Donegal, Italy, America, and Rostrevor.

Olaf the Danepp. 103.
Seely Bryers, Dublin**John Denvir**

Scene: Donegal. Extraordinary story, full of sensational incident. It turns chiefly on a prophecy made in the ninth century about men then living, which is fulfilled in their descendants of the nineteenth century. One of these later is endowed with supernatural powers. There are some pretty faithful pictures of the peasantry.

Valley of Graneen

Davies (1944).

Sean Dorman

The book deals with the people in the Gortahork-Falcarragh district, and is not complimentary and is at times disgusting.

Unchronicled Heroes

Gailey, Derry (1888). 1/-

R. W. K. Edwards

A story of the Siege of Derry. Walker and Mackenzie are introduced, the former highly lauded, the latter disparaged. Appendix (filling nearly half the book) gives extracts from scarce documents relating to the Siege.

The Mermaid of Inish-uig pp. 248. Arnold (1898).**R. W. K. Edwards**

To Innish-Uig (Tory Island) with its primitive people comes a new light-house-keeper, a scoundrel, and a hypocrite, who leads "Black Kate" astray. He tries to turn to account the illicit stilling propensities of the people, but is foiled in an amusing way. Father Tim and a Presbyterian minister on the mainland are two finely drawn characters. The islanders are well described, and their dialect well rendered.

A Maid of the Manse pp. 315. Sampson Low (1895)**Mrs. E. Rentoul Esler**

A story of Presbyterian clerical life in County Donegal sixty years ago. A pleasant, readable story, with a well wrought plot. There is both pathos and humour in the whole book, and as a picture of manners it is true to life, if somewhat idyllic. Rosie Wedderburn's love story forms part of a plot.

**Memories of a Month
Among the "Mere Irish"** pp. 29. Keegan Paul (1881)
2nd Edn. (1886).**"Floredeice, W. H."
(William Hart)**

A record of conversations held and things seen, but especially of legends, stories, and anecdotes heard from the peasantry during a stay made by the Author when a youth at Doe Castle, near the head of Sheephaven, Co. Donegal. Owen Gregallah (Gallagher?) an old water-bailiff, with whom the Author used to go fishing, tells many of these latter, in the local dialect, which is faithfully reproduced. The stories are interesting in themselves, and very well told. Dr. Mahaffy referred in the "Academy" to one of them as the funniest Irish story in print. There is no condescension in the Author's tone. He likes and respects, as well as enjoys, his peasant companions. He seems to be an American. The preface to the second edition gives a humorous account of the difficulties of travel in Donegal in those days. N.B.—The title on the cover is "Mere Irish" stories.

Derryreel London. Hamilton Adams.
(1886).**(William Hart)
"Floredeice, W. H."**

"A collection of stories from North-West Donegal." This writer published also a volume entitled "Floredeice Stories."

Sarsfield 3 Vols. London (1814).**Dr. John Gamble**

The hero is a young Irishman who is held, under the name of Glisson, in a French prisoner of war camp at Strabane. He is aided to escape by the daughter of a local postmaster, and wanders all over Ulster (c. 1760) where the wildest excitement prevails over a threatened French invasion. The author embodied many local traditions which make the novel well worthy of reprinting.

The Druidess pp. 195. Ouseley (1908)**Mrs. Florence Gay
(nee Smith)**

Cormac, a youth of Pictish royal blood has a mission from his dying father to rescue from the Saxons the mother of his intended bride. His adventures in carrying out his mission bring him from Damonia (between the Yoe and the Axe) to Ireland (Glendalough, Tailltinn, Donegal). He is present at the half-pagan festival of Beltaine, and at the Convention of Drumceat. At the latter he meets St. Columba, who is sympathetically described. The story deals largely with the lingerings of Paganism in Ireland. Several battles between Saxons and Britons are described. The savage manners of the time are pictured with realistic vividness. The wild scenes of adventure follow one another without a pause. Intended for "boys and others."

The Seals Cape (1935)**Monk Gibbon**

A tale of the Donegal coast.

A Modern Daedaluspp. 261. London: Griffin,
Farran and Co. (1885).**Tom Greer**

The introduction is signed John O'Halloran, Dublin, 30th February, 1887. A curious story, told in first person, of a Donegal lad who learned the secret of aerial flight by watching the sea-birds. He flies over London. Is in the House of Commons for a debate. Parnell is well described. The way Parliament and the Government and the Press dealt with the new invention is cleverly and amusingly told. Jack, the hero, is imprisoned, but escapes, and on his return there is a successful rising in Ireland, who establishes her independence by her air fleet. The book is full of politics (Nationalist point of view). An eviction scene in Donegal—"The Battle of Killynure"—is described. Shrewd strokes of satire are aimed at the Tories throughout.

The Old Knowledge

MacMillan (1901).

Stephen Gwynn

A book quite unique in conception. Into the romance are woven fishing episodes and cycling experiences, with adventures among flowers. There are exquisite glimpses, too, of Irish home life, and the very spirit of the mists and loughs and mountains of Donegal is called up before the reader. But above all there is the mystic conception of Conroy, the Donegal schoolmaster, whose soul lives with visions, and communes with the spirits of old, the nature gods of pagan Ireland.

John Maxwell's Marriage

MacMillan (1901).

Stephen Gwynn

Scene: Chiefly Donegal, c. 1761-1779. A strong and intense story interesting not only for its powerful plot, but for the admirable background of scenery and manners and for its study of characters. It depicts, in strong colours, the tyranny of the Colonists and the hate it produces in the outcast Catholics. One of the main motives of the story is a forced marriage of a peculiarly odious kind . . . the hero fights on the American side in the War of Independence and takes a share in the Nationalist schemes at home.

The Glade in the Forest

pp. 224. Maunsell (1907)

Stephen Gwynn

Seven short stories, chiefly about Donegal, five of them dealing with peasant life, of which the author writes with intimate and kindly knowledge. "The Grip of the Land" describes the struggles of a small farmer and the love of his bleak fields that found no counterpart in his eldest boy, who has his heart set on emigration. Compare Bazin's "La Terre qui Meurt." All the stories had previously appeared in such magazines as the "Cornhill" and "Blackwoods."

A Sower of the Windpp. 168. Sealy, Bryers
(1910).**Cahir Healy**

Scene: The Donegal coast. A sensational and romantic story. Local Land League doings described. The author writes of the people with knowledge and sympathy.

**The Escapades of Condy
Corrigan**pp. 172. Society of the
Divine Word. Techny,
Ill., U.S.A. (1910).**Cahir Healy**

Scene: Donegal at some indefinite period "a long time ago." A series of comic episodes in which Condy Corrigan is the central figure, retold, the author tells us, from memories of the Seanachies' yarns heard in youth, by a Donegal fireside. They are folklorish and picturesque, bubbling with wholesome but extravagant humour. Out of every adventure and scrape and tight corner, Condy, the rogue, comes triumphant. The dialect is not overdone.

Pastoral Annalspp. 397. London: Seeley
(1840).**Rev. J. Spencer Knox**

Contents: "The Sick Parish," "The First Death," "The Sermon," "The Warning," "The Private Still," "The Pluralist," "The Inn," "The School," "Ribbonism" (a very unfavourable picture of bailiffs, process-servers. Very fair towards Catholics); "The Night," "The Starving Family," "The Birth," "The Soup Shop" (Famine of 1817); "Death by Starvation," "The Confessional" (a plea for private confession), "Family Worship," "Tithe Setting," "Lough Derg" (facetious in tone. Lough Derg Pilgrimage—a scene of mockery and dissoluteness"). A series of studies—for the most part careful and sympathetic. Part of Ireland dealt with—Donegal.

Luttrell of Arran

Pratt, New York (1865).

Charles Lever

This novel contains Lever's most charming heroine, while Tom O'Rourke, an innkeeper, in a wild, remote part of County Donegal provides a good deal of humour.

**Where the Atlantic Meets
the Land**

Lane (1896).

Caldwell Lipsett

Sixteen short sketches, several dealing—not too sympathetically—with Donegal peasantry, passionate and childish beings, in whose undisciplined natures tragic and humorous elements are close neighbours.

The Four Featherspp. 338. Smith Elder (1902)
Nelson (1912).**A. E. W. Mason**

Scene varies between London, Devonshire, the Soudan, and Donegal (Ramelton and Glenella), the scenery of which latter is finely described. The theme is original and striking. The hero, an English soldier, is all his life haunted by the fear of showing "the white feather" at a critical moment. He resigns his commission rather than risk in a campaign his reputation for courage. This action brings on him the dreaded reputation of cowardice. How he redeems his honour is finely told. A delicate soul-study. The heroic self-sacrifice of Jack Durance still further raises the moral worth of the book.

A Royal Democrat

pp. 288. Gill. c. (1892).

Alice Milligan

A fanciful forecast of Irish political history, 1892-1948, embodied in the story of Arthur Cormac Christian Frederick, Prince of Wales, born 1918. The rebellion of 1895 had been crushed and the national leaders, Davitt, Dillon, Parnell, O'Brien, etc., killed in action or executed. Prince Cormac, on a tour round the world, is shipwrecked on the Donegal coast. He is saved by his cousin Frederika, who had become queen, from sentence of death for political intrigues. There is a pleasant love interest in the story, which is well told, but, of course, wildly improbable. Scene: Donegal and Dublin.

O'Donnell

pp. 288. Downey (1895).

Lady Morgan

The central figure of this tale is a scion of the O'Donnells of Tyrconnell, proud, courteous, travelled, who has fought in the armies of Austria and of France, and finally that of England. He is a type of the old Catholic nobility, and this story is made to illustrate the working of the Penal laws. Nearly all the personages of the story are people of fashion, mostly titled. There is much elaborate character-study, and not a little social satire. The native Irish of the lower orders appear in the person of M'Rory alone, a humorous, faithful old retainer, whose conversation is full of bulls. Lady Singleton, the meddling, showy, flippantly talkative woman of fashion, and Mr. Dexter, the obsequious, a West Briton of those days, are well drawn. The main purpose of the book, says the author, was to exhibit Catholic disabilities. There are interesting descriptions of scenery along the Antrim coast and in Donegal. As fiction it is slow reading, yet Sir Walter Scott speaks highly of it.

In a Roundabout Way

Washbourne (1908).

Clara Mulholland

This book contains vivid descriptions of Donegal scenery and is a story in which the lives of the people are depicted with sympathy and feeling.

The Shan Van Vocht: pp. 367. Gill (1883). **James Murphy**
A tale of '98

A melodramatic story, full of hairbreadth escapes, related with a good deal of dash, and at times of power. Tells of Tone's negotiations in Paris leading to the various attempted French invasions of Ireland, with a detailed and vivid account of that in which Admiral Bomparr was defeated in Lough Swilly and Tone himself captured, also details of the latter's trial and execution.

The Flight From The Cliffs pp. 266. Duffy (1911). **James Murphy**

Author's avowed intention—to present Irish and Catholic view of the Confederation War. With the political and military events of the time is mingled the romance of Walter Butler (the hero), who is on the Confederate side, and the daughter of Inchiquin. Owen Roe and Father Luke Wadding are prominent in the tale. Careful description of Benburb. Scene laid in many parts of Ireland (Dublin, Wicklow, Cork, Donegal, etc.), and in Spain and Rome. Full of exciting adventure, battles, sieges, etc. Illustrations very numerous. They are crude, but serve to enliven the narrative.

A Boycotted Household Smith. (1881). **Letitia M'Clintock**

The novel deals with the Land War in County Donegal during the year 1880. Her sympathy is with the landlord class.

Children of the Dead End pp. 305. Jenkins (1914). **Patrick M'Gill**

The Rat Pit pp. 308. Jenkins (1915). **Patrick M'Gill**

Glenmornan pp. 318. Jenkins (1918). **Patrick M'Gill**

Maureen pp. 312. Jenkins (1917). **Patrick M'Gill**

Lantry Hanlon pp. 305. Jenkins (1919). **Patrick M'Gill**

The Passionate Hearts pp. 128. Gill (1903). **"Ethna Carbery"**
(Anna MacManus)

Studies of the heart, tender, passionate, and sincere, told in language of refined beauty. No one else has written, or perhaps ever will write, like this, of pure love in the heart of a pure peasant girl. These are prose poems, as perfect in artistic construction as a sonnet. They are full, too, of the love of nature, as seen in the glens and coasts of Donegal. They are all intensely sad, but without morbidness and pessimism.

Shuilers From Heathy Hills pp. 102. G. Kirke (1893). **Seamus MacManus**

The Leadin' Road to Donegal pp. 246. Digby, Long, Pratt, N.Y. **Seamus MacManus**

'Twas in Dhroll Donegal Downey (1896). **Seamus MacManus**

The Bend of the Road Gill, Duffy (Pratt, N.Y.) (1897). **Seamus MacManus**

The Humours of Donegal Unwin (Pratt N.Y.). **Seamus MacManus**

Through the Turf Smoke pp. 174. Fisher Unwin, N.Y. Doubleday. Toronto-Morang (1901). **Seamus MacManus**

In Chimney Corners pp. 281. Harper, N.Y. (1899). **Seamus MacManus**

The Bewitched Fiddle and other Irish Tales pp. 249. Doubleday and M'Clure, N.Y. (1900). **Seamus MacManus**

Donegal Fairy Stories	pp. 255. Isbister (1902)	Seamus MacManus
The Red Poocher	pp. 130. Funk & Wagnalls (1903)	Seamus MacManus
A Lad of the O'Friels	pp. 318. Gill and Duffy. M'Clure, N.Y. (1906).	Seamus MacManus
Doctor Kilgannon	Gill (1907).	Seamus MacManus
Yourself And The Neighbours	pp. 304. Devin, Adair Co., N.Y.	Seamus MacManus
Bold Blades of Donegal	Stokes, N.Y. (1935)	Seamus MacManus
Donegal Wonder Book	Stokes, N.Y. (1936)	Seamus MacManus
Tales That Were Told		Seamus MacManus
Children of the Hills	pp. 148. Maunsel (1913)	"Dermot O'Byrne" (Arnold Bax)

Seven stories reprinted from "The Irish Review and Orpheus" (an art periodical). They belong to the literary movement associated with the Abbey Theatre. They have the weird imaginativeness and the flavour of the occult and uncanny of Yeats's prose. The author delights in the portrayal of primitive and savage passions on the one hand, and on the other in the suggestion of the wild landscapes, rock-strewn and mist-shrouded, of Western Donegal (e.g., Glencolumbkille, in "Ancient Dominions"). These stories of purer fancy are strangely interwoven with settings of extreme realism—drunken tinkers, peasants, etc. Only here and there have we remarks like the following (p. 123): "But those who are intimate with the soul of the Gaelic peasant know that the God of the Christian is only one amongst a Pantheon of hidden dominations lovely and terrible, though the priest at the altar may thunder anathemas from a fettered intelligence," etc. The reviewer in the "Times Literary Supplement" pointed out the real defect of these stories—they are wanting in heart.

The Sisters and Green Magic	Daniel & Orpheus series (1912).	"Dermot O'Byrne"
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The scene is Western Donegal and the work contains many fine descriptions of its beauty, especially its sea-coast. The characters resemble those in the preceding novel.

Farewell, My Youth	Longmans (1943).	"Dermot O'Byrne"
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The author, who is now Sir Arnold Bax, Master of the King's Music, returns in this book, his autobiography, to Glencolumbkille and Dunfanaghy.

Adrigoolie	Cape (1939).	Peadar O'Donnell
Islanders	Cape (1937).	Peadar O'Donnell
On the Edge of the Stream	Cape (1934).	Peadar O'Donnell
The Knife	Cape (1930).	Peadar O'Donnell
Storm	Cape (1927).	Peadar O'Donnell

Ned McCool and his Foster Brother. Subtitle: An Irish tale founded on fact.	pp. 281. "Derry Journal" (1871).	T. O'Flanagan "Samoath"
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The Flight of the Eagle pp. 298. Sealy, Bryers Standish O'Grady
(1908).

The historical episode of the kidnapping of Hugh Roe O'Donnell and his escape from Dublin Castle evoked in a narrative of extraordinary dramatic power and vividness. The author has breathed a spirit into the dry bones of innumerable contemporary documents and State Papers, so that the men of Elizabethan Ireland seem to live and move before us. The effect is greatly strengthened by the vigour and rush of the style, which reminds one of that of Carlyle in his French Revolution. The author has peculiar and decided views about Elizabethan Irish politics. "The authorities for the story," he tells us in his preface, "are the Annals of the Four Masters, the *Historia Hiberniae* of Don Philip O'Sullivan Beare, O'Clery's life of Hugh Roe, and the Calendar of State papers, Ireland, from 1587 onward."

Branan the Pict pp. 356. (R.T.S. 1913). Mary Frances Outram

"An exceedingly well written tale of the times of St. Columba, based on the 'Life' by Adamnan). The hero and his associates are fictitious, but the setting of the story is worked out with remarkable skill."

The Last of the Irish Chiefs pp. 279. Lester, c. (1923) Mrs. M. T. Pender

A sensational romance of the time of Sir Cahir O'Doherty's Rising, and the governorship of Paulett of Derry, around 1608. (This book first appeared in serial form). Scene: Innishowen and Derry City.

Tracked Ireland's Own Library Victor O'Donovan Power
(1914).

A wholesome and pleasant story of unrequited love and jealousy. Scene: Innishowen (Co. Donegal). A well-worked-out plot, with good descriptions of scenery. Peasants depicted with sympathy and understanding.

The Valley of Wild Swans Talbot Press (1938). J. H. Pollock
("An Philibin")

A part of this very readable romance would appear to deal with the Dunfanaghy district. The local dialect is very well rendered.

Kilgorman pp. 420. Nelson (1906). Talbot Baines Reid

Scene: Mainly in Donegal. Relates adventures of Donegal fisher-boy, first at home, then in Paris, during the Reign of Terror, then at battle of Camperdown, then in Dublin, where he frequents meetings of United Irishmen and meets Lord Edward. Standpoint: not anti-Irish, but hostile of aims of United Irishmen. Full of exciting adventure.

The Nun's Curse Ward & Downey Mrs. Riddell
(1887-1890)

Considered by a competent critic to be her best Irish novel. Scene: Co. Donegal, near Dunfanaghy, c. 1850. The working out of an inherited curse. Terence Conway tries to take it off by being a model landlord. He has an intrigue with a peasant girl and is forced by his fiancée to marry the girl. The latter pines and dies. Her son is kidnapped and afterwards returns as priest of the parish. Terence marries again, a father, and prosperous, still feels the curse. The author knows the Ulster peasant, and so the descriptions and the dialogue are well done, with a well-painted background of Donegal scenery.

The Daughter of Tyrconnell Duffy, Dublin. Mrs. James Sadlier
Kennedy, N.Y.

My Uncle the CurateChapman & Hall
(Anon. 1849).**Marion W. Savage**

Scene: Chiefly coast of Donegal. Time, 1831. The curate, Hercules Woodward, a genial giant of rough exterior but with a heart of gold, plays a heroic part in storms, shipwrecks, highway robbery of a tithe proctor (for which his nephew is wrongfully accused) and the abduction of a niece. A clean, healthy story, scenery well described, and dialect well rendered. Exhibits a shrewd knowledge of the peasantry, though often rather satirical. Condemns alike Orangism and Repeal, and inculcates toleration. The rector's essay on "The Island of Higgledy-Piggeldy" reminds one of Swift. Many interesting and well-drawn characters from all sections of society introduced, providing an excellent picture of the period."

Paradise Alley

Talbot Press (1946).

John D. Sheridan

The first chapter deals with Milford, and it passes on to become the story of a Milford man who becomes a teacher in the Dublin slums. A well-written, human story, with good plot, and told with great feeling.

Vanishing Spring

Talbot Press (1935).

John D. Sheridan

A story told in a humorous vein of life in the Rathmullan-Glenalla district, of which the author is himself a native.

Carmen Cavanagh

Talbot Press (1921).

A. M. P. Smithson

Story of a District Nurse's experience in South Donegal.

A Daughter of KingsNash & Benziger, N.Y.
(1903).**Katherine Tynan.**

A careful character of a young girl with a marked contrast between the pride and the poverty of Witche's Castle, County Donegal, and the opulence of an English home.



