



The Pier, Malin Head, Co. Donegal.

PAR AVION
AERPOSTAL

AIR-MAIL

CÁRTA POIST

Déanta I nAlbain.

COMFREAGRAS

SEOL



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Hello Dan

I have visited
your home near here
and talked with your
brother Phil. I have
also visited Glencolumbkille
and has in my
possession certificates
for the outstanding shares
Hoping this P. L. finds you
well see you soon

Mike O.D.

Mr Daniel Doherty

91 Crest Avenue

Chelsea

Mass

U.S.A

P111/312

P/11/3/2

O Beautiful Bundorn where life is so serene,
Freedom fair is in the air
True Friendship functions keen,
Quite lately we are inflamed
By those who'd defame.

An Irish writer and a rogue
who now makes Boston his abode
He has acquired a Harvard brogue
sure it is of Bundorn he would speak
His tongue well ankered in his ~~back~~. *cluck*

The name the same we play the game,
To Harvard Square we do repair
where the tree of knowledge grows
The hippies answer frankly as the slidder
to and fro.

Mad man mad Ho-Ho- Ling-Low
me go

No treason the bring to Harvard
Just culture and lots of love,
The hawks all die a hatching here
In the wet nests of the doves.

P11113/2

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Donegal County Archives

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DEAR OLD DONEGAL

By Josephine Patricia Smith



JOSEPHINE PATRICIA SMITH

To the average student of Irish history the contribution that Donegal has made to Ireland is largely one of patriotic fervor and unwavering adherence to the cause of Irish Independence.

The Land of the O'Donnells has never, at any time in its history, been fully subdued by the foreigner, and even in the darkest days of Ireland's history, when the soul of the nation lay in the slough of despond, the Gaeltacht of Donegal still flourished, keeping alive the customs the music and, above all, the language of the Gael.

The exploits of the great Northern Clans who made their homes on the shores of Ireland's most northerly county are only too well known for repetition here.

The O'Donnells, the O'Dohertys, the O'Boyles and other famous Donegal families have left their mark upon the pages of the history of Ireland and the world.

Richard Montgomery of Rathoe, became a General in the American Revolutionary Army. The O'Donnell of Spain who did so much for the building of the Spanish Republic, was a descendant of the great War Lords of Tyrconnell.

However, the service that Donegal has rendered to Ireland and other countries is not all of military value. Much of the ancient culture of Ireland would have been lost to posterity had it not been for the contribution of Donegal men and women to the perpetuation of the Gaelic ideal.

It was in Donegal that Michael O'Clery in the early seventeenth century, set out to compile his comprehensive History of Ireland which was later to become known as "The Annals of the Four Masters."

Michael O'Clery was born in Kibbarron near Ballyshannon, in the year 1575. It is claimed that he helped the O'Donnell at the Battle of Curlew's Mountain, and may also have seen action in the battles of Kinsale and The Yellow Ford.

Historians say that he went with the O'Donnell to Spain, but this is uncertain although it is an established fact that he spent some years wandering over the Continent of Europe.

In 1632 he applied for admission to the Franciscan Order in Louvain, France, which order incidentally was founded by an Irishman, Florence Conroy, Bishop of Tuam. The monastery at Louvain was famed as a haven for exiled Irishmen in these days, and it is small wonder that Michael O'Clery should have sought sanctuary there.

He became a Brother in Franciscan Order through the instigation of another Donegal man Father Hugh Ward who was then Guardian of the House. Father Ward was engaged on compiling a History of Irish Saints, and sent O'Clery to Ireland for further material.

At the Franciscan monastery in Donegal, O'Clery wrote the 'Martyrology of Donegal' after which he launched out on his great ideal, a comprehensive History of Ireland from Pre-Christian times down to his own period. In this endeavor he was assisted by his cousin Cucogry O'Clery, Ferfissius O'Mulcrony and Cucogry O'Duignan.

This monumental work, second only perhaps to the famous "Book of Kells" is the celebrated "Annals of the Four Masters" which is renowned throughout Ireland. Had it never been written, much of the history of Ireland would have been lost irretrievably.

Donegal has also been the custodian of most of the traditional melodies that have been preserved through the centuries.

Many of these airs remain with us today in all the freshness and beauty of their original Gaelic settings. None of the songs exceed the present day popularity of the lovely "Sean Dun a nGall."

Translated by the late Carl G. Hardebeck, the English version retains much of the true Gaelic atmosphere of the original and though it is claimed by all connoisseurs of Gaelic folk songs that the Gaelic language is the only authentic medium for their presentation, yet no one will fail to acknowledge that Hardebeck's translation has brought to the non-Gaelic speaker a good general idea of the beauty of "Sean Dun a nGall", which, naturally, is a poem in praise of Old Donegal.

Bright love of my heart thou,
Tyrconnell ashore!
Thou Queen of the ocean, her
gem evermore;
Thee, Bright Land of Beauty!
I'll praise beyond all,
And love thee forever My Old
Donegal.

No county in Erin is fairer than
thou,
No people more true or kind-
hearted I vow,
Though few their possessions,
their wealth though but
small,
They're whole-hearted and
generous in Old Donegal.

The tongue of our fathers is
living there still,
The Gaelic beloved by our Saint
Columcille;
Our songs are the sweetest on
ears that can fall,
God bless thee, forever my Old
Donegal.

Hardebeck took down the Gaelic words from the singing of Con O'Friel of Gortnahork, Co. Donegal, and arranged the song with a number of others which will be found in "Gems of Melody".

The late Shaun O'Nolan was very fond of this song, and he could be heard often humming it as he attended to business in Haskin's Music Store on Third Ave., Manhattan. Shaun was a prolific song writer and penned a lyric in praise of Donegal that became a world wide favorite. That is the famous "Back to Donegal" which

has as its chorus:

"Shake hands with your uncle
Mike me boy,
And kiss your cousin ~~name~~,
And here's the girl you used
to swing
Down by the garden gate,
Shake hand with all the
neighbors
And kiss the colleens all;
You're as welcome as the flowers
in May
To Dear Old Donegal."

It was rather unfortunate that happy-go-lucky Shaun O'Nolan neglected to copyright any of his songs. "Kerry Long Ago" "The Boys of The County Cork" "Going Home to Ireland" and "Back to Donegal" are only a few of his lyrics that achieved international fame through motion pictures, phonograph records, radio and television.

Shaun was also a master storyteller and had many quaint tales he heard from the shannachies in Donegal, where he spent some time during his many summer vacations in Ireland.

The name Donegal, "Fort of the Stranger," is said to have been derived from a fortress that was erected by the Danes.

The people of Donegal are noted for their great hospitality, and anyone who has sojourned in this lovely northern county can find no scenic beauty in all the world more impressive than the simple dark beauty of Old Donegal.

There is an atmosphere of spirituality over the hills of Donegal that brings a feeling of peace and security. And Donegal folk have a great natural sense of humor.

There is a story told of a returned exile who, spending a few days in Innishowen, came upon an old Donegal resident sitting by the roadside near Carndonagh.

After the customary Gaelic greetings had been exchanged the returned exile remarked on the beauty of the surrounding district, but asked the old native if he did not find life monotonous dwelling continually so far removed from the great world of industry and commerce?

The old man looked blandly at the well dressed specimen of humanity that stood before him. "And why would it become monotonous here?" he queried. "Well," answered the other, "you people here in Innishowen have very little knowledge of what is happening in the world in the big cities like New York, London and Paris."

Smiling broadly, the Donegal philosopher replied: "And why should the people in Carndonagh worry about what is happening across the water in them outlandish places? Sure the people over there don't know what is happening here in Carndonagh."

My Neighbors

By BILL PAULSON



"No wonder the Communists don't like us. They're afraid we'll give everything away before they can steal it from our children."

Wednesday

P111312

April 19, '67

Dan, On St Patrick's night you expressed a wish that you would like to have this write up about "Dear Old Donegal", after asking Bill Mc Dermott, he said he would be very happy to turn it over to Dan Doherty. Bill maybe over at the meeting to night. So please thank him, wishing you the best

Helon O'Donnell

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P/11/3/2

August 21/64

Dear Dan,

Please excuse my delay in sending you the article I wrote on Michael O'Leary. After a long search I found one copy. I had the pages photographed by a machine for such a purpose, which we have in the Library. A few of the pages are somewhat faint, for which I apologize.

With best wishes.

May God bless you.

Martin P. Harney S.J.

Michael O'Cleary of the Four Masters

MARTIN P. HARNEY

IN DONEGAL Town there is a church, a fine reproduction of the Gaelic Romanesque, known by the name of "The Church of the Four Masters." The reference, of course, is to the four Irish scholars of the seventeenth century who compiled *The Annals of the Kingdom of Ireland*. Who were these "Four Masters"? A Franciscan friar, Michael O'Cleary, a native of Tyrconnell, and three laymen, Fearfeasa O'Maolconaire of Roscommon, Cucogry O'Duigenan of Leitrim, and Cucogry O'Cleary, a cousin of Michael and also a native of Tyrconnell.¹ All four were *ollamhs*, that is, professional historians. Their monumental work was undertaken and completed during a lull between the Elizabethan persecutions and the Cromwellian terrorism. Had it not been for the labors of these scholars, almost every record of the Irish saints and heroes would have been lost. The story of ancient and medieval Ireland could never have been written. Nor would the resurrection of the Irish nation have been even a possibility, since her people, ignorant of their past, would have been completely absorbed by their oppressors. Of the labors of Irish patriots, few have surpassed in magnitude and importance the work of the Four Masters.

The chief of these historians was Michael O'Cleary. The inspiration of the work and the bulk of its labor was his. Consequently the history of the Four Masters is largely the story of Michael O'Cleary. He was born in Tyrconnell *circa* 1590 of a family which for generations had furnished the

¹Brendan Jennings, O.F.M., *Michael O'Clairigh and his Associates*, Dublin, 1936; O'Brien, O.F.M., ed., *Measgra i gCuimhne Mhichll ul Chlairigh*, *Miscellany of Historical and Linguistic Studies in Honour of Brother Michael Ó Clairigh, O.F.M., chief of the Four Masters, 1643-1943*, Dublin, Anisi Press, 1944.

ollamhs, or professional historians, to the O'Donnells, Princes of Tyrconnell. The *ollamh* was an important functionary in the court of every Gaelic prince. Years of exacting studies were required to fit him for the task of preserving the genealogies and recording the history of his prince's family. His office was held in honor and entitled him to be ranked among the nobility. From this school of historians came Donnchadh O'Cleary, father of Michael. His mother Honora Ultach, was of a family equally distinguished; they were the hereditary physicians of the O'Donnells. In Baptism Donnchadh and Honora gave their fourth son the name Tadhg; and Tadhg an Tsleibhe (Tadhg of the Mountain) he was called until he entered the Franciscan order and took the name of Michael.

Born and reared in a country devastated during the last years of Elizabeth's reign, young Tadhg received, nevertheless, a good classical education and a sound training as an Irish professional historian. Unfortunately our knowledge of his life is scanty until 1623, the year of his entrance into the Order of St. Francis at the College of St. Anthony, maintained by the Irish Franciscans at Louvain. After the flight of the Earl's in 1607, Tadhg O'Cleary probably lived for some time in Belgium with hundreds of other Irish refugees, under the kindly protection of the Spaniards who then ruled that country. An official document of 1621, found in the Royal Archives in Brussels, notes the grant of a monthly pension of two crowns to one "Don Thadeo Cleri," "on account of the persecution and loss of estate which he suffered for the Catholic cause in Ireland." There is little reason to doubt that Don Thadeo Cleri was Tadhg O'Cleary of Tyrconnell. When Tadhg entered the Franciscan Order, he chose to be a lay brother, although by reason of his training and repute among men of his profession in Ireland, he was qualified to enter upon studies to fit him for the priesthood. He had the same education as an elder brother, Myler, who became Father Bernardine O'Cleary of the Franciscan Order. In religion Tadhg received the name of Michael, by which he was after-

wards known; and he always signed his documents, "**Brother Michael O'Cleary.**"

St. Anthony's College had been founded by the Irish Franciscans in 1607, at Louvain, to provide a seminary for novices and students of the order, after the destruction of their celebrated abbey of Donegal in 1601. The Spanish king, Philip III, granted the college a yearly endowment of a thousand pounds. Prominent among the founders were Father Florence Conry, later Archbishop of Tuam, who had been the spiritual adviser of Hugh Roe O'Donnell, and Father Hugh Mac Caughwell, who had been the trusted counsellor of the great Hugh O'Neil. Under their guidance St. Anthony's soon became an active center of religion, learning and patriotism, for Irish refugees. There, in 1611, a printing-press with Irish type was set up, and from it came catechisms, books of devotion and works of Catholic apologetics.

There, too, was launched the project of collecting and publishing the lives of the Irish saints. The number of Irish saints is large. Many were of royal blood, and many had actively engaged in the civil affairs of their country. In few lands have the ecclesiastical and the secular been more intimately connected. So close was the union that the coherence and continuity of the written record of the history of Ireland depended upon the lives of her saints.

Among the aims of the Elizabethan despoilers had been the total destruction of the ancient documents of Irish history, especially those that contained accounts of the Irish saints. It seemed almost certain, at the time, that the successors of Elizabeth would accomplish this. To prevent such a catastrophe, two friars of St. Anthony's, Father Patrick Fleming and Father Hugh Ward, conceived the plan of collecting and copying all the ancient documents that recorded the lives and the works of the Irish saints, and of publishing them at St. Anthony's press that they might be preserved for posterity. No sooner had their project been completed than Cromwell descended upon Ireland, and when the night had passed many precious manuscripts were lost forever.

The two priests began their work by a methodical search of the libraries of Europe. But the yield of ancient Irish manuscripts was not large. Ireland herself still held a considerable number of the ancient writings. Who could be sent to the homeland to collect or copy them? It must be a layman. A priest could not be spared for the task. Nor would it have been wise, in view of the persecutions, to risk a priest's life solely in such a work. Still, the one to be sent must be a professional historian, one who had mastered ancient Gaelic and the special technique of interpreting the difficult documents. It was Father Ward who recognized just such a person, already a member of the community of St. Anthony's, the humble lay-brother, Michael O'Cleary. Ordered to return to Ireland to undertake the task, Brother Michael O'Cleary left the continent, probably from Dunkirk, in the summer of 1626. For the next twelve years, Michael O'Cleary was to labor unceasingly at his commission.

His headquarters during these years was at the Franciscan Abbey of Donegal. But it was not the great abbey that had been founded and maintained in the town of Donegal for more than a century by the Princes O'Donnell. That venerable abbey, the source of so much spiritual and temporal good to the people and the last resting place of the nobility of Tyrconnell, had been repeatedly plundered. After every sacking the friars came back. But at last in 1607, after the Flight of the Earls, they abandoned the ruins forever. It never entered their minds, however, to abandon their people. Scattered throughout the glens of Tyrconnell, hiding in remote farmhouses in out-of-the-way valleys, they carried on their work for the preservation of the Faith and the consolation of their persecuted flock. Their center and focal point, where the superior lived with a few friars in disguise, was an isolated hamlet, Bundrowes, in southern Tyrconnell, not far from the Sligo border, in the neighborhood of Bundoran, the present popular seaside resort. Here they maintained the living Donegal Abbey.

The collection of materials for lives of Irish saints occupied Brother O'Cleary for the first four years of his stay in his native land. The tirelessness of the man in his journeyings in quest of the old writings is worthy of the best traditions of scholarly devotion. Every Spring, as soon as the roads became passable, he ventured forth on his travels, staff in hand, and his satchel of books and writing materials slung over his shoulder. He is known to have gone as far south as Timoleague, Cork and Cashel; as far east as Wexford, Dublin and Drogheda; and as far west as Galway and Connemara. Wherever he learned that there were ancient manuscripts of lives of saints, copies of monastic rules of early date, old books of devotion not known to him, or poems treating of heroes and times long gone by, thither he turned his steps to gather the material he was allowed to take back with him, and to transcribe the rest. The difficulties of the work were increased by the realization that haste was imperative. Indeed new persecutions broke out with such fury, before the task was finished, that it was at the risk of his life that this scholar traveled about the country. He was a marked man whose singular mission was known to all. One contemporary marveled that "Tadhg O'Cleary was not Hanged." But he continued his searchings and copyings. In the fall of every year he returned to Bundrowes and spent the winter months transcribing what he had collected and preparing the copies that were to be shipped to Louvain.

Satisfied to be a copyist only in the first years of the work, Brother Michael O'Cleary became in 1630 an original author. This change was occasioned by the renewal of religious persecution. Time was running out; and failure loomed for those whose chosen work it was to save the historical records of Ireland. Michael himself expressed the fear: "Should the writing of them be neglected now, they would not be found again to be put on record even to the end of the world."

The first original work of Brother O'Cleary appeared in 1630. It was the *Féilire na naomh nErennach* (*The Calendar*

of the Irish Saints, or as it is more commonly called, *The Martyrology of Donegal*). A catalogue of the saints of Ireland arranged according to their feast days, the work was further enriched by genealogies and historical notes concerning saints, devotions that honored them, and places of pilgrimage. During the year following the completion of the work, the fires of persecution flared up all over the land. But by good fortune, the remote community of Bundrowes escaped. The danger however was ever imminent. And yet, Brother Michael started another project, dividing his working time between Bundrowes and Roscommon. This work was the *Reimh Rioghraidhe na hEireann agus Seanchus a Naomh* (*The Succession of the Kings of Ireland and the Genealogies of the Saints*). This listing of the pedigrees and successions of the Kings of Ireland from the days of the very earliest traditions, has been of incalculable service to later students of Irish history. In compiling this great work O'Cleary enjoyed the support and cooperation of three professional historians, Fearfeasa O'Maolconaire of Roscommon, the *ollamh* to the O'Connors, rulers of Connacht; Cucogry O'Duigenan of Leitrim, *ollamh* to the MacDermots and the MacDonaghs, and Cucogry O'Cleary, chief *ollamh* to the O'Donnells. All three had assisted him in his composition of the *Martyrology of Donegal*. Henceforth they were to be his constant co-laborers.

The first patron, who would bear the expenses of the work and the support of the three lay-scholars, was secured by Brother Michael after some difficulties and several refusals. He was Torlough MacCochlain, Lord of Delvin Eathra. It was near his territory at Killinure on the Roscommon bank of Lough Ree, not far from Athlone, that the four historians completed their great work on the successions of the Irish kings and the genealogies of the Irish saints.

Hardly had this second original work been finished, when O'Cleary and his three associates started transcribing, revising and editing the ancient *Leabhar Gabhála* (*The Book of the Invasions of Ireland*), a valuable work that described the

various colonizations of Ireland up to the time of the first English invasion. Brian Roe Maguire, Lord of Enniskillen, was secured for the patron of this work. As a consequence the Four Masters repaired to Lisgoole on the shores of Lough Erne, Fermanagh, to accomplish the task. They were assisted by Brian Roe's own historian, Gillpatrick O'Luinin, in deciphering the crumbling pages of the ancient record, sifting and evaluating its contents, and preparing it for publication.

Six years had passed since Michael O'Cleary had returned to Ireland. Great though his accomplishments already were, they were overshadowed by the last and the greatest work of these industrious scholars, *The Annals of the Kingdom of Ireland*, popularly known as *The Annals of the Four Masters*.² A vast detailed history of Ireland, it was the final harvesting from the mass of ancient manuscripts, books and documents that O'Cleary had assembled and transcribed. It was the realization of a hope that O'Cleary had nurtured from the commencement of his labors. It was the fine flowering of the fertile talents of the Four Masters. Their cooperative labors during the two previous years had further prepared them in that efficient collaboration and mutual understanding so necessary for a task that was to require four and a half years in completion.

The Franciscans offered, for the work, their friary in Bundrowes, safe in its remoteness, and they provided from their meager store food and lodging for the scholars. Fergal O'Gadhra, the Lord of Moygera and Coolavin in the neighboring Sligo, was enlisted by Brother Michael as patron of the undertaking, the one who would bear all financial expenses and furnish pay for the three secular historians. In a small, low-studded room of the hidden farmhouse-convent of Bundrowes, the four scholars gathered around a table piled high with ancient manuscripts and old vellum books, faded and musty. Manuscripts and books were everywhere strewn

²John O'Donovan, ed., *Annála Ríoghachta Éireann, Annals of the Kingdom of Ireland, by the Four Masters, from the earliest period to the year 1616* (Dublin, 1851); Walsh, *The Four Masters and Their Work*, Dublin, 1944.

about the little room, which housed the harvest of six years of collecting and copying. Presiding at the head of the table sat Brother Michael O'Cleary, eager for the work that will place beyond the reach of the destroyer Ireland's national glories. By his side were Fearfeasa O'Maolconaire, Cucogry O'Duigenan and Cucogry O'Cleary, all alert and determined on the completion of their task. From time to time other historians, Maurice O'Maolconaire and Conaire O'Cleary, Michael's brother, joined in the labor. Occasionally, Ferghal O'Gadhra visited the scholars to encourage them. And so in that remote spot near the shores of Donegal Bay, within sight of the great mountains of Tyrconnell rising up in the distance across the Bay, Ireland's story from the earliest days was sifted and studied. The old records were deciphered; their contents, compared and organized; some passages were rejected, others with some modifications of language were bodily accepted; and then the results were written down. Thus an historical mosaic was put together from the ancient writings which were at hand. The style of the work was laconic and dry, but that was in keeping with the custom of the Irish professional historians.

The contents of the *Annals* have been well summarized by Douglas Hyde:

"They give, from the old books, the reigns, deaths, genealogies, etc., not only of the high-kings, but also of the provincial kings, chiefs, and heads of distinguished families, men of science and poets, with their respective dates, going as near to them as they can go. They record the deaths and successions of saints, abbots, bishops, and ecclesiastical dignitaries. They tell of the foundation and occasionally of the overthrow of countless churches, castles, abbeys, convents, and religious institutions. They give meagre details of battles and political changes, and not infrequently quote ancient verses in proof of facts, but none prior to the second century. Towards the end the dry summary of events becomes more garnished, and in parts elaborate detail takes the place of meagre facts.³

³Douglas Hyde, *A Literary History of Ireland*, p. 579.

At last on August 10, 1636, after four and a half years of unremitting toil, *The Annals of the Kingdom of Ireland* were completed. Two copies were made. The first was to be sent to St. Anthony's, Louvain, where the printing press of the college would give it enduring form; the second, most likely, was presented to Ferghal O'Gadhra whose generous patriotism had made the venture possible. The signing of the preface was the last act. Brother Michael O'Cleary affixed his signature first. Then in turn Maurice O'Maolconaire, Fearfeasa O'Maolconaire, Cucogry O'Cleary and Conaire O'Cleary wrote down their names. Cucogry O'Duigenan was absent, hence his signature did not appear. Four Franciscans of Bundrowes added their names, led by Father Bernardine O'Cleary, an elder brother of Michael.

As it was thought advisable to obtain the approbation of the two leading Irish professional historians and of some of the Irish hierarchy, Brother O'Cleary spent his last year in Ireland journeying about the land seeking their approval. This was given, first by the two historians, Flann MacEgan of Tipperary and Connor MacBrody of Thomond, and then by the ecclesiastics, Archbishop O'Queely of Tuam, Bishop MacEgan of Elphin, Bishop MacGeoghan of Kildare and Archbishop Fleming of Dublin. All during his travels he still kept up his search for manuscripts concerning the saints, and he managed to find a few to transcribe. There is a charming incident of this last year which reveals the kindness of heart of Brother Michael. The Franciscan nuns of the Bethlehem Convent, Athlone, living half-hidden away in a lonely house on the shores of Lough Ree, because of the persecution, begged him to write a Gaelic version of their rule, which had been written originally in English. Touched by the love of these religious heroines for their native language, he wrote out for them a fine, clear copy of their rule in excellent Gaelic. The good sisters rewarded his generosity with the promise of a share in their prayers during life and of the same suffrages after his death as were due one of their nuns. The last place

in Ireland with which O'Cleary was connected was Carrickfergus in Antrim, from which port he seems to have made his departure.

In the year 1637 the lay-brother historian was back in Louvain. Several of his friends, among them Father Fleming and Father Ward, were no longer living. But he found an enthusiastic leader in Father John Colgan, the new director of studies of the Irish saints, the publications of which depended largely on the materials collected by him in Ireland. It was Father Colgan who popularized the name of *The Annals of the Four Masters*. For the next six years Brother O'Cleary was to work with this distinguished hagiographer at Louvain. Among his contributions was the composition of a glossary of ancient Irish words, a valuable help in the studying of the old Gaelic in which the documents were written. At length, toward the end of 1643, the date is uncertain, Michael O'Cleary was called to his eternal reward.

The work of O'Cleary and his associates can hardly be underestimated. Significant are the remarks of Douglas Hyde:

"It is not too much to say that there is no event in the whole of Irish history from the birth of Christ to the beginning of the seventeenth century that the first inquiry of the student about it must be, 'What do the Four Masters say about it?' for the great value of the work consists in this, that we have here in condensed form, the pith and substance of the old books of Ireland which were then in existence but which—as the Four Masters foresaw—have long since perished."⁴

Were it not for Michael O'Cleary and his fellow historians there would be left today little else than meager fragments and shadowy legends. Among a people so bereft of their traditions nationality could hardly have been revived. But the record of the ancient Irish saints and heroes was safe forever in *The Annals of the Four Masters*.

⁴Douglas Hyde, *ibid.*, pp. 579 f.

Sam R. Burn

Norw. Vib. =
Luffullitt wis-
Lagard N.Y.
Cohen. & Colburn. Wash

T. D. Roosevelt. Pres

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Fath. C. Glenn Townsend.
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P/11/3/2

Ch & Dr F, Members of F.
I am Most Gr. for the Manf. of
your friendship.

It has been a Pl. to w. to
F. Org. The Co. of the
M. has been in.

The Index with progressive ideas
is Pl. to Any Org.
Post Fax M. O.D. in Libanand

But the Co. of the People
Accomplish the Purpose.

No. N. Let us say that
B. O.D. Sm. or Per.
the Constructive endeavor
that we appreciate.

A Most S. T. for you M.
Kin. to M.

May the Club. Our M. & F
Pledge in Reality the G. Ideal
& Pr. that has guided and guided
us. The Com. Un. & F of N. Ireland

to nearly mention the
Names of the Donnells,
McLaughlins, Gallaghers,
McGongli's Garrins,
Dohentys, McDades,
McDwits, O'Connors,
~~How~~ Lynchs,
Dwelers.

Now
You take it from
them

Dad Hugh Donnell
Represent Donegal, and
indeed all Ireland
one time, so fit his
title for that.

Tues. May 2, '67 P/11/3/2

Runner = 1 - WEST 9-20

" = 4 - WEST 9-45

" — 1 - WEST 9-50

" — ✓ 1 - WEST 11-00

Mr Thomas Gallagan
from Somerville
and Mrs Howard
Boyan Co. Plain
Ireland.

Mr. Gallagan
know me from
seeing me at the
Irish Clubs

PS They were visiting
Mr Finn 2 East
Wounded in first world war
Mr Finn comes from
Co. Plain Ireland