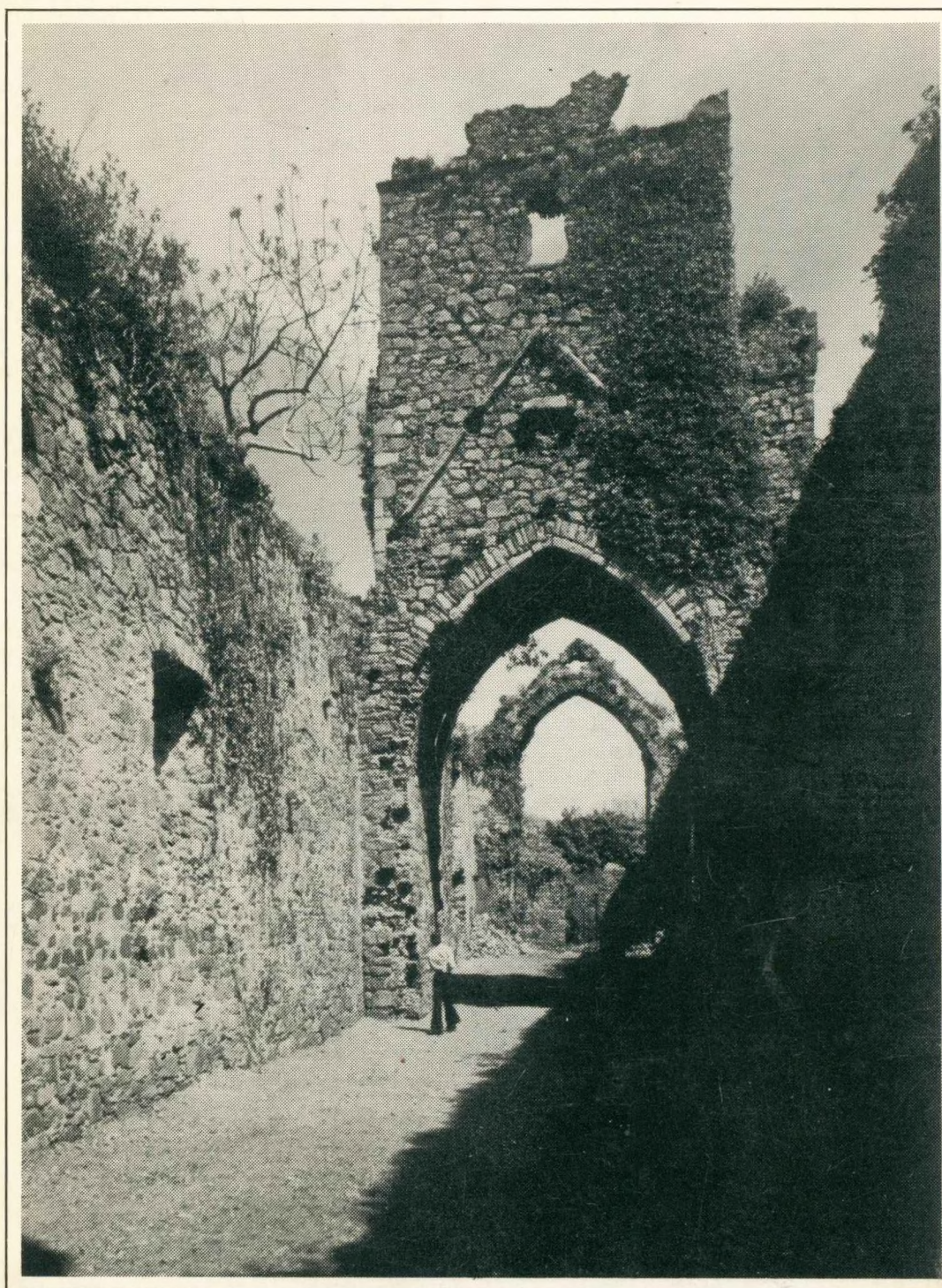




Dundalk Dominicans



1777 - 1977

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HISTORICAL NOTE

The Abbey of Carlingford was founded in 1305. Like most Dominican monasteries it incorporated a School. It suffered as a result of the general suppression of the monasteries under Henry VIII. It was finally abandoned by the Friars about the beginning of the 18th century, and it was an ivy-covered ruin towards the end of the same century. The Carlingford Dominicans, even when dispossessed of their Abbey, continued to serve the people of the area and of the Cooley peninsula until they succeeded in obtaining a foundation in Dundalk in 1777.

Dominican Order - Irish Province

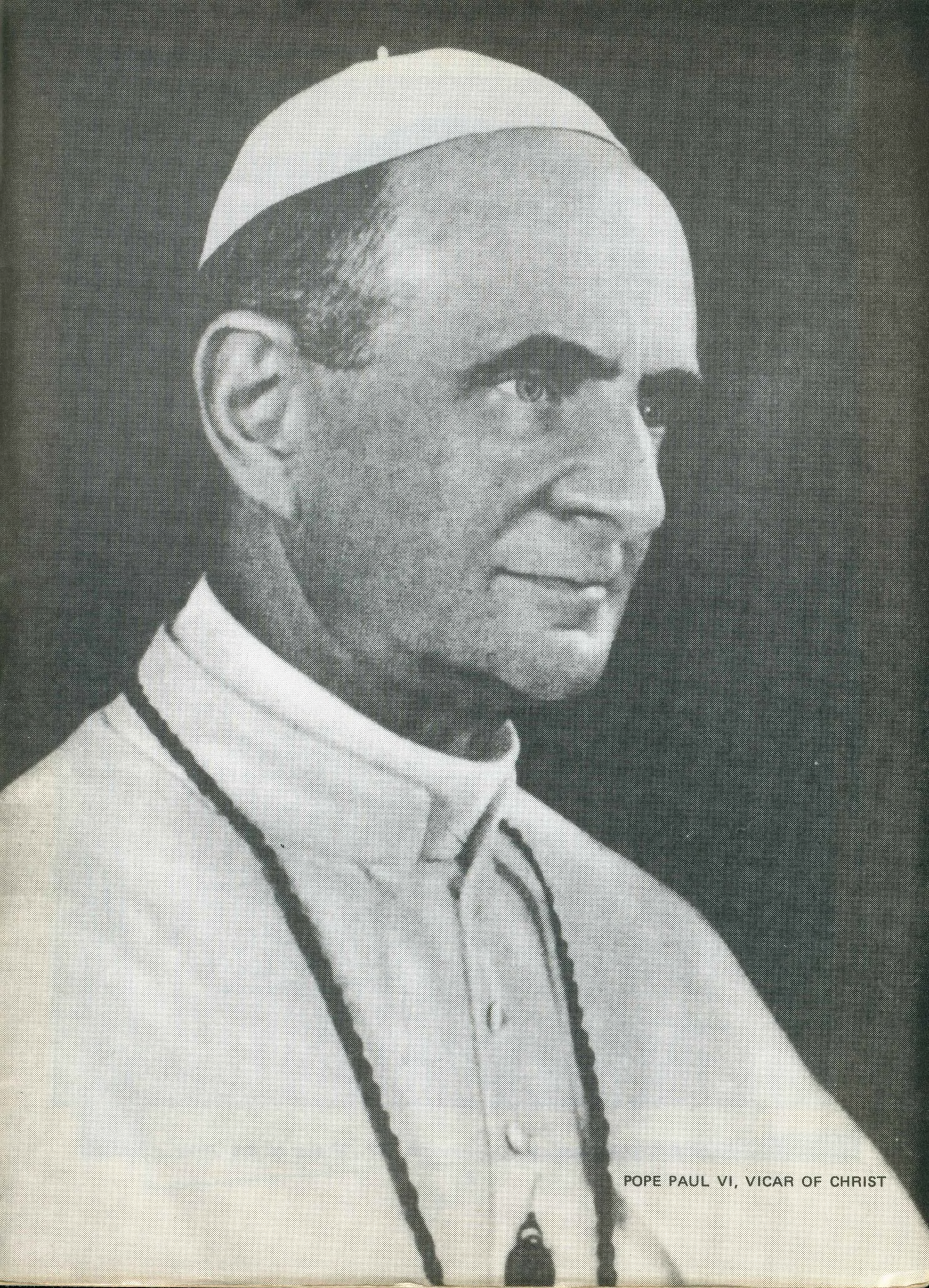
Dundalk Dominicans 1777-1977

Damian Byrne, O.P.



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POPE PAUL VI, VICAR OF CHRIST



Most Rev. Vincent de Couesnongle, O.P., Master of the Order.



ORDO FRATRUM PRAEDICATORUM
CURIA GENERALITIA

00153 ROMA. May 4, 1977
CONVENTO S. SABINA (AVENTINO)
PIAZZA P. DILLIRIA. 1

PROT. 17/77/404/QL

Reverend Father Prior and
Dominican Community
St. Malachy's Priory
Dundalk
Ireland

Dear Brothers,

Your community is commemorating the bicentennial presence of the Dominican Fathers in Dundalk. This is indeed a time to celebrate and give thanks. It has not always been easy to live the Dominican life and find the best means to preach the Gospel. But, looking back into history, we have many reasons to thank the Lord. We thank Him for inspiring so many Dominicans to give themselves to their concrete vocations in St. Malachy's Priory.

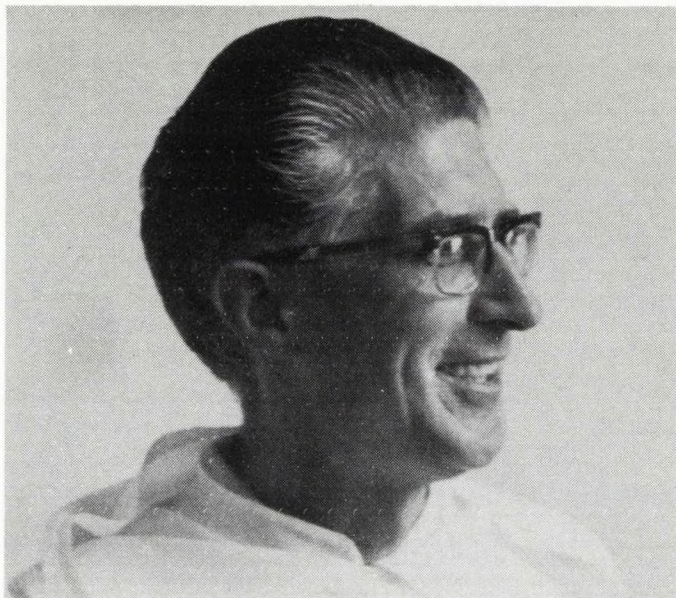
I want to express my thanks especially to those Brethren who are still continuing this presence. You have a great dedication to youth. You make great efforts to gather the people in prayer and to share with them the contemplative aspect of our life. You strive ever to preach the Gospel in the language of our time. For all this, I offer you my congratulations. But through you I also thank all the Brethren who have worked in Dundalk over these past two centuries, those who have gone to work in other places in Ireland and elsewhere, as well as those "whose memory is written in the Book of Life".

We can really never express adequate thanks to the faithful of Dundalk. They have supported you in your work. They have challenged you to discover how the "seed of the Word of God" is growing in their lives. Dominicans cannot fulfill their vocation without this living contact with people who not only listen to the Word of God which they preach, but who oblige them to live the Word themselves, and to make it dynamic in every time and every culture. So, I thank the faithful of Dundalk very sincerely. I pray that they may always impel us to make the Word "a living power in you who believe it". (1 Th 2:13)

Celebrating also includes wishes for the future, and it is my hope that in the next century the Order will continue to find that vitality needed to open the faith and the thinking of coming times to the ever young message that is the Gospel.

With fraternal and warmest regards,

fr. Vincent de Couesnongle
fr. Vincent de Couesnongle, O.P.
Master of the Order



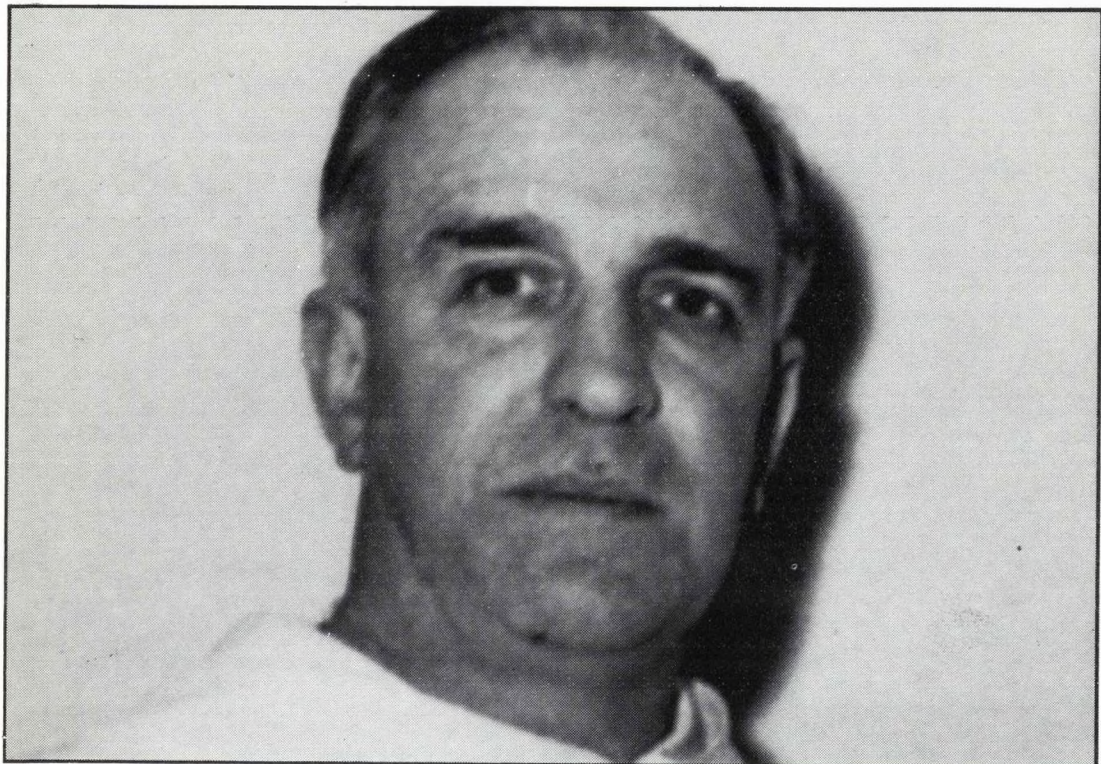
V. Rev. Fr. Damian Byrne, O.P., who was elected Provincial of the Irish Dominican Province on June 21, 1977.

Fr. Byrne was born in Beattystown, Galway, in 1929, within a stone's throw of the Dominican Church and Priory, The Claddagh. He received his secondary education in the Patrician Brothers' School, Galway, and worked as a clerk with C.I.E. from 1947 - 1949, when he entered the Dominican Order in Cork. He was ordained in 1955. A year's teaching in Newbridge was followed by five years as bursar in Tallaght. In 1963 he was appointed Prior of Galway. Early in 1965 he volunteered for the new mission opening in Argentina, of which he was the first Superior. He was Vicar-Provincial in Trinidad from 1969 to 1975 when he was sent by the Master of the Order to Mexico to undertake very important work in that Province. We are sure that all our people in Dundalk will join with the Dominican Community in wishing him all graces and blessings as he takes on the onerous task of ruling the Irish Dominican Province both at home and abroad.

A MESSAGE FROM OUR NEW PROVINCIAL.

To the Dominican Community in Dundalk and to all the people who have given such generous support to the Friary during the past years of struggle and effort in the upbuilding of the Church I gladly express my heartiest good wishes and congratulations on the joyful occasion of the Bicentenary of the Church. All of us, Dominican brethren and people, have reason to thank God that he has given such signal marks of His blessing on the Dominican Apostolate since St. Malachy's came into being in 1777. As we celebrate the great occasion let us remember with gratitude and honour the predecessors of the present generation of Priests and people, and take heart from their courage and tenacity. On behalf of the Priests and Brothers of the Irish Dominican Province may I pray God's blessing on St. Malachy's and may the coming century be as fruitful in spiritual grades as were the two previous ones.

Damian Byrne, O.P., Provincial



DEDICATION

To the people of Dundalk, who have, over the centuries, given their unstinted support to the Dominican Fathers of the Friary, we respectfully dedicate this Bicentenary brochure. In its pages we have tried to re-capture the spirit which animated both Priests and people to give a loving service to God and Our Lady in our Church and Schools. We are well aware that it would be impossible to do full justice in the space of a few pages to all that has been achieved, and we beg the indulgence of readers if they feel that some aspect or other of the Dominican apostolate has not been treated as they would have wished.

A Church is something more than so many tons of brick, mortar and stone. For the people who frequent it it is the spiritual nerve-centre of a whole district. It is the expression, in a more or less pleasing design, of their relationship with God, the place, perhaps, where they were first introduced to the sacramental life of the Church through First Confession and First Holy Communion. To it each day they bring their faith in God, their love for one another as a Christian community, their working hands, their prayers. It is the living expression of their faith in God, God's presence in their midst.

We like to think of the Friary Church as all that and more. We are deeply grateful to the faithful of Dundalk and district who have stood by the Dominicans in fair weather and foul. In this year of our Bicentenary Celebrations we invite them to share our joy and gratitude to God and Our Blessed Lady for all the graces and blessings of the past. May all that the Friary Church and Schools stand for continue to be a live inspiration to Priests, Brothers and people in the centuries that lie ahead.

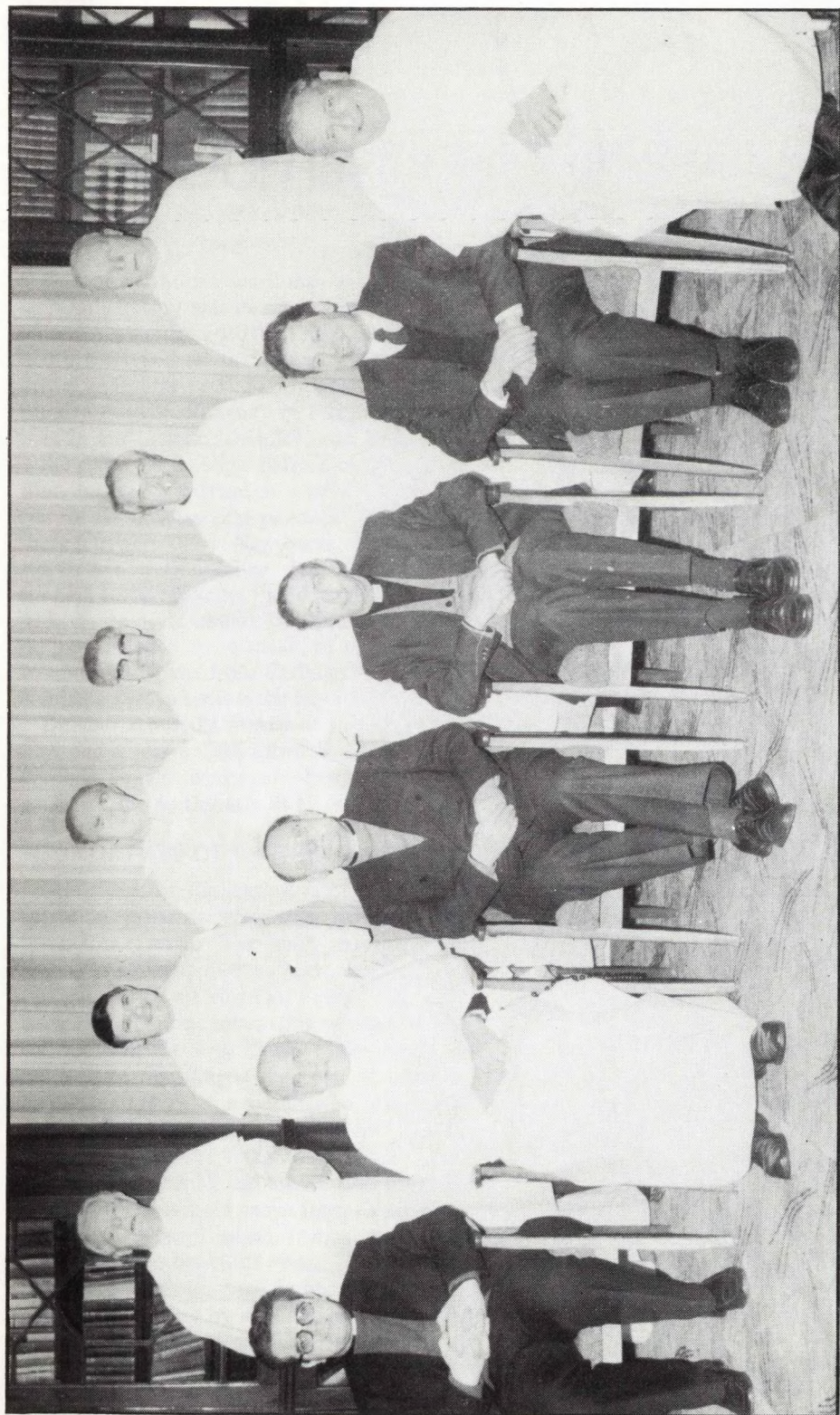
V. Rev. A.C. O' Beirne, O.P., Prior.

ACKNOWLEDGEMENTS

Our grateful thanks to all who helped in the production of this Bicentenary Brochure, our contributors, photographers and printers. We are especially indebted to Mr. Arthur Curran for material contained in an excellent article on "The Dominican Order in Carlingford and Dundalk", in the journal of the County Louth Archaeological Society of 1967. We also acknowledge with gratitude our debt to Fr. Raymond Dowdall, O.P. for material on recent Irish Dominicans.

CREDITS

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Dundalk.



Group taken on the occasion of the Master of the Order's first visit to St. Malachy's in March, 1977. Left to right (Front Row): Fr. Oliver MacShane, O.P., Subprior; V. Rev. Fr. Albert C. O'Beirne, O.P., Prior, Most Rev. Vincent de Cuesnongle, O.P., Master of the Order, V. Rev. Fr. Flannan Hynes, O.P. Provincial, V. Rev. Mark De Caluwe, O.P., Assistant, Fr. Jordan Collins, O.P. (Standing): Fr. Gerard Gardiner, O.P., Bro. Louis Curry, O.P., Fr. Adrian Heenan, O.P., Fr. James Donleavy, O.P., Fr. Hugh Brennan, O.P., Fr. Michael O'Donnell, O.P.

The Dominicans of Carlingford

One of the astonishing things about the Order's early history was its rapid growth and expansion. It was founded in 1216. St. Dominic died in 1221, and the first group of Dominicans arrived in Dublin in 1224. Drogheda also was founded in 1224, Kilkenny in 1225, Waterford in 1226 and Limerick in 1227, and by the end of the century there were 24 Dominican foundations, no less, in Ireland as a whole, including four in the ecclesiastical province of Armagh. These four were Derry, Newtownards, Coleraine and Gola, near Enniskillen. The early years of the 14th century saw the foundation of Carlingford, on the north-eastern outpost of the Pale, the mother-house, so to speak, of the Dundalk Dominicans. It was from Carlingford that the Dominicans set sail across the bay to the district of Dundalk about the middle of the 18th century, and it was a Carlingford Dominican, Fr. Dominic Thomas, who established the first Dominican chapel in Dundalk in 1777.

FOUNDATION OF CARLINGFORD

The village of Carlingford is beautifully situated on the narrow, steep-sided fjord which is Carlingford Lough. The lofty eminence of Sliabh Foye towers over its back, shutting out the light of the westering sun. Across the Lough the majestic Mourne mountains sweep down to the sea, with the little towns of Warrenpoint and Rostrevor nestling at their feet. It is on the northern shore of the Carlingford peninsula, famed in history and legend and woven into the very texture of our folk-culture. Fionn Mac Cumhail and Maedhbh and the Táin Bó Cuailgne were and are household names from Carlingford to Cooley, to Dún Dealgan. It must have been one of the most beautifully sited of all our Dominican foundations. Possibly because of its relative inaccessibility by land, the peninsula, and especially Carlingford and Omeath, nearer to the head of the fjord, remained an outpost of Gaelic culture for centuries. Omeath was a Gaeltacht area until well into the 20th century, just

as areas of the inaccessible west have remained Gaelic in language, culture and tradition up to the present day.

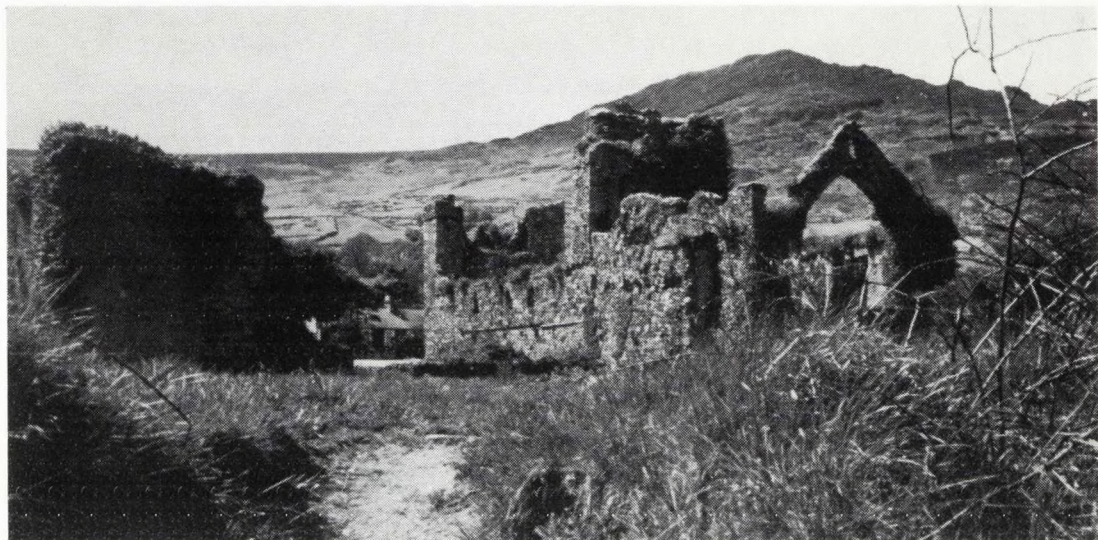
Although there is no definite evidence in support, almost all the authorities agree that the traditional date, 1305, for the foundation of Carlingford is acceptable. The weight of probability is in favour of Richard de Burgo, Earl of Ulster, as the founder. It is probable that Richard was a greater success as a soldier than as a saint, so it may be an idle speculation for us to assess his motivation for erecting what seems to have been, in its heyday, a truly magnificent edifice. Maybe he had the idea of ending his days in a monastery as was the custom with other Irish kings, princes and poets, and it would serve his purpose if Carlingford were made as comfortable as possible.

DESCRIPTION OF BUILDINGS

All that now remains of this ancient Dominican foundation are the four bleak walls of the Church, in a very poor state of conservation. As one makes one's way with difficulty through the thick undergrowth of briars and nettles that impede progress, the words of the Irish poet inevitably come to mind;

"A mhúir naofa na mbeann nglas,
Dob' ornáid do'n tír seo trá.
Is díombá dian liom do scrios,
Agus cur do naomh ar fán".

The Church was long and narrow, measuring 125 feet by 22 inside. There is evidence of a choir and nave surmounted and divided by a bell-tower. It rose on solid side-walls and ran from east to west in the traditional manner. In the east gable there was a great window, measuring 15 feet wide. Over the west gable there are the remains of a fortified tower, and a door underneath, which would appear to be a later addition. There is only slight evidence of the monastery buildings themselves as distinct from the Church, but enough to enable us to form a fairly definite picture in our minds as to what



NESTLING UNDER SLIABH FOYE

the whole looked like when it flourished in all its glory. The monastic buildings lay to the south of the Church, forming a cloister enclosure on the east, south and west sides, with the Church itself forming the north side. A short distance away there are the remains of a water-mill and a fish-pond. From the very beginning the Church was dedicated to St. Malachy.

THE WORK OF THE EARLY DOMINICANS

It may be assumed that from the beginning the work of the Carlingford Dominicans followed traditional lines, namely, preaching and teaching the Word of God. This work was carried out, not alone in their Churches, but in the streets and market-squares of cities and towns. The pattern of Dominican growth and development spread from the cities and large towns to the smaller towns and the surrounding countryside. This was in contrast to other Orders, as we are reminded by the old verse:

"Bernardus valles; montes Benedictus
amabat;
Oppida Franciscus; celebresque Domi-
nicus urbes".

"Bernard loved the valleys; Benedict the mountains; Francis the towns, and Dominic the great cities". The Dominican historian, De Burgo, places Carlingford the twenty-sixth of the Dominican foundations in Ireland. While the active work of the Dominican apostolate went on in

the Church and the surrounding countryside, we can take it that the old walls we now see echoed once to the sonorous beauty of the Dominican chant. The contrast is startling:

"Mar a ghlaodhadh an fhuiseog go moch,
Do chl  ir ag canadh a dtr  ,
N  l teanga ag corra   anois,
Acht teanga gliogar na gc  g".

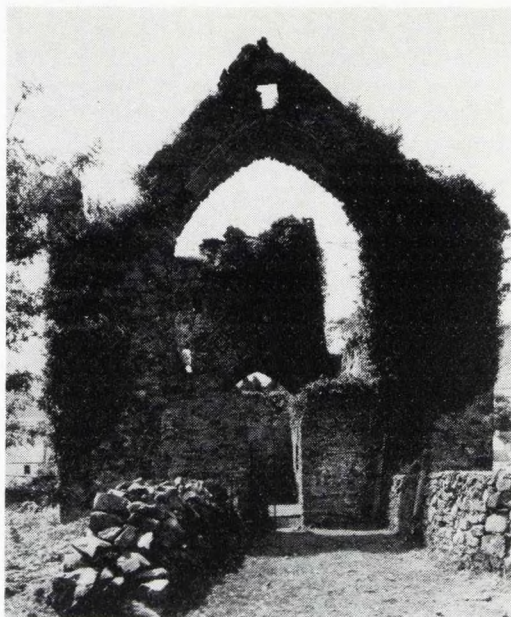
It is interesting to note that then as now the diocese of Armagh was divided into two almost equally balanced parts. The northern part comprised the modern county of Armagh, the south-eastern part of Tyrone, and a small portion of the county of Derry. All this was O'Neill territory, where Irish language and customs prevailed. Fr. A. Gwynn, S.J. the noted historian, remarks that in official records the clergy of this section were called "clerus inter Hibernicos" (the clergy among the Irish). The southern half of the diocese which corresponds roughly with the modern county of Louth, and which was within the Pale, was an area in which English language and customs prevailed. In this area the clergy were known as "clerus inter Anglos" (the clergy among the English). The preaching of formal missions and retreats as we know them was unknown then, and in these pre-printing days the spoken word was of much greater importance than the written. Although the friars by the very nature of their work enjoyed greater freedom of movement than the secular clergy, travel was slower and much less restricted.

Therefore the area of operation was in the main determined by the proximity of the nearest Dominican house. In the case of Carlingford, Newtownards was nearest on the north and Drogheda on the south, so a loosely defined area in between was the territory of operations for the Carlingford Dominicans.

All of the Dominicans would have been proficient in the native language, a fact which drew unfavourable comment from official political quarters from time to time. In the course of a memorandum written by a government official for transmission to Edward I of England, the following passage appears: "It would be expedient to the King that no Irishman should ever be an Archbishop or Bishop, because they always preach against the King, and always provide their Churches with Irishmen - so that an election of Bishops might be made of Irishmen to maintain their language; and not of others. In like manner the Dominicans and Franciscans make much (*faciunt multa*) of that language". In 1310 the Parliament of Kilkenny issued an edict forbidding all religious orders in Ireland to receive Irishmen into their ranks. Although this law was repealed shortly afterwards it was re-enacted in a much more vicious form in 1366. Despite this, it is certain that the Carlingford Dominicans, in common with many others, continued to receive and train novices irrespective of their race or place of birth. Apart from the towns and cities of the Pale this law was virtually impossible of enforcement, which was one of the reasons why the Carlingford Dominicans, like many other religious houses, survived the worst forms of persecution.

THE DOMINICAN TRADITION OF EDUCATION

From its earliest beginnings the Order set out to foster a tradition of learning and education. St. Dominic himself has been referred to often as the first Minister of Education in Europe, and such intellectual giants as St. Thomas Aquinas and St. Albert gave a tremendous lead to all subsequent Dominicans in the field of scholarship. The school or lecture-hall, as it was then called, was as much a part of the Dominican apostolate as the church or pulpit. From its foundation Carlingford had a school attached, probably a lecture-hall to which all might come, for there was no fixed charge. Lodging and maintenance were not provided ex-



The present entrance to Abbey Church.

cept for postulants to the Order. In fact it appears that all Dominican foundations made provision for the reception and training of novices to the Order. It is interesting to reflect that the present fine Schools of St. Malachy in Dundalk, the Friary Schools, can, in one sense, trace their origin back to Carlingford in the early 14th century. It is also clear that the Dominican conventual schools served another important function, namely, they provided seminaries for the secular clergy. All over the country many a promising boy was enabled, through these schools, and at no expense to himself or his parents, to pursue a course of learning. Often the local bishop would sponsor his further studies, leading sometimes to the Priesthood, or to a lectureship in a college or university in Ireland or on the continent. Information about the Carlingford Abbey during the next couple of centuries is almost negligible. In the background of their work and prayer was the whole turbulent scene of intermittent conflict with the declared policy of England in regard to the Church in Ireland. Carlingford, on the northern fringe of the Pale, was very much aware of this tension between the two sides. However, the Order survived in Carlingford and carried out its regular cycle of prayer, preaching and study. There is reference in an early register of one Walter Harte, who was Prior of Carlingford in 1494 and 1496.

THE SUPPRESSION OF THE MONASTERIES

The great blow fell in 1539 when Henry the Eighth suppressed the monasteries in England and in Ireland and confiscated their property. According to the wording of the commission the authorities were empowered "to apprehend and punish such as adhere to the usurped authority of the Romish Pontiff, and contumaciously refused to surrender their houses". One of the earliest documents of the Carlingford Dominicans is one describing the extent of their confiscated property and the arrangements made for its sale. The following are the details:

"XI. House of Friars Preachers of Carlyngford, County Louth. Extent made at Carlyngford 4 Oct. 1540. (Then follow the names of eight jurors).

A church and belfry, chapter-house, dormitory hall and kitchen and other buildings. The house is a strong mansion needing no expenditure on repairs, but on every side strongly fortified and will be a very sure defence for the town in case of attack through rebellions of those living close by. The site, circuit and precinct contain 1½ acr., and are worth nothing above repairs.

A later entry adds:

"No goods and chattels found, save one bell which remains unsold. The church is not accounted for, as it is still standing and is reserved for the accommodation of those who resort to the place in large numbers with the fleet of ships every year to catch herrings and other fish."

To the occupants of religious houses who were willing to surrender their property and possessions Henry offered a pension, the acceptance of which, would entail, of course, an act of submission to the Crown and the acceptance of State laws, religious and civil. So the Carlingford Dominicans, in company with many other religious communities, were simply stripped of their possessions and dispersed. Later recorded evidence reveals that they remained in the district of Carlingford, sheltered, no doubt, and supported by the good people of the surrounding countryside.

On the 18th July, 1541 a lease of the monastery of the "Friars Preachers or Black Friars" of Carlingford was granted to Martin Scryne of Dundalk, Merchant, for £5. Then on the 22nd April 1552, a grant was made of the Priory of

Carlingford, "containing 2½ acr. within the precincts, and seven messuages in the same town, and a water-mill, to Nicholas Bagnall without rent. In 1607 Arthur Bagnall obtained permission to alienate the monastery and other property to Sir Arthur Chichester and others, but on February 18th, 1613, James I regranted Sir Arthur Bagnall the possession of the "late dissolved house of the Preaching Friars called the Black Friars of the town of Carlingford, and the site, circuit, precinct of same with appurtenances."

It is impossible to determine with any degree of certainty the exact fate of the Abbey until it fell into ruin. We know from the meagre statements available that the Church was used as a Hall in 1543, and by the fishing fleets of the Lough for some unspecified purpose. It was also used as a barracks for Cromwell's soldiers. It is likely that it was finally abandoned as a recognisable abode in the early years of the 18th century. It is evident from an etching that it was an ivy-covered ruin in 1793. One interesting fact emerges from all the tangled web of the history of all this period. It is that long after the suppression of Carlingford, and right up to the time when they moved across the Bay to the district of Dundalk, the Dominicans were always known as the "Carlingford Dominicans", indicating that their attachment to their ancient foundation was continuous and real.

DISPUTE BETWEEN THE DOMINICANS AND FRANCISCANS

As a result of centuries of persecution and oppression, with the consequent loss or destruction of official records, the fathers of various religious orders sought to establish communities in places to which they had not the title of an ancient foundation. This situation was the cause of a celebrated dispute which arose between the Dominicans and Franciscans as to the right to settle in Carlingford. This was during the Primacy of St. Oliver Plunkett. He was commissioned by Rome in 1671 to investigate the case. His decree in favour of the Dominicans was given at Dundalk in October 1671. St. Oliver gave the following reason for his findings: "In favour of their claim the Dominicans produced the authority of Ware, who says that the convent of Carlingford, under the patronage of the Earl of Ulster, belongs to the Dominicans. They, moreover, produced an instrument of the

10th year of Henry VIII, by which a citizen of Carlingford named Mariman made over a house and garden to the Dominicans of the convent of Carlingford. Again in the Dublin register, called Defective Titles, mention is made of this convent, and they also adduced the evidence of old persons who had seen Dominicans residing near the convent before the reign of Cromwell." However, the Franciscans did not give up so easily and the dispute dragged on until 1678, when a Papal Decree ordered that the Dominicans be confirmed in their right to carry on their apostolate.

FIRST DOMINICANS IN DUNDALK

Of the 38 Dominican foundations which existed before the suppression of Henry VIII only one or two remained at the end of the 16th century, and these in marshy or boggy areas. But the revival was soon under way with the easing of persecution. By 1622 communities had been re-established in Dublin, Galway, Limerick, Cork, Kilkenny, Urlar and Waterford. In 1646 there were 43 Dominican foundations and 600 friars in Ireland, but hardly a quarter of that number remained alive in Ireland and abroad ten years later. The date tells its own story. A man called Cromwell had been an unwelcome visitor in the intervening years. In spite of all setbacks the Carlingford Friars survived and continued to operate in the Cooley peninsula.

The very first available information about the presence of Dominicans in the vicinity of Dundalk comes from two sources, one documentary and the other traditional. The documentary source is a letter written by the Sheriff of Louth in 1731, in which he refers to "two Fryaries in the County of Louth, the one at Seatown, consisting of 7 Friars, the other at or near Kilcurley, but could not find out the certainty of their number, but believe them to be about four." These two foundations have been identified as Franciscan in Seatown and Dominican in Kilcurley. For years before 1744 there was a Dominican Parish Priest in Faughart and Kilcurley (Kilcurry), so it is likely that the Friary in Kilcurley in 1731 was Dominican. The name of Fr. Dominic Thomas keeps recurring during the middle years of the 18th century, identifiable as the Parish Priest of Cooley, Kilcurley and Faughart. He was the man who two hundred years ago set up the first Dominican community in Dundalk.

How the Dominicans came to be in "Kilcurley" is told by Christina Roghan, who died in 1876 when she was about 100 years old. Her story was taken down by Fr. B.T. Russell, who was Prior of Dundalk from 1874 to 1880. The account is as follows:

"The Roghan family, for three generations, were employed in the service of this house. Christina's grandfather was a servant of the Friars before they left Carlingford, and accompanied them on their removal from the old spot to Cooley district, and thence across Dundalk Bay to Haggardstown parish and district where they continued for some years, preaching, hearing confessions, saying Mass and questing for their support. Old Roghan used to be employed during the questing season, collecting alms in kind, oats, etc.; and in the end followed his master, Father Thomas, to Carlingford, to be buried with him and his faithful followers. Christina's father remained in the service of the Friars after his father's death, questing for them." It is not clear if the whole community moved to Haggardstown but tradition suggests that there were certainly more than one Dominican working in the districts of Kilcurry and Faughart. The actual date of their crossing the Bay to the vicinity of Dundalk cannot be determined with any degree of accuracy.

In Co. Louth as well as in other parts of the country the Dominicans were engaged in assisting the parish clergy in the exercise of their priestly duties, and this would appear to have been their main function, especially since a settled conventual life was impossible under the prevailing conditions in the country as a whole. However, even though the Friars were so widely scattered, it is evident that some form of central control and authority was exercised, and no less than 36 Dominican communities were listed in the Provincial mid-chapter held in St. Saviour's, Dublin in 1732, which is a far greater number than we have in Ireland at the present day. The material circumstances of the various Houses differed from place to place. Some were very poor, some almost destitute, and others were better off. One other interesting fact emerges from the mists of history, and it is that all individual Dominicans continued to be affiliated to their ancient foundations despite their wanderings far from their bases, so to speak. For example, long after Carlingford became an uninhabitable ruin the Dominicans who ministered in the Haggardstown and Kilcurry districts

were always designated as the “Friars of Carlingford.”

There is a document extant which is dated March 12, 1779, and bearing the signatures of three members of the Community. These were: Dominic Thomas, P.G., Prior of Carlingford, Wm. Crawley, Sub-Prior of Carlingford, Patrick MacGourk, ex-Prior of Carlingford. Note the Carlingford designation, even though these men must have been separated from their mother-house for many years.

In March 1744 the Mayor of Dundalk, one William Murch or Mercer sent an interesting snippet of information to the Dublin authorities: “the name of the ‘reputed’ parish priest of Dundalk was Nicholas Devin, who lodges at the house of John Smith in this town. There was one Dominic Roddy, a reputed Friar, who resided for some time here but had lately fled. I should be glad to know if I ought to seize Devin, the reputed parish priest, and shutt up the chapple.” At the same time the names of the following, who are identified as Dominicans, were included in a list of “reputed regular Friars in the County Louth”, which was sent to Dublin by the High Sheriff of Louth: Stephen Carney of Carrick Baggot, Dominic Roddy, late of Dundalk, John Stanley of Williamstown, Edward Drumgoole, late of Dundalk, Owen Lennon of Barmeath and Dominic Mathews of Cooley. There were three named members of the Carlingford House in 1756, namely Dominic Thomas, Prior, 48 years old, Stephen O’ Kearney, 56 years old, and James McMahon, 30 years old. Then there is a written reference in 1766 to the Dominican Fathers “already living in Dundalk.”

THE FOUNDATION OF ST. MALACHY’S

The circumstances surrounding the arrival of the Dominicans in their present House in Dundalk are vividly described by Christina Roghan, whose story is preserved in our House records.

Her story is an essential part of our history, and we think it is worth quoting in full. Speaking of the Dominican presence in the Haggardstown-Kilcurry area she says: “They had no house or home. They slept and drank and ate wherever they got it; it was by the side of the ditch they used to say Mass. They used to be about Castle-town, near the hill - it was an old ‘station’. Here it was that some of the Friars said Mass. One day Lord James Hamilton, and a good gentleman he was, saw from the Demesne, in a field outside the Park wall or fence, a crowd of people. He asked the steward or herd in the course of the same day why the people were there. He answered that it was one of the Friars from Carlingford who was saying Mass by the side of the ditch. ‘Send him to me’ said the Lord Hamilton, ‘and tell him I will do him no harm.’ Father Thomas at first refused to go, and then after came. ‘Why,’ said Lord Hamilton, ‘had you no better place than the side of a ditch to pray?’ ‘Go’, said he, ‘you have all been too long hunted and slaughtered; go home, you shall not be harmed. ‘I have no home that I can call my own, nor can I find one’ said Father Thomas. ‘Go’, said the Lord, ‘go to that barrack of a place (pointing in the direction of the present convent), there is no use now made of it, just beside the park gate, meaning an old linen factory which was then unoccupied. Father Thomas converted the long shed, in the yard alongside the park entrance, into a chapel, and erected an altar at the end wall; and that was the first Dominican chapel in Dundalk, and by degrees it was made a more decent place of worship by Father Thomas.”

Incidentally the Lord James Hamilton in the story was the second Earl of Clanbrassil, grandson of the Hon. Anne Hamilton in whose honour Anne St., or New Anne Street, as it was then known, was called. The stone tablet commemorating this noteworthy Dominican event is now set into an inside wall of the present building, in the passage-way leading from the House to the Sacristy. The inscription reads: “This Chapel was built in the year 1777 by the Rev. Dominic Thomas, Prior of Carlingford and Preacher General, in Honour of the Glorious Mother of Jesus and her adopted son St. Dominic.” The wording of this dedication is of particular interest, since there is no mention of St. Malachy, who was the patron of Carlingford. It was likely that there was no desire on the

part of the Friars to deprive Carlingford of its ancient title and it would be too confusing to have two Dominican foundations in the one area dedicated to the same saint. So Carlingford Abbey was left in peace to claim its right to the title of "St. Malachy's", even though the prospect of reviving Carlingford as a habitable foundation was remote in the extreme. How then did the present Church and Priory come to be known as "St. Malachy's"? In the outside of the garden wall one can still read the inscription, "St. Dominic Place."

One suggestion is that the complex of buildings embracing church and priory was from the beginning referred to by the people as the "Friary." The word "Friar" would have been well-known in popular vocabulary, especially as the early Dundalk Dominicans were known as the "Friars of Carlingford." Then when the schools came to be built they were called "St. Malachy's Schools". Gradually church, priory and schools were known as "the Friary", a designation which represents a reality that is closely interwoven with the whole life-style of Dundalk. When the present writer arrived in Dundalk for the first time and enquired of a bystander, the way to the Dominican Priory, he was met with a momentary look of puzzlement, and then the retort: "Do you mean the Friary, Father?" It seems that even as far back as the beginning of this century the Church, Priory and Schools were referred to as "the Friary." One feels sure that for present and past generations of Dundalk people the Friary means and has meant something to them that goes much deeper than nostalgia. Buildings like people acquire a personality which is forged and strengthened by frequent association. And so it has been with the Friary down the years. People associate it with, perhaps, their happier moments in life, their First Holy Communion, their Masses and Rosaries down the years, Priests and Brothers they have known and revered. May God grant, that as we move into an uncertain future, the Friary may continue to stand as an expression of Faith, of Priests' and people's Faith in God and His Holy Mother, a beacon of light "amid the encircling gloom." May it never suffer the fate of its mother-house of Carlingford:

"Neanntóg rua id' urlár úr,
Tafann caol na seannach seang,
Is crónán na n-eas id' chluíd."

The Last Two Hundred Years

LAST YEARS OF FR. DOMINIC THOMAS, O.P.

There are very meagre references to the work of the Dominicans in the town from the years of their first official foundation in Dundalk (1777) until the 1830's, apart from names of Priests and Brothers who from time to time lived and worked here. There is, however, a complete list of Priors in the chronicle of the House, listed in unbroken succession from 1777 to the present day. Fr. Dominic Thomas, who founded the first Dominican Church and Priory in Dundalk, was in his 70th year at that time (1777). Fr. B. Russell, who compiled the House chronicle of these years, says that he had been 48 years in the Order then. It would appear that he was Prior for many years after that date, as the next Prior listed was Fr. James McDonnell (1797 - 1800). Fr. Thomas' life and labours in Dundalk are not recorded, nor the year of his death. All that has emerged is that he expressed a desire to be buried in Carlingford. His wishes were carried out, but the exact location of his grave, either under the ruins or near them, has never been discovered. Fr. Crawley, Sub-Prior of Carlingford, became Prior in 1800 and on his death was buried near the west wall in Castletown cemetery, thus linking up the Friary with the older foundation in the Kilcurry district. He died in 1809 at the age of 63 years. The inscription on a flat stone is just barely decipherable. Here it is:

"Sacred to the memory of the Revd William Crawley O^{SP}m who after a life devoted to promote the glory of God and the e-mnal welfare of his neighbours was called to reap the reward of his unaffected piety and zeal the 13th Feb^{ry} 1809, aged 63 years."

Most of Fr. Thomas' fifty years in the order were spent "on the run" from the authorities who wielded their power from Dublin Castle. Despite the pressures on him he still managed

to fulfill what must have become his life's ambition - to find in Dundalk a settled home for the Carlingford Friars. He is, therefore, to all intents and purposes, the founder of St. Malachy's, or the Friary, as we know it. We owe it, then, to this great Dominican, to hold his name in deep veneration. It is sad, indeed, that the exact place of his last resting-place is still unknown. Fortunately there is one precious relic that links the Friary with Fr. Thomas and Carlingford. It is a silver chalice still in the Friary, which was used by him while he wandered from place to place in the Cooley peninsula and Haggardstown, saying Mass in secret hide-outs, away from the scrutiny of the soldiers. The chalice bears the inscription: "Conventus S. Malachiae Carlingfordiensis, Ord. Praed. 1721." (The Convent of St. Malachy of Carlingford of the Order of Preachers, 1721).

THE FIRST SCHOOL

In the late 1820's Catholic Emancipation in Ireland was very much in the air, and so we find that the Dominicans opened a small school in the 1777 chapel in 1827, which operated for six years. The granting of Emancipation in 1829 seems to have given an enormous impetus to Catholic life and this was especially experienced in the field of education. It is hard to believe in this day and age that up to 1827 there was no Catholic School under the Board of Education in Dundalk. In 1833 the Friary School, as we know it, began to take shape. And indeed, for the next 17 years this was the only school in Dundalk under the Catholic Board of Education. Fr. Cornelius (Con) Coughlan, O.P. was the founder of this school, which in turn served as school-house, store-house, youth club premises, and now, finally in 1977, the Rosary Centre. (As there is another article in this Brochure dealing with the complete story of the Friary School, we refer the reader to it for fuller details). Let it be recorded here, however, that the first principal teacher in the Boys' School was Mr. Edward Jones, and the first principal teacher in the Girls' School was Miss Mary Taaffe.

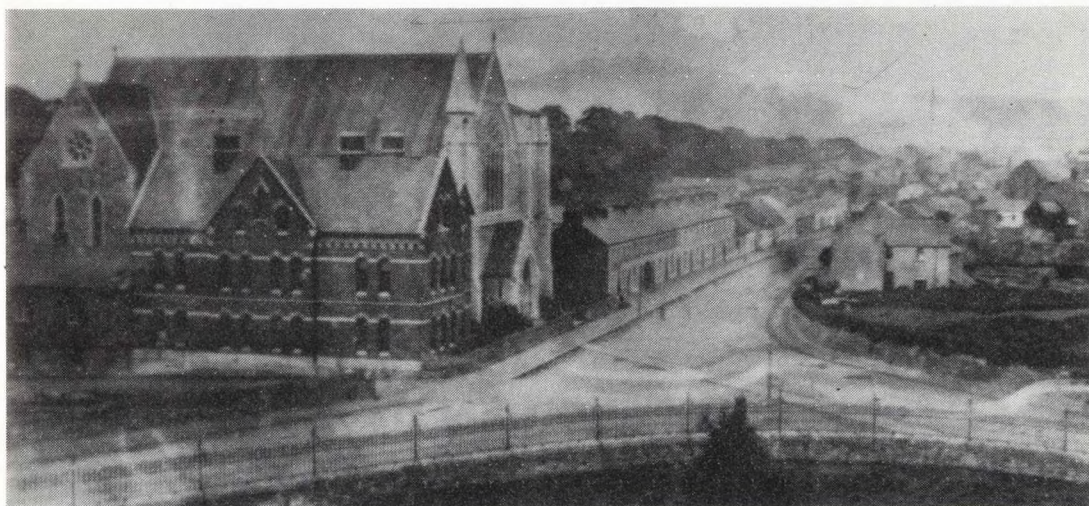
It would appear from the House Chronicle that Frs. Duffy and Corcoran were responsible for the founding of the 1827 school, and that Fr. Con Coughlan, who was Prior from 1830 to 1835, developed it and then set about the task of building the 1833 school. He (Fr. Coughlan) must have been a man of great vision and drive.

In a letter from Dr. John P. Leahy, O.P., who was Provincial and Bishop of Dromore in turn, to Fr. B. Russell, O.P., the following appears: "Con Coughlan is here from Dundalk - He really is doing wonders - He has upwards of 300 children at a poor school. He has got up a classical school (I should have remarked that he himself merely superintends) to oppose an orange establishment and is now building a comfortable chapel." The letter was written from Cork and dated 20th June, 1828. The last 30 years of Fr. Coughlan's life were spent on the Australian mission, as the following excerpt from a letter of a Dominican Priest in Australia to the Prior of St. Malachy's testifies. The letter was sent just a few years ago. The relevant extract reads:

"Returning by car from Sydney to Canberra, I went to Dapto, where another of our early Irish Dominicans is buried. Fr. Con Coughlan was a predecessor of yours as Prior of Dundalk. He built the National School. Apparently he built the school under a benign Archbishop of Armagh He decided to become a missionary in New South Wales, and arrived here towards the end of 1842. He worked at first (1843-62) in Hawkesbury district, then for a year at Newcastle; he was six years at Port MacQuarie, and finally was moved to Dapto, where he died 2nd June, 1872. Another Father and I had difficulty finding the cemetery, but once we'd



Brother Patrick McGee, O.P., (R.I.P.).



The new Church and Priory about 1868. The houses in the Crescent had not then been built.

located it, we found the grave easily. We wondered if anyone would visit our graves when we have been buried for a hundred and one years. Certainly these early Dominicans could never have dreamt the Order would flourish here to the extent it has within a century."

CHURCH AND PRIORY BUILDINGS

It is reasonably clear from the House chronicle that the present Church is the third one built since the original date of 1777. The previous two, namely, the one built by Fr. Thomas in 1777, and the one built by Fr. Coughlan in 1830, were built, not on the site of the present Church. In other words, the sites of Church and Priory have been reversed. The inauguration of Fr. Patrick Dunne as Prior of Dundalk on August 14, 1835 marked the beginning of a new era of Church, Priory and School development. Fr. Dunne, or Friar Dunne, as he was popularly known in Dundalk, played a major role in this development. He seems to have spent all the remaining years of his life here, until his death in 1865. *Tempest's Annual* of 1909 has an obituary note on him, which includes the following: "Dr. Dunne was a very learned divine, and his mild and unassuming manner and extreme kindness, endeared him to all who had the pleasure of his acquaintance. He is well-remembered as the conductor of a classical school where many of our prominent townsmen learned their Greek and Latin." The "classical school" referred to was not the school built by Fr. Coughlan in 1827-30, but a more

elaborate structure which opened its doors to its first pupils on January 10, 1853. It was under the patronage of Dr. Dixon, Archbishop of Armagh. It would seem to have catered for second level education until the arrival of the Marist Fathers in the 1860's. The Marists, with the Christian Brothers and the De La Salle Brothers have contributed handsomely to secondary education in Dundalk for boys ever since.

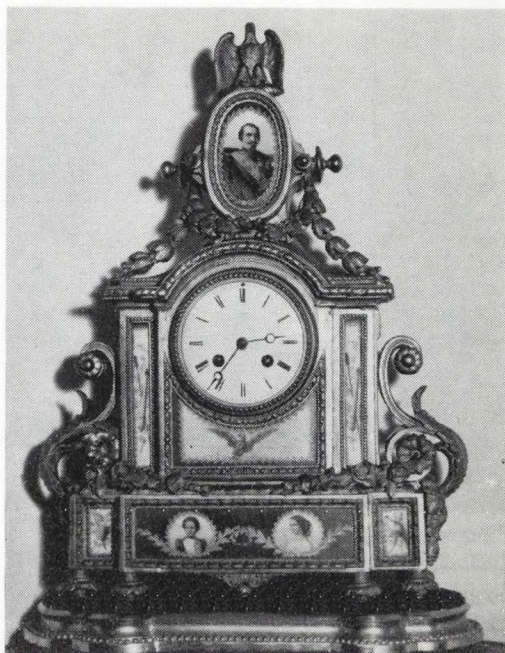
THE NEW CHURCH

Although the present Church was not opened until August 1866, there are references to the New Church Committee in 1857, which points to the fact that fund-raising was very much in people's minds then as now, and that it went on for years. Fr. Dunne's name keeps cropping up in the House Chronicle in connection with various fund-raising activities. Early in 1862 there are references to new plans, not only for the proposed new Church, but for a new Priory as well. When one considers the present complex of Church and Priory and reflects on the difficulties of life for both Priests and People in nineteenth century Ireland, one is astonished at the depth of faith and determination of those concerned. And this was true not only of Dundalk but of several other Dominican centres in Ireland. That the present generation of Dominicans have so many fine Churches and Priories is due, under God, to the enormous effort and sacrifices of the

Priests and people of God in the last century.

The House Chronicle carries reports of meetings that went on in the Priory all during the early months of 1862, with lists of members present and decisions taken in regard to the building of the Church. Fr. Dunne seems to have presided at all those meetings. On August 15, 1862 the foundation-stone of the new Church was laid by V. Rev. Dean Kieran, P.P., V.G., after Solemn High Mass. The special sermon was preached by Dr. B. Russell, O.P. The Dundalk Democrat reported the ceremonies fully and included the following: "The style is pointed Gothic of the 13th century. When completed it will be a great ornament to that part of the town. The cost will be considerable, but as has been discovered in other parts of Ireland, the Very Rev. Dr. Dunne will find a mine in the Catholic hearts of Dundalk, and the surrounding districts, which will enable him to complete the buildings with credit." Apparently the work of building went on very slowly, chiefly because of lack of adequate funds. In the Democrat of June or July, 1863 we find the following item: "It is now nearly 12 months since the laying and blessing of the first stone of the New Dominican Church of St. Malachy, and notwithstanding the severity of the weather during several months since then, the works are now in a very advanced state, and it is sincerely hoped that the generosity of the people will enable the Dominican Fathers to roof the Church before winter sets in, and also to announce without delay the day of its solemn dedication."

On March 21st, 1864 Fr. Dunne wrote to Fr. Russell, the Provincial: "The Church is now secure and roofed and slated. It is very much admired. I have paid nearly £4000, owing still a considerable sum, but I hope our coming Grand Bazaar will clear off all that is due. I wrote to Fr. Mullooly (Rome) for some prizes. He procured a Cameo from the Pope, a beautiful Snuff-box from Cardinal Guidi and a letter press from the Genl. (the Master General). He gave for himself several of his grand photographs. We have every prospect of success." In addition to the prizes mentioned above there was one deserving of special mention, a Star prize of those days. It was a magnificent drawing-room clock, the gift of the Empress Eugénie of France. The description of it runs as follows: "The clock is of the Ormolu type, and carries on it three miniatures in French enamel and



The Ormolu Clock, gift of the Empress Eugénie to the Friary for a raffle in 1863. It is now in the possession of the O' Connell family of Carrick Road, Mr. Dan O' Connell was the architect who planned the major School extension in 1953.

gold leaf, one of the Empress Eugénie, one of Napoleon III and one of the Prince Imperial, then seven years old, the whole protected by a glass dome." It was won by a Mr. Byrne of Lisnawilly and is now in the possession of the O' Connell family, Carrick Road, Dundalk. For the record, the raffle of the clock realised £1000, no less. The total cost of the New Church, including £500 for the site, was £6475.9.10½. The House Chronicle adds: "This sum was actually spent on the Building of the Church, together with furniture, viz: benches, temporary Altars rail etc." The solemn opening and dedication of the Church took place on August 5, 1866, just four years after the laying of the foundation-stone. The consecrating prelate was Dr. Donnelly, Bishop of Clogher, assisted by Dr. John Pius Leahy, O.P. the Dominican Bishop of Dromore.

DEATH OF FR. DUNNE

There was one notable absentee from the attendance at the opening of the Church. It was Fr. Dunne. Sad to relate, he was not destined to share in the joy of the vast congregation. In the 74th year of his age he died sud-

denly in September of the previous year, while on a visit to Drogheda in connection with the building of the Church. In an eloquent panegyric preached by the Provincial, Fr. Russell, on the occasion of his month's mind, he said: "Like Moses, the leader of the people of God, who ceased to live at the moment when his nation was entering into the land of promise, the founder of the beautiful Church of St. Malachy found his grave in the temple his hands had raised, almost on the eve of its consecration for divine worship." He had given 34 of the best years of his life to Dundalk. He had, for the last ten years of his life, pursued with unswerving devotion and dedication, an objective that absorbed much of his mental and physical energies, namely, "the erection of a Church and Convent, worthy of religion, of the Dominican name, and of the piety and generosity of the Catholics of Dundalk." He had been engaged in the raising of funds for the proposed new Priory even before the Church was formally opened.

THE NEW PRIORY

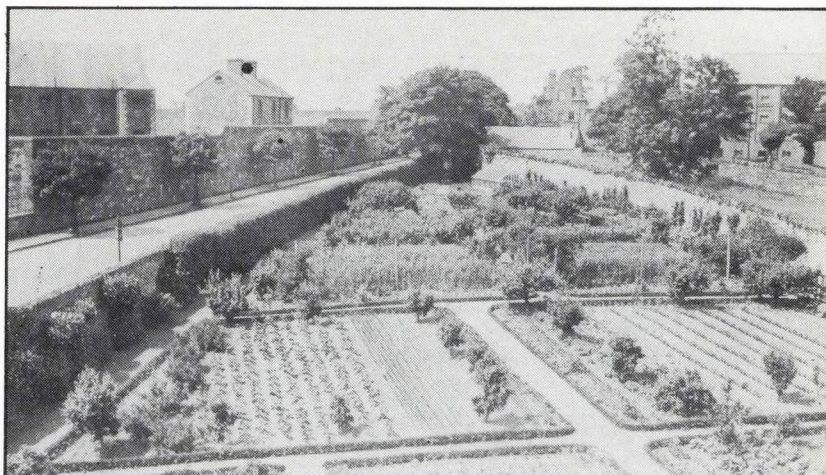
The architect was Mr. John Murray, who had also been architect of the Church. The preliminary estimate was £1,392 plus architect's fees of £25. The building was begun in 1867, and during the course of construction the Fathers took up residence in Francis Street, just a few doors from St. Patrick's Cathedral. They took up residence in the New Priory early in 1869. The cost of the Church and Priory was met by public subscriptions and the proceeds of raffles and bazaars. One raffle prize of those days is worthy of mention. It was a cow and a calf donated by a farmer-donor. Believe it or not, the winners of this unusual but very valuable prize were the Redemptorist Fathers, but recently arrived in Dundalk. There is no mention of any special ceremony in connection with the return of the Friars from Francis St. to take possession of their new House. We are fortunate, however, to have a couple of ancient photographs of what were then the New Church and Priory. The Crescent is conspicuous in those photographs by its absence. There is extant also an incomplete diary kept by one Mr. James Murtagh, probably the same man who figured regularly in the lists of "members present" at the seemingly endless meetings of the Building Committees for the Church and Priory.

He is identified as James Murtagh who lived in Mary St. South, which was formerly called Murtagh's Lane after him. His house passed in turn into the possession of Miss Cunningham, "Jock" Boyle, and Robert Magee, all of whom seem to have been relatives of James. One entry is worth noting. It refers to a marriage between a Mr. Kieran, described as a "bread server in McGinety's", and Miss McCartney of Ballybarrack, which took place in the Friary Church on Saturday, Jan. 6th, 1883. This was the first and possibly the only marriage ever celebrated in our Church. The name of the officiating Priest was Fr. Gorman, C.C., Haggardstown. We also learn that on Tuesday, March 4th, the new confessionals "made by Mr. McAdorey, were put into the Friary, and a slate roof put on the belfry by Mr. Clarke", that the Friary "Altar-boys excursion took place to Greenore on Tuesday, Sept. 2, 1884, and, wait for it: on Sat. Nov. 1, 1884, near the end of the 10 o'clock Mass Fr. Hughes was giving out Communion a dog came down the Church and began barking, created a lot of trouble before it was put out." Future historians please note. At Christmas in the same year admission to Midnight Mass was by ticket (1s., 6d. and 3d.). It was sung by Fr. Dwyer. No sermon. The Solemn Mass at noon on Christmas Day was also sung by Fr. Dwyer. "T.V. Parks was at the organ, with Brass and String instruments". Who said that Folk Masses were a modern trend? One other laconic comment was entered in the diary in reference to the annual panegyric on St. Dominic preached on August 5, 1883, which is worthy of mention. It just reads: "Sermon was too long".

THE FRIARY GARDEN

The Community had long desired to obtain the plot of ground on the west side of the Priory as space for the recreation of the schoolchildren. It formed part of Lord Roden's demesne. The negotiations commenced under Fr. Russell's Priorship in 1877, just one hundred years ago. We might well say that this year marks the Centenary of the garden also. The process was slow and painstaking. Fr. Russell enlisted the good offices of the Marchioness of Londonderry (sic), aunt of Lord Roden. It so happened that she called to the Friary one day in October of that year on her way to Newtownards. She promised to do what she could

The Friary Garden before the new road was constructed between Carrick Road and Pearse Park.



in the matter, and was as good as her word. The proceedings were somewhat tortuous, but steady progress was made between the Prior and a Mr. Robson, steward of Lord Roden. A lease of 21 years was first offered, and when the Friars pressed for a better offer they were informed that the lease would be prolonged for a further ten years at the rate of £7 per year with £44 compensation to a Mr. Brady, a tenant who had a small cottage on the property. The architect was Mr. John Murray, who had planned the Church and Priory. Mr. George Coburn was the contractor from whom a receipt of the cost was sent to Fr. Russell on Sept. 12, 1878: "Received from the Rev. B.T. Russell, O.P., the sum of twenty-eight pounds, being the full amount of contract for building enclosing wall to Garden." In 1879 the gate and piers leading into the garden on the west side of the Priory, were erected by a Thomas Clarke, builder, of Dundalk.

GROWTH AND DEVELOPMENT

We learn from an entry in the House Chronicle of April 1881 that "The Ladies Altar Society established by the Rev. N.T. Duffy on the 10th August 1866 in our Church, and which had fallen into abeyance from February 29th, 1876, was re-established on the Feast of St. Thomas, March 7th, 1881, by the Rev. I.A. Dwyer, O.P., with the approval of the Prior." Within a month there were 94 members and for the record the following were the first officers of the Society: President - Mrs. Charles McMahon, Vice President - Miss Kelly, Clanbrassil St., Treasurer - Mrs. Moynagh, Francis

Street, Secretary - Mrs. McDonnell - Stapleton Place. Special Committee: The Misses I. Browne, U. Callan, C. Hughes, McArdle. In our Centenary Year we pay sincere tribute to the devoted members of this Society, who all down the years have collected, quietly and unobtrusively, thousands of pounds for the upkeep and embellishment of the Sanctuary and the Church as a whole. We appreciate their work very much.

Late in 1881 the new railings were erected in front of the Church at a cost of £195. In May of that year the Democrat carries a report of a Grand Concert which was held in the Town Hall for two successive nights. The net proceeds were £66, which went to the cost of the railings. "A choice programme, made up of the rarest morceaux, culled from the most renowned composers, opened with a band selection from Rossini's 'Tancredi', which the Queen's Bays rendered with charming effect Mr. Owen Louth, who sang his favourite, 'Good-bye, Sweetheart', better than on Wednesday night; still the audience, delighted at the recollection of former renderings, overlooked the very faint soupçon of want of feeling which was noticeable in the interpretation during one or two bars, and applauded the solo with the utmost rapture, at the same time expressing their eagerness for a repetition, which had it been accorded, would probably leave their desire still unappeased."

THE SODALITIES

On the Feast of the Purification, 1883, the Holy Name Society was inaugurated in our Church by Fr. Fitzgerald, O.P. At this first meeting only a few people were present, but

from the beginning it took the form which obtains at present, namely, 16 sections or guilds with a prefect in charge of each. Over the years it developed into a strong and vital force in Dundalk. In its heyday it derived great strength and purpose from the support of the men of Dundalk, especially the railway-men. Even at present, at a time when Sodalities almost everywhere have ceased to exist, the Holy Name, thanks mainly to its present Spiritual Director, Fr. Ml. O' Donnell, remains a vibrant spiritual force for its members.

The Holy Rosary Confraternity for women was commenced on the first Sunday of May in the same year (1883) and by the same Fr. Fitzgerald. We learn that for the June meeting of that year the Church was crowded and 210 members were solemnly received into the Confraternity and were presented with their medals. Fr. Flood, the Prior of Newry, preached an eloquent sermon for the occasion. Like the Holy Name, the Rosary Confraternity has had its ups and downs. Fr. Heenan of the present Community has been chiefly responsible for a remarkable revival of the Confraternity in recent years. Both the Sodalities (men and women) continue to hold their meetings every week on Mondays and Wednesdays respectively. They have certainly contributed greatly to the spiritual and devotional life of the members down the years. Long may they flourish.

SCHOOL DEVELOPMENT

A plot of ground was acquired in the demesne grounds in 1898 for the purpose of building what was in effect new schools. In the following year Cardinal Logue, the Primate, laid the foundation-stone. The Prior at the time was Fr. Skelly, a man with advanced ideas. He set out to improve facilities and courses for girls. And so we find additional subjects on the curriculum such as cookery, needlework, typing, commerce and music. These seem to have been quite an innovation in schools at the time. The new schools were opened in 1900 and created quite a stir in the educational world. They cost £4,000, and according to the Democrat of November 17, 1900: "Viewed from the Demesne the buildings present a very pleasing effect, backed by the towering mass of the church apse, and bowered in leafy green. They are indeed, charmingly situated, secluded from the noisy streets, yet hardly a stone's throw from them." The buildings in question now

comprise the present Infant School. The next major building operation was that undertaken by the Fathers in 1953 during the Priorship of Fr. B. Hegarty, O.P.

During the period 1898 to 1908 there were several important additions to the Church, notably the Rosary Altar of carrara marble, the mosaics with it, the Sacred Heart Altar, also in carrara marble, the marble altar railing (c.1915). The window over the Lourdes Grotto and the statue of Our Lady were erected in 1923. It is noteworthy that all of these improvements were made possible by the generosity of individual Dundalk people, a fact which underlines the magnificent support which the townpeople have always given to St. Malachy's. As an instance of further group involvement, the Great Northern Railway workers, by their own fund-raising and personal subscriptions, were responsible for raising almost the total cost of the heating system which was installed in 1924 (over £700); During Fr. Stephens' Priorship between 1923 and 1929 two important developments took place, namely the outright purchase of the garden for £210 and the renovation of the old original school in order to take the overflow from the 1900 school.

New lighting was installed in the Church in



Fr. Raymond James Murphy, O.P., P.G., (R.I.P.).

September 1925, again thanks mainly to the support of the railway-men, all members of the Holy Name Society. A small marble tablet was erected in the Church to commemorate the heating and lighting by the railway-men.

ITEMS OF INTEREST

No comment is necessary on the following morsel from the House Chronicle of July 1925: "Dorgheda and Dundalk Altar Boys (presumably Dominican) have their excursion to Bettystown. There was to have been a football match, but the Drogheda boys would not play Association football, and the Dundalk boys would not play Gaelic, so the match was abandoned."

In July 1927 there was an excursion to Howth organised by the Holy Name and the Rosary Confraternities. Five hundred and fifty travelled accompanied by Frs. Kieran and

Thayne. By all accounts a good time was had by all.

The following is an extract from a letter received by Fr. Stephens, Prior, in September 1927 from Mr. Warnock, Inspector of Schools, on his transfer from the Dundalk area: "You have a capable and earnest band of teachers there, and as long as this spirit informs them St. Malachy's is bound to go forward in efficiency and success. I need not refer to the steady interest and support of Managers of your Order whom I have known during the past six or seven years. The continued improvement in the Schools and the recent substantial enlargement in the buildings, due practically to your earnest efforts, are ample evidence of the manner in which they and you carried out their duties in the Schools." Mr. Warnock was a non-Catholic.



Choir and Church collectors setting off for their summer outing 1910. The Priest in centre of front row is Fr. Dominic Houlihan, O.P.

The 1920's Onwards

In this era Father R. Kieran was Prior for a term, and there were eight processions held yearly in the church, in which the girls from the Infants' School and the Girls' School took part. They took place at Midnight Mass, on Christmas Eve, on Holy Thursday, every Sunday in May, on the Sunday following the feast of Corpus Christi, and on Rosary Sunday. The Christmas, Holy Thursday and Rosary Sunday processions were confined to the senior classes in the Girls' School, but those of May and June were open to all.

On the second Sunday in June, 1924, the Lourdes Grotto, erected by the later Brother Pius, was officially opened by Dr. Patrick O'Donnell, Auxiliary Bishop to Cardinal Logue. This occasion was honoured by a special procession of the senior girls. Before the opening of this grotto a temporary one used to be set up immediately after the taking down of the Crib each year, just in time for the Lourdes Novena.

A feature of the church at this time was the holding of Christian Doctrine Classes on Sunday after twelve o'clock Mass. The practice was popularly referred to as "Catechism on Sunday," and it meant that each teacher gathered his or her class in a certain spot in the church and taught part of the Religious Knowledge programme. When Father W. Stephens was Prior he awarded a gold medal for the best attendance of these classes. Father Stephens also restored the practice of holding processions in honour of the Rosary, the Holy Name and the Blessed Sacrament on the first, second, and third Sundays of the month. These were confined to the Altar Boys and the Priest.

In those years Mr. Joshua Kerbosch of Venlow, Holland, was organist and he ran two choirs. The Senior Choir consisted of men and women, and the Junior Choir of girls recruited from the school. During the Office of Tenebrae each year, the senior girls sang the Benedictus

and the miserere in alternate verses with the Choir.

A novena in honour of Our Lady of Lourdes was held annually and was given the form of a solemn novena by Father Leo McArdle in 1940. It continued until 1963 and was attended by people from all parts of the town.

In the early 1940's the altar boys were formed into a club by Brother Jerome, and this club had its H.Q. in the Old School (now the Rosary Centre), and here they produced plays and gave concerts.

The Church was renovated and decorated by Father L. Ryan in 1932. The mosaics in the sanctuary, the windows in the nave, the mahogany tops on the seats and the electric organ were all part of this effort. (The old organ was a wind instrument and had to be pumped.)

A chapter of the then Third Order for men had long been a feature of the church, and in 1937 Father C. Courtney organised a chapter for women.

From the mid-twenties the idea of linking up O' Hanlon Park with the main Dundalk-Carrickmacross road seems to have exercised the minds of the members of the Urban District Council. During Fr. Stephens' priorship an unofficial approach was made to the Community to give over part of the property immediately outside the boundary of the School buildings for this purpose. This did not meet with the approval of the Fathers, as it was strongly felt that a public road at that spot would not be an appropriate arrangement in view of its proximity to the School playground and to the Priory. It would, in effect, mean the dismemberment of the property, namely, the Priory and Schools from the Garden. Negotiations were prolonged for many years. We find the same problem cropping up in the early forties, when the Community agreed to grant the necessary facilities for the new road, but in a different site, namely,

portion of the upper end of the Garden, adjoining the Great Northern Brewery. At the same time overtures were made by the Community to the District Council for the acquiring of a site for a new school for boys. Agreement seems to have been reached that the Community would cede the upper portion of the Garden for the proposed new road, and the Council ceded, by way of exchange, a small triangular plot of ground adjoining the Garden. At the same time, agreement, at least in principle, was reached regarding the site for a new Boys' School adjacent to the existing school buildings. The matter was again left in abeyance until 1949. In March of that year the final decision was arrived at - after 25 years of intermittent negotiation - that the new road would be constructed and that an enclosing wall would secure the privacy of the Garden. Then a letter from the Dept. of Education in February 1950 gave official sanction for the erection of a new Boys' School and Assembly Hall at an estimated cost of £63,000. The local contribution would be £10,000: Fr. Hegarty was Prior at the time, and it was mainly due to his vision and drive that this major building project was undertaken and carried through. More's the pity that all these negotiations took place in the pre-tape-recording era, as one would wish to have a record of Fr. Hegarty's conversations with the various officials, as a guide-line for future Priors and for the interest of posterity. Those who knew Fr. Hegarty would re-echo the time-honoured phrase, "No better man."

1953 SCHOOL

October 11, 1953 marked a red letter day in the history of the Order in Dundalk, for it was on that day that the New School was officially opened and blessed. The opening ceremony was performed by V. Rev. Fr. Louis McGauran, O.P., Vicar Provincial. The Apostolic Benediction was sent from Rome by Cardinal Montini, Papal Secretary of State (the present Holy Father). Congratulatory telegrams were received from Fr. Emmanuel Suarez, Master General, and Fr. T. Garde, O.P., Provincial. Anne Street was en fête for the occasion, with flags and decorations all the way. Before the Solemn High Mass the Procession proceeded from the Church down Anne Street to the main entrance. The Church Choir rose nobly to the occasion, under the direction of Fr. J.C. Collins, O.P. both in the

singing at the Solemn Mass and the Te Deum afterwards. A whole host of Dominicans from all over Ireland and abroad were present, as well as many representatives of other Orders, together with the diocesan clergy and a number of civic dignitaries. Following the ceremonies the guests were entertained to Lunch in Ballymascannon Hotel. The day was tastefully and enjoyably rounded off with an Operetta in the new School Hall, presented by the Girls of St. Malachy's School. Truly a day to be remembered in the history of the Dundalk Dominicans.

FUND-RAISING

One could devote a whole article to the question of fund-raising in Dundalk in aid of our Church, Priory and Schools. The House Chronicle from the very beginning has references to numerous bazaars, raffles, non-stop draws, etc. down the years, all pointing to an unbroken effort on the part of the people of Dundalk to support the Friary. You can scarcely point to any feature in the Church that was not provided by the efforts of various groups of people from time to time. Apart from the structure itself, the list includes the heating and lighting system, confessionals, stations of the cross, stained glass windows, mosaics, statues and many more. That we have a fine Church and Priory at the present day is due, under God, to the magnificent support of the ordinary people of Dundalk, who never failed to rise to the occasion whenever any Friary project was presented to them. The men of the Great Northern Railway were always to the fore in this whole matter of fund-raising. To them and to all the host of people who worked quietly and painstakingly for the Friary down the years we take this opportunity of saying how much the Dominican Fathers appreciate all that has been accomplished, and of offering a fervent "Thank you".

MODERN DEVELOPMENTS

The records show that down the years the Friary Priests and Brothers served the people of Dundalk in their daily round of Masses and Sacraments. Much of this work is necessarily unspectacular, hidden, not calculated to catch the head-lines, yet essential to the upbuilding of the spiritual lives of the people. Communities come and go, but the people remain. They are the stable element in any Church ministry. The well-being of the Irish Dominican Province -

and the same is true of all Orders - depends to a very large extent on the well-being of the local Churches, how they are run, and how the people support them. The same is also true of the Schools. Teachers and pupils come and go, all contributing their quota to the quality of the education that obtains in the School and ensuring that the future citizens of our nation shall be good men and women, strong in Faith and a credit to their homes and the School. Our House Chronicle could not possibly do justice to all that the Church and Schools which make up the Friary have contributed to the people who were formed by Dominican ideals down the centuries.

In 1961, during the Priorship of Fr. Aengus Byrnes, O.P., the electrical installation in the Church was renewed by the E.S.B. The old system had outgrown its usefulness and was found to be defective. In the same year the old corridor linking the Priory with the Sacristy and the Boys' Sacristy itself were demolished. A new Priests' Choir and Boys' Sacristy were erected, and these are still in use at present. Formerly the Priests had to recite their Divine Office in the Sacristy. The next year - 1962 - was marked by two notable Dominican events, namely, the canonisation of Bl. Martin de Porres, and the elevation of the Master General. Fr. Michael Browne, to the Cardinalate. Fr. Byrnes, the Prior, and Bro. Dominic represented the Dundalk Community at the canonisation ceremonies in Rome. 700 people from all over Ireland travelled for the great occasion, including many from Dundalk. The new Cardinal was accorded a civic welcome when he visited Dundalk in August of that year. From a platform in the Square in the presence of a vast concourse of people, addresses of welcome were read by the Chairman of the Urban District Council and the Town Clerk.

Early in Fr. Lambert Greenan's Priorship, about February, 1963, a small renovation job was undertaken on the two reception rooms on the ground floor. Alas, when the lino was removed it was found that there was extensive dry rot in the floor. Nor was it confined to the ground floor, for several rooms overhead had also to be treated. The task seemed endless, going on for a couple of years, until one might describe the finished job as a whole new interior for St. Malachy's. Fr. Greenan and the Community, almost by accident, discovered that they had a major reconstruction job on hand, cost-

ing thousands of pounds. It is greatly to their credit that they carried it through with great thoroughness at considerable inconvenience to themselves. But they left behind them almost a new Priory for those coming after them. It goes without saying that the Dundalk people, as always, rallied round with their customary generosity. A typical entry in the House Chronicle of January 1964 catches the spirit of the people's support. "In order to provide funds for the renovation of the Priory and the imminent renovation of the Church, the employees of the factories (Dundalk Engineering Works, Connolly's, Hallidays and Rawson's Boot Factories) are subscribing 1s. per week. Spontaneously their representatives approached the Prior to have this arranged."

Plans for the renovation of the Church were prepared about 1966. Externally the work of renovation of both Church and Priory had gone on throughout the early sixties. It would appear from the Chronicle that scaffolding was almost a permanent feature of the Friary during all this time. The interior renovation got under way in 1967 under the Priorship of Fr. Greenan, and was successfully completed under the direction of Fr. Alphonsus Moran, his successor in office. The architects were Messrs. Cormac and Thomas McGahon. The work embraced new lighting and central heating, re-plastering of the walls, four new confessionals and a complete new porch. The organ was re-constructed, the roof and seats re-painted and the kneelers covered. When all this work was nearing completion attention was turned to the sanctuary. To conform with the demands of the new liturgy the altar table was brought forward, and the sanctuary floor raised in marble. The reredos (rear of the altar table) was left untouched. The steps leading to the predella were in Sicilian marble, and the predella itself was in mosaic.

CONSECRATION OF THE ALTAR

Cardinal Conway performed the solemn consecration in the presence of a capacity congregation on October 11, 1968. The altar relics were carried in procession by V. Rev. Fr. A. Flannery, O.P., Vicar Provincial, before being placed in the altar. Concelebrated Mass was then offered by the Cardinal, Fr. Flannery, Rev. Fr. M. O'Donnell, O.P., and Fr. C. Lavery, O.P., Fr. P. Shields, C.C. was Master of Ceremonies. The choir, under the direction of Fr. J.C. Collins,



The late Cardinal Conway preaching on the occasion of the Solemn Consecration of the new Altar on October 11, 1968.

O.P., organist and choir master, sang beautifully, including in their repertoire the Gloria from Mozart's Twelfth Mass, "Ave Regina Angelorum" and, as the relics of the saints were being placed in the altar, "Sepulto Domino." An interesting feature of the ceremonies was that the chalice used in the Mass was the old Carlingford chalice which had been used by the Dominicans of past centuries, and notably by Fr. Dominic Thomas during his years "on the run". It bears the date 1721. These ceremonies really marked the first centenary of the Church which was opened for the first time in 1866, because the plans for renovation were launched in 1966. The total cost of the extensive re-construction of the Church and Priory was in the region of £100,000.

One might as well at this stage ask how did the Community manage to raise the necessary funds for such a venture. One of the answers to that question was the Calaroga Draw, the

brain-child of Fr. Hegarty. We will content ourselves with thanking whole-heartedly all the people, the committees, promoters and subscribers who worked so hard for so many years to bring down this enormous debt. Of course many individual people gave generously for the same cause, and we have records of endless bazaars, raffles, functions of one kind or another, all combined for a worthy cause. One might truly say that the Priory and Church owes almost everything to the pennies of the people. In any event their combined efforts proved successful, for the debt was finally cleared in November 1975, much to the relief of the present committee and workers, not to speak of the Dominican Fathers themselves.

For more than 12 months while the work was going on in the Church, the School Hall was used as a temporary Church, and right well it served its purpose. In July 1968 religious services were resumed in the newly-constructed Church.



Left to right: His Eminence the late Cardinal Conway, Miss Agnes Carroll, Carrick Road and Fr. Donnelly, C.C., St. Patrick's. Picture taken on the occasion of the presentation of the Papal medal "Pro Ecclesia et Pontifice" to Miss Carroll for outstanding service to the Church. Miss Carroll and Miss Keating have organised the floral decoration of our altars for many years.

THE PRESENT DAY

One might say that a Friary Community that did not have a debt to pay off would not be true to its traditions, just as it has been said that a Reverend Mother who was not building a New Wing was not really trying. Anyhow no sooner was the debt on Church and Priory fully discharged when we found ourselves playing a familiar role, namely, raising funds for a new project, which took the form this time of a new Youth Centre. Its origins can be traced to the Priorship of Fr. Moran. He recognised the need for an active youth apostolate in Dundalk. Side by side with this development Cardinal Conway asked the Provincial for a Priest to undertake the job of religious formation for the pupils of the Dundalk Vocational School. Fr. MacShane was assigned to this important work, which he carried out so successfully ever since. Fr. Kehoe was later assigned as teacher to the Regional Technical College. Their off-duty activities were centered around the running of a Boys' Club and a Youth Club respectively. With the help of an enthusiastic band of volunteer workers St. Dominic's Boys' Club were housed in a pre-fab. building which was acquired after a good deal of trouble and negotiation. The ground floor of the old school was converted into a Youth Club premises

during the Priorship of Fr. Fields. Both have served a very useful purpose in helping to solve the problem of right use of leisure time for young people. Then towards the end of Fr. Fields' Priorship a major building project was planned, namely a premises for a Youth Centre which would incorporate both the Boys' Club and the Youth Club. There was a natural site available beside the existing Boys' Club. The cost seemed formidable, between £30,000 and £40,000. A Finance Committee was formed to raise funds, and in February 1973 a weekly bingo session was launched under the inspiration of Fr. Fields. Both these factors have been largely instrumental in reducing the capital debt of £33,000 at a rate which seemed beyond our wildest dreams of a couple of years ago. They are still functioning very successfully. The Friary Youth Centre was officially opened on June 10, 1976 in the presence of a large gathering of helpers, sponsors, committee members. The Provincial performed the official ceremony and blessed the new building, assisted by the Prior and members of the Community. Concelebrated Mass followed and the guests were then entertained to a lavish tea, beautifully prepared and served by members of the Ladies' Committee. At this point in our narrative we consider it appropriate to salute the members of this Committee and of all Friary Ladies' Committees who throughout the years have done magnificent work in support of so many Friary projects, whether it be fund-raising for the Church or the Friary or the School. It would be impossible to mention even a fraction of these good ladies by name, but, like their male counterparts, they have contributed very much, in terms of hard work and dedication, to our development over the years. Nor must we forget the ladies who look after the Altars in the Church, the sanctuary and the various shrines. Theirs is a labour of love, and we thank them warmly for their service of God's House.

THE ROSARY CENTRE

We have already referred to the remarkable growth of the two Sodalities in recent years, and to the part played by Frs. O' Donnell and Heenan in that development. In the Summer and Autumn of 1976 the Youth Club premises, which comprised the ground floor of the old school, underwent a complete overhaul from floor to ceiling. The incorporation of the Youth

Club in the new building made this possible. Moreover, despite all modern developments, there was still one task that needed to be accomplished, namely, the provision of a suitable Sodality Hall for meetings of smaller groups. The existing parlour accommodation was totally inadequate in view of the large increase in Sodality membership. In January of this, our Centenary Year, the Solemn Opening and blessing of the Centre was performed by the Provincial, Fr. Flannan Hynes, O.P. We thank very sincerely all the people, who, under the guidance of Fr. Heenan, and at no little cost to themselves, made this venture possible.

THE DAILY TASK

House annals and records, no matter how detailed and complete, do not adequately convey the whole picture of the work of a Dominican Church and Priory. The fore-going account has high-lighted the main steps in the gradual development and growth of the Friary. Many

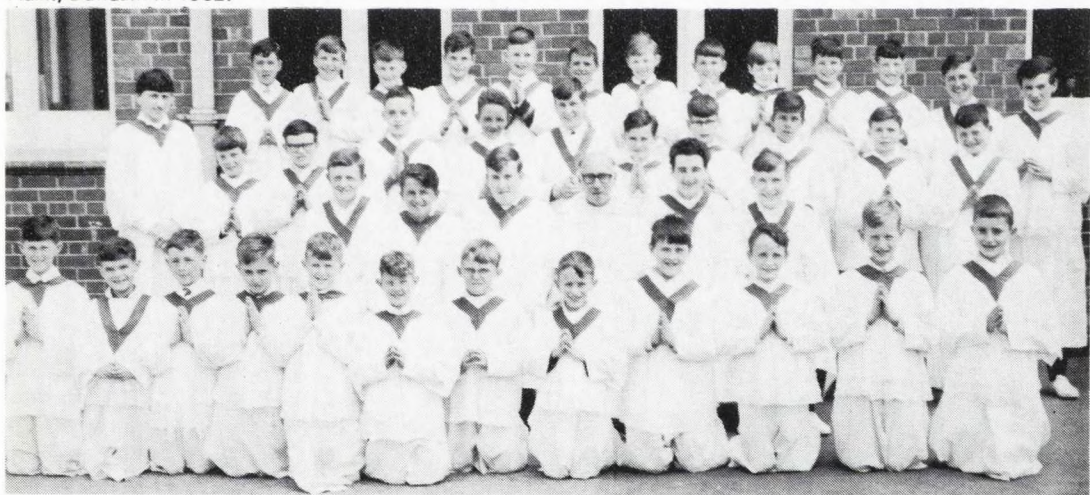
Priests and Brothers have lived and served here since its foundation. Much of that work has been hidden, known only to God. The daily routine of Mass, Divine Office, Confessions, Preaching, is by and large unspectacular of its very nature. It does not hit the headlines in the media of communication, any more than does the daily routine of prayer and worship of the People of God. Yet the Church of God is built on the prayers of the people and the devoted and loving service of Priests, Brothers and Sisters throughout the ages. In another context Chesterton has said: "God is the only Being strong enough to exult in monotony." What to some people in this age of instant excitement, instant spectacle, might appear to be dull and unexciting, takes on a new glow when seen through the eyes of Faith. We salute the memory of all the Priests and Brothers who laboured in this part of the Lord's Vineyard for centuries, serving the spiritual needs of the people and contributing enormously to the upbuilding of the Church of God.



Cardinal Browne being escorted to the Friary Church for solemn Liturgical Reception.



The late Cardinal Browne, O.P. with a group taken on the occasion of his first official visit to the Friary in August, 1962. Left to right: Fr. P. Long, O.P. (R.I.P.), Fr. A. Byrnes, O.P.; Prior, Fr. P. Cleary, O.P., (R.I.P.), Fr. B. Hegarty, O.P. (R.I.P.), Fr. E. Ó'hÉideáin, O.P., Fr. N. Barry, O.P., the Cardinal, Fr. J. Collins, Fr. D. Campbell, Adm., Dundalk in 1962.



The Altar Sodality in the 1960's.

The Corpus Christi Procession in the early 1960's.



LIST OF PRIORS IN ST. MALACHY'S SINCE 1777

1777	Dominic Thomas
1797	James McDonnell
1800	William Crawley
1830	Cornelius Coughlan
1835	Patrick Dunne
1845	Patrick Dunne
1848	Patrick Dunne
1854	Patrick Dunne
1856	James Joseph Brady
1860	Patrick Dunne
1863	Patrick Dunne
1866	Thomas Duffy
1872	Thomas Duffy
1874	Batt Russell
1877	Batt Russell
1877	Michael A. Hughes
1883	J.A. Dwyer
1886	G.T. Hughes
1890	John Bannon
1893	Pius Kenny
1896	A.M. Skelly
1899	A.M. Skelly
1902	A. O. Coigley
1905	E.A. Ryan
1908	Dominic Houlihan
1911	John Kiely
1914	Peter Murphy
1918	J.H.B. Flood
1921	Raymond Kieran
1923	William Stephens
1926	William Stephens
1929	Louis Ryan
1935	Columba Courtney
1938	Aengus Byrnes
1939	Leo McArdle
1941	Dominic Fahy
1947	Bernard Hegarty
1953	Colman McGivern
1959	Aengus Byrnes
1962	Lambert Greenan
1968	Alphonsus Moran
1972	Mannes Fields
1975	Albert O' Beirne

THE YOUTH APOSTOLATE

The new Friary Youth Centre was opened for the first time on Thursday, June 10, 1976, when the Dominican Provincial, Fr. Flannan Hynes, O.P. was chief concelebrant at a special Mass in the Centre which took place after the ceremony of Solemn Opening and Blessing of the building. A large and representative attendance of guests, donors, sponsors and helpers attended the function. The Ladies' Committee did a magnificent job of catering for the visitors as has happened so many times before and since. Among those present were Frs. Moran and Fields, two previous Priors of St. Malachy's, who have done so much to initiate and foster a youth apostolate in the Friary. Another welcome guest was Bro. Louis Curry, O.P. from Cork, who was also closely associated with Friary youth in the past.

The new Centre was really the culmination of many years of sustained effort on the part of Priests and people to provide for the social and recreational needs of the young people who form such a vitally important part of our whole Dominican apostolate. Over 30 years ago a small boys' club was formed, and from this small beginning, by slow and painful process, and by gradual development, the present satisfactory position has been reached. The total cost of the new Centre was £33,000, representing a formidable investment in youth, financially speaking. It speaks volumes for the support of our numerous friends in Dundalk that the debt is well on the way to be cleared. We have received no help from government sources or any statutory bodies, but we have had many willing helpers and generous voluntary donors. We cannot speak too highly in praise of them.

Well one may pertinently remark, that a structure, however magnificent, does not of itself achieve anything worth-while unless it is given life and meaning by those who manage it and make use of it. Apart from the obvious recreational facilities made possible in such a Centre, the Constitution includes in its objectives such matters as good citizenship, a healthy social conscience among the members in regard to service of the neighbour, and, in general, to assist in creating a "Dominican Community", as it were, around the Friary, which would embrace such specific spiritual activities as involvement in sodalities, Vincent de Paul work, etc. The Centre would also like to see itself as

rendering valuable assistance to parents in the proper upbringing of their children. Of course it does not claim to provide parents with all the answers to their young peoples' problems. Its role is supplementary, but it is certain that, with the whole-hearted co-operation of parents, much good, under God, can come from such a venture. Several hundred young people are catered for each week in a wide range of activities and it is good to see more and more parents

becoming involved in the organisation and running of the Centre.

To the Priests who have been involved directly in this work, both now and in the recent past, to the members of the Management Board, to all the various members of sub-committees, men and women, boys and girls, we are deeply grateful. May this Bicentenary Year mark a further important milestone in Dominican involvement in our Dominican Youth Apostolate.



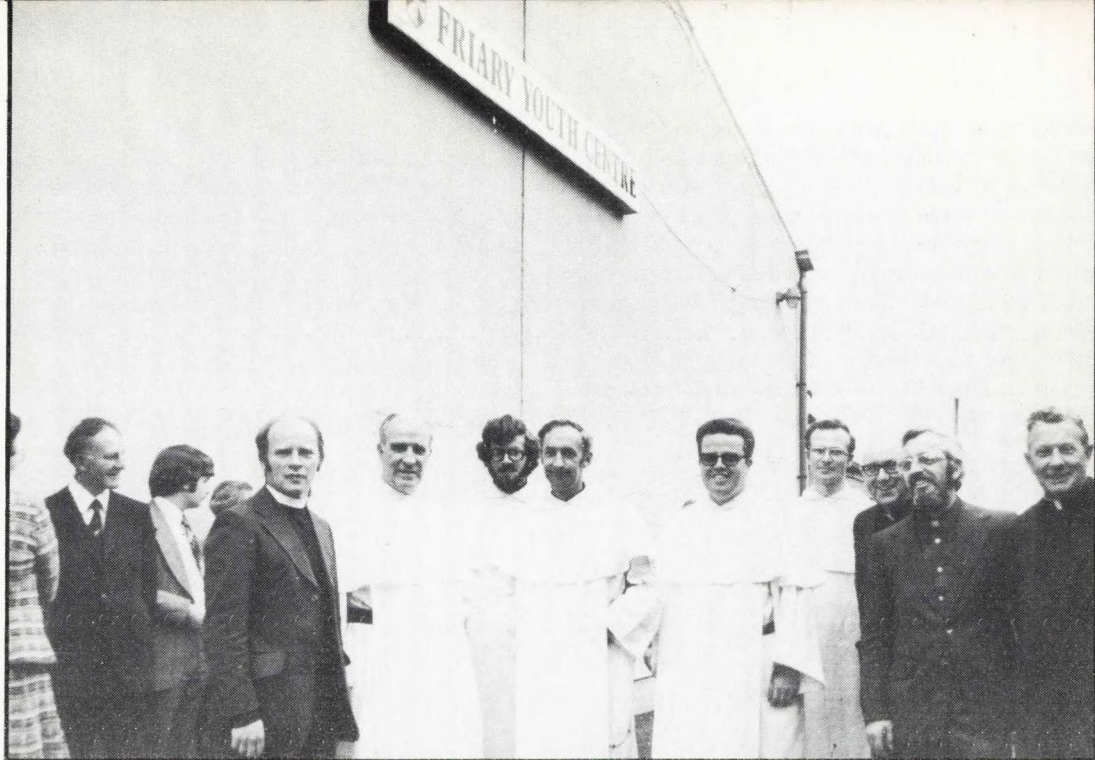
YOUTH CENTRE COMMITTEES, INCLUDING LADIES' COMMITTEE AND BINGO COMMITTEE

FRONT ROW: Mrs. McGee, Mrs. Ralph, Mrs. McManus, Mrs. Murphy, Mary Ralph, Mrs. O' Callaghan (Secretary). BACK ROW: Jimmy Higgins, Mattie McArdle, Paul Dolan (Chairman), Tony Donnelly, Patsy Clarke, Sean Cotter, Paddy Roe, Ned Morrissey, George Clinton, Denis Murphy (Treasurer), Frank Gaughran, Jimmy Woods, Joe McEnaney, Gus Hearty, Joe Ralph, Patsy Smith. INSET: Fr. MacShane (Spiritual Director).



THE JUNIOR LEGIONARIES IN SESSION.

FRONT ROW (LEFT TO RIGHT): Misses D. Farrell, P. Magee, U. McStravick, K. Rogers, L. Hamill, B. Mulligan, M. Johnston, R. Heslin, E. Quigley, H. Magee, A. McStravick, S. McCarrick, M. Kieran (Vice-President), E. McHugh (President), Fr. A.C. O' Beirne, O.P. (Spiritual Director). BACK ROW (LEFT TO RIGHT): Misses M. Farrell, J. Mulholland (Hon. Secretary), J. Mulligan, C. Agnew, G. Quigley, K. Quigley. ABSENT: Misses M. Farrell, O. Farrell, C. Mitchell, J. McDonald, A. Quigley.



Group taken on the occasion of the solemn Opening and Blessing of the Friary Youth Centre, June 10, 1976. LEFT TO RIGHT: Mr. M. Conneally (C.E.O., Co. Louth), Rev. Mr. McCarthy (Church of Ireland), Fr. O' Beirne O.P., Prior, Fr. Kehoe, O.P., Fr. F. Hynes, O.P., Provincial, Fr. MacShane, O.P., Fr. M. Carragher, O.P., Fr. Clancy, C.S.S.R., P.P., Fr. M. Fields, O.P., Prior of Tallaght, Fr. J. Mulgrew, P.P., Dunleer.



The Junior St. Vincent de Paul Conference in session, LEFT TO RIGHT (SEATED): Ann Timony, Finnuala McArdle (Hon.) Sec.), Paul Matthews (President), Barbara Gormley (Treas.), Maria Traynor, Ann Flood. LEFT TO RIGHT: (STANDING): Carol Martin, John Thornton, Fr. A. O' Beirne (Spiritual Director). Unavoidably absent: Fidelma O' Donoghue, Adrienna Mulholland, Carol Reenan, Caroline Moran, Majella McEvoy.



The Provincial celebrating Mass on the occasion of the opening and blessing of the Youth Centre.



After Sunday Mass at the Friary.

BROTHER DOMINIC, O.P.

Brother Dominic O' Sullivan was born in Broadford, Co. Limerick in September 1908. He entered the Dominican novitiate in Tallaght, Co. Dublin, towards the end of 1925. Having spent his formative years there he was sent to Dublin, thence to Galway, later to Cork and finally to Dundalk. He arrived here in September 1939, and Dundalk was to be his home and the scene of his labours for the rest of his life.

He was proficient in many different ways; he was very capable in the Sacristy and about the Church, was an excellent cook, but was rather reticent about that lest it should interfere with what was his favourite activity, or vocation, namely questing for the Order. He had an engaging manner and a facility for remembering people, so that his circle of friends and acquaintances ranged all over Co. Louth, a great part of Monaghan and even into Armagh. Certainly he had the gift of asking for subscriptions without giving offence, and as the years passed his "clients" looked forward to his coming, and were disappointed whenever he did not arrive. This gift of his was recognised early on in his life, and he was on loan to the Limerick Prior for three months each year for a few years when a new Priory was being built in that city.

What was his life like? Up each morning to prepare the Altar for the first Mass, which he attended devoutly, performed his other spiritual exercises, and then having locked up in the Sacristy after the late Mass, prepared to set out on his quest. He had his areas for the different seasons of the year clearly marked out, and yearly trudged those hundreds of miles in the service of his community. Among the people in the countryside he was a great favourite, as he took an interest in the cattle and welfare in general, and would pray earnestly for a sick beast or the preservation of a crop that might be in danger. He was very gentle with animals and the usual domestic pets were drawn to him. In this he thought of himself as St. Martin, and excused all his "excesses" in the care of pets by quoting the example of the saint. At home in the community he was genial and obliging and charitable towards all. In many ways he was innocent and possessed a deep piety. This was very much in evidence shortly before he died.

When the writer went to see him in the hospital and heard his confession, Brother Dominic just folded his arms and looked like a little boy of ten, who had said his prayers and been put to bed, knowing that he was perfectly safe - the night would hold no terrors for him because God was there.

He never looked robust, yet he never showed any ill effects from the strenuous life he led, and had only a little minor surgery twice in his life. His brethren used to joke him when he would seem to magnify a slight pain or cough into a fatal disease, yet when the end came he had been very ill for several weeks without complaining. His death was a shock to us and to all who knew him. A familiar figure in Dundalk for more than 37 years, smiling and saluting everyone, young and old, he will be remembered for a long time. And he had been looking forward to this year as the Golden Jubilee of his profession as well as the bi-centenary of this foundation - yet he was not to see it. May he rest in peace.



The late Bro. Dominic and friends.

DUNDALK DOMINICANS OF THE LAST 100 YEARS

Dundalk and district has given many distinguished Dominicans to the Irish Province, as the following brief biographies indicate. It is not mere fantasy to suggest that many of them received their inspiration from the Friary, and all of them bear an honoured name in the annals of the Province. It would appear that the district of north Louth and south Armagh has been a greater source of Dominican vocations than any comparable area in the country in the last hundred years.

Bro. Patrick McGee (1864 - 1930)

Bro. Patrick spent most of his religious life in St. Saviour's, Dublin, all of forty years. People who knew him spoke very highly of his devotion to the work of the Church and Sacristy. He seems to have been a model Brother, calm, unruffled, prayerful, zealous for the beauty of God's House, and most kind and helpful whenever visiting Priests called to say Mass. All in all he represented all that is best in the vocation of a religious Brother.

Fr. Dominic Muckian (1877 - 1932)

He spent 14 years on the mission in Trinidad, and was Prior in turn of Cork, Drogheda and Limerick. He had a tremendous interest in young people, many of whom he influenced to follow a vocation to the Priesthood or the religious life. He was much attracted to the idea



Fr. Dominic Muckian, O.P., (R.I.P.).

of Scouting. He founded the First Limerick Troop of Catholic Boy Scouts and was appointed Diocesan Commissioner of the Limerick

Troop in 1930, at a time when the movement was in its infancy. Several latter-day Dominicans owe their vocation, under God, to the inspiration of Fr. Muckian. It is worthy of note to recall that a grand-nephew of his, Fr. Michael Carragher, of Mary St., South, was ordained last year as a Dominican, and said his first Mass in our Church. Fr. Muckian's funeral was very large and representative, as befitting one who was a holy and apostolic Priest. Several Scout Troops were present to pay their last respects.

Fr. Raymond Kieran (1866 - 1936)

He came from near Ardee. He spent some years in Louvain pursuing a course of higher studies. As it turned out his work was largely pastoral rather than academic. He was Prior in Limerick, Waterford, Dundalk and Athy, where he spent the greater part of his religious life. He was patriarchal in bearing in his later years, with a ruddy face topped by a fine crop of snow white hair. He was Prior in Dundalk from 1921 to 1923. A newspaper report wrote of him in an obituary notice as follows: "A typical Co. Louth man, blunt, straightforward, and uncompromising, but the kindest and most charitable of men, with a special affection for children. He was indeed a devoted and holy Priest."

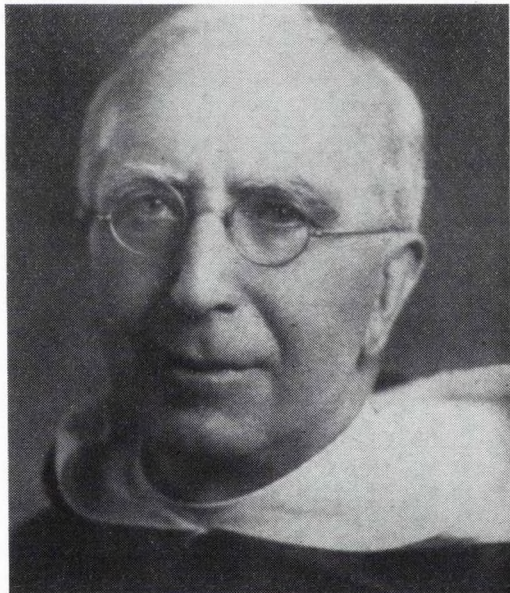
Fr. Albert O' Neill (1867 - 1937)

He was born near Forkhill on the borders of Louth and Armagh, just a few miles from Dundalk. He did his studies for the Priesthood in Tallaght and Rome, where he obtained degrees in theology and canon law. On returning to Ireland after ordination he taught for many years in our House of Studies in Tallaght. He was Prior in Newbridge for a term and then he was assigned to Cork. He was a very successful teacher of students and he contributed many articles to magazines in a popular theological vein. He got himself deeply involved in the work of restoration of the Irish language, and kept up his interest until the day of his death. The two Frs. MacArdle - Fr. Leo, who was Prior one time in Dundalk and died in New Zealand (R.I.P.), and Fr. Isidore, still happily with us, in Limerick, were related to him.

Fr. Andrew Skelly (1855 - 1938)

He was a native of Co. Louth, near Ardee, and will ever be associated with the construction of our Girls' and Infants' Schools at the turn of the century, when he was Prior in Dundalk. He seems to have been a man of prodigious

mental and physical energy. Wherever he was stationed he bent himself to whatever urgent task that was immediately apparent. He was one of the pioneers of the Gaelic League movement, helped too in the setting up and development of factories. This was all in addition to his more specific work as a Priest. He was Prior as well for a time in Newbridge and Waterford. At the age of fifty he went with another Dominican, Fr. Benedict Costello, on a mission tour of California. While there he was struck by the acute shortage of Priests, and opted, with the consent of the Provincial, to remain on to minister to the Church in Western America. For the last thirty years of his life he gave missions



Fr. Andrew M. Skelly, O.P., who was Prior in St. Malachy's from 1896 to 1902, and who built the Infants' School in 1900.

and retreats all over the United States, besides finding time to publish six volumes of his lectures and sermons, sets of which he presented to every Dominican House in Ireland. He was on terms of friendship with the family of Patrick Pearse. He was a near relation of the McBride family of Carrick Road.

Fr. Albert Murphy (1859 - 1941)

Because he was small of stature he was popularly and invariably referred to as "wee Fr. Peter Murphy". A native of Dundalk, he was Prior of St. Malachy's during the first World War. Before that he had been Prior of St. Saviour's Dublin, where he organised two sodalities, among other achievements. One was a

Grocers' Assistants' Sodality, designed to help barmen, who, because of long working hours, were unable to attend the regular sodalities. The other one catered for professional and businessmen, popularly referred to as the "Tall Hat Sodality". If one can believe the chronicle of the time, special clips were screwed on to the benches in the Church so that the tall hats could be suspended unmolested. Facetiously, the chronicler adds: "The Sodality did not last long as the tall hats went out of fashion." He spent the last years of his life in Sligo, where he ministered with great success to the people. He had a quaint sense of humour. He made much play of his movable glass eye, which he manipulated skilfully to amuse or terrify in turn.

Fr. Augustine O' Quigley (1859 - 1943)

He was born at Barronstown, near Dundalk. He studied in Tallaght and Rome, where he became very interested in the Scriptures, making much use of them in his work as a preacher. Like other Irish Dominicans of his generation he became involved in the Gaelic League movement, with Dr. Douglas Hyde. However, he became pessimistic about the hopes of reviving the language. He ministered in several Houses of the Irish Province, and was Prior for a time in Cork, Tralee and Dundalk (1902-1905). He was a man of strong convictions and rather original ideas which he expressed with rather less than acceptable tact at times. But he must have been an interesting character, and was well-liked by the people, who loved to listen to his fund of original remarks. He spent the last two years of his life in Limerick, and there he was buried in the crypt beside the Church.

Fr. Bertrand Larkin (1858 - 1950)

He was born at Smarmore, near Ardee, and was educated in the local De La Salle Schools. For several years he worked as a clerk in a solicitor's office and he was 24 years of age before he entered the Order. Fr. Tom Burke was then Prior, and it is said that Fr. Larkin received his first inspiration to perfect himself in the art of public speaking from Fr. Burke, the outstanding preacher of his era. He ministered in Newbridge and Tallaght before facing the first big assignment of his Dominican life. In 1898 an invitation came from Archbishop O' Reilly of Adelaide to the Irish Provincial to send some Fathers to minister to the many Irish who had settled in North Adelaide. Fr. Larkin was one

of three Dominicans who were sent on this important mission, which was the beginning of what is now the Australian Province. They were received with open arms by the Irish in Adelaide and by the local clergy. Fr. Larkin returned to Ireland after six years, somewhat run-down in Health. He laboured in many Houses of the Order in Ireland. "Laboured" is the operative word. He was a deeply spiritual man, stern, uncompromising, austere, yet kind and gentle. He worked at fever pitch all the time, with one objective uppermost in his mind - the salvation of souls. He had no interest in anything else. When his voice lost its power he turned to writing pamphlets of a popular nature. He died in Tallaght, after having spent the last two years of his life there, to the immense edification and inspiration of the Students.

Bro. Malachy Cunningham (1879-1954)

He was born at Annagassan near Dundalk, a late vocation. He spent most of his religious life in Limerick and Tralee. He served the Church and Community in both places with commendable thoroughness and zeal. As the Acts of the Provincial Chapter of 1954 testify: "He was a very saintly man, indifferent to the world, and given much to assiduous prayer and work. He was stricken by an incurable disease and the pains of his last illness he bore with unconquerable patience." He seems to have had an abundance of wit and good humour and was most popular with both Community and People.

Fr. Stephen Glendon (1866 - 1955)

He received his early education in Dundalk and Newbridge. All his life he was a man of great strength and inexhaustible energy which found constructive outlet in the many enterprises he launched in the Irish Province. To list them is to give some indication of the non-stop activity of this remarkable man. They include "The Irish Rosary" magazine, St. Kevin's Hostel for resident girls in Parnell Square, Dublin, the Domestic Training School at Kilmacud, Co. Dublin, the re-opening of the old Piscatorial School beside the Claddagh Church, Galway, as a National School for the children of the Claddagh, the Claddagh Hall on Nimmo's Pier, the Holiday Camp in Knockadoon, Co. Cork, for young men and boys.

His plans and schemes did not always meet with favour from official quarters, for his approach was to forge ahead and trust to Providence and the generosity of those on whom he depen-

ded for support. This holy recklessness paid off handsomely, and the support always seemed to be forthcoming. The Camp at Knockadoon was a typical example. There was the minimum of planning, almost primitive arrangements for toilet facilities etc., yet it was an outstanding success. Among other considerations he had in view the restoration of the Irish language, and he felt that by exposing young people from all over Ireland to the influences of a Gaelic culture in what was, in effect, a Breac-Gaeltacht, he hoped that they would imbibe a taste for things Irish. He also hoped to attract young men who might have vague ideas of joining the Order. Many future Irish Dominicans found the first stirrings of a vocation to the Order in Knockadoon.

He influenced so many girls to become nuns that people used to joke about the number of "Glendon" postulants in various Religious Orders in Ireland and abroad. The following quotation sums up his career in the Order: "His sincerity and simplicity, his stubbornness in the face of difficulties, his almost reckless confidence in God, his good-humoured banter - all contributed to make him an outstanding member of the Irish Province Known and loved throughout the length and breadth of Ireland for his great work for youth, Fr. Glendon's name will live on in the memory of so many, who still recall the days when he made life so enjoyable for them in the little seaside resort on the Co. Cork coast."

Fr. Raymond Murphy (1893 - 1959)

Born at Faughart near Dundalk, he had his primary education in Dundalk and his secondary in Newbridge. After his studies in Tallaght and Rome he was assigned to the teaching-staff of Newbridge. Within four years he was elected Prior at the early age of 28, the youngest Prior then or since. He was re-elected three years later. During his years as Prior the College undertook a major building project. It was, in effect, a completely new College, which was opened for the first time in 1926. Fr. Murphy took a major part in its planning and construction. At the end of his second term as Prior he was transferred to Tallaght for a short time and then a new phase in his career commenced when he was transferred to Cork. He had always been interested in preaching, but his early years as a Priest gave him very little scope. St. Mary's, Pope's Quay really gave him the opportunity to

develop his oratorical talents. He was well endowed by nature with a rich, resonant voice, and he made a study of the classical pulpit preachers in the Order. As a result his reputation as a preacher spread far and wide, and he was very much in demand for missions and retreats all over the country.

Fr. Malachy Quigley (1906 - 1972)

Another Faughart man, Fr. Malachy was educated at the Christian Brothers' School, Dundalk, and at St. Patrick's College, Armagh. He entered the Order in 1924 and was ordained in 1930. He spent many years in the Dominican mission-field in Trinidad, where he impressed as a zealous and apostolic Priest. He was very much in touch with the ordinary people and his pastoral work in many parts of the island has lived in their memory. He was an original and effective preacher, and whatever about modern theories concerning the devil, Fr. Malachy certainly had no doubts about the existence of His Satanic Majesty, for the subject figured in many of his popular sermons. He returned to Ireland in 1947 and served successively in Kilkenny, Athy, Limerick, Kilkenny again, and Sligo. In his later years he became very patriarchal in appearance, his considerable physique crowned by a thick shock of white hair. While in Sligo a rapid decline in health set in, and he died in hospital in Warrenpoint in 1972. He was buried in the Dominican plot in Dundalk cemetery.

The Holy Name Society and Confraternity in St. Malachy's

The establishing of the Holy Name Society in our new St. Malachy's Church on February 2, 1883 was, perhaps, something long overdue. The paucity of the population near us here, the scarcity of priests, religious and secular, were two reasons for this delay. There were then no houses at The Crescent, and the transverse streets from it to Dublin Street were not then made. These uninviting prospects did not deter Father Edmond Henry Fitzgerald, O.P. from attempting to add that old and new ornament, the Holy Name Society, to the devotional meetings in our Church. He inaugurated the Confraternity on the evening of the Feast of the Purification, February 2, 1883. "Only a few per-

sons were present" our Chronicle records. Nevertheless Father Fitzgerald explained the purpose of the Society and its organization into sixteen sections, each under a President. The meetings were to be held monthly. On April 20-27 a retreat for the men was opened by Father J. Flynn, O.P. Prior, Drogheda, substituting for Father Paul Daly, O.P. Dublin, who did conduct the retreat from early in the week. The Chronicle relates: "On Saturday, 26th February, the Confessionals were literally besieged", and on the closing night: "Church was densely crowded before the service began, many being unable to gain admittance ("Dundalk Democrat"). "There were eighty in the Choir Gallery, the Choir was supplemented by the Emmet Band under the direction of Edward Comerford, Organist" ("Dundalk Examiner").

In March, 1884: "Father J. Flynn, O.P., Prior, Drogheda, conducted a retreat for the men and women of the Holy Name Society and Rosary Confraternity, respectively, 230 men received their medals at an enrolment ceremony after the retreat". Many joined the Confraternities during the week.

1892. Holy Name and Rosary Confraternities were united as there were no priests available. "The bad attendance of the men for years past" - styled "wretched" in the Chronicle - is a simple statement of the decline and even the fall of many organizations with the passage of the years. Fridays before the first Sundays of the months were fixed for united meetings at eight o'clock.

A retreat was preached for the men by Very Rev. Dr. Keane, O.P. in November, 1893. His final night's sermon lasted one hour fifteen minutes! He was formerly a priest of the Diocese of Dublin and was one of Ireland's most distinguished preachers in his day.

In May, 1896 Father Andrew Skelly became Prior. He divided the Confraternities once more, and arranged two separate retreats for them. Father Skelly assumed Directorship of the Holy Name Society and gave the members their retreat that year. It was during his Priorship that the new girls' and infants' schools were built in 1900. In 1899, a very creditable display of Catholic zeal and action was given by the Holy Name members. They went as a body to the Railway Station to accompany the well-known Cork M.P., Mr. Tim Healy, to the Square where a public meeting took place to

protest against the offensive wording of the oath which the English monarch has to swear on his or her accession to the throne. Catholic sentiment felt outraged by it.

THE GOLDEN YEARS

There is a great blank in the Chronicle's records, from 1900 to 1910, of the Confraternity's progress or lack of it. It was not until Father John Kiely, O.P. assumed the Priorship in 1914 that he, at the request of Father Stephen Glendon (a native of Dundalk) decided that the Confraternities would in future have weekly instead of monthly meetings. This suggests that the Confraternities were vigorous and well attended monthly. A separate retreat became the rule for both. For the first time two missionaries came and conducted them: Fathers B. Larkin, O.P., a native of Ardee, and Gabriel O' Farrell, O.P., jun. During the Rosary Confraternity retreat there was a "late" week-day Mass at 10.30 a.m., and a Mass at 5.15 a.m. during the men's week. Father Glendon was presented with a Dominican Missal and an illuminated address on relinquishing the Directorship of the Holy Name Society. Father T.M. O' Neill, O.P., a native of Balbriggan, succeeded Father Glendon as Director in 1913. It flourished under him, as he said in his farewell address in September, 1916: "What pleased him most now was the sight of upwards of 300 at Holy Communion on the second Sunday of the month." Father O' Neill became an Army Chaplain on leaving, but before he left Ireland the men requested his return to Dundalk in November to make a presentation to him - an illuminated address, a silver watch, an umbrella and a cheque.

Good increases in numbers are recorded in the years 1917-1925. Two missionaries continued to conduct the two retreats each year. In 1925 new banners were purchased by the members for the monthly procession on the first and second Sundays of each month (of the Rosary and Holy Name Confraternities respectively). In 1927 a joint excursion (by train to Howth was organized; 550 men and women travelled. In 1928 Father H. Hunt, O.P., organized another excursion to Dun Laoire; tickets - 3/9 each, return. Over 600 travelled.

Father J.W. Stephens' term of office as Prior expired towards the end of 1928. He was, apparently, a much respected Director of the Holy Name Sodality during his six years in St.

Malachy's. He was invited by the members to return for a formal expression by them of their appreciation of his services and for a social evening. Addresses were delivered by Tom Gosling, Dublin Road, long-standing President of the Society, and Dan McCaughley, Secretary. "The school was packed by the men", P.J. O' Hagan, Solr. lauded him for his great work for the Sodality. Father Stephens expressed his thanks to the men for installing the heating and lighting systems in the Church without any cost whatever to the Community; for the altar rails erected by Mr. J.B. Hamill, adding that "The Railway workers helped at all times".

Father Louis Ryan succeeded Father Stephens as Prior, and as Director of the Holy Name Society, in January, 1929; and Father Hunt succeeded him in the same post in 1930. Father Ryan received unstinted and generous help from the men in his mosaic decoration work in the Sanctuary and at the Side Altars. Father Dominic Fahy gave the men's retreat in 1930 - "Best in thirty years; thirty new members were received".

Father Columba Courtney, O.P. succeeded Father Ryan as Prior in 1935. Father Hunt leaves, "to the regret of the Holy Name men", in 1937 for Sligo. Father M. Colgan arrived in November, 1937 and was Director of the Holy Name Society until 1940. He was replaced by Father Nicholas Baldwin.

The Chronicle makes special reference to the "large General Communion on the second Sunday of April, 1938, of the members of the Holy Name Society".

Father Clement O' Neill became a member of the Community in 1936, and remained assigned here until 1947. Notwithstanding his constantly recurring illnesses, he, with Fathers Fahy, Colgan and Baldwin, are affectionately remembered and praised for their zeal and efforts, not only to maintain the Holy Name Society as they found it, but also to assist the members' aged and infirm relatives in their homes, and in the hospitals, and to encourage the Holy Name members themselves to render indispensable services at the Church's many activities.

The preaching of Father Raymond Murphy (a native of Dundalk district), of Father B. McCourt and Father Dominic Fitzmaurice during their short stays in the late 'thirties and early forties' were much appreciated by the

congregations, male and female, and the Holy Name men. The two separate retreats for the Confraternities continued uninterruptedly until 1948. From that year to 1953 no retreats took place. Father C. McGivern as Prior (1953-1959) revived them in 1954. Five hundred men and four hundred women attended the retreats in that year, preached by Father Patrick McSwiggan O.P., Tralee, nephew of Father Colgan, O.P. The attendance at the annual retreat for the men from the year 1955 was measured on the basis of the number of candles sold on the final night of the retreat. These ranged from 350 in 1955 to 324 in 1959. The numbers in attendance at the weekly meetings of the Confraternity would, most probably, be similar to the above figures for the annual retreats.

A very notable public event in the history of the Confraternity of the Holy Name took place in January 1952. Father Enda McVeigh, O.P. of this Community, had spent many years in Lisbon, Portugal, and procured a first-class relic of Saint Brigid of Ireland for the local parish of St. Patrick.

The Administrator, Father J. McEvoy, and priests of St. Patrick's organized a great public procession of the members, male and female, of St. Patrick's and St. Nicholas's Confraternities for the solemn bearing of the relic through the streets to the newly-erected Shrine and Chapel to St. Brigid in St. Nicholas's Church. The Holy Name men were deputed to marshal and steward the great procession. Many bishops from the Northern Province attended. "A vast crowd was assembled outside St. Patrick's". Father B. Hegarty, O.P. was then Prior of St. Malachy's and a Dominican Father addressed the crowd from St. Patrick's pulpit on the occasion.

DECLINE

The Holy Year of 1950 was observed in Ireland in 1951. The two Confraternities in St. Malachy's marched in procession to visit the four churches prescribed for the event, headed by cross-bearer and acolytes. The numbers marching were large.

As regards membership of non-obligatory societies and devotional organizations in our churches, it is evident to any interested observer that since the late fifties and early sixties of our present century there is a marked decline in their attendances. This is particularly so since

the advent of TV to our country, and the growth of halls for amusements. The clubs for youths and the comfort of lounge bars are powerful counter attractions. Confraternities have folded up in many places, and membership of Third Orders in some of our churches is reduced to the former middle-aged persons who are now old people. While the Holy Name Society in St. Malachy's has survived since 1959, its decline since can hardly be said to be arrested. Meetings continued to be held on every Monday night, the monthly Communion and Mass on the second Sunday of each month are still the rule. The annual retreats continued up to a few years ago, being replaced in the early seventies by an annual Lenten "mixed mission" from Sunday to Friday, preceded by a week's retreat for the younger persons, especially for those going to schools (secondary and vocational).

Father A. Byrnes, O.P. was Prior from 1959-62 and was assisted by Father E. McVeigh, O.P. in directing the Holy Name Society in that period. Father Pat Long came here in August, 1960 and did much to build up the Society, by exciting interest in the members in our Foreign Missions, by his talks in the Church, and his constant visitation of the members in their homes. He left Dundalk for England in August 1967. From then onwards the Confraternity began to fade out.

RENEWAL

Father Moran, O.P. was Prior from 1968 to 1972 and Father M. Fields succeeded him (1972 to 1975). He appointed Father M. O' Donnell to be Director of the Holy Name Society. After three or four months of visiting (weekly meetings taking place all the while), an evening Mass, and enrolment ceremony took place in November, 1972, when 250 came to the altar rails and received the White Star. There were, at most, 300 on the membership list. The meetings continue each week. There are 16 established sections, each with a prefect. Brian McKeever - "Clarissimo patri natus" - is the President: Tom Brannigan and Jimmy Dunne are Vice-Presidents, and Kevin McKeown is Secretary. The nucleus and shell for future developments and expansion are there.

Viewing the Holy Name Society for 1920-1950 I may be pardoned for mentioning the names of two stalwarts of these years when the

Holy Name Society flourished. These are Tom Gosling, Dublin Road (whose son, Ray, is now a member), and Denis Murray, an accomplished primary school teacher in our School, who controlled and trained a grand choir of boys at the weekly meetings on Monday nights for many years. We laud these men and all who followed them, and wished to follow them, in the Holy Name Society of St. Malachy's.

FR. M. O' DONNELL, O.P.

THE FRIARY CHOIR

The choir is first mentioned in the records of St. Malachy's on the occasion of the dedication of the "New Church" on August 5th, 1866. In the newspaper account of the Solemnities we read "... the choir composed of professional singers from Dublin and of amateur choristers from Dundalk ... the beautiful hymn 'Gaude Mater Ecclesia' was sung at the entrance of the procession ... Mr. Rogers presided at the organ and conducted the choir. The music of the Mass was Haydn's No. 3 Grand Mass. Principal artistes were Signora De La Vega, soprano



Miss Yule Dugdale (R.I.P.).

from Marlborough St. Cathedral and Miss Callanan, contralto."

Music had always held a high place in the Dominican liturgy, so it is not surprising that such classical music was sung at this important



THE CHURCH CHOIR. BACK ROW: Deirdre Sammon, Rosemary Winkless, Mai McCann, Briege Carroll, May McKeown, Gerry O' Neill, Des. Dunne, Charlie Neville, Claire Faughey. CENTRE: Fr. J.C. Collins, O.P. (Choir-master and Organist), Mrs. K. Casey, Joan Murphy, Mrs. Little, Josephine McCourt, Mrs. McCabe, Frances Hamill, Mrs. Faughey. FRONT: William Humphries, John Perkins, Peggy O' Callaghan, Noel O' Neill. UNAVOIDABLY ABSENT: Paul Brennan, Joan Hamill, Thomas and Mrs. White.

ceremony. Music from such composers as Haydn, Mozart, Schubert, Gounod and others was the fashionable music of the time and continued to be sung until the reform of Church music in 1903. From this ambitious beginning the standard of the music was maintained throughout the following years. Hardly a year passed without mention of St. Malachy's choir on the important festivals such as Christmas, Holy Week and Easter. The reports were always highly eulogistic and the details of the music sung were given. On occasion the organ was supplemented by an orchestra as on Christmas night 1890. Again, mention is made of "an excellent orchestra" at Christmas 1895 and in 1897 "a grand choir of 40 voices will sing Haydn's 17th Mass" at the consecration of the High Altar in November and on Christmas Night "Schubert's Mass in G ... assisted by an orchestra under the bandmaster of the Royal Dragoons." A few other items from the repertoire will testify to the constant development of the choir: "Haydn's First and 16th Masses, the massive 'Hallelujah' chorus of Handel, a Mass by Gounod, and the ever delightful 'Adeste Fideles'."

The Friary Schools contributed greatly to the development of the choir. A striking testimony to this is found in a report on the "new schools" of Fr. Skelly in the Dundalk Democrat ... "nor are the accomplishments ignored, for the singing class in the Girls' School in St.

Malachy's is about the most perfectly trained school choir we have heard, and might well make many a church choir blush." (Nov. 17th, 1900). That report might well be written word for word at the present day, for that great tradition has lived on. Nor is the Boys' School totally outshone! In 1905 a boy soprano began his singing career in St. Malachy's and lived on to sing as tenor until his death a few years ago. He is still well remembered by many of the inhabitants of Dundalk - Tom Gray. He had a beautiful rich tenor voice which he retained up to the time of his death; when last he sang in a concert with the choir he was over seventy years of age. But there were other boys from the school who were trained by the late Messrs. Martin and Murray, and sang to great effect in the Church especially during the Tenebrae Services in Holy Week. It was wonderful to hear, first of all, the girls singing in two-part harmony the alternate verses of the psalm 'Miserere' and the canticle 'Benedictus' with the full choir in four-part harmony, and then the boys singing the wonderful 'Kyries' with their intricate versicles to be answered again by the full choir.

From the early days of this century some well-known names are still remembered by the older members of the community. Some of these names appeared in the local press as having sung at various concerts and entertain-

ments which were held to provide monies for the upkeep of the Church. Names such as Katie Whately (Wheatley), Mrs. Stewart, Mrs. Creegan among the ladies and Messrs. Peadar O' Dubhda, John Whately, Joseph Martin, Denis Murray among the men.

FRIARY ORGAN

Here we will interrupt the narrative to give a little of the history of the organ and the organists who served in St. Malachy's. An organ is mentioned in the account of the opening of the Church. No details are given about it - it may have been a harmonium or a small pipe organ. But in 1873 the purchase of a new organ is registered, with the information that the celebrated Dominican preacher of the last century, Fr. Tom Burke, preached a "Charity Sermon" to help pay off the debt of £400 still outstanding on the "new organ". For such a sum of money in those years a very substantial organ could be purchased. The builder was a Mr. White who built several very fine organs throughout the country. In those days the organist had to have an assistant to pump the bellows. A quaint advertisement appeared in a newspaper about 1899; it read as follows: "Wanted an organist, and a boy to blow the same" - occupational hazard of the poor organist?

In 1931-32 the organ was rebuilt and enlarged, and installed with the new electric action that was becoming fashionable at that time. It was also divided so as to open up the window in the gallery. The cost was £1,460. Apart from a cleaning in 1942 it remained untouched until the renovation of the Church in 1967, when it became necessary to dismantle it. This enabled it to be given a thorough cleaning and overhaul, and to have the electric action renewed and modernised - at a cost of £2,600. It is a very sweetly-toned instrument, much of its beauty of tone the work of the original builder, Mr. White. The new organ of 1931 was built by Evans & Barr; the renovation in 1967 by the Irish Organ Co.

ORGANISTS

The organist at the opening of the Church was a Mr. Rogers. How long he held the position is not known, but by 1881 he was suc-

ceeded by a Mr. Comerford, mention of whom is last made in 1887. Mr. Keogh held the position in 1890-1892, when he was succeeded by Mr. Percy Rogers. He remained in the post until February, 1895, when he left to take up a similar post in Waterford. Next on the scene came Mr. Albert Ingham, a native of Lancashire, from our Church in Limerick. He had a fairly long reign and is still remembered by some of the more elderly among us. He seems to have been very active with the choir and in musical circles generally. The reader is referred to the old concert programmes now on exhibition in the Rosary Centre. Mr. Ingham left some time in 1917 and was very sorry to go. But while the citizens and choir thought that he was lonely for them, it transpired that he was heard to say that he would miss his pleasant walks in his beautiful Ravensdale!

November 9th, 1917, Joseph Kerbosch arrived to take up the post. He had served in our Church in Sligo for some years, then returned to his native Holland to acquire more qualifications, and finally settled here. He developed what was already a great tradition in the Church. Unfortunately he fell into bad health in his later years. In 1943 he was given three months leave of absence on account of ill-health, and it was on this occasion that Fr. Eusebuis Crawford O.P. first came to take over the organ and choir. Mr. Kerbosch returned and took up duty again until his death in March, 1946. He had been seriously ill since the January of that year. Again Fr. Crawford came in February to "fill the gap", but he was now awaiting transport to Melbourne. Mr. Kerbosch died in the month of March after nearly 29 years' service. Fr. Crawford sailed to Melbourne (and to greater things) the following July. We hope to meet him during our celebrations but this time as Dr. Crawford, Bishop of the Solomon Islands. One other Dominican organist came to preside at the organ that year, for St. Dominic's Day, in the person of Fr. Henry Flanagan, of Newbridge. James Blanc, pupil of Herr Fleischmann, Cork Cathedral, next came to hold the position but left again towards the end of 1948 to take up a position in Dunlaoghaire. In the interim, before the next organist arrived, trojan work was done in the organ loft by the late Mrs. Netta MacArtain and Mrs. Crowley. Until her death, Mrs. MacArtain could always be relied upon to stand in when necessary.

The present organist, Fr. Collins, O.P., took

up duty on the 15th January 1949. For the previous eight years he had been organist in our Church in Limerick.

CHOIR IN RECENT YEARS.

Now to resume the story of the choir. After the devastation of the 1939 war most, if not all, the great printing presses in England and on the Continent were destroyed, thus leaving a dearth of sheet music. By dint of searching out and seeking, however, some new music was found to add to the repertoire. The polyphonic music of the great classicists such as Palestrina, Vittoria and others was brought into use and sung with confidence. In July 1949 the choir broadcast the usual (at that time) annual Mass in honour of Bl. Oliver Plunkett, the girls of the 5th and 6th classes singing the Plain-chant of the 'Proper of the Mass', the choir singing Rheinberger's Mass in E Major. During this period many young people came into the choir and enriched its singing. As a matter of fact, when the Dundalk Musical Society was re-established in 1952, the Friary choir contributed not only to the chorus, but provided principals as well. In 1957 the "Messiah" (in an abridged form) was sung in Dominican Hall, the accompaniment being provided by the late Mr. Michael van Dessell. He was always very willing to oblige and entered wholeheartedly into the many choral concerts given by the choir in the following years.

The change in the liturgy meant losing much of the old music, but it is hoped that the future will bring compositions suitable to the new liturgy, and in music comparable to the old.

Time passes swiftly, and many familiar faces disappear from the scene and this is inevitable. But tragedy struck at the Friary choir in the July of last year in the unexpected death of its leading soprano, Yule Dugdale. She had been in the choir since shortly after leaving the Friary School, for almost 27 years. Highly gifted as she was, with a beautiful voice, and a musical ear of the highest quality, she was wonderful to work with - none of the "temperament" of the prima donna, none of the petty jealousy found among so many singers, but a humble desire to do her best; always grateful for the little word of advice or correction. She was generous, devoted and dedicated to the choir. One fortnight later she was joined by one of our leading tenors, Jim Gerrard, brother of

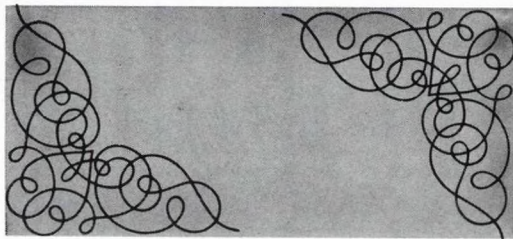
the late Fr. Fabian Gerrard, who once served in this Church. While Jim had been in failing health for several months and his death was unexpected, Yule just quietly faded out in her sleep. May they both rest in peace.

FR. JORDAN COLLINS, O.P.

ST. THOMAS ACQUINAS ALTAR SODALITY.

Altar boys are always a very important group in every Church. In St. Malachy's this is no less true. We have about one hundred in the Altar Sodality, divided into Senior and Junior Groups. These boys give their time freely for the worship of God, and it is true to say that our Liturgies would be all the poorer without them. Their dedication, joyfulness, and prayerfulness are much appreciated by the community and the people who attend our Church.

The present Altar Servers are the inheritors of a very good and long tradition. 'The Dundalk Examiner', when reporting the ceremonies for the opening of our present Church on August 5, 1866 had this to say: ... "After these followed the boys who serve at the Holy Sacrifice of the Mass. These boys were robed in white tunics ... Their raiment contrasted well with the Pontifical robes, and added much to the grand effect of the Procession ..." In the Friary Chronicle there is a picture of Altar boys taken in March 1894. At that time there were 20 servers. There may have been more - our photo taken in May, 1977 does not include all; about 30 were absent for the photo !! On this the 200th anniversary of the Dominicans coming to the present location in Dundalk, the Dominican Community pays respect to the memory of all those who served Mass in the Friary during these two centuries. We thank our present Altar boys for their whole-hearted commitment to this very important service which they give to the Church.





The Altar Sodality, with Fr, Hugh Brennan, O.P., Spiritual Director, Bro. Louis, O.P., Sacristan and Ted Kelly (Assistant).

Altar boys not in the photograph:

G. Byrne, P. Colman, J. Fox, J. Corry,
J. Logan, P. O' Donoghue, E. Moore,
R. Tumelty, M. McEneaney, D. Heraghty,
K. McCooey, E. Fee, M. Fee, C. Ryan,
M. McCourt, Oliver Ralph (President),
M. Clarke, J. Garvey, Pat Kelly, N. Clarke,
P. Casey, H. Bellew, F. Smyth, D. O' Shea,
T. Hughes, R. Monaghan, B. Bellew,
L. Rice, Paul Kelly, M. Ryan.

FR. HUGH BRENNAN, O.P.

THE SCHOOL CHOIR

Over the years the pupils of St. Malachy's Schools have played a notable part in music, drama and talent contests of one kind or

another. It wasn't, however, until 1974 that the then Prior, Fr. Mannes Fields, organised the Choir on a regular basis to sing at the 10 o'clock Mass on Sundays. This chore they have carried out since then and their efforts have been much appreciated by our congregations. At Christmas, 1975, they presented their first ceremony of Christmas carols under the direction of their capable Choir Mistress, Mrs. Angela McCabe and her competent assistant, Miss Joan Hamill, who is also her sister. The Choir has gone from strength to strength, and an indication of its vitality is that many members opt to remain in it after they have passed on from our Primary School to Second Level. We wish to record our sincere thanks to Angela and Joan for their dedication to the organisation and direction of the Choir, and to Miss McCourt, Principal of our Girls' School, for giving so much of her time and attention to the task of helping out on Sundays, and especially for her preparation of the children for Mass readings on Sundays.

The School Choir



The Dominican Laity



Pictured above from left: Mrs. N. Ward, Mrs. E. Hawkes, Mrs. H. Brennan, Fr. G. Gardiner, O.P., Mrs. M. Little, Miss R. Keating, Mrs. A. Cunningham, Mrs. K. Grant, Mrs. Dorian, Mrs. M. Foy, Mrs. M. Devine, Miss H. Glynn, Miss M. McCann.

THE DOMINICAN LAITY

The Dominican Laity, known until recently as the Third Order of Saint Dominic, may be very simply defined as a group of lay people who live according to a rule approved by the Dominican Order. The date of their foundation is unknown but their first constitution was approved in 1285. St. Catherine of Siena and St. Rose of Lima were members of the Third Order, also St. Louis Marie Grignon de Montfort.

The units of the Dominican Laity are called chapters, and the first chapter was established in Dundalk by Very Rev. Fr. Dunne

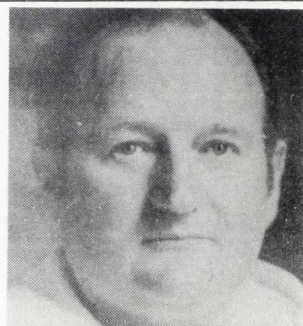
on Rosary Sunday 1846. William Conway is recorded as the first lay prior, and Mary McShane as the first lay prioress.

Two chapters, one for men and one for women, are still flourishing, and were represented when the first lay council assembled in Tallaght in November 1974. A member of the Women's Chapter was elected to the first National Executive and is co-editor of the new Dominican Laity Bulletin. The members find the rule satisfying and spiritually helpful, and are always delighted to welcome in new members.

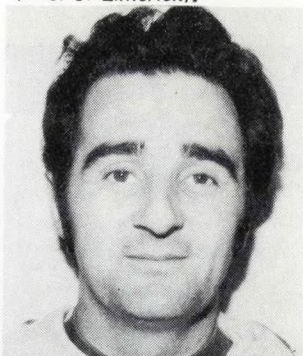
Natives of Dundalk

Six present members of the Irish Dominican Province are natives of Dundalk. They are: V. Rev. Clement Lavery, O.P., Prior of Limerick. Fr. Clement was born in Portadown but lived in Dundalk since childhood, went to the Friary School, and in his day was President of the Friary Altar Sodality, Fr. Kevin Mulligan, O.P., who is attached to Holy Cross, Sligo, Fr. Raymond Watters, O.P., on parish work in Tallaght, where he is curate and Chairman of the Boards of Management of the Schools, Fr. Tom Lawson, O.P., who is in Holy Cross, Sligo, Fr. Brian McKevitt, O.P., who is teaching in Newbridge, and Fr. Michael Carragher, O.P., who was ordained last year and is now pursuing his studies in Rome. Incidentally, Fr. Michael is a grand-nephew of Fr. Dominic Muckian who was an illustrious member of the Province in his time.

Bro. Adrian Farrelly, O.P., a native of Ardee, is a clerical student in Tallaght, preparing for Ordination in due course. He received part of his education in the Dundalk Regional Technical College.



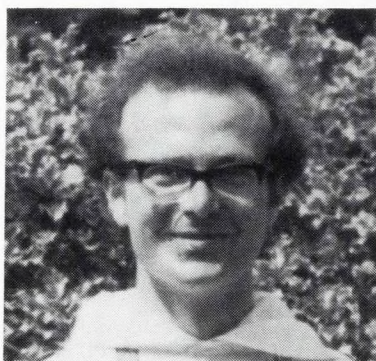
V. Rev. Fr. C. Lavery, O.P.,
(Prior of Limerick).



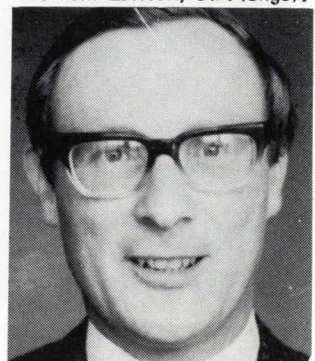
Fr. Tom Lawson, O.P. (Sligo).



Fr. Brian McKevitt, O.P. (Newbridge).



Fr. Michael Carragher, O.P. (Rome).



Fr. Raymond Watters, O.P.
(Tallaght).



A group of Officials and Prefects of the Rosary Sodality.

The Rosary Confraternity and its Sodality

By Fr. Adrian Heenan, O.P.

The organisation formally designated by the Church for the propagation of the Holy Rosary is called The Rosary Confraternity. According to a well-founded tradition this Confraternity was established by St. Dominic at the express command of the Blessed Virgin Mary. Membership is open and recommended to all Catholics, men and women, young and old, who are sincerely desirous of saving their own souls and the souls of others. The members undertake the weekly recitation of, and meditation on, the fifteen mysteries. While the Rosary may be said for any intention one pleases, the needs of all the other members must be included. There is no other obligation and this one does not bind under sin. If one neglects its fulfilment one simply forfeits the spiritual advantages that would otherwise be obtained. Among them, the special protection of Our Lady Queen of the Holy Rosary and a share in all the prayers and good works of the Priests, Brothers, Nuns and Tertiaries of the Dominican Order throughout the world. To become a member, all that is

necessary is to have one's name enrolled in an official Rosary Confraternity Register.

The very soul of this Association is the Rosary of Our Lady ... and the Rosary of Mary is ... the principle and foundation on which the very Order of St. Dominic rests for making perfect the life of its members and obtaining the salvation of others. These are the words of Popes who were themselves members of the Rosary Confraternity.

One important regulation is that wherever the Confraternity is established, if possible, there should be a Chapel reserved to the Rosary Confraternity. Failing this a side Altar of the Church must be used. This Altar should have some mark to indicate that it is the Confraternity Altar, consisting of a statue or picture of St. Dominic receiving the Rosary from the Blessed Virgin Mary, placed on or near the Altar. This Altar is then the central shrine of all Rosarians.

The Rosary Altar at St. Malachy's

It is worth recording that a painting of the



ROSARY SHRINE: Among the relics exposed for public veneration on Wednesdays are: St. Pius X; St. Dominic; St. Catherine; St. Martin de Porres; St. John Macias; St. Oliver Plunkett.

'Rosary Group', stored away in the Rosary Centre awaiting restoration, is almost certainly the picture used on the Rosary Altar in the old Church. A painting of the 'Rosary Group' now hanging in the Rosary Centre - a gift from the Rosary Sodality in 1896 - was at the back of the Old Rosary Altar in the present Church. When the present Altar was built it was removed to the Priory. During repairs to the Priory it got torn and damaged. The Rosary Sodality had it cleaned and repaired by Mr. J. Smith, Culhane Street, in December 1976. A candelabrum for the Rosary Altar was also purchased by the Sodality in 1899.

The present Altar of Our Lady of the Rosary in carrara marble, the gift of Mrs. Catherine Duffy, was erected about 1900, during the Priorship of Fr. A.M. Skelly. It cost £600. The mosaics and medallions were the gift of Miss Cunningham, Anne Street. The original Rosary Statue on the present Altar was purchased by

Mrs. Ann McGahon, Tertiary. It was exchanged for the present statue - donated, we are told, by a Mrs. Fennell - when the Church was being renovated in 1932, and only marble statues were fitted into the new design of the Sanctuary. It is a statue of Our Lady of Graces. The original Rosary statue was put back by Fr. Fahy every year during his Priorship (1941 - 1947) for the October Devotions. The following notes from the Chronicle may be of interest. October 1942: "The plaster statue of Our Lady of the Rosary which stood for some years on the first landing was brought to the Church for the month of October and placed on the Rosary Altar. It conceals the marble statue of Our Lady of the Miraculous Medal." A note for the 28th Sep. 1944 reads: "The statue of Our Lady of the Rosary was placed on the Lady Altar for the approaching month of October. This beautiful statue was removed from the Altar some years ago to make way for a marble one of Our Lady of the Miraculous Medal to the surprise of many of the devout faithful." Fr. Fahy described it as "**the Statue with the speaking eyes**". This statue remained in the Priory Parlour until 1953 when it was removed to the school where it is today.

The Ladies' Sodality of the Rosary Confraternity

It has always been recommended in its constitutions and by many Popes that the Rosary Confraternity be organised wherever possible, in a way that brings the members into closer union of faith and mutual love by having frequent meetings for prayer and for hearing the Word of God, by having fixed days for Holy Communion and by other rules and directions all tending to promote the spiritual welfare of the members. A well-organised and well-governed Sodality of the Rosary Confraternity is a fruitful source of grace and blessings wherever it exists. Such has been the case way back in the early days of the old Church at the Friary. In the Provincial Archives of the Irish Dominicans there is a copy of an old Confraternity Manual. The title page reads: **RULES AND REGULATIONS of the CONFRATERNITY of the MOST HOLY ROSARY of OUR BLESSED LADY**, Established Anno 1860, in the DOMINICAN FRIARY, DUNDALK ... Printed by Joseph Cartan, 1861. There is a note towards the end of the booklet - "The above Rules I

approve and confirm, Br. P. Dunne, Provincial ... Dundalk, June 26th, 1848. This must be one of the first, if not the first, of its kind in existence in Ireland. It makes very interesting reading because the Booklet was published when the Confraternity still existed under the constitution of Pope St. Pius V. The present constitution is the one of Leo XIII.

The Ladies' Sodality of the Rosary Confraternity as it exists today in the Friary, was inaugurated on the 6th May, 1883. Its first members (21) were solemnly received in the Sodality on 3rd June, 1883 - Feast of the Immaculate Heart of Mary. In 1892, to quote the Chronicle, "the female Confraternity of the Holy Rosary and the male Confraternity of the Holy Name were amalgamated. The attendance of the men was wretched for some years." In 1896 however it is noted: "the Confraternities of the Holy Name and Holy Rosary are separated and are to have separate meetings and retreats." The separation at this time may have been due to the growth of both Organisations as a result of very successful retreats in the preceding years. One in 1893 given by Rev. Dr. Keane, O.P. in November of that year records that "several men joined the Confraternity of the Most Holy Name of Jesus, and about 100 women joined the Confraternity of the Holy Rosary." (Democrat). In November, 1894, Fr. J. Flynn, O.P. conducted the annual retreat. Close on 40 members were received in the Rosary Confraternity. The Ladies' Sodality has remained separate from the Men's ever since.

Down the years the fortunes of the Sodality fluctuated with its 'ups and downs' for a variety of reasons. The closing of the Church for repairs from August 1967 to July 1968 and the using of the school for Church ceremonies almost dealt a death blow to the Sodality. When the Church was opened even the guild banners seemed to have disappeared and many of the books recording names and attendance at the meetings etc. got lost or were hidden away for safe keeping. Some day it is hoped these books will be discovered and a more interesting and detailed account of the Sodality story can be told. By 1970 only five names were registered in the Confraternity Register and in 1971 no name was entered. By 1972 there was a dramatic change in the fortunes of the Rosary Sodality. And this at a time when Sodalities were regarded as a thing of the past. God's ways are

not our ways, and as many feared they would see the end of a Dominican Tradition, divine Providence had decreed that its revival was about to begin. The guild banners re-appeared at the Sodality meetings. A little booklet was circulated updating the devotions, and a sung Hail Holy Queen was introduced. Hundreds of ladies, young and old, began to join the Sodality, so that in a little over a year, from a handful of ladies at the weekly meeting, over five hundred were by now registered on the attendance books. By September 1973 a Sodality Manual was compiled to commemorate the fourth centenary of the Rosary. This manual was so popular as a prayer book that it was used by non-Sodality members. The two thousand copies printed were sold out by 1975. In July, 1975 the Rosary Sodality had its Holy Year Pilgrimage to Faughart and "the renowned shrine which overlooks the town of Dundalk was thronged ... the ceremonies being the most impressive in the district for some time." (Argus). That same year on 8th Sept. 1975 a



Precious Relic of Pope St. Pius X.

very precious relic of Pope St. Pius X set in a beautiful monstrance for public veneration - originally from the Rosary Sisters, who for many years watched and prayed on the Janiculum Hill of Rome was entrusted to the Sodality by Fr. Harty, O.P. In a letter to the Director he said: "In view of the flourishing state of the Rosary Sodality at St. Malachy's Dundalk, I am entrusting the relic to your care and asking your members to pray that, God willing, we may soon be blessed with a Community of the Perpetual Rosary in Ireland." Since then this relic is placed on the Rosary Altar every Wednesday evening for public veneration. In 1976 a new and enlarged edition of the Sodality Manual was printed and already over a thousand copies have been sold. In July of that same year history was made when Sr. Theresita, O.P., National Promotor of the Rosary in New Zealand, spoke at the Sodality meeting. She was the first lady ever to address a congregation in the Friary Church. As early as 1973 the Sodality has been promoting the Rosary Magazine. From a couple of dozen in the beginning the Sodality now distributes, through its promoters, over one thousand copies per month.

During all these activities since 1972 the Rosary Sodality suffered at all times by the fact that there was no office or centre to co-ordinate its activities and supply the ever increasing demand for Rosary material. This was the members' constant prayer; that somewhere, somehow, a place would become available to them. Perhaps it was an answer to their prayers, when the old school used by the Youth Club was vacated by them in 1976. It had however to be closed down for repairs. The members of the Sodality offered to renovate and repair it at their own expense. Mainly by voluntary labour, generous subscriptions from the members and hard work, in less than three months the place was completely transformed and a beautiful Rosary Centre was opened on the 19th January, 1977. It is hoped that this Rosary Centre in time, will have every possible facility for the preaching and teaching of the Rosary. The Dominican Ensign used by Lay Dominicans in Palencia where St. Dominic was educated, bears such a striking resemblance to St. Brigid's cross that the Sodality has adopted it for this year's celebrations.

The success of the Rosary Sodality since 1972 is best appreciated by a look at the Rosary

Confraternity Register in the Friary. During that time over one thousand names have been registered, which means that the Rosary Sodality has been instrumental in having over a quarter of a million Rosaries offered to Our Lady in the last five years. The members of the Sodality in its present form - are conscious that their first members were received away back in 1883 on the feast of The Immaculate Heart of Mary. In this Diamond Jubilee of Fatima, we need not be surprised that their dearest wish is to have a Rosary Confraternity Chapel, as requested by Pope Leo XIII. This would enable them to give greater impetus to the Fatima message and thereby hasten the triumph of the Immaculate Heart of Mary.



Badge worn by members was designed by Fr. V. Ryan, O.P., S.T.M.



Bi-centenary Badge - see legend.
(Drawings by Anne Graham, Tallaght).

Spiritual Director: Fr. Adrian Heenan, O.P.

President: Geraldine Lawless.

Vice-President: Mrs. Donnelly.

Sec./Tres.: Catherine Carragher.

Prefects: Mrs. Garland, Mrs. Markey, Nancy Doherty, Mrs. McStravick, May McKeown, Kathleen Hearty, Mrs. Reenan, Bernadette Muckian, Kathleen Traynor, Bernadette McGrath, Mrs. O' Callaghan, Mrs. J. Casey, Mary Connolly, Molly Glynn, Mrs. Foy, Mrs. A. Ward, Mary Ralph, Mrs. Lamb, Eileen Hughes, Mary Gaughran, Marcella Kerr, Breda Reenan, Mary Kearney, Ruth Mullen, Georgina Ralph, Mrs. O' Brien, Catherine Agnew.

**Rosary Sodality meets every Wednesday
at 7.30 p.m.**

A Challenge Met

"Educate that you may be free", is a phrase attributed to one of our patriots of the last century, and the challenge embodied in it must surely have inspired the Dominican Friar who first thought of setting up a school for the Catholic children of Dundalk. The year was 1827 and the Dominicans had been in the town for fifty years.

There were five categories of primary school in Ireland in the early nineteenth century. There were the chapel schools, usually attached to chapels, (as the Catholic churches were then called), church schools, usually attached to churches, institutional schools, attached to institutions like barracks and jails, private schools, carried on in private houses, and hedge schools, carried on in open air. In the year 1825 there were 26 private schools in Dundalk, 18 Catholic and eight Protestant. There was an institutional school in the Military Barracks, a free Erasmus Smith School in Bachelor's Walk and another in the Jail. These were under Protestant management but admitted Catholics. All the private schools were, of course, fee-paying.

There is no mention of a chapel school in that year, nor previously, so the idea was, seemingly, a novel one, in Dundalk at that time. The Dominican Chapel School was set up in the Priory sometime in 1827, and is recorded in the Dominican Chronicle as "the Poor School". It was founded by Father Duffy and Father Corcoran, Father Duffy being Prior. No record has come down to us of the teachers nor of the number of pupils attending, but the fact that a school was erected three years later, by public subscription, bears substantial witness to the support it must have enjoyed. This school, attached to the Priory was built by Father Coghlan.

In 1831 the System of National Education came into existence and in the month of October the National Education Board was set up. This was the first contribution made by the government towards education and was received with

an attitude of total opposition by the clergy of the Established Church and many of the principal Protestant landlords, "because the bible was practically excluded from the Schools." The new system, however, was readily accepted by the Catholic clergy and laity, and so it is recorded that in February 1832 application papers were forwarded by the Rev. D. McEvoy, O.P., to have the chapel school attached to the Dominican Priory connected to the National System. On this occasion Father McEvoy acted on behalf of his superior, Father Uruqhart, who was then "outside Ireland and not likely to return for some time."

The indenture, (still in existence), was duly drawn up on the 17th of October the same year, and the signature of Cornelius Dominic Coghlan appears underneath that of Michael Dominic McEvoy. Both names are written into the document, together with those of James McAlester and Patrick Wynne, who were appointed trustees.

The National School, fully recognised, was officially opened on the 3rd of March 1833, and the Commissioner of National Education contributed 180 pounds towards the building, and to the furnishing of the rooms. The school was two storeyed and slated, each room measuring 70 feet by 24. It was painted by a Mr. P. Martin, who submitted an estimate of £11.5.5. for his services, in April the same year.

Details are not recorded at this stage, but it would seem, that although the school was registered as a unit, the boys and girls were separated, the girls being upstairs and the boys downstairs. It is recorded, however, that the first master was a Mr. Edward Jones, and that another master and a mistress, who seemingly had been employed in the Chapel school, had been dismissed owing to lack of funds, as there was now no source of income "the subscriptions having been withdrawn on account of the aid promised by the government."

In a survey taken in 1834, a national school with an attendance of 281 pupils appears at the head of the list, while another report says that in summer there were 320 boys and 120 girls, and in winter 100 boys and 100 girls. The national school is not named but one may safely conclude it was the Friary.

For seventeen years these schools were the only ones under Catholic management in Dundalk open to the "children of the humbler classes, to whom they were a great boon .." The programme followed was that of the National Board of Education, and certain details about the "reigns" of the principal teachers are available.

Boys' School:

Mr. Edward Jones	1833 - 38
Mr. James Murphy	1838 - 46 (He left to become Clerk of the Union)
Mr. McCabe	No dates
Mr. Arthur McMahon	No starting date given. Died 1851.
Mr. Mathew Fleming	1851 - 58 (Left to become clerk in the Dundalk Steamship Co.
Mr. James Harmon	1858 - 69
Mr. McGinn	1869 - Died 1871
Mr. John Moley	1871 - 1907

Girls' School:

Miss Mary Taaffe	1833 - 67
Miss Margaret Fitzgerald	1867 - 76 (Died in Office, succeeded by sister)

On the opening of the Convent of Mercy National School for Girls in 1848, and the Chapel Lane Schools for Boys in 1850 the average daily attendance fell from 400 to 150. On the taking over of the Chapel Lane Schools by the Christian Brothers in 1869 the attendance in the Boys' School dropped to 49. However, we read that in 1879 there were 450 children in the combined rolls of both schools, with a daily average of 210. The Chronicle further states that there was an equal number of pupils in each school and three paid monitors.

T. Murphy, in his account of religious orders in Dundalk states that "the underlying principle in establishing these schools was that those attending them, when possible, would thereafter receive a classical education." He further adds, "This was practically demonstrated by Rev. Father Dunne, or 'Friar Dunne', who conducted a school for higher studies in Dundalk." This school was established in 1853, and was opened on January 19th of that year. The prospectus, published in the "Dundalk Examiner" of December 6th, 1852, is appended, together with a note in the same paper. The "Dundalk Democrat" of November 17th, 1900 says that Father Dunne established "a kind of Intermediate School in which classics were taught." Its location is not recorded, but a reliable local source of authority tells us that it was in Park Street. It still existed until the opening of St. Mary's College in 1861, having been the only Catholic secondary school for Catholic boys in Dundalk for eight years.

During this period the Dominican Schools, Primary and Secondary, were described as being "the only bulwark against the insidious influence of free schools where religious education was either completely ignored or conducted on lines opposed to Catholic belief."

The National School System of Education catered for secular instruction only. Religious instruction had to be given before the official day began, from 9.30 to 10.00 each morning. The altar had to be covered during secular instruction. In 1898, in accordance with a suggestion of Cardinal Logue, Sunday School was inaugurated and Christian Doctrine Classes were conducted in the church after twelve o'clock Mass until 1927, when they were discontinued.

As the twentieth century approached, the necessity for a new school became evident. The old building had deteriorated, and the raising of the ground for the building of the new church in 1867 had left the lower school partly underground. The population of "the upper end" of the town was rapidly increasing, and with it the number of children applying for admission. The number of subjects on the national school curriculum was also increasing, and called for a larger and more modern building.

This task fell to a very energetic and enterprising Prior called Father Skelly. Having failed to obtain the plot between the priory and the

brewery from Lord Roden, who "could not be induced to give it except at too high a rent," he procured the site in the demesne behind the church, which had the advantage of "lying away from the bustle and traffic of the street, and amidst the pure air and pleasant surroundings of the demesne." A man of imagination and discernment, Father Skelly "resolved to have his schools second to none of their size in Ireland," and accordingly refused the stereotyped plans of the board, and employed an eminent architect, one Mr. Ashlin, to draw up plans which would measure up to his ideals. The Democrat of the 11th November 1900 describes the result as "well designed building, affording accommodation for even larger numbers of children, though between 500 and 600 are now daily housed there, providing facilities for the teaching of every subject on the board's programme."

The building of the schools cost 4000 pounds, half of which was provided by the board. The other half had to be provided by Father Skelly. To raise it, we are told, he collected from the Irish in the north of England, and held concerts in the school itself when complete.

The foundation-stone was laid by Cardinal Logue in 1899, - the month is not recorded, and the schools were completed in April 1900. "The Book of Dundalk" by H. Tempest describes them as being built "on the modern bungalow principle," and the Democrat of November 11th, 1900, speaks of a central hall, an apartment divisible into two fine schools where Infant classes are taught. It goes on to say that "these mites" were under the care of four competent lady teachers "who trained their intelligence by various simple exercises of a nature to attract their budding intellects, putting them through a kind of mixed drill to which the toddling generation took with avidity and managed by some supernatural means to sing in chorus in quite charming style."

The same article praises the cleanliness of the new school, the lofty ceilings and abundant airspaces and light provided by the designer. "The schools are not cold" it says, "for they are heated by hot air pipes all round and there are cheerful fires in addition. By a very ingenious arrangement, the air admitted through the ventilators is warmed by coils of hot air pipes before being admitted to the rooms. Hence there are no draughts, while the air of the

schoolroom is constantly being renewed and the vitiated air is being drawn off overhead. "It tells of the pine floors, set on solid concrete, and almost noiseless, so much so "that a whole school of boys performing the brief musical drill that at St. Malachy's marks the changing of the classes at stated periods, make little more noise than does a warder pacing the silent corridors of "St. Dominic's over the way." The St. Dominic's referred to here is the present Garda Barracks - it was then the jail.

The Democrat describes the two schools flanking the hall, one for boys and the other for girls, presided over respectively by Mr. Felix Byrne and Miss Carrigy, and the "apparatus" provided for the teaching of cooking, sewing, knitting and type-writing, so that the girls at the Friary would be "good cooks and housekeepers, and fitted, if necessary, to earn their own living bye and bye."

The most important change which took place at this stage was, however, that three separate independent schools were formed, the Boys' School, the Girls' School and the Infants' School. The first Principal of the Infants' School was Miss Carroll, who held the post for thirty-five years;

These three schools continued to prosper and develop. Science was added to the already comprehensive curriculum, and after the appointment of Mr. Morrissey, an ardent Gaelic Leaguer, classes in Irish were given outside of the official school day, from 3 to 3.30, on certain days of the week, before the introduction of compulsory Irish in 1922. Around 1926 "growing pains" set in again, and this time Very Rev. Father Stephens decided to renovate the old school which had been evacuated in 1900. The faithful old edifice was thus brought back into service, and opened its doors to the Boys' School under Mr. Joseph Martin in August 1927. The Infants' School then moved into the rooms vacated by the boys and the Girls' School spread out into some of the former Infants' School. Just now there were sixteen teachers in all, five in the Boys' School, six in the Girls' School and five in the Infants' School.

Things ran smoothly again until 1935, and drills with clubs, barbells and dumbbells were added to the Girls' School curriculum. This school now developed another bout of "Growing pains" and Very Rev. Father Courtney got the task of building an extension. He purchased a site in the demesne beside the Girls' School

Playground and work was begun on the building on August 10th, 1936. It was completed in March 1937 at a cost of £2,653.4.5., including £100 and costs of additional ground required." Of this the Department of Education paid two thirds. The Girls' School, at this point, acquired the seventh teacher.

When the new curriculum "all subjects through the medium of Irish" was issued from the Department in the 1930's the Friary Schools were found ready and willing. A very high standard was maintained in all three schools, especially in the national language. A new teacher, who came to the school in 1940, was astonished when an eight-year old told her, "Tá mo dhriotháir mhór amuigh ins an bpáirc agus tá sé ag imirt peile le buachaillí eile," absolutely impromptu, and an inspector who asked a class of seven-year olds to ask him a question in Irish was even more astounded when he received "Céard é an dath atá ar do chuid gruaige?" (Actually he was bald, but he did not hold this against the ready respondee.)

In the thirties part of the demesne was rented as extra playing space, and school sports was held here in summer. In the war years, (1939-1945) numbers remained static, but on the return of peace and progress, more "growing pains", this time an epidemic, seized all three schools, and to Very Rev. Father Hegarty fell the mammoth task of building a new school and renovating the old ones. Plans were duly drawn up and approved, and the estimated cost was 80,000 pounds - a staggering figure in 1948.

Nothing daunted, Father Hegarty set up a Past Pupils' Union as part of a much needed machinery to raise funds. This union got to work immediately, organising whist drives, dances, sales, and a variety of other functions, including clock golf. One third of the vast amount had to be raised by the manager but a certain sum had to be amassed before work could be begun. Yet another slice of the demesne was purchased, together with a site in Anne St. where a thatched house had fallen in, in 1939. In the summer of 1951 a bulldozer appeared on the scene to prepare the ground, and the builders' men soon followed on. (The bulldozer became known as "Father Hegarty's bulldozer" and the children lined up daily at the railings to watch it at work.)

For two years school work was carried on to the accompaniment of the cement mixer and

the saw and the hammer, and during that time a nissen hut had, of necessity to be built to accommodate the rising numbers in the Infant School. This temporary shelter was named the Calaruega Hall (St. Dominic was born in Calaruega, in Spain) but was nick-named "the Flying Enterprize", after a ship that got wrecked off the south coast of England and made news. "An mbíonn tusa ag múineadh ins an "Flying Enterprize"? " an inspector asked one of the staff. ("It was almost surrounded by water.")

As the new School rose and the older ones received their new look the fund-raising campaign went on apace. A non-stop draw, called the Calaruega Bazaar was set up in 1951, and a full scale bazaar, lasting a fortnight was held in the Athletic Grounds in September 1952. In the meantime one of the Infant School classrooms had to be divided in two with just one fire to heat both halves! Just at this point in time, too, the Mass Xray van appeared one morning in what was left of the Playground, and a team of nurses and a radiographer came in, requesting a vacant room (!!!), and the release of a teacher to fill in cards, and the regimentation of all the children for the B.C.G. Vaccination. The session lasted for more than a week, and the space problem was solved by one of the staff holding three classes in the "Flying Enterprize", and thanking God that it was there, even though surrounded by water. An inspector who examined a class in February 1953, said that he did not wonder that the staff had such trim figures, they spent so much time "ag sodar thar timcheall na h-áite."

The Infants moved into the new Boys' School at the end of February that year and the builders got busy on their part of the edifice. By September all the building was completed, but, but, but, so was the new estate of Pearse Park ..., and before it moved back into its "new-old" abode the Infant School experienced a population explosion. The "eight large airy classrooms" were neither large enough nor airy enough to cope with the increase in numbers, and so the Old School, opened in 1833, just vacated by the boys, had to be pressed into service again, and two classes of infants moved in there, and two extra teachers were appointed, bringing the Infant school staff up to ten.

However, on Sunday, October 10th, 1953, the new schools were opened at last by Mr. Sean Moylan, Minister for Education, Dominican



CEREMONY OF OPENING AND BLESSING OF NEW SCHOOLS, OCTOBER 1953. FOREGROUND: V. Rev. Fr. L.H. McGauran, O.P., Vicar Provincial, assisted by V. Rev. B.C. Hegarty, O.P., Prior, and Rev. R. McLoughlin, O.P., Tallaght. BACKGROUND: The Choir in full voice, with Fr. Collins, O.P.

Hall came into existence, and the "Flying Enterprise", bowed gracefully out. A modern, well equipped kitchen formed part of the new Girls' School, and each school had a Staffroom. The hall had a spacious stage and two dressingrooms. At this time the number of children on rolls in the combined three schools was 1,050.

Work went on with ever increasing pace in the years that followed and the schools completed and obtained awards in Feis Mhuirtheimhne for choirs and action songs. Annual sports were now becoming a feature, and the Boys' School were taking up football. These necessitated the acquisition of a playing field, and so one of the masters got the bright idea of

annexing that part of the demesne just in front of the schools, portion of which had already been rented. Negotiations began and took some years to complete, but eventually the field was acquired, duly prepared and fenced in. Annual sports for the three schools are now held there, as well as inter-school football matches. New "Growing pains" which became evident in the 1960's were eased by the erection of prefabricated classrooms - two for the boys, two for the girls, and three for the infants. The "Old School" was finally evacuated in 1970, when part of it was required for a clubroom. At present each school has got a "Walking Principal" and the staff rooms are in use as offices. The Boys'

School has now 11 teachers, the Girls' School 10, and the Infants' School 12.

One hundred and fifty years in existence, the first national schools in Dundalk, Scoileanna Naomh Mhaolmhaodhóigh have truly fulfilled the purpose for which they were begun. Nine teachers on the present staffs are past pupils and quite a few of the former staffs were also taught there. Many of the present pupils are children and grandchildren of past pupils, some are even fourth generation. All the past pupils remember the schools with affection, many can still talk of the days when Miss McKittrick and Miss Heneghan taught the four-year olds, when Miss Carrigy's class ran hop-ball competitions for the building fund, when the girls wore silver wings in the midnight mass procession, when Miss Johnston produced "Zurika" in the Town Hall, and later "The Enchanted Glen" in the Dominican Hall. A few past pupils still hold and treasure the gold and silver medals which Father Stephens presented yearly for the best

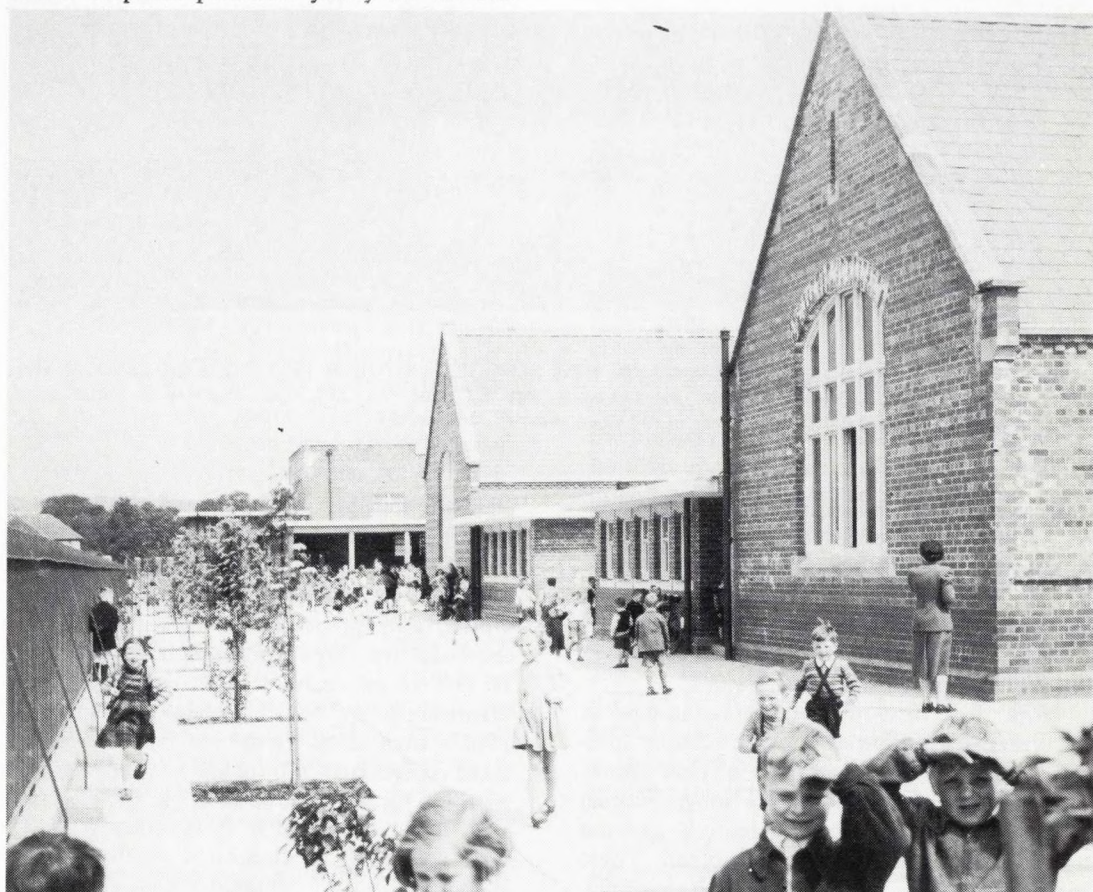
at the "Catechism" Examination.

The one roomed Chapel School grown into a highly efficient academy, the acorn grown into a mighty oak, the Friary Schools have a past and a present of which the Dominican Order may well be proud, and the future may well see the rebirth of Father Dunne's dream of the 1850's, who knows?

**"Aoibhinn beatha an scoláire
A bhíos ag déanamh léinn
Nach follas díbh, a dhaoine,
Gur dó is aoibhne in Éirinn."**

These lines were not known either to Father Duffy or to Father Corcoran in 1827, but their courage and enterprize, in starting what they called "a poor School", made this "happy life of the scholar" possible for thousands of Dundalk children, and it is everyone's fond hope that they continue to do so, D.V., for many years to come.

Máire Nic Canna



Animation. c. 1954.



COMBINED GROUP OF HOLY NAME PREFECTS, CHURCH COLLECTORS AND NON-STOP DRAW COMMITTEE

BACK ROW (LEFT TO RIGHT): Messrs. R. Gosling, T. McDonnell, S. MacCartney, J. Finan, E. Perkins, J. Fanning, M. Shine, P. Carroll, C. Neville, K. McKeon, T. Kelly, E. McGrave, J. Crossan. SECOND ROW: G. Hearty, P. Glynn, J. Higgins, J. Woods, L. Grimes, J. Dunne, J. O' Connor, J. Murphy, B. McKeever (Chairman). THIRD ROW: Fr. A.C. O' Beirne, O.P., T. Johnston, G. Duffy, J. Gormley, K. Boyle, G. Clinton, R. McArdle, O. Watters, C. Connolly, T. Brannigan, Fr. M. O' Donnell, O.P. (Spiritual Director, Holy Name Society). FRONT ROW: Misses Mary Ward, May McKeown, Detta McKeown, Kathleen Hearty.

THE CLASSICAL SCHOOL

EDUCATION

THE DUNDALK CATHOLIC SEMINARY

now being established

UNDER THE SPECIAL PATRONAGE

of

HIS GRACE, THE MOST REV. DR. DIXON

THE VERY REV. P.T. DUNNE, O.S.D.
PRINCIPAL

This SEMINARY will be OPENED for the reception of pupils on the 10th of January, 1853.

The System of Education contemplated will embrace the Antient Classics, the French and Italian Languages, a complete preparatory course of English Literature, Composition, History, Geography and all the necessary branches of

elementary Education.

The Science department will include the Theory of Arithmetic, Algebra, Geometry, Use of the Globes, Mensuration, and the other useful branches of practical mathematics.

Mercantile Classes shall be carefully prepared in short and concise methods of Practical Arithmetic, Book-keeping, the Elements of Commerce, Drafting, Practice of Mental Calculation, etc.

The Studies will be conducted under the immediate direction of the Reverend Fathers of the Convent, assisted in each department by well qualified Professors.

While the Fathers of the Dominican Order are prepared to afford to the Public a sound and comprehensive System of Literary and Scientific Education, they deem it almost unnecessary to give to Parents etc. the assurance that their best energies shall be exercised in training the moral as well as the intellectual habits of the youth frequenting their Seminary, by making Religion, as well in practice as in precept, the foundation and accompaniment of secular Instruction in all



The combined Boards of Management of the Friary Schools. BACK ROW (LEFT TO RIGHT): Messrs. P. Williams (Hon. Treas.), M. Stuart, J. Mulligan, P. Brennan (Hon. Sec.), T. O' Hanlon (Hon. Treas.) P. Hughes, J. van Dessel (Hon. Treas.) SECOND ROW: Fr. O' Beirne, O.P. (Chairman), Mrs. B. McStravick, Mrs. M. Murphy, Fr. MacShane, O.P., Mrs. S.M. Whelan, Fr. Collins, O.P. FRONT ROW: Mrs. P. Brennan, Miss N. McCourt, Miss M. McCann, Mrs. O. McDonough (INSET: Mrs. P. Smith).

its various stages.

Dundalk, 6th December, 1852.

(This was the announcement in the "Dundalk Examiner")

(Note in the same Paper)

DUNDALK CATHOLIC SEMINARY. We would solicit the attention of our readers to the Prospectus, in our advertising columns, of this new and much called for, Educational Establishment. The distinguished patronage under which it is instituted, and the character and high acquirements of the Reverend Principal, afford the best recommendation that we could offer in its favour. The course of studies, it will be observed, embraces every requisite branch of modern education: and in the hands of the Rev. Mr. Dunne and those who will assist him, the Dundalk

Seminary cannot fail to command a large share of public support, and to ensure the confidence of parents and guardians.

RECENT PRINCIPALS IN THE FRIARY SCHOOLS

BOYS' SCHOOL

Mr. Felix Byrne 1895-1907.
Mr. Joseph Martin 1907-1950.
Mr. Frank Donnellan 1950-1962.
Mr. Patrick Connor 1962-1969.
Mr. Patrick Glynn 1969-1974 (Was responsible for procuring of playing field).
Mr. Patk. Brennan is the present Principal.

GIRLS' SCHOOL

Miss Kate Carrigy 1900-1927 (Died in office. Received posthumus award of Carlyle and

Blake Premium).

Miss Mary O' Keeffe 1927-1931.

Miss Nan Brennan 1931-1933 (Died in office).

Miss Christina Johnston 1933-1959.

Miss Beatrice Feely 1959-1963.

Miss Norrie McCourt is the present Principal.

INFANTS' SCHOOL

Miss Mary Kate Carroll 1900-1935.

Miss Annie Curley 1935-1957.

Miss Nell Sweeny 1957-1973.

Miss Mai McCann is the present Principal.

RECENT VICE-PRINCIPALS AND OTHERS

BOYS' SCHOOL

Mr. Denis Murray 1907-1948.

Mr. Henry Morris 1901 (?) -1907. (Became School Inspector).

Mr. Cathal O' Boyle 1920 (?) -1942.

GIRLS' SCHOOL

Miss Margaret Sweeny 1927-1952 (Died in office).

Miss Mary O' Callaghan 1908-1918.

Miss Susan Sloan 1916-1926.

INFANTS' SCHOOL

Miss Minnie McKittrick 1900-1938.

Miss Tessie Heneghan 1923-1962.

Miss Mora Feely 1927-1937.

SCOIL NAOMH MHAOLMHAÓDHOIGH AGUS AN GHAEILGE

Bunaíodh Connradh na Gaeilge i mBaile átha Cliath sa bhliain 1893, agus cuireadh an craobh ar bun i nDún Dealgan i 1899. Nuair a thainig Annraoi Ó Muirgheasa ar Fhuireann Scoil Naomh Mhaolmhaodhoigh bhí baint aige cheanna leis an gConnradh agus mhúscaíl sé suim sa Ghaeilge i gcuid eile den Fhuireann. Chuaigh múinteoirí ag foghlaim Ghaeilge agus ag cuidiú le'n a teagaisc sa Chonnradh, agus indéaganna na haoise seo thosnaigh na múinteoirí céanna ar an teanga a mhúineadh ins na scoileanna. Seosamh Ó Máirtín, Donnacadh Ó Muirí agus Mairéad Ní Chuinneagáin a thug féin obair seo, agus lean siad ar aghaidh leis obair breise saor in aisce go dtí gur tháinig Réim na Gaeilge isteach i 1922.

Ó thoin i leith chuaigh an Ghaeilge ó neart go neart i Scoileanna Naomh Mhaolmhaodhoigh, agus bhuaigh a gcuid daltaí duaiseanna agus scoláirachta go dtí coláistí samhraidh i bhFeis Mhuirtheimhne agus i gConnradh na Gaeilge. Chuir Rang 7 i Scoil na gCailíní cumann Gaeilge ar bun dóibh féin i 1927, agus bhronn an t-Athair Ó Stíopháin bonn óir ar an duine a b'fhearr acu. Ins na triocaidí thosnaigh gach scoil acu ar an clár a leanúint tré Ghaeilg, agus lean Scoil na Naoinéan ar aghaidh leis go dtí gur tháinig clár nua na Roinne i bhfeidhm



First Communion Group, c. 1970.

i 1968.

I 1941 chuaigh na Naoineáin Sóisearacha ar cláracha Halla an Bhaile i bhFéile Drámaíochta Co. Lú le dráma a cheap a múinteoir, Treasa Ní Fánacháin. Ó 1961 i leith ghlac daltaí Scoil na Naoineán páirt sa bhFéile Scoldrámaíochta Dhún Dealgan gach bliain, agus tar éis cuid duaiseanna a bhuaidh sa bhFéile Aitiúil, glaothadh chun na Feilé Cúige iad i 1966, 1969, 1970, 1971, 1972, 1973, 1974 agus 1977. Ghlac fuireann acu páirt sa bhFéile Náisiúnta i 1970, 1971, 1972, agus bhain siad Craobh na hÉireann leo sa bhliain 1974 leis an ndrama “Órlaith agus Tadhg,” ceaptha ag múinteoir amháin, Máire Nic Canna, agus léirithe ag múinteoir eile, Máire Ní Ruairc. Moladh i

gcóir teilifíse é agus thug Liam Ó Murchú éisteacht dó san Halla Doiminiceánach i Mi Mhárta, 1975.

Chuir Scoil na mBuachaillí ceithre dramaí Gaeilge isteach i bhFéile Dhún Dealgan i 1977, agus cuireadh dhá cheann acu anonn go dtí Féile Laighean Thuaidh agus tá siad chun páirt a ghlacadh sa bhFéile as seo amach.

Thug cigirí na Roinne árd mholadh ‘riamh do chaighdeán na Gaeilge ins na trí scoileanna, agus scríobh duine acu ar thuairisc tráth go raibh “spiorad ionmholta Gaeilge le tabhairt fé ndeara.” Go mairidh an spiorad sin.

MÁIRE NIC CANNA

Our Teachers

A school-boy once asked his teacher: “What’s the use of mathematics, Sir?” To which the teacher replied: “It keeps me out of the dole-queue. Get on with your work”. Be that as it may, for the teachers of the Friary School

there is a lot more to it than that. We welcome the occasion of our Bicentenary to say a few words of appreciation of the teachers, past and present, who have made a major contribution to the success of the Friary School throughout



TEACHING STAFF OF BOYS' SCHOOL. BACK ROW (LEFT TO RIGHT): Messrs. P. Lynch, F. Curley, J. Kermatt, P. Brennan (Vice Principal), P. Brennan (Principal), S. Tiernan, B. Murnaghan, J. McKevitt. FRONT: Messrs. J. Mulligan, S. McCabe.



TEACHING STAFF OF GIRLS' SCHOOL. LEFT TO RIGHT: Mrs. Crilly, Mrs. Whelan (Vice-Principal), Mrs. McCabe, Miss McCourt (Principal), Miss McArdle, Miss Reilly, Mrs. Harrison, Miss Naughton, Miss Culleton. ABSENT: Mrs. Butterly.



TEACHING STAFF OF INFANTS' SCHOOL. LEFT TO RIGHT (STANDING): Mrs. Barden, Mrs. Brennan (Vice-Principal), Miss Murphy, Miss Markey, Miss Evans, Miss McCann (Principal), Mrs. Thornton. LEFT TO RIGHT (SEATED): Mrs. Clarke, Mrs. McKenna, Mrs. O' Rourke, Mrs. Dunleavy.

the years. The School has grown from its first humble beginnings in 1827 to a position of distinction and eminence in the 70's of this century. There are now close on 1,200 children on roll, with a staff of 33 teachers. Despite the numbers it is a remarkable example of unity in diversity, reflecting the buoyancy and vitality of the Dominican ideal of education. Someone has very well said that animation is the dominant note of school-life. Whatever faults children may have, dullness is not one of them. And certainly, dullness is very far from the Friary scene.

It is due in large measure to the teachers that a nice balance has been struck between the necessary demands of school discipline and the easy informality that makes possible a happy re-

lationship between child and teacher. Tradition is not easy to define. But if it includes, as it should, a feeling for the past, a unifying influence in the present, a sense of pride in achievement, then the Friary School is steeped in tradition. And the best indication of the quality of our teachers' identification with the interests of the School and the children is their whole-hearted involvement in out-of-class activities. There is scarcely a Friary activity one can think of that has not at least one teacher deeply committed to it, whether it be music, drama, recreational activities of School and Youth Centre, besides Sales of Work, Bike Hikes, Flag Days etc. etc. For all this the Dundalk Dominicans are deeply grateful. Long may this happy state of affairs continue.

**"Liomsa, a Dhia, is leor,
Acht m'ainm agus gcroí leinbh" (Pearse)**



The combined teaching staffs taken on the occasion of the presentation made to Mr. Pat Glynn (third from right, front row) on his retirement from principalship of the Boys' School, 1974.

Gaudeamus, Igitur, Juvenes Dum Sumus!



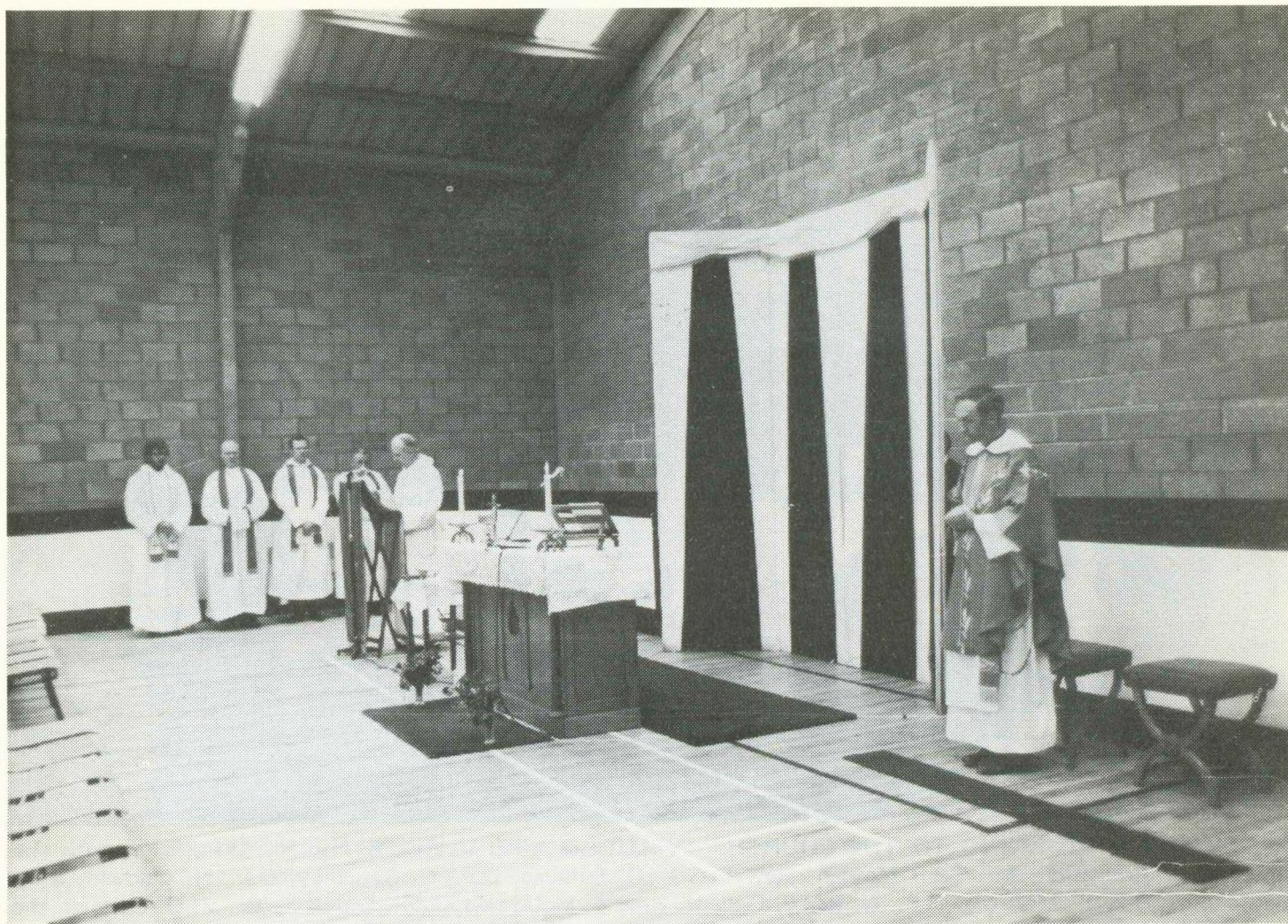
OCTOBER 1953



PROCESSION RETURNING TO THE CHURCH. INCLUDED ARE: V. Rev. B. Hegarty, O.P., Prior, with the Minister of Education, Mr. Sean Moylan, Rev. Frs. L. O' Sullivan, O.P., C. Courtney, O.P., N. Baldwin, O.P., C. Candon, O.P., I. McArdle, O.P., N. Barry, O.P., V. Rev. T. McDonald, Adm. Dundalk, Mr. V. O' Connell, the architect of the building.



Priests and People.



FIRST MASS IN YOUTH CENTRE, JUNE 1976.



From the Past



Distinguished past members of the Friary Choir with Fr. Collins. Tom Grey, Denis Murray, Peadar O' Dubhda, Mrs. Stewart,



An interesting collection from the early 60's. The wee fella arrowed (Brendan Carroll now a little more advanced) printed this commemorative booklet with a little help from his friends.

Epilogue

Our story began with mention of the Roghan family from Carlingford whose members were so devoted to the Friars. It is fitting that it should end with mention of another devoted retainer who served St. Malachy's for 59 years, Eddie Clifford. Coming here as a boy in 1914 he won the admiration of the Fathers by his diligence and dedication. No words are adequate to pay just tribute to the worth and fidelity of his long service.

He was an intelligent person, of good physique, and given to athletics, boxing, cycling and football. He 'retired from the ring' early on because of the strength of his punch and a fear of causing injury. But he played football with several of the Gaelic clubs and must have been a formidable opponent on the field. He continued to cycle for many years and in his off-time would travel over the country-side with an old friend, now only a memory to some, Pat Sullivan.

As the years passed Eddie became more and more, one of the family. He knew the routine of Church and house; anything necessary for the preservation of our rights was done by him automatically - it was his home. Kind and genial he went about his duties with sincere good will, whether it was to look after the rooms, tend to the fires or answer the door-bell. Often from his own small salary he would give a few pence or a few shillings to the beggars who called at the door rather than disturb any of the Fathers. There are many still among us who will remember him leaning out of the pantry window and giving them an apple or sweets or a few lumps of sugar and being rewarded with the happiness and laughter in their innocent faces - he was

very fond of children. To the sick, too, he was very attentive and would prepare a tray with a light meal and take it upstairs, and call into the sick room to see if anything was needed.

He had a slight nervous set-back in 1955 but recovered from it in a few months. Later on his hearing deteriorated and his gait became slower and he ceased to go out but turned, instead, to reading. Possessed of a most retentive memory, he assimilated most of what he read, but inflicted it on whatever victim he could capture - usually the priest at late breakfast - expounding as a professor among his peers! But one could not object, there was such a sincerity in his speech and a disarming smile that melted all opposition. Marvellous he was, too, in inventing 'theological' excuses; as when in answer to the question "What's happening to all the tumblers, Eddie, they're all being broken?" he quickly replied "God never meant these things to last for ever; think of all the unemployment there would be if they never broke"!

His health began to fail again in 1972. After hospital treatment he went to his sister, Mrs. Kieran, to convalesce, and remained with her until his death. He moved about and often called into the Priory (he still had his own key) but one day crossing the road he was knocked down; he had turned round to shepherd some children to safety, did not hear the car nor give the driver a chance. His injuries seemed at first to be only superficial, bruises and abrasions, but he suffered internal injuries of which there were no symptoms in evidence. He died on the 13th of September 1973. We shall not see his like again. May he rest in peace.



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