



From Bern, William (c.1869 - 1949)

other name	the Beirneach Sarsfield Mac Phádrúig holy The Great Fear Flat
birthplace	Fourth Wind Co. Galway
gender	man
school	Jarlath's College, Tuam, Co. Galway
higher education	St Patrick's College, Maynooth
job	priest

Searched mbaistí program twice a native parish for this account but his name was not there. One would think that the future of the Bheirneach from the first day that would own its obscurity and mystery of life.

In Fourth Wind, Milltown , Co. Galway , is born. Small farmer father was Thomas Byrne and Brigid Quinn, Eadarghabhal, Milltown , mother. Had five brothers and half-brothers and his sister. There is no doubt that they are native Irish speakers. On school Ballindine he attended. Independent school of Sean Mac Ballyhale was in Milltown .

He later went to College Jarlath's in Tuam and joined in Maynooth on 3 September 1892. He was ordained priest on November 19, 1899 in Galway (*Maynooth students and ordinations index* from 1795 to 1895). As is clear from the essay he wrote in *Next* , in March 1931, he became influenced by Eoghan Ó Ghramhnaigh in Maynooth .

He was working in Clare Island, Spiddal , Roundstone , Cell MC Odhráin, Aghagower, Caológa The name is in the *Catholic Directory* almost all years to 1917 but not again in 1950. Certainly he was at home in Fourth Wind in the period 1928-32. In 1926 published *The Fighting and tUaigneas* , a collection of essays. In 1934 published *Here those* , another collection of essays. So he wrote a book. Gúm refused to accept a manuscript he sent to them in 1929 and said that he was going to St. Paul Epistilí transfer was not published any of them. In 1904 it was providing corramhrán to *The Arts Center* and from 1918 in writing between essays and stories for *the Stock* , *Courage* , *Ring Day* , *Catholic Bulletin* , *Republic* and *Next* . During 1931 he was transferred from French Souvestre Emile work at *Next* . Around that time looked Thomas Red , Minister of Education, formerly Gúm approach to reading his work. There is information on how to book Gúm spent his Tom Waldron in 'Joseph Davitt and some of his friends' (*Henceforth* , October 1988).

Said Maurice Thornton about mBeirneach it was 'the most vibrant Gaeilgeoir Irish in Connaught' it. Said Pat Donnellan about *the fight and the tUaigneas* : 'Draft feallsúna are able to boost the wealth of information as well as céadscóth speech'. In *White papers and papers is recorded* (1969) said Martin Coyne : "I felt that the writer Beirneach mb'iontach, one that students still hamplúch and jump '. Unique element not suggested any other writer of our stated in this lecture as high.

He truly was a press dhrochmheas Dublin but he welcomed gliondrach before *Irish Press* (*Next* , in October 1931) and it was written there corrsceál. It would appear that the Republican and it tells the story of a parish priest continued in areas Tuam gun shortly after statesmen in Tuam boys republican shooting in 1922. The poor priest for the Anglo-Irish Treaty! There is another story that he caught of dhoirne priest he thought it insulted and that almost killed him. Few described in 1934 after it

was seen judging by feis in Ballyhaunis opinion in 1942 and thought it was staying in the nAgaistíneach monastery there for a while, although there is no evidence that the monks that. We know that priests were powers in January 1924. It was 'off the mission' before. The reason the preferred drink. In letters to his friend Mary Scoláí in 1928-31 would seem that it was helping in whatever parish priest former resident. He has a house on Magennis Chriostóra Gortmore and Christopher was remembered by the community bhaineadh enjoy Rosmuc of the finest sermons that he used. There is no doubt that he had been reading Mass. People believed that 'coats were from' and that it mhórdhóchas that he would be able to return to the priesthood. Like any member of the clergy was never in trouble grew biadáin strength around his name. There is some evidence that he was intemperate and authorities did have a problem with his parish priest. It is fair to say not recalled Mary Scoláí track ever drinking it. She thought that because of his loyalty to the medium it was in trouble. Maybe it was néaróisteach and, although it was long-lived, it was in poor health. The Mileadh Michael, who was a parish priest in Cell Media, Claremorris, his greatest friend during his life and seems to acceding to help him, particularly money, in the final years. Remembers Tom O'Dea, TV critic, the second hAifreann administer it every Sunday in the House cried. This is part of the parish was the Son of Mileadh headed. He heard confessions or not he used not sermons. He read the ads and be happy never to be bhligeaird aggression in the gallery. It was so heavy in those years, from 1941 to 1943 20 stone weight, perhaps, he could not build the Mass cloth out of the lower drawers in the sacristy.

The Beirneach died in Milltown on July 17 1949. His family thought he was eighty years old. He is buried in Cloon Wood near Milltown .

In the program book in the National Library under 'Thomas O'Beirne' listed books. Under this name it is also erroneous account in Galway authors published by Galway County Council. He would not put his work first name, of course. In personal letters often 'The Big Man Flat' as they name. Under the name 'Sarsfield' involving William O'Byrne, Maynooth, is a prize in the Oireachtas 1898. Liam Byrne 'giving it today itself. Under the name 'Mac Phadruig holy' published in the Journal duaisiarracht. Connacht b'ea William O'Byrne. No doubt that is the Beirneach. Voluntary or continued despite the end of the mystery from above.

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