

ST. MARY'S, LOCHEE, DUNDEE

CENTENARY



1866 ————— 1966

Souvenir Brochure



RIGHT REVEREND WILLIAM ANDREW HART, BISHOP OF DUNKELD.



BISHOP'S HOUSE, DUNDEE
April 1966

It is with genuine pleasure that we recommend this impressive record of the first hundred years of the Church of the Immaculate Conception, Lochee, not only to the parishioners but also to the Catholic community of Dundee.

We are greatly indebted to the compiler for providing such an admirable souvenir of the great anniversary which we are privileged to celebrate this year. The inspiring story he has told must surely evoke a deep sense of obligation to our forebears for the solid foundation which they laid with such zealous dedication. May our gratitude find its most perfect and prayerful expression in the offering of the Holy Sacrifice for their eternal rest.

To God alone is known the full and wondrous record of all the good achieved in Lochee as the result of the opening of St. Mary's one hundred years ago; and we do well to celebrate this solemn anniversary in a mood of profound gratitude.

May the example and prayers of our worthy predecessors effect in us a real and enduring loyalty to our Immaculate Patroness.

It will be our privilege to offer the Holy Sacrifice in her honour on the fifteenth of May, in gratitude for the countless benefits obtained through her maternal pleading before the Throne of Grace.

+ WILLIAM ANDREW,
Bishop.

The Early Story of Lochee

To the north-west of Dundee lies the bustling, prosperous suburb of Lochee. Multi-storey flats dotted here and there stand as stark, silent witnesses of an ever changing view. Modern houses, shops and factories have sprung up with such bewildering rapidity that an exile returning after only twenty years abroad would find it difficult to recognise the Lochee of his youth. But one landmark has remained unaltered over the past century - the colossal chimney of Camperdown Jute Works - the works that for years has been the mainstay of the inhabitants of Lochee. This mill belongs to a family whose history is intimately connected with that of the district - the Cox family.



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Lease-holders of land then (in pre-Reformation times) belonging to the Abbey of Scone, the early members of the family quietly tilled the soil of their estate throughout the peril-fraught days of religious and civil wars until the late 17th century. Then James Cox decided to forsake the agricultural life of his forefathers for that of linen-making and merchant. His choice was felicitous, for it not only laid the basis of the family fortune but also provided the stimulus for people to settle near his establishment located at Locheyfield, then part of Camperdown Home Farm.

Various ranges of cottages or cottar-houses were built at this time in the vicinity of the original one situated on the north side of the stream which flowed westward and at that point entered the opening or “eye” of the ancient loch of Balgay.



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The loch had long since been drained, but the location of the little settlement provides the most widely accepted derivation of the name “Locheye” or, in the vernacular, “Lochee.” The other rows of cottages straggled in haphazard fashion from Pitalpin Road on the east to Myrekirk on the west and from the burn on the south to Liff Road on the north. The “auld clay biggins” in which the inhabitants lived were damp and unhealthy.

This, coupled to the fact that the people had little idea of hygiene, gave rise to a high incidence of tuberculosis and other epidemics. One room of the 'but and ben' was given over to two or, where possible, four hand looms, while the other provided sleeping, eating and living quarters for the family. An open "midden" near the entrance to the house took care of all domestic refuse and thus ensured the frequent outbreaks of cholera and fever common in those days.



Photograph by permission of D. C. Thomson & Co

In that unsophisticated age people considered themselves to be fortunate indeed to have a roof over their head, leasehold of their land, fairly steady employment, a garden to provide them with fruit and vegetables, and a cow to furnish them with milk, a rare commodity at the time. Wages were very low and working hours stretched from daylight till sunset. Yearly earnings were £20 for linen weavers, £10 for ploughmen, £3 for a maid-servant. Schoolmasters who also acted as Session Clerks made the munificent sum of £10 per annum, with the additional inducements of two bolls of oatmeal and a free house. Luxuries were non-existent, but the people are reputed to have been content with the simple life. Picturesque names like "Bogle Bee," "Tile Row," and the "Knowey" were given to the various hamlets comprising Old Lochee but these are now long forgotten.

By the beginning of the 19th century the number of hand-loomers owned or supervised by the Cox family was 280. The textile industry was booming and new bleach-fields and warehouses were added to the already extensive works at Lochee field, with new appliances introduced to make processing speedier and cheaper. All seemed set fair for the continuance of Old Lochee as one of the most important centres of the textile industry. In 1819, however, a disastrous fire broke out in the bleaching sheds and warehouses, and as the lease was soon to expire the old site was abandoned. A new work was established at Foggielea, some considerable distance from Lochee field to the east. The workers gradually deserted their old cottages to settle at a more convenient distance from the new mill, and Lochee as we know it now was thus born.

During the first four decades of the 19th century the growth of Lochee was extremely slow. An old chart of 1831 shows clusters of houses on both sides of what is now Bank Street, but apart from that dwellings are few and far between. Two or three are shown in Liff Road, some in what is now Lorne Street, but otherwise the ground is open till Pole park is reached. Small wonder, then, that the inhabitants of Dundee spoke scathingly of the "dark suburb." The walk from Dundee was made through open fields and uninteresting countryside, and at nightfall the only means of street-lighting was the old barn lanterns or lanthorn.

What then accounts for the phenomenal rise in population during the second half of the nineteenth century? It was due, first of all, to the introduction in 1845 of a new kind of loom-the power loom. So successful was this innovation that by 1850 the Cox brothers were able to open yet another factory at Hairfield - a factory containing thirty acres of industrial units, a low-mill, a spinning mill and a weaving shed which contained a thousand power-looms - the Camperdown Jute Works. Workers had to be found to man this colossus, and where better to find them than in the starving villages of Ireland. A meagre 10d. was all that was required to remove the starving inhabitants from abject poverty to the long working hours of a factory and home. And so cattle boats brought them by the hundred. "Tipperary" and the "Bog" thus came into being. Cox Brothers had their workers and the Lochee population was ever on the increase. By 1893 five thousand people were employed by the Camperdown Works alone, while others were employed by the Pitalpin Works established in 1835, the Caledonian Works established in 1877, the King's Cross Works established in 1874, the Ancrum Works established in 1883, and the Gray Street Works established in 1870.

With this tremendous increase in population, much-needed improvements were made in public services. Street-lighting by gas came about in 1840, electricity in 1900, the old "sunk" wells or "draw" wells, utterly inadequate, especially in outbreaks of cholera, were replaced in 1869 by a supply of municipal water. Police officers were provided to staff the South Road Prison built in 1864, an auxiliary Fire Service was established in 1870, and an isolation hospital was erected in 1874 at King's Cross. In 1824 Lochee had been given its first Post Office, and in 1875 it became a registration district. In 1870 a bus service was inaugurated linking Lochee and Dundee, the Dundee-Lochee rail service being improved to facilitate the carriage of goods to and from the burgh. The buses were replaced in 1879 by horse-drawn trams, these being in turn replaced by electrically-driven trams in 1900.

Churches, schools, banks, a library, a public wash-house, sundry shops, as well as the opening of Lawside Foundry, the Cabinet Works and Upholstery Works with the Linoleum Works have all combined in recent years to make Lochee one of the busiest centres of industry in the pre-1939 era, while in the post-war years with firms like the N.C.R. Co., Astral, Veedor-Root, Burndept Battery Factory and Timex all dotted around its perimeter, with all the improvements in housing conditions, with all the modern cars crowding its streets, it would seem that the present day descendants of the old Locheeites enjoy and will enjoy for quite some time a hard-won prosperity.

The Growth of the Church in the Nineteenth Century

To the average Catholic of Dundee and district in this year of grace 1966 the Church must appear to be a well established and sure foundation. He sees around him a city that boasts of sixteen thriving, healthy parishes, each with its own parish priest to bring the comforts of religion to their people; he sees a resident Bishop to guide and direct the Church in the diocese, helped in his task by a Vicar-General and a Chapter of Canons; he sees well-run Catholic schools in which his children are given the finest of education, and he might be inclined to take all this for granted. But it was not always so, and it is of great importance for us to know the story of the Church's growth in this area in order to appreciate the tremendous efforts made by our forefathers in the Faith and our consequent debt to them.

In the last decades of the eighteenth century the number of Catholics in the Dundee district was severely limited. Indeed an extant list made in 1780 can only record a total of 21! Through the generosity of a Father William Young, a native of the city, who had become a Professor of the seminary of Douai, in France, a resident priest - Father William Pepper - was established in Dundee, and a small room in Hawkhill was rented for the purpose of saying Mass. Here on 2nd September, 1787, a few Catholic families gathered for the first time with Father Pepper and offered together Holy Mass once more. Gradually to this modest structure the people congregated from all parts of the city and suburbs until two years later a small chapel, 40 feet by 20 feet broad, was rented from the Methodists in the Seagate. As the sea trade of Dundee increased, an improved harbour, capable of dealing with the ocean-going liners of that period, became more and more necessary, and the Seagate property had to be disposed of in 1823. By this time the Catholic population had increased to 150 and larger premises were established at the Meadowside, a large "drying green" for the Dundee housewives of that time.

During all of this period a great Industrial Revolution was taking place in Scotland and not least in Dundee. The old methods of the manufacturing of jute fibre Dundee's main industry were being replaced by new ones, particularly by the adoption of steam-driven machinery, and this increase of productivity attracted many Catholic families from Ireland and the Highlands to settle in the city. Political and religious unrest was very strong at this time, and not all citizens looked kindly upon this large influx of strangers. In the summer of 1833 an organised mob attacked the church in Meadowside and all but destroyed it, making it thus necessary for the Church authorities to seek new premises once more. By now there were more than three thousand Catholics in the city, served by one clergyman, Father John Macpherson, a phenomenal advance in the number of Catholics in these few years, and this great increase made it necessary to provide a church that would accommodate such numbers. Dr. Andrew Carruthers, the newly appointed Vicar Apostolic of the Eastern District of Scotland (1833), in consultation with Father Macpherson, obtained a site in the principal street of the town on ground once occupied as a hospital by a community of Trinitarian friars in pre-Reformation days, and on June 1st, 1835, under the guidance of a Dundee architect, Mathewson, the building of the new church began. Father Macpherson was indefatigable in his pleading of the cause of Dundee Catholics, travelling near and far in his search for benefactors, even as far afield as France where he succeeded in raising £700 towards the cost of the new church.

One can well imagine his immense joy, together with that of his people when, under the patronage of Scotland's St. Andrew, the church was opened for public worship on August 7th, 1836, while the halls in the basement of the church served as the only Catholic school in the city. Thus humbly originated the Cathedral church of the diocese of Dunkeld, as it is to-day, the pioneer of many useful social works for the Catholic community of the City of Dundee, the forerunner and Mother Church of all the other flourishing churches in the city and the proud monument to our hardy ancestors in the Faith who laid the foundations with such labour and care as to evoke our eternal gratitude.

With the opening of the new church of St. Andrew and the increasing responsibility of the Catholic community, it was becoming ever more necessary that Father Macpherson be given an assistant. But this was not so easy as it may appear, for it must be remembered that we write of a period when there were less than 80 priests in the whole of Scotland. However, a beneficent Providence was to provide this assistance in a few years by the appointment of Father Stephen Keenan to St. Andrew's in 1839, an event that can only in all justice be described as an epoch in the history of Catholic Dundee.

Rev. Stephen Keenan, 1804-1862

Father Keenan was born at Enniskillen, County Fermanagh, on 26th December, 1804, and in accordance with the old Catholic custom was given at the baptismal font the name of the saint of the day of his birth. During his childhood his parents settled in Scotland in Dalbeattie, Kirkcudbrightshire, where Father Andrew Carruthers, later to be Vicar Apostolic of the Eastern District, and planner of St. Andrew's, was missionary in charge. Under his care the young Keenan grew up, and from an early age gave indications of having an enthusiastic love for education, an inclination fostered and encouraged by the priest. In 1817, an opportunity was offered for a profitable use of this gift. After great difficulties in the city of Glasgow. Father Andrew Scott had succeeded in opening extensive premises in Portugal Street as the first Catholic school and was then looking for Catholic staff. With devoted zeal for the education of youth, the young Keenan applied and obtained an appointment in this new undertaking, later to attain to a position of responsibility in one of the schools.

But feeling called to the priestly life, he made application to the seminary of Aquhorties, Aberdeenshire, where he was admitted in October, 1826. There he studied the classics before passing to the Scots College, Rome, in 1828, where he was ordained priest on 2nd February, 1830, after a brilliant theological career. Returning to Scotland in the summer months of 1830, he was appointed to a curacy in Edinburgh. Here he quickly became noted not only for his eloquence as a preacher, but also for his talents as a public debater, particularly in matters of controversy. His addresses given at St. Mary's and St. Patrick's attracted large audiences, composed of Catholic and non-Catholic alike, while his unremitting attention to the spiritual needs of his people won for him the affection and admiration of them all.

From his coming to Dundee in 1839, Father Keenan laboured earnestly with his parish priest to improve the conditions of their people and to reduce the debt that had been contracted by the building of St. Andrew's.

As boatload after boatload arrived in the Dundee harbour bringing the immigrants from Ireland, one or other of the priests would be seen searching out his people and directing them to temporary shelters among the Catholic community. With the approval of his superiors Father Keenan established a Catholic Benefit Society - the first of its kind in Dundee - which he personally organised and managed for some years to provide much-needed assistance in time of sickness and death. By 1846 St. Andrew's congregation had risen to nearly 8,000 souls, and to add to the anxieties of the clergy typhus broke out in the town, claiming some 700 Catholic victims in its ravages. In such poor and wretched conditions, it was not surprising that the resulting orphans were left wholly without provision. In the midst of this epidemic, Father Macpherson was transferred to Blairs College as Rector and Father Keenan was appointed senior clergyman in Dundee, being given the Rev. Dr. John Carmont as his assistant who had been recalled from Rome in the emergency.

Father Keenan's first task as senior priest was to provide a shelter for the orphans of the typhus epidemic as soon as possible. To raise funds, he set out on a three months' begging tour and succeeded in raising £1,200, with which he entered into negotiations for the purchase of a mansion with considerable grounds at Wellburn at the west end of Lochee. This property was acquired in 1847, and was to serve not only the needs of Dundee but also those of the whole Eastern District of Scotland. As a source of income, an academy was opened there on 8th June, 1848, for the religious, commercial and professional training of youths of the district; the fees being £17 per annum for the 8-12 age group, 20 guineas for the 12-16 and 25 guineas for those over sixteen years of age, with an additional £1 5s. per annum for washing!

The Beginning of the Lochee Mission

As a short history and description has already been given at the beginning of this story, we shall now pass to the situation of Catholics in Lochee in the early eighteenth century. Prior to the 1830s there is no record of any Catholics being in the village at all, and one can reasonably assume that the population at that time was confined to the non-Catholic faiths. About 1838, the commercial prosperity of Lochee began to increase with that of Dundee, and a few poor Irish immigrants were attracted to the spinning mills of the village in search of employment. As the flax and linen industries rose and developed, so did the number of immigrants increase. Indeed the Scottish industrialists of the period even chartered boats to bring the Irish workers over to their factories, and there are records to show that the cost of travelling from Antrim to Portpatrick on these steamers was as little as 10d per adult. This was responsible for the vast inflow of Irish into Dundee, and the "Report on the Irish Poor in Great Britain," published in 1834 by George Cornewall Lewis, estimates these immigrants to number 5,000 in Dundee. Indeed the 1841 census gives us the accurate figure of 3,024 males and 3,450 females, or 3.8% of the total population, which accounts for the phenomenal increase in the population of the city from 26,804 in 1801 to 62,784 in 1841. An indication of the industrious nature of the immigrant can be obtained from the fact that of the 999 paupers known in the city in 1840 only 64 were natives of Ireland! By 1847 there were two hundred Catholics in the village of Lochee and district. They had no church or place of worship and had to travel the two miles or so from Lochee to St. Andrew's for Sunday Mass, in all seasons and all weathers. This had lasted for ten years until the mansion at Wellburn was bought by Father Keenan, and they were only then given the opportunity of attending Mass nearer home.

At the turn of the nineteenth century, Wellburn House was occupied by a man named Peter Mitchell, who was a dairyman and farmer on a modest scale. On his death the property was bought by a Mr. Peter Brown, at that time a well-known Dundee architect. The old buildings were demolished and a handsome cottage with outhouses was erected. A part of the surrounding field was converted into a beautiful garden watered by the Lochee Burn which ran through the property. In a few years 'Wellwood', as it was then known, became a local beauty spot to which people resorted to walk in the gardens or rest under the many fine trees. After several years, the property was purchased by a Mr. Alexander Pitcairn, a son of Provost Pitcairn, a retired Dundee merchant. When the property came into his hands it was re-named Wellburn, and it was from the representatives of this gentleman that Father Keenan was finally able to acquire the property in 1847 for the purposes of providing an orphanage and academy for Dundee. The stable of Wellburn was gutted and renovated into a temporary chapel for the Catholics of Lochee, and on 8th September, 1848, Mass was said for the first time by Father John Carmont to the great joy and consolation of all. Once more the name of the property was changed, Wellburn giving place to St. Clement's Academy, the first century Pope honoured in Dundee in earlier days, whose church had stood at what is now the City Square and who had an altar dedicated to him in the old Catholic parish church of St. Mary.

Whether St. Clement's was used as an orphanage or not is now very difficult to determine. If so, it could only have been for a very short time, but as an academy for the board and education of young men it was much made use of, for the demand upon its resources was such that in a very short while the twenty-four places available in 1847 proved insufficient for the number of applicants. Accordingly, a new wing, devoted exclusively to educational training, was erected and opened on 1st January, 1849, for sixty pupils. The academy flourished for many years under the guidance of various rectors and assistants until purchased by the Sisters of Mercy and ultimately by the Little Sisters of the Poor, who still own it and provide a refuge and a comfortable home for the aged poor of the city.

During this time Father Keenan had not allowed his other spiritual duties to lapse. He found time to answer in the press many controversial questions, while his theological lectures in St. Andrew's aroused the opposition of many lecturers, peripatetic and local, and an organised campaign against the Catholic Faith was set in motion. In 1843 he published a reply to eight anti-Catholic lectures given in the Gaelic Kirk of the town, in a work which he entitled "Flowers of the Gaelic Church," and in the following year, "The Catholic Faith Vindicated," but it is, however, by the two works, "The Controversial Catechism" of 1846 and "The Catechism of the Christian Religion," that his name is best known and honoured. In 1849, he set about making provision for that part of his congregation settled in the north-east of Dundee. Ground was obtained in exchange for the old Meadow side building and a site established in Forebank Road, where he proceeded with the erection of the magnificent church of Our Lady of Victories, which stands as an enduring monument to his zeal and labour.

In the early 1860s Father Keenan was honoured by Pope Pius IX with the degree of Doctor of Divinity for his constant defence of the Church. This honour gave great satisfaction to his many friends and admirers, but soon after, their joy turned to grief when they began to notice signs of Dr. Keenan's health deteriorating at an alarming rate. Despite a relaxation from duty and a change of scene, he slowly grew weaker, passing to his eternal reward on 28th February, 1862. His funeral Mass was celebrated in St. Andrew's, where he had laboured so well for twenty-three years, by Dr. Macpherson, his friend and fellow labourer. After Mass, the coffin was borne to St. Mary's, which he had built. The local press reports the scene as follows:

"The feelings of the people which hitherto had been restrained by the devotional requirements of the solemn service, now gave full vent, and lamentations as the coffin was borne from the church were painful to hear. Not only Catholics but Protestants were affected to tears . . . If the crowd at St. Andrew's Church had been large, the number at St. Mary's had swollen to much larger dimensions. Windows, railings, and every place of vantage available, was so tightly packed that it was dangerous for the horses bearing the coffin to move: and it was with much care and exertion that it was carried into the building."

In St. Mary's, the last prayers were recited by Dr. Strain, and the coffin was then lowered to its last resting place in the clergy vault which he had prepared and was himself the first to be laid therein.

Among the various rectors and professors associated with St. Clement's Academy in its early days were the Rev. John Carmont, Rev. William Bennett, Rev. William Mackay, Rev. John Prendergast and the Rev. John Smith, later Archbishop of St. Andrews and Edinburgh, all of whom combined their academic duties with the pastoral care of the growing Lochee Catholic community. By 1853, there were 500 Catholics worshipping in the tiny chapel of the Academy, a number which was increasing rapidly with the extension of the jute and flax industry. Soon it was apparent that, happy as they were with their small church, it was quite inadequate for the congregation, so a scheme was launched to build another church in the grounds of Wellburn to accommodate the growing numbers. This was carried out in 1857 by Father Augustine Kinsella, who was then the priest in charge. This chapel served the Lochee congregation for many years and can still be seen in the grounds of Wellburn Convent, still serving the most useful of purposes, namely the good Sisters' laundry. But still the Catholic population continued to increase, due mainly to the prosperous working conditions of the town, and the easily found accommodation in an age when neither were elsewhere plentiful, and by 1860, on the arrival of Father George Davidson, the need for a large church in the Lochee district was clamant.

The Birth of St. Mary's, Lochee

Among those who laboured at Wellburn Chapel during its existence, none deserves more praise than Father Davidson, who was priest in charge from 1860 till 1865. A Scot by birth, having been born in Letterfourie, in the Enzie, Banffshire, on 23rd May, 1830, he possessed all the energy and determination of the Highland race. He entered Blairs College, Aberdeen, on 27th August, 1845, and after the necessary studies there he passed to the seminary of Ratisbon in August, 1852.

He was ordained priest by Bishop Kyle, Vicar Apostolic of the Northern District on 22nd December, 1855, and after five years' service in his native North, was transferred to the growing mission of Lochee in 1860. His influence and perseverance began to tell on those under his charge, and the Wellburn chapel was hopelessly inadequate for his people. He began to make collections immediately for the building of a new church, and so well was he liked in the district and so much did he infuse his own zealous spirit into his flock that in a very short time a considerable amount of money was collected. His plans for a church dedicated to the Mother of God were considered grandiose, too great even for Dundee, and the generality of the Protestant community spoke of the proposal as absurd because of the poverty of his flock. Even some Catholics looked upon the scheme as incredible. But Father Davidson was not to be put off. His trust was in God and in Her to whom the church was to be dedicated, and looking at St. Mary's to-day, one hundred years later, one can see how nobly this trust was rewarded.

However, Father Davidson soon saw that to draw up plans and execute them are two different things. When the estimates for the proposed building began to come in, he realised that the sum of money that he had in hand would go but a very short way to realising his plan. But this difficulty was not to be allowed to stand in his way. Considering the tradesmen's estimates too high and thinking that he could accomplish his design much cheaper by undertaking personally the responsibility of the work, he threw his whole considerable energy and talent into the project; engaging tradesmen, buying horses, carts and materials, and commenced operations. As the money ran done, he organised concerts, visited neighbouring towns begging, spent all his own personal means and devised numerous ways of saving on the building. To read the precise calculations and see the painstaking details of expenditure in his notes preserved in the parish records, cannot fail to impress the reader of the outstanding ability of this great priest of St. Mary's, Lochee.

And yet this good man was not to see the completion of his great work. At the beginning of 1865, his religious superiors transferred him to the less arduous mission of Rothesay, where he died suddenly on 6th July, 1865, at the early age of 35 years. One ventures to guess that the reason for the transfer to this easier post was for health, considering the enormity of his undertaking of St. Mary's, and one may also piously presume that though he may not have been granted the pleasure of being present at the Solemn Opening of his church, his joy would be all the more from his place in Heaven with the Master he had served so valiantly on earth.

Father Davidson's successor in Lochee and to whom fell the responsibility of the completion of the new church was Father Francis McKerrell. Like Father Davidson, he too was a Scot, being born at Paisley on 13th April, 1826. Entering Blairs in 1838, he passed on to the Scots College, Rome, in 1848. Never enjoying perfect health he was forced to return to Scotland in 1848, and continued his studies at Blairs where he was ordained priest by Bishop Carruthers on 3rd May, 1851. His first appointment had been at Lennoxton, but after a few months he was transferred to Linlithgow where he was responsible for the whole of the County of West Lothian. This proved too much for him, so he was transferred to St. Mary's, Edinburgh, where his superior was the Rev. George Rigg, later Bishop of Dunkeld.

In 1856 he was given charge of the parishes of Jedburgh and Kelso, where he had the misfortune to have his church burnt down at the hands of an anti-Catholic mob. With the help of friends, he successfully brought an action against the town in the Supreme Court for the non-intervention of the local police and won heavy damages. With this he built the present-day church in Kelso.

When Father McKerrell arrived in Lochee at the beginning of 1865 work had been going on at the new church for a year. A site had been obtained in the High Street, which at that time was the centre of the village, and Father McKerrell began at once to continue the work of his predecessor. Responsibility for the building was put into the hands of a clerk of works, a Mr. Joseph Seed, from Richmond, Yorkshire, while local firms carried out the work. The architect was Mr. Joseph Hansom of London, a name that has become a household word from the cab which he later designed and which ever afterwards was associated with his name. Work continued for the next few months under their direction until May, 1865, when the Catholics of Lochee had at long last a church of which they could be justly proud.

The church is a magnificent, highly ornamented building, partly Norman and partly Early English style of architecture. It was built at the time of the Gothic revival in architecture in Great Britain, and is one of the finest examples of this style. At the time, the masonry was of a kind seldom seen in this country. The walls are built of blue stone of about two or three inches thick, which has the appearance of brick, with dressings of white sandstone from Carmyllie in Fife. The most attractive feature of the exterior is the tower at the west end with its arcade of windows and buttresses between the porch and the baptistery on the east end. The side aisles have deep recessed weatherings with buttresses springing up and neatly terminating finials. The aisles and nave, baptistery and porch are slated with blue, purple and green Welsh slates in the Staffordshire ornamental ridge style, and the chancel is slated with Gothic pointed trefoil and diamond shaped slates finishing off with a gilt ornamental vane shaped like a monstrance.

Inside the side aisles, walls are faced with terra cotta firebricks ornamented with red bricks and red sandstone from the neighbourhood of Arbroath and Inchtute. Above these ornamental red bands and under the window sills are two ranges of ornamental projecting arches. Corbels with richly carved bosses spring from the terra-cotta arches and the centre of each bay forms the niche for a Station of the Cross. From the side aisle ornamented carved corbels carry overhanging arches to the roof. The clustered pillars are neatly cut and ornamented with blue and red stone from neighbouring quarries. Above these pillars is the clerestory: windows built from terra cotta bases, shafts and caps with a tilted inner pointed arch also of terra-cotta. The spandrils of the clerestory arches are circles of terra cotta with quatre foil inserted, while from the centre of the spandril, above the pillar caps, spring the bases which carry the principal curved rafters of the roof of the nave. The small tracery windows along the aisles are filled with richly-stained glass.

The sanctuary is in an octagonal-shaped apse. The chancel measures 20ft. long by 181ft. wide. The height from the floor to the window sills being 17ft. 9ins. and the windows 18ft. The total height of the sanctuary is 66½ft. The piers of the sanctuary arch, which are built of Fife white sandstone, rise to a height of 18½ft. The chancel arch is 12½ft. and the overhanging corbels of blue sandstone 9ft in height.

The lancet windows in the chancel have richly cusped tracery heads and inside jambs, bases, carved pendants, shafts and caps running the full height to the springing windows. Above these caps are terra-cotta arches for carrying the chancel roof, which is finely panelled in woodwork. The side chapel is entered from the west transept. This is an oval shape 10¼ft. long, 7¼ft. broad, and 12ft. high. The principal piers are 7¼ft. in width, 9ft. in height, and the arches rise 5ft. above the piers. The chapel has a domed panel roof, also in woodwork. The sacristy is 20ft. long, 13ft. broad and 11 ft. high. At the other end of the church is the organ gallery, 9ft. 6ins from the church floor, and which itself is 16ft. 5ins. long, 16ft. 5ins. broad and 23ft. from the ceiling. The floor of the organ gallery is supported by pillars and arches, and the front of the gallery is open-panelled. Above the gallery rises the main arch for the support of the tower, and like the others is built from terra-cotta and red sandstone bands and straddles the full width of the nave. The baptistery is 10ft. square, the side walls 14ft. 9ins. high, and the total height 25ft. The door porch is 10ft. long, 7ft. 9ins. wide and the side walls 16ft. in height. the total height to the ridge being 25ft.

The various contractors responsible for the building of this small gem of Dundee architecture were as follows:

Architects - Messrs. J. A. Hansom & Son, London.

Joinery - Messrs. R. & J. Wilson, Lochee.

Slaters - Messrs. D. & W. Crabb, Dundee.

Plasterer - Mr. Cassels, Dundee.

Plumbers - Messrs. Baxter & Masterton, Lochee.

Painters - Messrs. Thomas Fyfe. Lochee.

The stones were supplied by Messrs. David Eadie of Strathkinness, and the glass by Burnett of Leith. The blue stones came from Wellbank Quarries and the terra-cotta was the product of the Garnkirk Fire Clay Manufacturers of Glasgow. The church was built to accommodate between 700 and 800 persons, and the entire cost was in the region of £8,000 exclusive of the cost of the ground.

This then was the church that many priests and people had waited for. This was the ideal that had been their inspiration and strength during long years of trial and hardship. This was to be the tangible sign of their integration to the community and it was also to be the symbol of their own unity, for let it be said, that though of the same faith, the early Catholic community of Lochee had not always the unity of mind and purpose that the Faith should engender. Composed of Irish and Highland Scots, the Catholic community had many divergent traits which persisted for many years. The Irish found their adopted country very different from their native Ireland. It differed in character, culture and custom, to say nothing of the fact that the Faith had almost been extinguished during the previous three hundred years. The Scot on the other hand was inclined to look upon the Irish immigrant as a danger to his employment and consequent material prosperity and was not therefore inclined to look upon his Irish "brother" too favourably. This, coupled to the Scot's natural caution and canniness, made him appear cold and even hostile to the impulsive and generous natured Gael. These differences had led to misunderstanding and disunity among the Catholics in Lochee; now this great new church in their midst was to be the cohesion and mutual loyalty. How well it fulfilled these high hopes can be only too evident from its subsequent history down even to the present day one hundred years later, which is our reason for gratitude to Almighty God in this centenary year for His many graces and blessings.

The Opening and Dedication of St. Mary's, Lochee

On the Saturday evening, workmen were still busily engaged within the building, but on Sunday afternoon all traces of their presence had been removed and all was in neat order for the Solemn Dedication and Opening so long hoped for and awaited by the Catholics of Lochee.

On that great day in the history of the Lochee mission the church had been blessed early in the morning by Father McKerrell. The Solemn Dedication began at 11.30am. Sunday, 13th May, 1866. The records show that a great congregation had gathered for the opening ceremony by 10 o'clock in the morning, an understandable pride filling the hearts of the faithful when one considers the tremendous achievement this event meant to them. Pontifical High Mass was celebrated by the Right Rev. Dr. John Strain, Vicar-Apostolic of the Eastern District, soon to be Archbishop of Edinburgh, aided by Fathers Byrne and Brice as Subdeacon and Deacon, to the accompaniment of Weber's Mass in G.

After the Gospel. Father Noble, O.M.I., of Leith, preached on the text from Canticle iv. 7: "Thou art all fair my love and there is no spot or stain in thee." He defended the belief of the Church in regard to Our Lady, and exhorted the faithful to invoke her help and protection often under the title which had been given to the church that morning as a powerful means of overcoming temptation and increasing in holiness The Immaculate Conception. The ceremony was carried out with all the splendour of the Liturgy sung with great dignity and ability by the combined choirs of St. Andrew's and St. Mary's, Dundee under the direction of Father John Magini.

Thus ended the many years of hope and trust of a whole generation of priests and people of the Lochee area years of frustration, want and even persecution, for it must be stated that not all took kindly to the presence of so many Papists in their midst, especially now that it had taken the permanent form of what was in a very short time referred to as the "miniature Cathedral." Yet in another sense this was only the beginning. The church was certainly there, but it had to be paid for. A great debt had been incurred by its erection which now had to be settled; the church had to be equipped and a school had to be provided for the Catholic education of the children. It was to these problems then that the people turned next with the confidence that under the same benign Providence all would be well.

But the leadership in this venture was to be denied to Father McKerrell. Just as the faith of the Corinthians was to be planted by Paul, watered by Apolla, yet increased by God, so also was the spiritual life of the faithful of Lochee to be guided by several pastors. In 1867 Father McKerrell was transferred to the mission of Dunfermline, where he remained for the next eleven years. In 1879 he was given charge of the important mission of Stirling, from where he was compelled to retire on account of ill health in 1884. On his recovery he resumed duties at Lennoxton in 1889. Recognising his piety, devotion, and priestly virtues, he was appointed Provost in the Edinburgh Chapter at its restoration in 1885. He became a Domestic Prelate with the title of Monsignor, and finally retired from all mission activity to Dunfermline in 1898, where it was hoped he would spend many more years in quiet, deserved rest. But this was not to be. On 2nd July, 1902, this great and worthy priest went to his eternal reward in the Kingdom for which he had so valiantly laboured.

The Growth of St. Mary's, and its Pastors

On Father McKerrell's appointment to Dunfermline, he was succeeded at St. Mary's by Father Peter Aloysius Grant, assistant till then at St. Mary's, Forebank, Dundee. Like his predecessor. Father Grant was also a Scot, having been born in Blairgowrie on 15th March, 1841. From his earliest years he seems to have wished to be a priest, for we find him enrolled at the Scots College, Valladolid, Spain, in May. 1853. At his ordination to the priesthood he was appointed assistant at St. Mary's, Dundee, in 1864. where he remained until his transfer to the pastorate of Dunfermline in October of that year. Here his pastoral zeal found full scope for activity, but at the cost of his health, for his never strong constitution gave signs of serious deterioration in the summer of 1866. After a few months' convalescence he was able to resume his responsibilities, and felt strong enough to accept his bishop's decision when the Lochee mission became vacant. Arriving in November, 1867, he at once began the enormous tasks that faced the congregation. With aid from Government grant he was able to begin a school for the Catholics of the area, often paying the fees for the poorer children from his own meagre resources; but no sooner had he accomplished this great event than circumstances of a totally unexpected nature almost destroyed his noble venture.

In 1870 and 1871 smallpox broke out in Dundee, and very soon extended to Lochee. When we consider the housing and sanitary conditions of that period, we can imagine with horror the tragedy this must have been. In the Bog and Burnside hundreds were infected with the disease, putting on Father Grant's slender shoulders the additional responsibility for their spiritual welfare. With the same assiduous zeal which characterised all his priestly actions, he threw himself into this work with all his energy. Every house was visited. Where the smallpox was most prevalent, he was sure to be there, not only bringing the comfort of the Sacraments to the dying but, having a certain medical skill himself, also medicines for the sufferers. It is on record that shortly after the erection of the epidemic hospital at Wellburn, it quickly was filled by a large number of those suffering from the disease. A number of workmen were engaged one day in repairs when the van used for the transporting of the cases arrived at the gates with a smallpox patient. Work was quickly abandoned by the men, who decamped in terror. Father Grant, who was visiting at the time, quickly saw the dilemma of the nurse responsible for the reception of the patients, for there was no one at hand to assist her with the helpless man. Father Grant immediately offered his services and, taking the man into his arms, he carried him into the epidemic hospital.

Many similar tales of self-denial and devotion could no doubt be told of this young priest. He was indeed the father of his flock and especially of the poor, and though only spared to labour a short while in Lochee, nevertheless during that short time won the love of his people and the respect of others for his liberality of principle, his untiring energy and his zeal in furthering the welfare of his people. But ill-health, the companion of so many of these worthy missionaries in Scotland during the last century, dogged his life. No doubt weakened by his exertions during this plague and tired by the many pressing problems of his mission, he was compelled to resign from the active ministry in September, 1872. Hoping that warmer climates would be more gentle to him, he travelled to his Alma Mater in Valladolid, where he stayed for a period of several months. After a pilgrimage to Rome, he returned to Scotland in March. 1873, and was appointed to Dumfries. Here at first it was thought he would regain his health, but this was not to be.

In the autumn of 1875 it became evident that his illness was of a mortal nature, and he prepared himself for his homegoing to God. During this last period of his life he edified all by his acceptance and patience until on 14th December, 1875, he gave back his young soul (for he was only 34 years of age) to the safekeeping of his Saviour.



REVEREND FRANCIS BEURMS

On the retiral of Father Grant his assistant, Father Francis Beurms, was appointed priest-in-charge. Unlike his two predecessors. Father Beurms was not a Scot, having been born in Appels, near Dendermonde in the diocese of Ghent. Belgium, on 15th February, 1845. He entered Dendermonde College in 1857, where he remained until 1864 when he enrolled in the famous seminary of Ghent. Feeling drawn, not to his native land but to the Scottish mission, he transferred to the Anglo-Belgian at Bruges in 1866, where he received all his minor orders and the diaconate at the hands of the Bishop of Ghent. He was ordained priest by Archbishop Strain in St. Mary's Cathedral, Edinburgh, on 29th June, 1869, and after a month's stay at St. Patrick's, Edinburgh, he was sent to St. Mary's, Dundee.

He was appointed assistant to Father Grant in June, 1871, and succeeded him in September, 1872.

He soon proved a worthy successor to the first two outstanding parish priests of St. Mary's, for many of the things that they were asked to leave unfinished he was able to accomplish. The school begun by Father Grant was extended and in part rebuilt so that it could equal any of the time in the district. He had long felt that a hall was needed attached to the parish where the parishioners could meet and recreate in common, so notwithstanding the already large debt Father Beurms had erected near the church a large public room capable of accommodating in the region of three hundred people, with reading-room, billiard-room and gymnasium a centre for the parish which was to last for almost sixty years and provide excellent recreational facilities for the youth of St. Mary's.

He also instituted many societies in the parish for the spiritual interests of his people, personally directing them throughout his time in office. Among them, possibly his favourites, were the Living Rosary and the Holy Family Confraternity, which gave their adherents a solid Catholic piety and an enormous ideal for their personal lives. He also succeeded in forming a Temperance Society in the parish to encourage those whose particular weakness this was in the practice of virtue which leads one to wonder what the reaction of his father was on hearing such news since that worthy gentleman happened to be a brewer!

He was a man of simple, straightforward views. Because of his native tongue, he never achieved a perfect command of English, yet his sermons were at all times effective. Being the possessor of a fine physique, he commanded attention by his presence, and his counsel was eagerly sought by all. Deeply interested in the complete education of his people, he strived wholeheartedly for this ideal, yet remembering at all times the missionary character of his mission he mingled among his flock as one of themselves, and on many a night was to be seen at midnight in the dingiest of streets and lanes as he made his way to administer relief and consolation to those in need amid the gloom and shadow of what was known as the "dark suburb" by the sophisticate of Dundee, and more familiarly as "Lochee and nae licht" to the denizen. His hours of relaxation were few, and these he devoted to hard study.

During Father Beurms' incumbency at St. Mary's many improvements were made to the church which was as yet incomplete. The Stations of the Cross, which had been inserted in their niches in September, 1868, were now canonically erected by the Franciscan Fathers on 5th March, 1874; an altar dedicated to St. Patrick and St. Bridget, later to be removed when the stained-glass windows were inserted, was erected in September, 1874; and a statue of the Sacred Heart was placed in a prominent position in the church. A lover of the liturgy and, possibly because of his native Belgium, Father Beurms continued the Solemn Procession of the Blessed Sacrament in the grounds of Wellburn Convent on the Sunday within the octave of the feast of Corpus Christi, which had been inaugurated by Father Grant on 11th June, 1871, and which had made such an impression on the people of the district, being the first instance of the kind in this part of the country.

He also had the great joy of seeing two ordination ceremonies taking place in St. Mary's during his pastorate. The first, that of Father Patrick Fay, took place on 8th September, 1872, and the second, that of Father James Harris, took place on 13th December, 1874. It is of interest to note that both were appointed assistants to Father Beurms immediately after their ordination. Lochee could thus claim a share in having contributed to the continuance of the Church in Scotland; and in a material way it says much for their missionary spirit when we see a considerable sum of money being contributed by them, poor as they were, for the building of a church at Lochgelly as early as May, 1874. Zealous for the education of his people, he opened a night school for girls in January, 1873, while one of the first duties given by him to the Society of St. Vincent de Paul was the providing of a library in the Infant School for the adult members of the congregation.

By now the mission of Lochee was well established and able to claim full parish status with those of St. Andrew's and St. Mary's, Dundee. Much effort had been made, much had been in so short a time accomplished, but much also remained to be done. By 1880 what had been a small number of souls had swollen to the considerable congregation of 2,613 practising Catholics, the small chapel of Wellburn where the mission had begun had now been greatly enlarged, and the former Academy was now a flourishing Institution for the aged poor, run with great efficiency by the Little Sisters of the Poor who had become a familiar feature of Lochee life. Things augured well for the future, with clergy and people working in a perfect harmony of ideal, but again a change of priest-in-charge was to be made in the very near future. The coast of Fife with its increasing population could only be served monthly from the churches in Dundee, and it was felt that this was insufficient for the need in that area. In 1878, the Hierarchy had been re-established in Scotland and that part of Fife, like Dundee and district, came under the jurisdiction of the Bishop of Dunkeld, who now decided that it was necessary to have a resident priest in that area. Father Beurms was accordingly transferred to the parish of Newport, where he remained until his death. Later, he was to do much good work with the boys of the Mars Training Ship which lay anchored in the Tay close by.

Father Beurms died in Newport on 7th January, 1895, when only 50 years of age. After Solemn Requiem Mass was offered for him at St. Mary's, he was buried in the little cemetery of Wellburn Convent, among those Little Sisters and aged poor for whom he had spent himself and to whom he was so devoted during his years of pastor at St. Mary's.

Father Peter Butti

Father Beurms' successor at St. Mary's was Father Peter Luigi Butti. He was born at Edinburgh on 21st February, 1847, and was of Italian origin as his name suggests. He entered Blairs College on 20th August, 1861, passing eventually to Douai, Paris and finally Rome, thereby adding fluency in the French and Italian languages to his many accomplishments. He was of frail constitution and his indifferent health gave rise to serious doubts as to his fitness for the priestly life, but fortunately his superiors decided in his favour and he was ordained in the Lateran Basilica, Rome, on 12th April, 1873, and appointed to St. Joseph's, Dundee, in June of that year. To his priestly work he brought many gifts. Endowed with great intellectual ability, he also had a natural flair for planning and reconstruction, coupled with a passion for all things mechanical. Indeed even at college he was able to restore a long-silent organ to its original beauty of tone and power.



RIGHT REVEREND MGR. P. CANON BUTTI

These gifts he was later to use to the full when in St. Patrick's. Dundee, he was to supervise the building of church and presbytery to the extent of taking his architect to Belgium to see how things should be done.

Father Butti's entry into the responsibility of St. Mary's was anything but smooth. The church, as has been already stated, was as yet incomplete as to furniture and appointments, but before long his zeal, high motives and earnest devotion to his many tasks soon won him the affection and loyalty of all. Guilds and societies were formed by him to foster the piety of his people, and the choir was the object of his special attention. He organised parish trips during the Dundee Holiday Week so that the people though not blessed with this world's goods in abundance, might be given the opportunity of innocent relaxation. These took place in such varied places as the grounds of Glamis Castle, Belmont Castle, Meikleour and Cardean (thanks to the generosity of E. Cox, Esq.). and it says much for Father Butti's organising that no word of complaint from owner or visitor has been recorded. In July, 1881, Father Butti added the territory of Newtyle and Alyth to the parish, renting a hall in these parts for the saying of Mass each Sunday: to these outlying districts as well as to the home mission he gave unstinting service, and a veritable network of parish organisation grew up during his pastorate.

One of his many interests was the Temperance movement. No doubt his pastoral experience had taught him the evils that follow in the wake of drink, and it must be remembered that we write of a time when not only was the price of such a commodity cheap but it was the means of many an unfortunate forgetting, if only for a short time, his daily misery. Father Butti struggled hard against this evil in his midst, and many were the missions held in Lochee during his time as parish priest, perhaps the most successful being in October, 1887, under Fathers Kelly and Quigley from Ennis-corthy, when a very great number of parishioners signed the pledge!

A most regrettable incident in the life of St. Mary's, but one which aptly illustrates the difficulties that the Catholic community had to face in those days, followed the mission preached by the Franciscan Fathers in March. 1883. Being of Roman extraction, Father Butti had a typical Italian love for statues, which had induced him in September, 1882, to erect two statues—one of St. Francis, the other of St. Dominic - in the sanctuary of the church, during his redecorations. Seeing how this fostered the devotion of the faithful, at the close of the mission he decided to set up a Calvary in the grounds of the chapel-house to which the congregation could repair on their way to and from the church. On 15th April, 1883, this Calvary was solemnly blessed in the presence of a large congregation, but no sooner had it been erected than it became the object of strong disapproval from the non-Catholic section of the community. Hostile crowds gathered daily in front of it, and one middle-aged female, faithfully following in the footsteps of Jenny Geddes, even entered the grounds, not to pay homage to her crucified Lord, but to stone what she considered to be an idol, and had to be forcibly ejected by the sacristan. The final indignity came on 27th April when, under the protective cover of night, the figure of Our Lord was painted over with tar, an event which filled not only Father Butti but the whole community with horror. The Calvary was removed from its rockery in the grounds and installed in the church, where it still stands at the present day, a silent witness of days which happily are now over and which have given place to one of more tolerance and understanding.

During Father Butti's time at St. Mary's many improvements were carried out in the church. The sanctuary was redecorated and a new sanctuary lamp was installed. A new confessional had been permanently built in the east aisle in 1881, and these ventures gave Father Butti full scope for the use of his many talents in the service of God and the Church. Sound administrative ability combined with a rare business acumen were slowly but surely reducing the debt on the church, and one can readily appreciate these high qualities of Father Butti on examination of the precise and methodical account books kept by him during his tenure of office. It was with understandable regret that the congregation learned of his being transferred to Crieff in February of 1888. Here Father Butti laboured until 1890, when he was given the task of building what has become his monument in Dundee St. Patrick's Church in Arthurstone Terrace—so that in after years St. Mary's congregation still had the pleasure of seeing him in their midst at the many social functions in the parish.

After nineteen years in St. Patrick's. Canon Butti as he then was, was transferred to St. Mary's, Forebank, to succeed that great stalwart of the Church in Dundee, Canon Michael Phelan. After four years in that charge he was forced to retire on account of ill-health to the warmer climate of the Isle of Wight. On his recovery he was appointed to the less onerous but no less important position of Spiritual Director to the young seminarians at Blairs College, Aberdeen, where he passed on to others in the training for the priesthood the learning and wisdom gleaned from the years of his active ministry. During nineteen years in this position, one which gave him the greatest of pleasure and satisfaction, ecclesiastical honours and dignities were conferred upon him. The Monsignorship and Provostship of the Dunkeld Chapter of Canons became his, but in no way was his modest way of life changed thereby. At Blairs on 25th November, 1932, at the ripe old age of 85 years, Monsignor Butti's long life came peacefully to its close, a life spent in the service of God and dedicated to the spread of His Kingdom on earth.

At this stage of our story St. Mary's had been opened for almost a quarter of a century, during which time it had developed and changed greatly. This was a period of important social evolution, and the parish reflected this in its composition and environment. Though still relatively poor and enclosing the less fortunate members of the Lochee community, nevertheless it had become an accepted land mark in the vicinity and one whose influence was ever being greater appreciated. Grouped largely round the church in such well-known and revered Lochee places as McLaren's Lands, Burnside, Luis Square, Albert Street, McDougal's Buildings, Quarry Mill, Cox's Lands, Whorterbank, etc., the congregation was a well-knit, harmonious entity which fostered good relationships, familiarity and a spirit akin to that of a family, fiercely proud of their church and its achievements during the years. Gone was the sense of insularity or minority. In their place had come cohesion and solidarity, so that the future was regarded as a challenge to their increasing strength and vitality.

Further Development-Father Van de Rydt

It was to this young but vigorous community that Father Alphonsus Van de Rydt came as the successor of Father Butti in February, 1888. As his name suggests he was a native of Holland, having been born in the parish of Beek en Donk, N. Brabant, in the year 1846. He began his ecclesiastical education by studying the Classics at the Seminary of Hertogenbosch, and in the summer of 1871 passed to the senior Seminary at Bruges for his Philosophy and Theology. Offering his services to the Eastern District of Scotland, he was ordained priest on 18th December, 1875, by Bishop Faiet, Bishop of Bruges. He arrived in Scotland in February, 1876, and after a few weeks in St. Patrick's, Edinburgh, was appointed to St. Andrew's. Dundee, where he served for the next three years. After a further three years in St. Mary's, Forebank, he was appointed in 1882 to be priest-in-charge at Crieff, remaining there until his transfer to St. Mary's in 1888. Despite his origin, Father Van de Rydt loved the country of his adoption and was to give many years of devoted service in its cause.

Like his predecessor, Father Beurms, Father Van de Rydt was imbued with the missionary spirit which, though denied expression in the far-off fields of Africa, was to be used to the fullest in the nearer pastures of Dundee. During his pastorate in St. Mary's, we find him offering Holy Mass at the nowadays unheard of time of 4.30am, revealing not only his own personal devotion to the Holy Sacrifice but his consuming ambition that his faithful be given every opportunity of progress in the spiritual values of their lives through their participation in the liturgical life of their parish. At the same time he organised guilds and societies so that they could also collectively share in the graces bestowed and in his time at St. Mary's we find the following diverse organisations, each one appealing to and answering the need of a certain temperament and piety; the Altar Society for the ladies whose pleasure it was to sew, wash and repair the linens used at Holy Mass; St. Vincent de Paul for those who wished to bring aid and comfort to the poor; Young Men's Association to provide recreational facilities for the youth of the parish; St. Aloysius' and St. Stanislaus' Guilds for the younger boys; the Holy Angels' Guild and the Children of Mary for the young girls to train them in the pattern of Our Blessed Lady and equip them as the future mothers of the parish; St. John's Total Abstinence League for the abolition of the misery caused through this weakness; the Third Order of St. Francis to meet the requirements of those who had a devotion to the Poor Man of Assisi and desired to emulate his virtues; the Holy Family for the men and women to foster in them the way of life portrayed at Nazareth; the Bona Mors Society to remember the deceased and the Christian preparation for death; the Living Rosary, ever a pole of Catholic life, to deepen in all the understanding and love of the life and death of Our Divine Lord and Our Blessed Lady. To this was added such lay organisations as the Night School and the Irish National Foresters, which gave the people in those days a certain social standing and security since such a thing as the Welfare State with all its benefits was unknown. On 13th June, 1888, Father Van de Rydt led the parish in pilgrimage to the holy Isle of Iona, there dedicating it to God and asking Columba the Gael to protect and guide its future.

He also made many improvements in the church. Even at this late date the church, though completed, still lacked many of the necessary objects that we associate with it. For example, the side aisles were still without seats, thus making it necessary for the faithful to stand all during their attendance at Mass. In July, 1888, Father Van de Rydt appealed for contributors to come forward with a donation of 10/- each with which he could furnish benches for these aisles. No doubt many an aged parishioner in later years blessed Father Van de Rydt for such a happy thought! As he saw the parish was now proceeding along well-planned and extremely efficient lines. Father Van de Rydt now determined to reduce and even liquidate if possible the heavy burden of debt remaining on the parish. On 28th April, 1889, he called a meeting of the congregation - in those days the common way of laying important information before them in order to inform them of the financial situation of the parish and to devise ways and means for the raising of the necessary money. As usual, the congregation were enthusiastic in their response to this further appeal - indeed £50 was subscribed there and then - and plans were drawn up for the future. A parochial committee was formed to co-operate with Father Van de Rydt in this venture and a Grand Bazaar was envisaged to coincide with the Silver Jubilee of the church which was fast approaching.

This great event was celebrated on 13th May. 1891. Father Lavelle offered the Mass of Thanksgiving in the morning and Solemn Benediction was given in the evening by Canon Phelan. One of the joys of the congregation at this Benediction was to see their former pastor, Father Butti, in their midst once more. On the following Sunday-appropriately Pentecost Sunday - the Vicar-General of the diocese, Mgr. Robert Clapperton, celebrated Solemn High Mass before the Bishop and many of the city clergy; the preacher for the occasion being the incomparable Mgr. Holder of St. Joseph's.

During the Jubilee Year the congregation were hard at work to raise the funds for the debt, and the grandiose project was undertaken of providing an altar for the sanctuary in keeping with the beauty of the rest of the church. In this they were nobly aided by the handsome donation of £100 by Mr. Edward Cox, the local industrialist, who had been a generous benefactor of St. Mary's from its inception. The Grand Bazaar was held in January, 1892, when Father Van de Rydt had the great pleasure of seeing his efforts and those of the people crowned with success by the raising of £600, a veritable fortune in those days.

In the last decade of the nineteenth century much extension was being carried out in the Church in Dundee. A new church - St. Patrick's - had been planned in the east end of the city, and Father Butti had been put in charge of its building; though fostered by St. Mary's. Forebank, St. Mary's, Lochee, played its part in the construction of this fine church, for in 1890 and again in October, 1894, we find collections being made in the parish for this worthy object, demonstrating in a practical way the Unity of the Mystical Body of Christ. Likewise, Wellburn the home of Lochee Catholicism - was supported by St. Mary's in their many ventures for the general improvement of the now well-established home for the elderly poor of the district. Indeed the Little Sisters had become a part of Lochee life appreciated for the enormous good that they were doing in the community. Consequently it was a day of general rejoicing for priest and people on 7th June, 1893, when they participated in the laying of the foundation stone of the fine new chapel for the Sisters and the old folks - a chapel which is admired to the present for its beautiful simplicity - and which replaced the old building in which Lochee Catholicism had been born and nurtured during its infant days.

But without doubt the two highlights of Father Van de Rydt's pastorate in St. Mary's were the putting in of the beautiful stained-glass windows in the sanctuary above the High Altar and the installation of the High Altar itself. The former event took place on 15th March, 1896, when Mgr. Holder of St. Joseph's solemnly dedicated the window in the presence of the congregation. These windows were the gift of the Confraternity of the Holy Family, and the centre window depicts the Holy Family at Bethlehem while the side windows on the Gospel side portray St. Francis and St. Peter, chosen to commemorate the two early parish priests of St. Mary's, Father Francis Beurms and Father Peter Grant. To underline and perpetuate the strong Irish element in the early congregation, the windows on the Epistle side of the centre depict St. Patrick and St. Bridget. No expense was considered too great for this magnificent gift to the church, the glass and the workmen being imported from Munich, Germany, for the task. The High Altar of the church, an adornment long planned and hoped for, became a reality at the same time. From the opening of the church, a temporary structure had been in use until such times as an altar befitting the surroundings could be purchased.

Due to the parish debt and the other many financial demands of the mission, this was not possible until 28th March, 1897, when the ideal was at long last achieved and the splendid new High Altar was solemnly dedicated by the Bishop of the Diocese in the course of Pontifical High Mass, when a powerfully appropriate sermon was preached by Professor Shaw of Blairs College, Aberdeen.

In 1898, a stained-glass window was privately donated to the church and installed in what had been known as the Calvary Chapel ever since the incident of 1881 which has been related above. This installation gave birth to the plan of converting the chapel into one dedicated to Our Lady. The Calvary was removed to the back of the church and a beautiful altar was erected and dedicated to Mary under the title of Our Lady of Sorrows, as had been the window. This event in 1900 was to be the last act of the administration of Father Van de Rydt, and together with the opening of the new schools in December, 1896, might be considered the outstanding events in an outstanding pastorate.

On the canonical erection of the Dunkeld Chapter of Canons on 16th July, 1898, Father Van de Rydt had been promoted by Bishop Smith to this honour and dignity - one which he was to fill with distinction until forced by ill-health to retire. At the same time, both Fathers Butti and Crumly had also been promoted to the Chapter, so that three pastors of St. Mary's had the unique privilege of serving as advisers to the Bishop in the first Chapter to be established in the diocese. From the autumn of 1899 Canon Van de Rydt's health began to give rise to anxiety. Though never a robust constitution until this time, he had enjoyed sufficient health to carry out the onerous duties of the parish and indeed despite the manifest difficulties had succeeded admirably in his task, but now it was becoming obvious that increasing infirmity was hastening the day when he would have to be relieved of his burden. He struggled on until June, 1900, when he retired from the active mission to his native parish of Beek en Donk, Holland, where he continued to the end. He resigned his active Canonship in 1910 when it was certain that he would never be able to return to the diocese in which he had spent so many fruitful years, retaining the rank and title of honorary Canon. The rest of his days were passed in quiet restful pasture in the family home, where he peacefully passed to his reward on 7th August, 1916, to the regret of his parishioners of St. Mary's and his clerical brethren who had come to appreciate his sterling qualities as a Catholic priest. To him who has no resting place amid the scenes of his priestly labours it is important in this centenary year of St. Mary's that we pay our debt of recognition and respect, and no better or greater tribute can be paid to him than our fervent prayer for his eternal repose in the church of St. Mary's, whose internal beauty and completeness owe so much of their existence to his zealous care and thought.

Canon Thomas Crumly

The pastorate of St. Mary's now fell to Canon Thomas Crumly on the retiral of Canon Van de Rydt, an able and experienced priest who was to guide the parish for the next thirteen years. He was born in Govan on 17th February, 1851, during the pastorate of Father Dickson, whom he revered and whose name was a household word on Govanside. From this revered priest he received his early schooling, together with that of the elementary school, before passing to the Jesuit Academy at Garnethill to which he walked daily before the days of trams.

He entered Blairs on 24th July, 1865, where he spent the next four years. Blairs at that time had very few of the modern comforts, and this somewhat Spartan regime moulded in the future Canon many of the fine qualities that he later was to put to good use during the long ministry that he was to spend in the diocese of Dunkeld. His edifying demeanour about the altar of Blairs as sacristan soon gained for him the name of the "Aloysius" of the College. In June, 1869, he entered the Scots College, Rome, where he spent five happy years absorbing the culture, history and atmosphere of the Holy City. Ordained on 17th May, 1874, his first appointment was as curate at St. Joseph's, Dundee, where he remained for the next nine years.

His first charge was that of Blairgowrie. Here he spent nine years attending to the spiritual needs of not only the home mission but those of Alyth and Woodhill as well. During his pastorate, he succeeded in building a school, a vast improvement on the many cramped and scattered corners that had served the purpose up till then. After a few months in Doune, Father Crumly was appointed to Crieff. Here the post was no sinecure, with two out-stations, Methven and Auchterarder, to be attended, with occasional visits to Comrie and Logiealmond. During his eight years in Crieff, St. Dominick's new school was provided and a neat iron chapel for the faithful in Methven. It was from Crieff that Canon Crumly was appointed to the now large and important parish of St. Mary's, with its remaining debt, school responsibilities and general administration.

During the years of his pastorate at St. Mary's all were edified by his priestly life, his dignified manner and his fatherly kindness. Many who knew him are still alive at the present day and still speak of him, especially of his devoted attention to the sick of the parish, his simplicity of life portrayed in his never-failing practical instructions in the Christian life, and his readiness at all times to succour the unfortunate in whatever misfortune had befallen him. Of a quiet and retiring nature, his pastorate at Lochee was thereby unmarked by any outstanding event, but innumerable acts of kindness and devotion to the faithful have made for him a lasting place in the hearts and memories of the people. He took his full share in all the mission work and by his economical administration of finances was able to make the burden lighter for his successor.

After an active ministry at St. Mary's he was transferred by Bishop Fraser to Wellburn Convent as chaplain to the Little Sisters of the Poor, where he served in that capacity for the next ten years. The work there, with Mass at a very early hour and his ministrations to the sick and the dying, year in and year out, overtaxed his failing strength and brought on the several heart attacks which he was to suffer before the end of his life. During Mass one morning he suffered such a violent attack that he lost consciousness and fell down the altar steps, hurting himself badly in the fall. After this he could never be allowed to say Mass alone again a cross which he bore with edifying resignation. He never quite recovered from this attack, though he was to live for several more years, during which time he was in a very helpless condition. In February, 1930, he had to be removed to the St. Raphael's Nursing Home in Edinburgh, where he was tenderly nursed by the good Sisters during the last months of his life. The end came on 28th September, 1930, when in the presence of Father Mellon (later to be Bishop of Galloway) and fortified by the Rites of the Church, he surrendered his precious soul into the welcoming hands of his Divine Master. His body was taken to the Cathedral of St. Andrew's, Dundee, where Solemn Requiem Mass was celebrated for the repose of his soul. After the Mass he was conveyed to Balgay Cemetery, via his former parish of St. Mary's, Lochee, where he was finally laid to rest among his fellow priests.

Canon Crumly's retiral from St. Mary's in February, 1914, was on the eve of the outbreak of the First World War. This dreadful event in the history of the world brought in its wake many cruel hardships and difficulties for the parish, and might well have disrupted the solidarity that had been slowly but surely built up since its beginnings. That it did not was in large measure due to the efforts of the out standing man who succeeded Canon Crumly in the pastorate of St. Mary's Father John O'Neill, who came to the parish from Alloa.

Father John O'Neill

Father O'Neill came to St. Mary's in the prime of life. He was born at Blairgowrie on 9th April, 1859. Entering Blairs College in July, 1872, he remained there until 1877, when he was transferred to the Benedictine College at Douai to pursue his higher studies for the priesthood. He studied his philosophy at St. Sulpice, Paris, and his theology at the Scots College, Rome, where he was ordained to the priest hood in the chapel of the German College on 22nd May, 1884. Returning to Scotland, he was appointed curate at St. Mary's, Forebank. Here he served for three years before being appointed to St. Joseph's in 1887. After two years in St. Joseph's he was given his first charge in St. Mungo's, Alloa, where he spent the next twenty-five years of his life. During this long pastorate he laboured to weld the scattered area into a unit and gave the parish a stability of life that it had never known until then.

In Alloa, Father O'Neill was all things to all men. He did not in any sense live apart or in isolation from the townsfolk. His buoyant nature and his keen spirit of sportsmanship gained for him a wide circle of friends who were by no means confined to his fellow Catholics. Indeed it was the experience of the writer of these words to have been appointed to Alloa almost half a century after Father O'Neill's departure, and to have found him still held in esteem and affection by all members of that community. When one considers the short-lived memory that is more usual, one begins to have some idea of the man and priest Father O'Neill must have been. Physically Father O'Neill was a big man, renowned for his strength and athletic accomplishments. At bowling and curling he was, as put by a worthy of Alloa, a "dab hand," and many indeed were there among the young bucks who had cause for regret at having good-humouredly challenged him to a trial of strength. But Father O'Neill's bigness was not confined to his frame alone. The qualities of his heart were just as big: and he showed all who came into contact with him that rare endowment of a most lovable and attractive personality. All his precious gifts could be summed up in the dominant note of his character-his kindness. It ruled supreme over all his other emotions. It radiated from and around him a great grace which helped others to draw nearer to God.

Calm and at all times smiling, he never, as one old grannie confided. "sent ony body away wi' a sair hert." no matter how impossible the request to grant, and his confessional was the eloquent witness of his ability to spread peace and encouragement around him. At the bedside of the sick and infirm, his presence was like sunshine banishing gloom, while for the bereaved he had a genius for uttering unpremeditated words which acted as a balm on their troubled hearts. In his visits to homes where all were not saints he could bring back the erring to a sense of their duty much more easily by his smile than by his frown. Never too busy or too aloof to stop and pass the time of day with even the lowliest. Father O'Neill won for himself the esteem of all and the love of his flock.

It was this great-hearted man, then, that was chosen to succeed Canon Crumly at St. Mary's - a sign of the benign Providence that had watched over the parish from the beginning and he who was to guide it through the dark, cruel period of the First World War. On his arrival at St. Mary's, Father O'Neill found a congregation of 3,780, a much larger flock than the one of a few hundreds that he had left in Alloa, but one for which he determined to do his best - a pledge that he amply carried out. No sooner had he settled in St. Mary's than the Great War broke out in August, 1914, an event that brought great trial and hardship to all. Not only did a great number of the young men of the parish join the forces, but soon the first refugees from devastated Belgium began to arrive, seeking shelter and comfort - a trickle that soon became a stream. Father O'Neill immediately began "The Belgium Fund" which afforded these unfortunate victims of war some relief, and "Major" the St. Bernard dog that Father O'Neill had for constant companion quickly became a favourite sight as he paraded through the streets with his Belgian Fund collecting box strapped to his sturdy broad back. This striking example of Father O'Neill's thought for others was to be found in all his activities in St. Mary's during the four years of the war, and only those who experienced it can speak of the tower of strength and comfort he was to them in their hour of sadness. Many indeed in this dreadful cataclysm of horror and tragedy had reason to thank God for having Father O'Neill as pastor at this time.

During his pastorate Father O'Neill continued the work of preservation and redecoration of the church as had his predecessors. The Stations of the Cross were redecorated in 1915 and many improvements were carried out in the sanctuary. In the same year a mission was given by the Redemptorists, Fathers Cotter and Macnamara, as a preparation for the Golden Jubilee of the church which was celebrated on 14th May, 1916. It had been decided at a parochial meeting in February to mark this occasion by the erection of a marble pulpit in the church to replace the heavy wooden one which had to be wheeled into the centre aisle every Sunday. Solemn High Mass was celebrated in the presence of Bishop Toner, who preached on this joyful occasion, and Solemn Pontifical Benediction in the evening ended a day of rejoicing in the parish. Later on, in 1917, the presbytery was redecorated and refurnished-the first time in fifty years.

With the ceasing of hostilities and the return of the men from the war, it would seem that Providence had decreed that Father O'Neill's work in St. Mary's was over. The year 1919 saw him busily engaged in the rehabilitation of his flock and the preparing of it for the many post-war difficulties that would ensue. A gold cope was added to the church vestments and the heating system was renewed during that year, but the biggest venture was undoubtedly the inauguration of the magnificent new organ. Always a lover of the liturgy, which he saw as the chief means of stirring devotion in his people, and particularly of processions, which united the congregation in acts of homage and worship, Father O'Neill had long felt that the ceremonies lacked a certain cohesion and sustenance through the absence of a suitable instrument worthy of the church. He now felt that the time had come to remedy this situation and had the great happiness of seeing the organ installed in December, 1919. This was the last act of his pastorate.

The new year found him out of sorts, but no one imagined that the end was so near. Indeed, so conscious was he himself of his physical powers that there was in him a strong clinging to life up to the very moment when he was to undergo the operation that was to prove fatal. Although he entertained the hope of recovery, he nevertheless prepared himself for death and was wholly resigned

to the Divine Will. After a second operation, he never regained consciousness and at the end of a few days' coma, fortified with all the blessings and helps of the Faith and amid the prayers of two of his brother priests who kept vigil at his bedside, this great-hearted priest of God died the holy death which all might innocently envy, on 25th February, 1920. His funeral was perhaps the most moving of all from St. Mary's, and bore eloquent testimony of the esteem and affection in which he was held by all. The public works were closed, the streets from the church to Balgay Cemetery were lined with sympathetic onlookers who manifested love and grief as he passed to his last resting place among his brother priests. There, awaiting the Resurrection, may Eternal Light shine upon him and may he rest in peace.

St. Mary's in Modern Times

The next pastor, Father John Kilcullen, was no stranger to the parish, having been appointed curate on two separate occasions - from 1898 till 1900 and again from 1902 till 1908. He was also the first native of the city of Dundee to be appointed to the charge. He was born in the parish of St. Mary's, Forebank, on 21st May, 1871. Entering Blairs College in 1885, he remained there until 1889 when he passed to the College of Propaganda, Rome, for his senior studies. He was ordained to the priesthood in St. John Lateran's on 30th March, 1895, and appointed assistant to Canon Butti, the former pastor of Lochee, in St. Patrick's, Dundee. After a short time in Newport, he was first sent to Lochee in 1898, where he quickly won the affection of the people by his gentle ways. From 1900 till 1902 he assisted Canon Turner at Perth before returning to St. Mary's for the next six years, until he received his first charge at Montrose. In 1913 it was thought advisable to establish Low Valleyfield as an independent mission from Alloa, and for this pioneer work Father Kilcullen was chosen by the Bishop. There was no church and Mass had to be said in a public hall. There was also a crying need for a Catholic school to accommodate the increasing number of children in the area. Both wants were met by Father Kilcullen, who within the year had erected a chapel-school which was solemnly blessed and opened by Bishop Toner in November, 1914. He laboured on in this difficult mission until his appointment to succeed Father O'Neill at St. Mary's in April, 1920.

One of his first pleasant duties was to bless and open the new organ recently installed during the last few months of Father O'Neill's life. This was a memorable occasion, the full depths and tone being admirably demonstrated in the Grand Recital given by Mr. James Hinchcliffe, the Dundee City Organist. Another joy was the presiding at the first Solemn High Mass of a son of the parish. Father Joseph Cassidy, on 4th July, 1920, when the High Altar was richly decorated and the sanctuary beautified by the donation of a new carpet, a touching sermon being preached by Canon John Doherty.



VERY REVEREND JOHN CANON KILCULLEN

The early years of Father Kilcullen's incumbency were far from easy. There were many tasks envisaged by Father O'Neill still to be completed and it was to these that Father Kilcullen now gave all his energy and efficiency. A war memorial committee was formed to commemorate the great sacrifice made by the youth of Lochee during the four years of the World War, and many social functions were held during these early years to make this parish memorial worthy of their dead. When one considers that 145 men and one priest - Father James Shine - gave their lives in this tremendous holocaust from the parish of St. Mary's, one can understand the desire of those who returned that their memory be perpetuated in some fitting manner. A temporary tablet was erected at the back of the church on the wall at the baptistery until such times as a more worthy memorial be erected, while at the same time - February 1921 - the decision was taken that this memorial take the lasting form of a parish hall to be built on property near the church. The Georgia Minstrels, which had been founded in January, 1911, were now reformed as the backbone of the Entertainments Committee who would work for this noble cause, and made their first appearance on 25th May, 1921, at the first of many parochial concerts in the U.F. Hall.

During these years many improvements were also made to the church interior. Perhaps the most noticeable and most desired was the introduction of electric lighting of the church, which took place on 2nd October, 1921, at the cost of £170. There were gifted, used at Benediction on that evening, four brass candelabras, four brass flower vases from a member of the congregation. In December, 1923, the fine statue of St. Anthony, which now stands at the bottom of the church and is so much visited on entering and leaving the church by the faithful, was gifted by a parishioner through the offices of Canon McDonald of St. Joseph's. In May, 1925, the statue of Our Lady of Lourdes - the Immaculate Conception - which now has the place of honour at the Lady Altar, was donated - gifts which greatly enhanced the church and aided the devotion of the people. Meantime great joy had been experienced by the congregation in the appointment of Father Kilcullen to a place in the Chapter of Canons in May, 1923, in succession to the late Canon James Dowling who had himself been a former much-loved curate of St. Mary's.



A CHOIR OUTING IN THE 1920's

The 1920's were years of unrest and industrial crisis. Dundee was no less than other cities affected by this industrial strife, and many can yet remember the hardship of these days. In consequence of these hard times many of the plans for St. Mary's had to be deferred until such times as the financial state of the parish would permit realisation, but meantime Canon Kilcullen maintained a very active parish life by means of the many whist drives, roller skating exhibitions, swimming galas, and fancy dress balls which were held in the Casino Picture House, South Road, the Weavers' Hall and several other places of public entertainment known perhaps to the older members of the congregation but which have given way to the redevelopment of the Lochee area. Among these parochial events is still remembered the Grand Bazaar in April, 1925, in the U.F. Hall, opened by Sir William High, then Lord Provost of the city of Dundee, and Mr. Ernest Cox, the well-known Lochee industrialist.

For the Diamond Jubilee of the church plans were drawn up for the renovation of the sanctuary. This entailed the installing of a new altar-rail and a marble pulpit, something that Father O'Neill had desired but had not the wherewithal to realise, improvements which enhanced the church tremendously. The jubilee was celebrated on 12th November, 1926, by Pontifical High Mass by Bishop Toner in the presence of the Chapter of Dunkeld and many of the local clergy. The sermon and Solemn Benediction later in the evening was given by Canon James V. McDonald, who had himself been a curate at St. Mary's in the 1880's.



C.Y.M.S. BILLIARDS TEAM IN THE 1930's

One of the most notable events during the pastorate of Canon Kilcullen was the opening of the new school on the site of the "old cottage" church property facing the presbytery in High Street. This supplied a long-felt want in the parish and will remain as a lasting memorial to his zeal for the educational training of the Catholic children of the parish. This was formally opened on 30th January, 1929, when the address was given by His Lordship Bishop Toner in the presence of the Chairman of the Dundee Education Authority, Mr. Charles Stewart, and other members of the Education Authority. Compliments were paid on the occasion to the architects, Messrs. Allan and Friskin, by the Vicar-General, Mgr. Turner.

But like so many others of his predecessors, Canon Kilcullen was not to see the completion of his plans for the extension and enhancing of St. Mary's. It was certainly known to a number of his intimate friends that he had not been in the best of health for sometime, but his death and its tragic circumstances came as a professor of humanities at Blairs College in 1906 - a position he held for the next seven years, until he was given his first charge at St. Margaret's, Montrose. In 1914 he was given charge of the joint missions of Broughty Ferry and Monifieth, and during his sixteen years in the missions wrought many improvements. which included the addition of a peal of bells and belfry to the church, and two stained glass windows. In 1930, on the death of Canon Kilcullen, he was sent as parish priest to Lochee, where he had begun his priestly life almost thirty years before.

Here he undertook the completion of improvements envisaged by Canon Kilcullen. Two new doors were made in the church wall, facilitating the entry and exit to the church, and considerable improvements were effected in the sacristy. But without doubt Canon Russell's greatest achievement during his pastorate at St. Mary's was the building and opening of the parish hall-the long-planned memorial to the dead of the First World War, and the building of the new St. Mary's Primary School in Gray's Lane. Plans were drawn up in February, 1934, for the hall under the direction of Messrs. Allan and Friskin, architects. Work progressed all that year, backed by the great efforts made by the parishioners to ensure the finance for the project, and all had the great joy of seeing their efforts crowned with success on 17th March, 1935, when the new hall was blessed and opened by Bishop Toner. This fine building, 67ft. long and 34ft. broad, will long fulfil the noble purpose for which it was built.

On 27th March, 1934, the Dundee Education Committee agreed to build a new school to replace the old school built by Canon Van de Rydt and which was now in a dilapidated condition. This magnificent school, built at a cost of £27,000, was to accommodate both boys and girls of the parish leaving the new school in Lochee High Street as an independent infants' school. The old buildings of Gray's Lane and St. Mary's Lane were demolished to make way for the new school, which was finally completed and opened on 7th October, 1938, under the headship of Mr. John McDonald.

By this time Canon Russell had left St. Mary's. He had been transferred in November, 1935, to St. Joseph's, Dundee, where he remained until his death on 6th April, 1940. For many years Canon Russell held the position of Religious Inspector of Schools in the diocese, with a seat on the National Board. This was a position which brought him into close practical touch with Catholic schools and Catholic children, not only in his own diocese but all over the country, and laid the foundations of his life-long interest and enthusiasm for all that pertained to Catholic education. In December, 1938, he was appointed by Bishop Toner to be the Catholic representative on the Dundee Education Committee. He was also a liturgical expert and as such had been Editor of the Catholic Directory for Scotland from 1921 till 1930. One of his many hobbies was the study of the history of the Church in Scotland in post-Reformation days. His was a marvellous memory, able to give day and date for any volunteered information, aligned to a keen, critical mind. No mere reader ready to swallow anything that he saw in print, but on the contrary requiring to have verification and authority for every recorded statement.

Should one wish to know the worth of a priest, one sure method is to find out how he stands with his fellow priests. Here we have a proof of the sterling qualities of Canon Russell. He was welcome wherever he went, and his conversation was always a source of interest and joy to his brethren. His company was readily sought after by them, and his memory has remained green among those who knew and worked with him in the diocese.

Right Rev. Mgr. Joseph Keenan

Canon Joseph Keenan was transferred from Crieff to be the next pastor of St. Mary's in succession to Canon Russell in 1935. He was already a proved and able administrator at the time of his appointment and to him fell the task of guiding the destiny of the parish for the long period of twenty-six years - years of stress and change which were in many ways to alter the way of life and custom known and accepted till then.



RIGHT REVEREND MGR. JOSEPH PROVOST KEENAN

A native of Dundee, Canon Keenan was born in the parish of St. Joseph on 12th September, 1877. He entered Blairs College in 1891 and passed to the Seminary of Issy-les-Moulineaux, Paris, in 1896. After a year's study in the French capital, he entered the Scots College, Rome, where he received the subdiaconate in November, 1900. He was ordained deacon on 2nd March, 1901, and priest on 30th March, 1901, at the hands of Cardinal Respighi in the Lateran Basilica. He returned to Scotland in 1902, and served for a short time in St. Patrick's, Edinburgh, until appointed to assist Canon Lavelle in St. John's, Perth, in 1903. This was his only curacy in the diocese. In 1911 he was given the charge of Strathtay, a parish vast in area but sparse in numbers at that time, and here he laboured until 1916 when he was appointed to Crieff. He spent nineteen long but fruitful years in this parish, during which time he was appointed to the Cathedral Chapter of the diocese in 1933.

On his appointment to Lochee, Canon Keenan was in the prime of life. He enjoyed robust health - indeed he is known to have suffered only one illness in his lifetime - and this together with his vast learning was to be used during his long pastorate for the benefit of his people. Shortly after his appointment to Lochee, the Second World War broke out, an event that was to bring disruption of family life and hardship to all. During these long years Canon Keenan remained calm and optimistic throughout the many difficulties that arose, and was a veritable tower of strength to all who sought his aid and advice. At the end of the war he foresaw how the shift in population from Dundee to Lochee in consequence of the establishing of the Industrial Estate in the area, was to affect the parish, and he began immediately to gather funds for the building of a new church in Lochee. This fund went on steadily increasing during the post-war years and provided a nucleus for the building of the new church. Mgr. Keenan took a lively interest in the progress of this "daughter parish" of St. Mary's, but unfortunately had not the pleasure of seeing the church solemnly blessed and opened by His Lordship Bishop Hart of Dunkeld on 22nd September, 1962, under the patronage of St. Clement.

In October, 1945, on the death of Mgr. McCurrach, Canon Keenan was appointed by the Holy Father to the office of Provost of the Chapter. Further honours were paid him in March, 1951 when, to mark the occasion of his golden jubilee in the priesthood, he was appointed a Domestic Prelate to His Holiness the Pope, with the title of Monsignor. This long life, devoted to the service of God and the Church, came to an end on Thursday, 27th April, 1961. Only in the last twelve months of his life did Mgr. Keenan show signs of the weakness of advancing years. He became confused and forgetful of the days and came to rely more and more on the devoted attentions of his curates, Father Ward and Father Durkin. He suffered a slight stroke on Monday, 20th March, 1961, and was removed to a nursing home in the city. While there he celebrated the 60th anniversary of his ordination and received Holy Communion and the many congratulatory messages from his many friends and associates, including a very special blessing from His Holiness Pope John. He lingered only briefly, and fortified by the Sacraments of the Church, died on 27th April.

Mgr. Keenan was a man dedicated to his priesthood. His learning, great and profound, centred on the ecclesiastical sciences. He was extremely well versed in the writings of the Fathers of the Church and in the leading theologians and philosophers. His studies in France had given him a facility in that language which he retained all his life and which opened to him the treasury of French learning and research. The present writer can well remember being surprised, when on holiday from the Seminary of St. Sulpice, to find Mgr. Keenan better versed in the present day writings of French theologians than himself, due to the numerous subscriptions that Mgr. Keenan sent to the publishers of current theological works, and the suitcase of books that he inevitably brought home with him from his vacation abroad. This great love of study he retained till the end of his life, and on this foundation based the work by which he will be specially remembered. His sermons and instructions were remarkable for soundness of doctrine, clarity of exposition, for reference to the Doctors and Fathers of the Church, and not least for the strong and resonant voice in which they were delivered.

Despite this learning, Mgr. Keenan was a man of a retiring nature and shunned public engagements and appearances. He was unremitting, however, in the carrying out of his priestly duties, regular and punctual at all times, unfailingly available in his confessional right up to the Saturday before his final illness. Though a master of theology, he never vaunted his learning, for he was es-

entially a humble man, content to remain in the back ground. Cheerful in manner and kindly to all who came into contact with him, he never failed to express his appreciation of the smallest service. Although Mgr. Keenan's administration is too recent to figure largely within the scope of this narrative, it suffices to say that he was loved by all who came into contact with him - curates, priests and people-and he will be remembered in this centenary year of St. Mary's in their prayers on the jubilee day the only recompense that he himself would have asked for the years of fruitful labour that he spent in the mission.

Very Rev. Jeremiah O'Donoghue



VERY REVEREND JEREMIAH CANON O'DONOGHUE

Appointed to the charge of St. Mary's on the death of Mgr. Keenan. Canon O'Donoghue arrived in September, 1961. By nature, training and experience admirably fitted for the work of renovation, alteration, and decoration, he immediately began the enormous work of restoration that the ravages of time made necessary to the church and presbytery. This involved the laying of a new floor in the nave and sanctuary of the church and the complete re-pointing of the exterior of the building.

New confessionals were installed, the sacristy was completely gutted and refashioned, and the presbytery was modernised and redecorated. This was a task of such proportions as to make even the bravest hesitate, but faced with it, Canon O'Donoghue neither flinched nor faltered. He knew what he wanted, persisted in his plans and had the great satisfaction of seeing them completed in time for the celebration of the Centenary. By his planning and work. St. Mary's can justly take her rightful place among the most beautiful churches of the city.

In all this, Canon O'Donoghue had the aid of his previous experience in the diocese. Born in Portmagee, Co. Kerry, on 19th May, 1898, he entered St. Brendan's College, Killarney, in 1912. Passing to the major seminary of St. John's, Waterford, in 1916, he was ordained priest on 15th June, 1922, by the Right Rev. Bernard Hackett. Bishop of Waterford and Lismore. On his ordination he was appointed curate with Canon McDonald at St. Joseph's, Dundee, a former curate at Lochee and himself no mean builder and renovator. Here he remained until 1928, when he was transferred to St. Andrew's Cathedral, where Mgr. Turner. V.O., was administrator. In March. 1929, he was appointed to St. Patrick's, Dundee, and here no doubt was an eager participant in the great renovations that took place in that parish in that year. After eight years at St. Patrick's, he was given charge of the Holy Cross Church. Strathtay, in September, 1937, and of St. Fillan's, Crieff, in 1940. On the retirement of Canon Walter Stretch in Easter week, 1951, he was transferred to St. Stephen's, Blairgowrie, and a few weeks later, on the death of Canon Stretch, he was promoted to membership of the Cathedral Chapter of Canons. Here he remained until February, 1959, when he was given charge of the new parish of Our Lady of Lourdes. Perth. It was from Perth that Canon O'Donoghue came to St. Mary's.

Canon O'Donoghue had a long record of public service to his credit. While in Crieff he served on the Crieff School Management Committee and during his eight years in Blairgowrie he served on numerous committees and boards. He took a great interest in the public life of Perthshire, was a councillor of Blairgowrie and Rattray Town Council, a representative on Perthshire County Council, and a member of the Perthshire Education Authority. He was housing convener and Dean of Guild for Blairgowrie Town Council, and his wide and varied services ranged from the education of youth to old people's welfare. All this public work was recognised by the Provost of Blairgowrie when transferred to Perth. Speaking at the public presentation to Canon O'Donoghue, Provost Maclean said: "You will remember all that he did in connection with the building of the Altamount housing scheme, and from your experience during the renovation of the church you will realise how hard he drove himself. It was largely due to Canon O'Donoghue that we had these houses finished as quickly as we did." He was indeed the guiding spirit behind all that concerned church affairs, and due to him in the various charges committed to him the church and congregation became a vital and living pan of the community. This tremendous energy had been, however, at the expense of his health. While in Perth, he suffered the first of several heart attacks which severely curtailed the field of his activities, but not his interest in the affairs of the parish. While on holiday in Ireland in the summer of 1965, a slight stroke affected his speech and necessitated his removal to a nursing home in his native County Kerry. Here he remained for a number of weeks until sufficiently recovered to come back to St. Mary's, in November, 1965. For some time it was thought, and indeed the interest and expectancy that he showed gave grounds for hope, that he would be able to participate in the ordination ceremony of Father Joseph Creegan and the subsequent Centenary Celebrations, but this was not to be. In late December, 1965, he again suffered a heart attack which left him extremely

weak, and though he rallied during the next few weeks he never regained that characteristic fighting spirit that had brought him through his many painful troubles. The end came with great suddenness on Saturday, 26th February, 1966, when early in the forenoon he showed signs of great distress. The Sacraments of the Sick were quickly administered, for it was evident that the end was not far off. During the prayers for the dying, surrounded by Father Rooney and Father Hanlon and his devoted housekeeper for thirty years. Miss Margaret Byrne, Canon O'Donoghue peacefully gave back his soul to God.

Solemn Pontifical Requiem Mass was celebrated in St. Mary's on Tuesday, 1st March, before a large congregation of clergy of the Diocese and people of the parish. His Lordship Bishop W. A. Hart spoke of the Canon's many qualities, not least of them being the great hospitality he always showed to any of the clergy who called on him and his obvious pleasure to have their company, and asked that he be remembered in the offering of the Holy Sacrifice of the Mass by his brethren and his people. After Mass the cortege drove to Balgay Cemetery, where he was buried in the Priests' plot among so many that he had known and worked with during his forty-four years in the Diocese of Dunkeld. May he rest in peace.

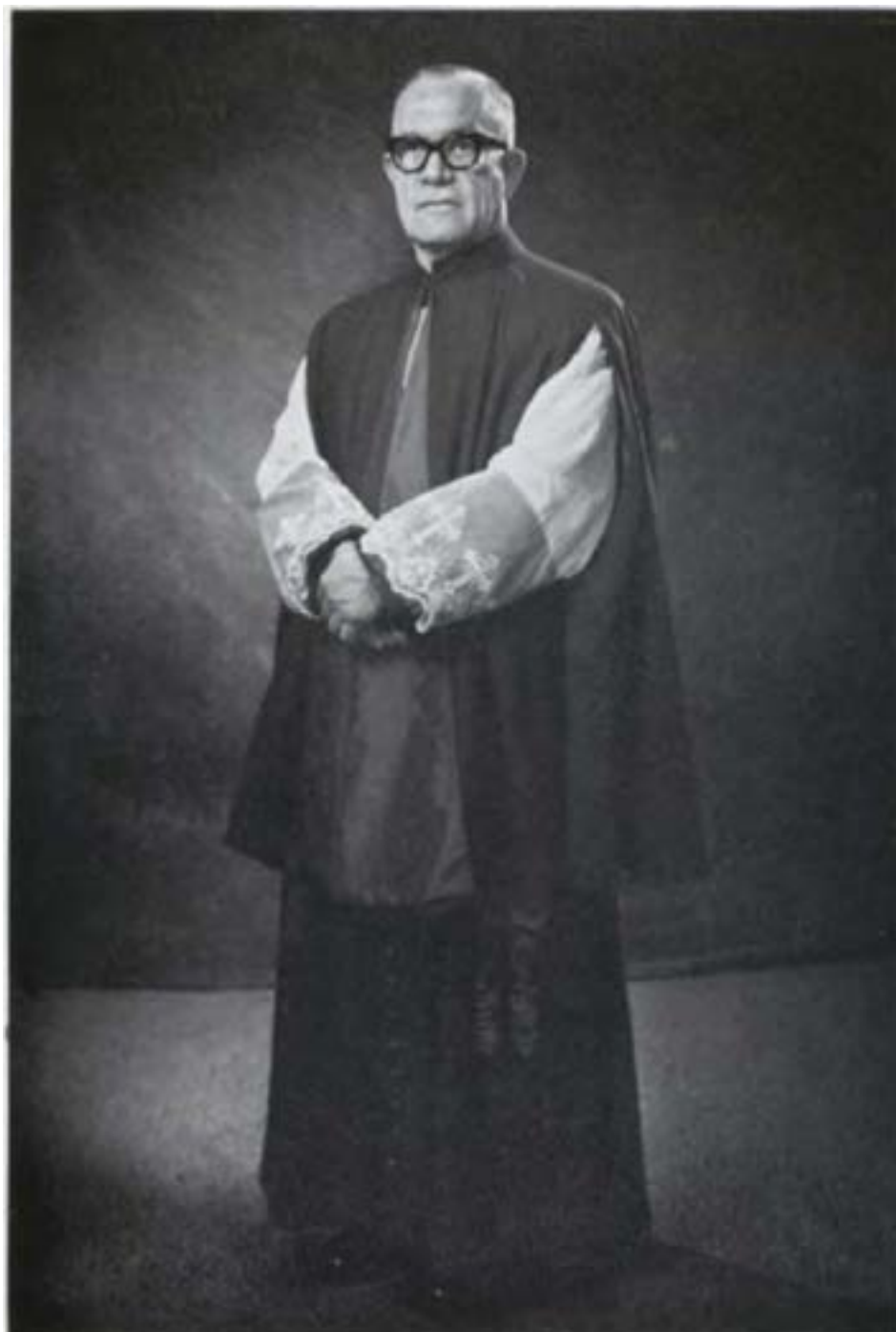


REVEREND JOHN B. HANLON

Right Rev. Mgr. H. Stuart, V.G.

After only one month's vacancy, His Lordship Bishop Hart appointed his Vicar General, Mgr. Hamish Stuart, to the pastorate of St. Mary's, an event of great interest to the parish in that for the first time in its history St. Mary's has become the residence of the Vicar-General of the Diocese. Mgr. Stuart was born in Dundee, but at an early age removed with his family to Perth. He entered Blairs College in 1923 and in 1929 entered the Scots College, Valladolid, for his Philosophy and Theology studies. He received the tonsure in 1934 and was ordained subdeacon and deacon in the following year. He was ordained priest on 31st May, 1936, by His Excellency Archbishop Remigio Gandasegui y Gorrochategui, Archbishop of Valladolid.

On his return to Scotland he served for periods at St. Andrew's Cathedral, Dumfries, and St. Margaret's, Ayr, before being appointed to his first post in the Diocese of Dunkeld as curate at St. Joseph's, Dundee, in 1937. After three years he was appointed to St. Patrick's, where he remained until 1948. During this period in St. Patrick's, Dundee's largest new housing development of Mid Craigie and Linlathen grew up, which prepared the way for the present parish of St. Vincent. In 1948 he was given charge of the parish of St. Anne's, Carnoustie, and in the same year was appointed lecturer in Christian Doctrine and Apologetics to Dundee University students and also Diocesan Religious Inspector of Schools. In 1955 he was transferred to St. John's, Alva, and in 1957 became the first parish priest of the new parish of St. Leonard's, Dundee. In January, 1965, he was appointed Vicar-General in succession to Mgr. Foylan, the Bishop of Aberdeen, and in June, 1965, was appointed Domestic Prelate to His Holiness the Pope with the title of Monsignor. In April, 1966, he began his pastorate of St. Mary's, Lochee. To him is extended the most sincere and warm welcome of his clergy and people, together with their respectful loyalty and support. Under his guidance and encouragement may St. Mary's continue to flourish and prove fruitful "ad multos annos."



RIGHT REVEREND MGR. HAMISH STUART V.G.

With this we come to the end of our narrative of the life of St. Mary's during the last hundred years. Much has been omitted, for who can hope to portray all the events of a busy, changing parish in so short a space - much has been left unsaid about the many parochial activities of the past century which were instrumental in welding the large congregation into one vital unit. As the years pass, memories become dim and uncertain as to the exact time and place of particular events; but sufficient has been said to illustrate the tremendous efforts that were made in the past to ensure the future strength and prosperity of St. Mary's. In the final analysis of any parish, it is the love, loyalty and devotion of the members of the congregation which determine success. We have seen from this short account of the last century to how high a degree this love, loyalty and devotion were practised by our forebears in the parish. They have given-priest and people - a wonderful example of co-operation and parochial spirit, each working in his own sphere for the furtherance of the Kingdom of God in the world, and this fundamental duty of the Christian life has now been handed down to us, the successors of these hardy pioneers of the Faith. We must continue where they left off, we must complete and perfect what they began. Please God, through the intercession of Our Blessed Lady the Immaculate Conception we shall never be found wanting in our carrying out of this sacred trust.

Curates of St. Mary's, Lochee

During the past century the parish priests of St. Mary's, Lochee, have been helped in their work for the salvation of souls by many fine priests who spent, in some cases, many years as curate in the parish. It is difficult to make a selection from such a fine body of zealous workers, but it is only fitting in this centenary year that tribute be paid to them for having served St. Mary's so faithfully and so well in many difficult days. A complete list of all curates who have at some time or other been at St. Mary's is appended elsewhere in this narrative, but a few reminiscences of some might not be out of place at this point, to reflect the missionary zeal of this mighty body of men, for though they might have differed in so many ways - Belgian, German, Irish and Scots-all of them had but the same great purpose - to save souls for God.

We think particularly of such men as Father James Bird, one of the early curates in Lochee, who was to transfer to the West of Scotland on the restoration of the Hierarchy in 1878 and render such signal service for many years as chaplain to Barlinnie Prison; of the German curates, Father Conrad Holfrich and Father Alberto Linder, who were forced to leave their native land because of the persecution of the Church under the Kultur Kampf of the Iron Chancellor, Otto von Bismarck: of young Irishmen like Fathers O'Hea, Ryan, Reid and a host of others lent by their Irish Bishops to the Scottish Mission. and who laboured so valiantly here though aware that their stay would not be of long duration. We think also of these former curates of St. Mary's upon whom in later years fell church honours and dignities-of the future Canons of the Diocese of Dunkeld, the advisers of the Bishop who had proved themselves wise and competent administrators in the responsible charges confided to them. Fathers John Doherty, James Vincent McDonald, James Dowling, and perhaps especially the present Bishop of Galloway, the Right Rev. Joseph McGee, who served in St. Mary's for a short period in 1929, prior to his appointment as professor at Blairs College, Aberdeen. We recall also that the present Canons of the Chapter, James E. Quinn, James Matthews and James A. Mackintosh, were once curates here in St. Mary's, and we congratulate them on their success and wish them well for the future.

And we think also of these former curates who have gone to their eternal reward and cannot be present at the Centenary celebration. We think of Father James Shine, killed in action in 1917, of Father Angler and Father Cusick, recently deceased, of Father Donagher, that stalwart of Lochee who could quell any fight in “Tipperary” or “Maloney’s Park” better than any member of the police force, and who was not above often lending a helping hand; of Father Bartholomew Butler, whose whole curate life of thirteen years, apart from a few weeks, was spent in Lochee, who lost his life in such tragic circumstances. We think of them all and we ask Almighty God to grant them eternal rest after their labours.

We think finally of those former curates who are still happily in our midst during these Centenary celebrations and who have returned to the scene of their former labours to be present at this great event in the history of St. Mary’s. Such priests as Father Power, who spent three happy years in Lochee: Father Barron, who was instrumental in inaugurating the Diocesan Pilgrimages to Our Lady of the Immaculate Conception at Lourdes: Father Ward and Father Durkin, the towers of strength to Mgr. Keenan in his declining years. We think of them all at this great moment and we are grateful for the many years of faithful and devoted service that they gave to the parish of St. Mary’s, for the love and service of God that they instilled into their charges, for the love and example that they showed for their people, and we assure them all both living and dead that we shall remember them in our prayers and our offering of the holy Sacrifice of the Mass.

Father Joseph Creegan

One of the obvious signs of spiritual vitality in a parish is the number of vocations that it produces. The proportion of vocations to the priesthood or the religious life is always the touchstone by which the intensity of the Catholic spirit in a parish can be judged, and it is, or should be, the hope of every Catholic parent to have a priest or nun in the family. Only by this means can the work of spreading the Kingdom of God on earth be continued. It is particularly pleasing and gratifying then, to record that the Centenary celebrations of St. Mary’s, Lochee, opened on the 26th March, 1966, with the ordination to the priesthood of the Rev. Joseph Creegan, a parishioner of St. Mary’s, in St. Andrew’s Cathedral, Dundee, by His Lordship Bishop William A. Hart, of the Diocese of Dunkeld.

Over the past century Almighty God has blessed St. Mary’s with the grace of vocations. Many young men and women have found their life’s work in the religious life. Many are at this time engaged in missionary and contemplative activity in the various teaching and other orders of the Church, but it is with a deep sense of particular blessing that we record that in Father Creegan we have the first secular priest for our own Diocese of Dunkeld from St. Mary’s for thirty years.

Father Creegan, though born in St. Mary’s, Forebank, can be claimed as a true son of Lochee, having moved with his family to Lyndhurst at the early age of nine years. He entered St. Mary’s, Lochee, Primary School on 9th April, 1951, where he remained for the next two years before passing to Lawside Academy. In September, 1955, he entered Blairs College, Aberdeen, to commence his classical studies and then passed for his higher studies in philosophy and theology to St. Andrew’s College, Drygrange, Melrose. He received the tonsure on 21st September, 1962, the first minor orders on 28th March, 1963, the second minor orders of exorcistate and acolytate on 12th March, 1964. On 3rd April, 1965, in the Cathedral of St. Mary’s, Edinburgh, he received the sacred order of the subdi-

aconate, and the diaconate on 7th July, 1965, in the College Chapel of St. Andrew's, Drygrange. All of these orders, both minor and major, being conferred on him by His Grace Archbishop Gordon J. Gray, Archbishop of Edinburgh.

REVEREND JOSEPH CREEGAN

Father Creegan comes from a well-known family in the Lochee district. His father, Mr. Bernard Creegan, has been active for many years in Catholic Action circles, and was until recently President of the Conference of the St. Vincent de Paul Society in St. Mary's, and it was particularly pleasing to notice his sister, Sister Pauline, of the Sisters of Charity, home for this great event in the Centenary Year of the parish. We give grateful thanks to Almighty God for this gift of a son of the parish to the priesthood during this year, and we pray that many more young boys of the parish will be inspired, under God, to follow his example and consecrate their lives to His service for the saving of souls.

In conclusion, we offer to Father Creegan our heartfelt congratulations on the occasion of his ordination to the priesthood and wish him many long years in the service of God. May he always follow the great example given by the many pastors and assistant priests that God has given to St. Mary's, Lochee, during the hundred years of its history: may he be spared for many years to work as they did for the glory of God and the salvation of souls, and may his people be his pride and consolation, as has been the faithful of Lochee to their priests from the beginning of the parish.

St. Mary's, Lochee, Schools

The story of education for Lochee children goes back more than a century to 1859 when the Sisters of Mercy from Londonderry settled in Wellburn and opened a schoolroom for the local children.

Although the Sisters of the Poor came to Wellburn in 1863 to establish a home for the aged, it is presumed that the schoolroom was still in use. Official school records' commencing in 1868, mention this room, unfortunately placed next to the Infirmary. One other disadvantage was that the school was closed when the old people were on Retreat, presumably to give them peace and quiet.

Due to the increased influx of Irish immigrants and later (the passing of the Education Act of 1872 making education compulsory), this single room soon became seriously overcrowded and new premises "in a more central locality" - had to be built.

By 1875 the school had divided into three separate schools - Boys', Girls' and Infants' - established in temporary buildings in St. Mary's Lane. As before, the accommodation soon proved to be inadequate, and in 1878, new buildings, incorporating a new school, reading room, billiard room, teacher's house, was erected in St. Mary's Lane and Burnside Street at a cost of £2,000, a large sum in those days, particularly as it had to be found by the Parish Priest.

Some twenty years later a large scale reconstruction of these buildings took place, again due to overcrowding, during which time the classes were instructed in the church. Two classes of boys were placed in St. Mary's Cottage, a former manse which stood at the foot of Gibb's Lane.

These reconstructed premises were to serve until 1938 when they were demolished to make way for the present school. Previous to this, in 1928, St. Mary's Cottage was demolished and a Boys' school, later to be occupied by the Infants, was erected. During the demolition works, the children were scattered, the Infants being taught in the new Church Hall, and the Primary in Victoria Hall and South Road School. This latter school continued to be used mainly by Secondary pupils until 1954, when the remaining pupils were transferred to St. Joseph's and St. John's.

The story of Catholic education in Lochee is much more than an account of the various school buildings and their situations. It is the story of the people concerned the parents, the children, the teachers and the Parish Priests. The social background was very much reflected in the children, and the educational progress developed in tune with the rising living standards during the past hundred years.

Bishop Scott observed early last century that to make good citizens of the Irish immigrants the means of education must be given to the children.

This means of Catholic education had to be provided by the Church and the people themselves, but due to the general poverty of the immigrants great sacrifices had to be demanded, particularly of the parents in these early times, the Parish Priest and teachers.

This poverty may be related to the fact that the immigrants were unskilled and their labour was paid at the lowest rate, a good wage for a man employed in the mill 12/6d. a week. To supplement the family income, children were employed from the age of ten as Half-timers. i.e. working three days in the mill and attending school for the other two days. The children worked the same hours as adults

6am to 6pm - and a jingle of those times clearly expresses their feelings:

*“O dear me, the mills gaen fest.
Puir wee shifters canna get a rest,
Shiftin’ bobbins coorse and fine,
Wha wud work for twa and nine!”*

In spite of this financial struggle and the overcrowded conditions of the small mill houses not intended for the average large Irish family, the character of these early immigrants is evident in their overcoming these miserable conditions and in their determination to give their children the means of education. Whether some children came to school in bare feet or not, their training at home and in school is evident from the inspectors’ reports of this period : “Tho’ of a poor class, the children are neat and tidy, bright and eager to learn, modest and good mannered.” Until the turn of the century in 1907 when Lawside Academy was officially recognised as a secondary school, there was no Catholic secondary education and the children had to leave school at 14 to go mainly into the mills.

Even then, due to economic pressure, many children as young as eleven years entered full employment on “false lines” using another older person’s birth certificate.

A hundred years ago Catholic schools were termed Voluntary in contrast to the Board schools erected and financed by the city. The Church, through the Parish Priest or School Manager, to give him his official title, had to find the money to erect a school, acquire and pay teachers, and furnish the school. This expense was offset to a degree by a grant from the Education Department, a grant based primarily on the number in regular attendance, the variety of subjects taught, the discipline and standards of the school. Also until abolished in 1899, working parents paid school fees, helping to pay for teachers’ salaries. Since the grant really depended on the number of children attending, to combat the truancy induced by the Half-timer system, and the lack of proper footwear and clothing with the poorer children, various means were adopted to achieve the highest possible attendance. The curates acted like Compulsory Officers, rounding up children to be enrolled, the School Manager gave prizes for regular attendance, distributed sweets and prizes to those present, had the S.V.D.P. or Catholic Needlework Guild provide boots and clothing, issued dinner tickets, enabling poor children to get a penny hot dinner during the winter season only, this being a bowl of soup and a “hand” (a roll shaped like a hand). In the Infants’ playground he even had swings erected to entice the children to come early and not miss their mark in the register. The Parish Priest had a tremendous responsibility in the running of the schools, and no better picture could be given of his relationship with the children and teachers than that of the effect caused by the transfer from St. Mary’s of Father Butti - “the children and staff were so upset that on that day little or no work was done.”

The Bishop paid regular visits. hearing the children at their religious instruction and. on one auspicious day, three Bishops visited the school.

In the absence of secondary education, aspiring teachers remained at school at fourteen as monitors at 12/6d. per month, and served five years' pupil-teachers apprenticeship. After two years in training college, they became certificated teachers earning 13/6d. a week.

These were the difficulties - the lack of certificated teachers, overcrowded classes and the indifferent attendance of the Half-timers. Yet such was the spirit induced by the Parish Priest and teachers, along with the backing of the parents, that inspectors could report frequently that St. Mary's, Lochee, although composed mainly of Half-timers, was superior to many full-time schools in Dundee.

The first Head Teachers of both Boys' and Girls' Schools met these challenges with vigour and success, and both were to give record years of dedicated service. Mr. R. A. Smith of the Boys' was the first Head of the Boys' in 1873. This length of service was surpassed by the first Head of the Girls', Miss Lizzie Morgan, who also began in 1873, and with the exception of three years was still Head in 1919. She was succeeded by Sister Mary Winifride, who transferred to St. Joseph's in 1938 on the amalgamation of the Boys' and Girls' Schools. Until the present day, Mr. Smith was followed by only four other Head Teachers - Mr. Michael Burke, 1909-17; Mr. John McDonald, 1917-47; Mr. Thomas Branney, 1947-62 (now Head Teacher of St. Vincent's); and the present Head, Mr. Walter Linton.

The Infants' School has had more numerous Head Teachers, beginning with Miss McEproe in 1875. The Infant Head Teachers longest in office have been since the beginning of the century, firstly Miss Bridget Hoben, 1906-39; Miss Mona Murphy, 1940-56; and the present Head Teacher, Miss Margaret McFarlane.

Of the many long-serving teachers too numerous to mention, none can come near the record of service given by the late Miss Minnie Trainor, who began in the school as a pupil teacher in 1902 and was still a member of the staff at her death in 1964.

From the "good" old days there are some good things that the children of to-day don't enjoy - the Pearson's Open Air Excursion to Tayport, the Annual Girls' Outings to Auchterhouse and Monikie, and the Tramwaymen's Christmas Treat. Over all, the standard of the children and school has risen considerably over the past century, and looking back to that Convent schoolroom in comparison with the present school with its own Gym Hall, Kitchen, Dining Room, Radios and Television, or to the children so smartly turned out to-day in their school uniform, compared to those barefooted, ill-clad children of those early days, no one would like to see the return of those so-called good old days.

CLERGY CONNECTED WITH THE LOCHEE MISSION

Priests-in-Charge of Wellburn

		<i>Place and Date of Death.</i>		
Rev. John Macpherson	1847	Dundee	16-7-1871	R.I.P.
Rev. Stephen Keenan	1847	Dundee	28-2-1862	R.I.P.
Rev. Wm. Bennett	1848 1853	In the Highlands		R.I.P.
Rev. Wm. Smith (Archbp. Smith)	1853-1865	Edinburgh	16-3-1892	R.I.P.
Rev. Augustine Kinsella	1856-1857			R.I.P.
Rev. Laurence Dunne	1858-1859			R.I.P.
Rev. George Davidson	1860-1865	Rothesay	6-7-1865	R.I.P.

Priests-in-Charge of St. Mary's

		<i>Place and Date of Death.</i>		
Rev. Francis McKerrell (later Rt. Rev. Mgr.)	1865-1867	Dunfermline	2-7-1902	R.I.P.
Rev. Peter A. Grant	1867-1872	Dumfries	14-12-1875	R.I.P.
Rev. Francis Beurms	1872-1880	Newport	7-1-1895	R.I.P.
Rt. Rev. Mgr. Peter L. Butti	1880-1888	Blairs	25-11-1932	R.I.P.
Very Rev. A. Canon Van de Rydt	1888-1900	Holland	7-8-1916	R.I.P.
Very Rev. T. Canon Crumly	1900-1914	Edinburgh	28-9-1930	R.I.P.
Rev. John O'Neill	1914-1920	Dundee	25-2-1920	R.I.P.
Very Rev. J. Canon Kilcullen -	1920-1930	Dundee	2-5-1930	R.I.P.
Very Rev. R. G. Russell	1930-1935	Dundee	6-4-1940	R.I.P.
Rt. Rev. Mgr. Joseph Keenan -	1935-1961	Dundee	27-4-1961	R.I.P.
Very Rev. J. Canon O'Donoghue	1961 1966	Dundee	26-2-1966	R.I.P.
Rt. Rev. Mgr. H. Stuart. V.G.	1966-			

Statistics for St. Mary's, Lochee

Baptisms	to December 1965	14,864
Marriages	to December 1965	3,597
Confirmations	to December. 1965	8,413

Assistants at Wellburn

Place and Date of Death.

Rev. Dr. John Carmont	1847	Blairgowrie	17-4-1906	R.I.P.
Rev. Wm. Mackay	1847-1853	-		
Rev. John Prendergast	1847-1853	Fauldhouse	2-7-1881	R.I.P.
Rev. Joseph Donohoe	1853-1854	-		R.I.P.
Rev. James Brown	1854	-		R.I.P.

Rev. John Kerr	1858	Dalbeth	2-8-1873	R.I.P.
Rev. Peter Cumming	1858	Crieff	6-2-1875	R.I.P.
Rev. John Stuart	1865	Glasgow	12-1-1875	R.I.P.
Rev. Peter Grant	1865	Dundee	22-8-1869	R.I.P.
Rev. James McKay	1865			
Rev. Archibald Macdonald	1865			

Assistants at St. Mary's

		<i>Place and date of death</i>		
Rev. Stodart Macdonald	1867-1870	-		R.I.P.
Rev. Patrick Fay	1872-1874	Vancouver	10-2-1909	R.I.P.
Rev. Henry Morgan	1872			R.I.P.
Rev. Daniel Docherty	1872			
Rev. James Bird	1874-1876	Perth	25-9-1928	R.I.P.
Rev. James Harris	1874-1876	Ghent	28-1-1924	R.I.P.
Rev. Conrad Holfrich	1875-1879			
Rev. Alberto Linders	1879-1882			
Rev. John Doherty (later Canon)	1881-1882	Whitby	9-6-1940	R.I.P.
Rev. James J. Dawson	1882-1885			
Rev. Dr. Thomas Connelly	1884-1885	Dundee	27-8-1889	R.I.P.
Rev. James Ryan	1885-1887			
Rev. Jeremiah O'Hea	1885-1886			
Rev. Patrick McNamara	1886-1889			
Rev. James V. McDonald	1887-1892	Dundee	4-1-1929	R.I.P.
Rev. Patrick O'Donnell	1892-1893			
Rev. John F. Devine	1934-1935			
Rev. Alphonsus Sharkey	1934-1943			
Rev. James A. Mackintosh (later Canon)	1935-1946			
Rev. Bartholomew Butler	1943-1956	Crieff	22-3-1965	R.I.P.
Rev. Henry Kelly	1946-1949			
Rev. Thomas Barron	1949-1957			
Rev. P. J. McKearney	1956-1958			
Rev. Edward Durkin	1957-1964			
Rev. James Ward	1958-1962			
Rev. George Leitchman	1962-1964			
Rev. J. B. Hanlon -	1964-			