

Saint Patrick's

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# magazine



**CENTENARY EDITION**

March 17, 2003 Dumbarton







The painting above and on the back cover of this magazine is by local artist painter and designer, W.A. Donnelly, of Milton, Dumbarton, who died aged 58 on December 30, 1905. It is of the official opening of St Patrick's Church in 1903.

#### Cover picture

The front cover photograph is of His Holiness Pope John Paul II in ebullient good health and dressed appropriately for St Patrick's Day.

## SAINT PATRICK'S MAGAZINE March 17, 2003

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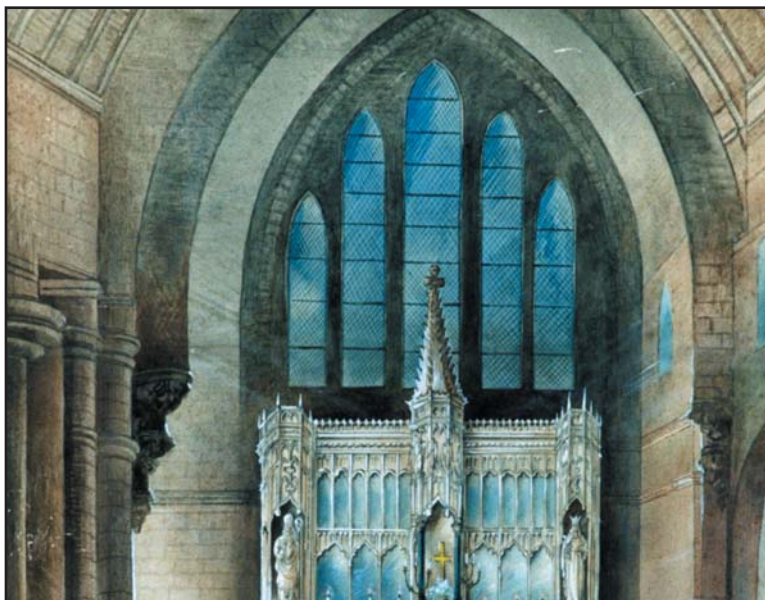
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*Special thanks to everyone who  
contributed to the cost of this  
souvenir magazine.*



The architect's sketch of St Patrick's in 1903. Note the absence of the bell tower.

# History at a glance

- 1901** **Rev. Hugh Kelly, parish priest**
- 1903** St Patrick's new church formally opened  
Baptismal font removed from old church and brought to new church
- 1906-08** Large Calvary  
Stations of the Cross erected  
Electric lighting installed
- 1920** Statue of St Michael the Archangel – in memory of Rev Michael Gordon, sculptor Eric Gill
- 1920** Statue of St Joan of Arc by Belgian Refugees  
Painting of Our Lord with two disciples on the road to Emmaus, by George N. Duffie  
Tower built.  
Wooden Sacred Heart and Lady altars replaced with marble ones  
Marble altar rails  
Organ formally blessed
- 1930** Sanctuary extended  
Clerestory windows in removed  
New High altar  
Baldachino built



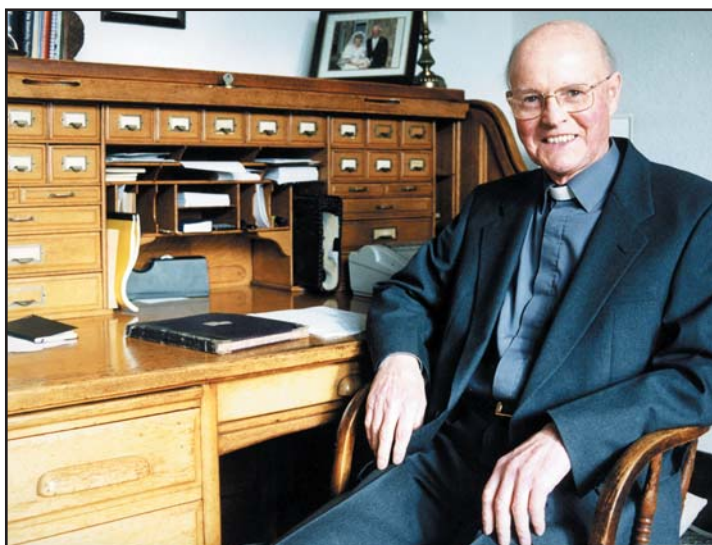
The new altar, which was designed by Tom McMillan, assisted by Mgr Maguire.

Wooden statues of St Joseph and St Patrick replaced with marble ones

- 1950** **Rev H Bogan, parish priest**
- 1950** Consecration of the Church
- 1975** **Rev. T Murray parish priest**
- 1991** **Rev. D Maguire, parish priest**
- 1990s** Lighting replaced  
Sanctuary re-ordered  
Permanent free standing altar incorporating panels from previous high altar  
Altar rails removed  
Pulpit re-built on steps inside the sanctuary

# A letter from Monsignor Desmond Maguire,

Parish Priest of St Patrick's, Dumbarton



## Down with all barriers

### *Dear Friends,*

The first Saturday evening after I arrived here as Parish Priest, a gentleman came into the confessional, and after his confession asked: "Are you the new parish priest?" I admitted that I was, and he said, "Long may you reign." I much appreciated his kindness, but thought "That's not what it is about".

A few weeks later, after the Hall Committee had removed the barriers separating the centre aisles from the side ones, another gentleman came into the confessional.

Leaving he said: "Thanks for taking those barriers down." And after a pause: "Down with all barriers." And he left chuckling. I liked that.

One afternoon, I was showing a young couple around the empty church. After a while the young woman stopped, and in the silence said: "This place is full of prayer..."

100 years of prayer ...

Babes brought for baptism.

Children coming forward for their first communion.

Youth anointed with the gift of the Holy Spirit.

Love sealed in marriage.

The Lord's sacrifice shared with his sisters and brothers as he comes to us in the Eucharist

Funerals celebrated in sorrow and faith.

The privilege of seeing some of our young men ordained.

Prayers offered in times of joy, in time of illness.

Prayers offered for healing and help in bereavement.

Prayers offered on quiet visits about decisions to be taken.

We give thanks for the families who have worshipped here, and for the priests who have served them.

Yours sincerely

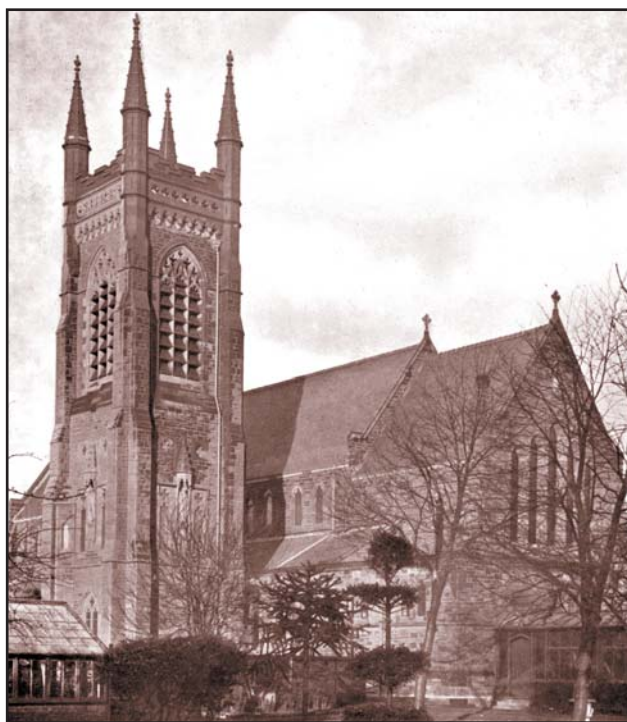
*D. Maguire*

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# Joy as Bishop opens the new Church



*St Patricks ...a tower of strength to many in Dumbarton*

*The Roman Catholics of Dumbarton are to be congratulated upon the completion and occupancy of their beautiful church, situated in Strathleven Place, here. It is not only the largest church in town – seated to accommodate a thousand worshippers - but, from an architectural point of view, the purest and most handsome ecclesiastical edifice the burgh possesses. In short, it is a credit to all concerned. And when we consider that the members of St Patrick's are generally speaking not rich, but rather plain working men, it speaks volumes for their devotion to their creed, and perseverance in a good cause that they have been able to erect such a handsome and commodious house of prayer.*

**Lennox Herald**  
28 March, 1903

A hundred years ago the good people of Dumbarton, on reading the above, might well have disagreed with the writer as to whether or not the church was indeed “the most handsome ecclesiastical edifice” in the town; but few, if any, would quarrel with his assertion that it was a credit to the parishioners. Nor would they have disagreed with his assessment of their characters. Most of them were poor and work-

ing class, and either immigrants from Ireland or the sons and daughters of such.

In those days there was no social security, old age pension, national health service or free education. It was up to the individuals to make his or her own arrangements to provide such benefits for themselves and their families.

So it was something of a wonder at that time, when churches were

usually endowed by the great and the good, that ordinary working men and women should give so generously of what little remained from their wages to such a project. How could this come about?

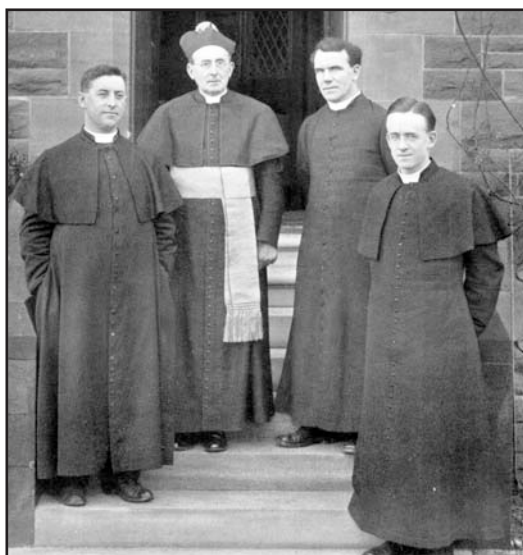
Put simply, they were people of faith who needed a place to worship God communally. Here they would come together to thank God, to praise Him and to glorify Him, as well as to ask for His help. This house of prayer was – is – in a sense, a prayer itself, for it was built to glorify God.

We celebrate, in 2003, the centenary of the construction of the building that is now the visible centre of St. Patrick's Parish. Dumbarton. The parish itself is much older and consists of all the people down the years who have worshipped God in this building, its predecessor and the several venues where Mass was celebrated before that in Dumbarton.

This work concentrates on this hundred-year old building – its physical appearance and how that has changed over the years. The more interesting tale, that of the people and their faith, must await a proper parochial history.

Hopefully that day is not too far distant.

**Jim McAleer**



**Monsignor  
Hugh Canon  
Kelly with his  
assistant  
priests at St  
Patrick's  
presbytery.**

**T**HE original St. Patrick's Church and presbytery in Dumbarton was built in 1830, only a year after the Catholic Emancipation Act, became law. This act set aside many of the disabilities under which Catholics had laboured following the Reformation.

That church, which was sited in Church Street at a point opposite where the College Bow now stands, had a capacity of 300, but within a few years this was found to be insufficient. In 1856 a gallery was added which increased the seating to 450. As the century progressed it became obvious that a larger building would have to be erected to accommodate the growing Catholic population of the town.

In 1884 Croftbank House, situated in Strathleven Place, was purchased. The house was immediately taken into use as the presbytery. With it came four acres of ground and it was apparent to all that this was the ideal site for a church building appropriate to the perceived needs of the parish. However, before a new church could be built, the more pressing need to replace the recently condemned parochial school had to be addressed. This led to the St. Patrick's school in McLean Place being constructed within the four acres, so it was not until the 1890's that the congregation was able to set about raising the funds necessary to begin work on the new church.

From the beginning it seems that the parishioners were intent on erecting the very best that they could afford. To that end, a well-known English architect Archibald Mathias Dunn, of the Newcastle firm Dunn and Hansom, was engaged. As well as numerous commercial, municipal, educational and ecclesiastical buildings in the north-east of England, Dunn had been responsible for St. Bede's Catholic College, Manchester, the church of Our Lady of the Assumption and English Martyrs, Cambridge, and Stonyhurst College Chapel.

Dunn's plans were submitted to the Dean of Guild Court in Dumbarton and were passed on 3 September, 1890. A local builder, William Barlas, was contracted to construct the building. The foundation stone was laid on Saturday 4 May, 1901, by Bishop John Maguire, Auxiliary Bishop of the Archdiocese of Glasgow, amid





Images of St Patrick's, including the Calvary, which caused the congregation to gasp at the unveiling ceremony.

# Calvary unveiled on Good Friday

much pomp and ceremony. The stone can be seen on the left jamb of the left main front door of the church and is inscribed with a small cross on its outside.

Not long after the laying of the foundation stone Father John Linster, during whose pastorate so much had been done to begin the project, was forced to retire temporarily by ill-health. He was replaced by Father Hugh Kelly who was to remain at St. Patrick's for almost fifty years and who was to not only see the building completed, but also modified several times.

The initial cost was calculated to be £8,340 - huge amount at the beginning of the 20th century.

Copies of a pamphlet dated May, 1902, show the amounts already donated by individual parishioners. Only twelve were able to contribute £10 or more.

On Sunday 22 March, 1903, the Church was opened and dedicated by the man who had laid the foundation stone, John Maguire, who had since become the Archbishop of Glasgow following the death of Archbishop Eyre. It was a great day for Catholics in the west of Scotland and several special trains

were run from Glasgow and elsewhere to accommodate those wishing to attend. Apparently the weather, as is still often the case during a Dumbarton Spring, was wet. Admission to the church for the ceremony was by ticket only ... and highly-priced at that, according to a local newspaper.

*"The sacred edifice has been built on a convenient site in Strathleven Place..... The design is Early English, treated simply; the absence of tracery or carving indicating that economy has been studied....."*

Which, of course, means that the parish did not have money to spare for mere decoration. The money that had been available was well spent and even today the church could be recognised from the description given by that same journalist of a hundred years ago:

*"The outside walls are of rough hewn red sandstone, the jambs and sills alone being dressed. The interior is also simply plain. The side walls are partly of dressed stone and partly plastered, while those of the sanctuary have been finished in a manner that will lend itself to future decoration. The form of the ceiling is octagonal, a*

*good effect having been secured with panelled pitch pine, while round the aisles there is a pitch pine dado. The heating is by hot water radiators, and though it was first intended electric lighting should be introduced, this idea had to be abandoned and gas substituted."*

It can be seen from this excerpt that, right from its inception, the church had been seen as a "work in progress" by the parish. Why else would the sanctuary be "finished in a manner that will lend itself to future decoration"? And if the cost of electric lighting was prohibitive, why then, someday it wouldn't be - God willing.

It is instructive, a hundred years on, to try to visualise the interior of the church as it was in 1903. The porch as it is now did not exist. The wood and glass wall that separates the porch from the nave was much closer to the outside doors; its rough alignment can be gauged from marks in the floor near where the present inner draught-proof doors are situated. The sanctuary, or principal altar, was much smaller than it now is and had a proportionate marble Altar. The present High Altar, baldacchino etc. are of a later period. The rood above the

sanctuary was not there. What are now the marble Sacred Heart and Lady Altars were simple wooden affairs. The aisles were wooden floored. The altar rails, pulpit and paintings at the Stations of the Cross from the old church were pressed into service in the new. Altogether a much simpler, sparser environment.

Many of those present at the opening ceremony would live to see their church come to resemble a cathedral in miniature. Some few would live to see the day, almost fifty years on, when it could finally be consecrated to God.

With the formal opening of the Church, the parish seemed to rest on its laurels for a few years, before plunging into another round of "improvements" and construction - beginning in 1906.

Internally, the most spectacular of these improvements was the suspension of the life-size Calvary above the entrance to the Sanctuary. Even today it is awe inspiring and how much more breath-taking must it have seemed that Good Friday, almost a century ago, when it was unveiled to the parishioners.

New Stations of the Cross were commissioned. These were painted in Belgium in oils on copper plate and electricity replaced gas as the source of lighting.

A new presbytery built and attached to the church by a cloister - which must have made life more bearable for generations of clergy on cold winter mornings.

Much of the credit for these improvements belongs to the members of the League of the Cross, reformed at St. Patrick's in 1902. A Temperance Society the members had a billiard club, dramatic society, minstrel group and much more. These activities kept many away from public houses.

Some broke their pledges and renewed them with such regularity that a wag suggested a revolving door ought to have been fitted at the entrance to the League Hall. The point is that they kept trying. Spurred on by their first Spiritual Director, Father Kelly, many of them began to take an increasing part in both parish life and the corporate life of the town.

Before long there was a Women's League of the Cross in St. Patrick's and many other organisations that were to grow up in the parish in the years that followed were to have their genesis in the League of the Cross.

**O**NE of the very important events of the last century was the call to renewal by Pope John XXIII when he invited the bishops of the world to join him in the Second Vatican Council. The Council lasted from 1962-65. The first document to be issued by the Council was the Constitution on the Sacred Liturgy.

After centuries, the bishops felt it necessary to prune devotions which had been added onto the Mass and restore it to its essential ingredients:

- ❑ The Liturgy of the Word
- ❑ The Eucharistic Prayer and
- ❑ The Liturgy of the Eucharist

New Eucharistic Prayers were introduced. The altar of Our Lord's Sacrifice and the table of the Sacred Meal should be brought forward among the people. We were no longer to follow the priest in quiet prayer or devotions as he prayed silently on our behalf the sacred drama of Christ's unique supper and sacrifice. We were invited to take a more active part.

The opening up of the Scriptures through the new lectionary in which we read all four Gospels and much of the Old Testament and Epistles over a three year cycle allowed the laity to take a very positive part in reading the Scriptures and leading the Prayer of the Faithful.

The opportunity to share in the Cup of Salvation necessitated Eucharistic Ministers to be appointed to help with this service. This was also the opportunity to restore the ancient tradition of lay persons bringing Communion to the household.

As many people live longer today there are many householders who require this much appreciated service. At present



*Opening the annual garden fete – Helen McCluskey, Mgr Maguire and Mrs Peggy Brophy.*

there are regularly 85 – 100 on the Sick List, most of whom receive Communion weekly or fortnightly from their Eucharistic Minister. This has created many ties of friendship while keeping the household up to date with events in the parish.

Changes to the administration of the other sacraments followed. Baptism is the sacrament which brings us into God's family. As the Water of Baptism is poured on the persons being received into the Church, the Holy Spirit pours the life

of Christ into them, making them God's own adopted sons and daughters.

So that the whole community could assist at this lovely and primary sacrament, Monsignor Tom Murray brought the baptismal font from the baptistry and gave it a place of honour in front of the altar. The baptistry is now in use as a very busy stall. It has beautifully coloured stained glass windows of the Baptism of Jesus in the Jordan.

The revised rites for the Sacrament of

# St Patrick's... a proud history

**By Monsignor Desmond Maguire**





*Concelebrated Mass – Mgr Maguire and Father Michael Maloney join Father Angus Macdonald on the altar.*

Matrimony and for the celebration of Funerals provide opportunity for families to be very involved in preparing the liturgy for these ceremonies. They are invited to help in choosing readings, prayers, hymns, music and in providing readers for the occasion.

### **Re-ordering of the sanctuary**

In 1997, Monsignor Maguire, with some misgiving, decided he could no longer put off arranging for a permanent altar to be constructed in the sanctuary. Since Pope Paul VI revised the Roman missal into English in 1969, the General Instruction in the missal reads:

“The main altar should be freestanding, so that the ministers can easily walk around it and Mass can be said facing the people. The main altar should ordinarily be a fixed consecrated altar”

The work, which was undertaken by Mr Tom MacMillan, has fulfilled all

expectations. The Decree on Ecumenism was published by the Vatican Council in 1964. It challenged us to meet in friendship, respect and prayer with Christians of other communities. Pope John Paul II on his historic visit to Scotland in 1982 invited us to make ecumenism an important part of our apostolate.

For many years the parish was represented on the Christian Aid Committee and the World Day of Prayer Committee by Mrs Cathie King who found support for the work from the Women's Guild and other parishioners.

The Ben View Project and Home from Home have been developed through the spirit of ecumenism now present in Dumbarton. Elsewhere we can read about the Ben View Project and Home from Home. These two projects set out to bring the churches together while at the same time providing for the needs of the wider community in Dumbarton.

It was after the Reformation of the middle sixteenth century that the number of Catholics left in Dumbarton became very small indeed and according to McLeod's History of Dunbartonshire “the few faithful adherents of the Old Faith assembled at intervals within the ruins of the Old Parish Church of Cardross which stands in the Levengrove policies”.

The Collegiate Church of St. Mary founded in 1450 by the Duchess of Albany, Countess of Lennox, was pillaged and the College being no longer required for religious purposes, the patronage of St. Mary's Chapel reverted to the Burgh in terms of the bond granted by the Duchess.

The stones with which the College had been built were used by the inhabitants of the Burgh not only in erecting new bulwarks to protect the town from the encroachment of the River Leven, but also in building and repairing their houses.





*Blessing his family after his ordination in St Patrick's is parishioner Father John McGorry, of Boghead Road, Dumbarton.*

In the middle of the nineteenth century when the railway station was constructed, the arch of the main doorway of St. Mary's was taken down and re-erected in Church Street to form a gateway to the Burgh school.

Later it was transferred to its present site in the grounds of the Municipal Buildings and now stands upon land, which if not actually occupied by the College in the past, formed part of its policies. This condition of things lasted well into the eighteenth century and it was only on rare occasions that the few faithful adherents received the comforting ministrations of a priest.

Towards the end of the century the number of Catholics had grown considerably and they were able to meet once a fortnight in a store in Kane's Pend in College Street where Holy Mass was celebrated.

"And there within a narrow room up Kane's Pend in the College Street they heard the Sacrifice of Praise was offered secretly." (Centenary Ode).

College Street was later referred to as the "Irish Channel" because of the preponderance of Catholic residents and according to one diarist "University Avenue in reference to the number of graduates it produced.

During this period Dumbarton was under the care of the priest resident in Greenock who's Mission included almost the whole of the Firth of Clyde.

Prior to the building of the first post-Reformation Catholic Church, Mass was said in various houses in College Street.

Due mainly to the efforts of Father John Gordon, then in charge of Greenock, a church with presbytery attached was built and formally opened in November of the year 1830 near the spot where once stood the Collegiate Church of St. Mary.

The first church was dedicated to St. Patrick and it is described in contemporary notices as a "neat little chapel, Gothic in style, owing its erection to the indefatigable exertions of the Rev. John Gordon of Greenock".

The Catholic population in 1830 was in the region of 500 made up almost exclusively of Irish immigrants. Although Dumbarton was the centre, the greater portion of the Catholic population lived in the surrounding villages and it was not till 1850 that Catholics tended to settle in any significant numbers within the Burgh boundaries.

As a result of the revival of the ship-building industry the quarter known as Dennystown was built, giving housing accommodation to the poorer workers and this area was familiarly known as "Wee Dublin" for the same reason as College Street was referred to as "the Irish Channel".

The first priest in charge of the new parish was the Rev. John Gifford (1830 - 1839) and he was the proud possessor

of a beautiful church with seating for three hundred people.

Father Gifford was succeeded by the Rev. Charles Mackenzie (1839 - 1847) who was later transferred to Paisley and was in turn followed by the Rev. Thomas Cody (1847 - 1852) about whom a little more is known.

He had come from Duntocher and it was due to his energy that the beginnings of a parochial school were made.

Unfortunately, however, he was transferred to St. Alphonsus, Glasgow, in 1852 and although his educational project was continued by the Rev. William Allan the Rev. John Chisholm and the Rev. Richard A. Wilson D.D., there are no details available about the actual school.

In 1854 the Rev. John Macdonald (1854- 1867) became the priest in charge and he completed Father Cody's project by building and furnishing a more permanent school-house, which was formally opened on 1st July, 1856, by the Rt. Rev. Dr. Murdoch, Vicar Apostolic of the Western District.

According to a report of His Majesty's Inspector of Schools who visited St. Patrick's School in 1854- before the new school was opened - the first school "consisted of one room, one master, 169 pupils and four unpaid monitors".

The new school of 1856 was erected close to the church and later served as part of St. Patrick's High School in 1920.

The Mission which now had a popu-





*Mgr Tom Murray and Father Francis Balmer join the teachers and pupils of St Patrick's at a 1980s First Communion service.*

lation of 3,000 souls included Renton, Alexandria and Helensburgh.

Duntocher had for years been cut off as a separate Mission covering Clydebank and Dalmuir and in 1856 ground for a new church was bought in Alexandria which in 1860 also became a separate Mission under the Rev. James Canning, who had been assistant in Dumbarton.

In 1865 Helensburgh was also cut off and was served by Passionists from St. Mungo, Glasgow.

Father Macdonald moved to Barra and was succeeded in St. Patrick's by the Rev. (later Canon) John Dowd 1867-1874.

Father Dowd had an assistant priest the Rev. Samuel Bernard Rowson who had been received into the Church in 1862 at the age of 27, and was ordained priest by Archbishop Eyre in St. Andrew's, Glasgow, in November 1872.

Canon Dowd moved to Duntocher in 1874 and the Rev. William Carmichael, who had been a curate in the Cathedral, was appointed to Dumbarton as Parish Priest. (1874- 1878).

During these years the school itself was enlarged and an Education Committee report 1877 states: "During the past year immense improvements were effected in the school. Additions were made equal

in size to the original building, the interior has been remodelled and admirably fitted up - the school is now in excellent working order".

In spite of this report, plans were already afoot for the building of a new school and as the Mission also needed increased church accommodation plans were approved by Archbishop Eyre for the work of enlargement in 1878.

Father Charles Brown, who had previously been in Duntocher succeeded Father Carmichael (1878 -1889) and in 1884 bought Croftbank House for £2,500 with grounds extending to four acres, taking up residence there with his assistant priest the Rev. John Taylor.

At this time, too, the school was condemned by the Education Department and a new one was erected in the Croftbank property providing accommodation for 600 children.

According to the Catholic Directory of that year 1887, St. Patrick's School, McLean Place, was "one of the most suitable and most handsome buildings of the Archdiocese".

The school beside the church was to be used for various social purposes up to 1920 when with the church itself and Benview House it became the first

Catholic Boy's Secondary School in the area.

The Rev. Michael Hughes (later Canon) was appointed as Parish Priest in Dumbarton (1889 - 1893),

Father Hughes who had previously been Diocesan Secretary had at various times as assistant priests Fathers William McAvoy, James Carroll and Michael McNairney.

The idea of a new church to replace the 1830 building had been mooted for some time since the purchase of Croftbank House in 1884 and it was left to Father Hughes' successors to begin the actual work.

Father John Dougan who succeeded Father Hughes in 1893 was however not spared long enough to accomplish this task.

Father John Linster (1894 - 1901) who succeeded Father Dougan was born in Eischen in the Grand Duchy of Luxembourg in 1850.

He was ordained in March, 1877, and was assistant Priest in St. Patrick's Glasgow, and St. Mary's, Longriggend, before coming to Dumbarton.

He was a kenspeckle figure in the town wearing a skull cap and smoking a long clay pipe.





*Members of the Scottish Hierarchy born here in St Patrick's were Bishop William Andrew Hart, of Dunkeld, and Bishop James Ward, of Sita.*

Unfortunately he had to retire temporarily because of ill-health after the foundation stone of the new church had been laid in 1901.

On recovering his health he was appointed chaplain to the Convent at Dalbeth and died in 1919. He is buried in the Catholic cemetery at Liberton.

While in Dumbarton he had as assistant priests Fathers William McAvoy, Aphonsus Ooghe, Michael O'Connor, Charles Cunningham, James Macdonald and Thomas N. Taylor' (later Canon Taylor of Carfin).

The premature retirement of Father Linstor brought to St. Patrick's, Dumbarton, a priest who was to remain in charge for nearly 50 years and was to effect changes which affected the life and conduct of a very large section of the townspeople, including many who were not Catholics.

He was the Rev. Hugh Kelly, who arrived in Dumbarton via St. Mary's, Paisley, and St. Patrick's, Shotts.

One of the early priests, the Rev. John McIlvane was a native of the town. He was ordained in 1904 and served as assistant priest in his home parish in 1905.

The obituary notice of his death makes tragic reading: "Lost at sea when H.M. Hospital Ship 'Glenart Castle' was destroyed by enemy action on 26th February, 1918, in the 41st year of his age and the 14th year of his priesthood. Among the early volunteers for war service he ministered for a time in France with the happiest results to his soldier flock. Being rather badly affected by gas he returned to Glasgow to recuperate but on his recovery he at once resumed duty and was lost at sea".

On 22nd March, 1903, the new church was formally opened on a very wet day. At the opening ceremony, the Mass was celebrated by the Rev Michael McNairney who had served as assistant priest in St. Patrick's under Father Hughes. Archbishop Charles Eyre assisted at the throne.

In addition to the Pastor of the Mission, the Rev. Hugh Kelly, members of the chapter and a number of the Diocesan priests were in attendance.

The Archbishop preached on St. Patrick, the Patron of the church, whose feast had occurred in the preceding week and whose birthplace according to a number of historians lay in the neighbourhood of Dumbarton.

In the early days of the new church, seats were let to various families, and the



people who occupied the nave paid 3d while those in the side aisles paid 2d.

The choir, which in the old church had been mixed, now became a male monopoly.

The old church itself was used for social purposes after 1904 and the school building adjacent continued to be used for a number of years as an institute for recreational activities.

According to an entry in the Directory of this period the Girls and Infants were taught by Sisters of Notre Dame who travelled daily from Dowanhill in Glasgow.

In 1911, the Notre Dame Confraternity was brought to the town and the average attendances in the Day Schools for this year indicates 361 for the Boys, 335 for the Girls and 501 for the Infants, the latter two groups being under the control of the Notre Dame Sisters.

In 1912 the Notre Dame School was opened and the event was marked by a triumphal procession through the town. Mr. Hart and Mr. Milligan were pictured presenting a cheque to the Sister Superior of the Order and an altar was erected in front of the Convent for Benediction.

The school was officially opened on 8th September, 1912, and an extension was made in 1914 while a new house was built in 1920 following a fire.

The coming of the Notre Dame Sisters and the opening of the school in 1912 are commemorated in the Centenary Ode.

"Mere Julie's daughters vowed to



**Departure gift for Mgr Jim Ryan from Marie Therese Cleary. Priests looking on are Father Balmer, Father Kelly and Father John Muldoon, formerly of St Peter's, Bellsmyre.**

teach The least and lowliest of God's love, He brought from Namur's citadel afar."

The headmaster of the new school opened in 1887 at McLean Place was Mr. Edward McCormack.

In Monsignor Kelly's time a record was kept of the meetings of the Managers of the School and a minute of one of these meetings held in September 1910, is most informative. According to this minute the sum £475 was to be paid to the Diocesan Trustees for the annual rent.

The Roll of the School was 1274 and the average attendance was 94 per cent.

The staff under the headmaster Mr William Moore numbered 28 of whom

only two were men, one of whom was Mr. William Donaldson who became headmaster in May 1916 when he succeeded Mr. John Fulton.

The headmaster's salary in 1910 is listed as £120 per annum and the average assistant teacher's salary was £75 per annum.

One of the assistant teachers mentioned in this minute was Miss Kate Kelly who was to spend her life teaching in St. Patrick's and who, on her retirement presented the statue of the Child of Prague to the church.

In January, 1911, the Roll was 1301 of whom 481 were boys, 454 were girls and 366 were listed as infants.

An extra week's holiday was given in the summer of this year in honour of the Coronation of King George V in accordance with the privilege granted by the Education Department.

In October 1914, a temporary teacher was appointed, at a salary of £4 per month, to teach the Belgian refugee children and with the transfer of the Roman Catholic Schools in the Education Act of 1918 the salary of the headmaster of St. Patrick's was fixed at £275 per annum; the Headmistress and Infants' Headmistress each received £225.

During the years of the 1914 - 18 war the Old Church Hall was used for war work. In 1915 Father Kelly was very ill indeed and was removed to a nursing home in Glasgow where he underwent an operation. Never very robust he seemed very weak indeed and appeared to be dying. The prayers for the dying were recited but he made an almost



**Passkeepers (right to left) are Tommy O'Donnell, John Haggerty, Harry Smyth, Jack Kay, Tommy Quinn and John McGorry.**



miraculous recovery and assured those at his bedside that he was not going to die - yet.

Apart from Father McIlvane whose death during the war is already recorded, the year 1917 saw the tragic death of another locally born priest in the person of Father Michael Gordon D.D.

The parents of Fathers Michael and Frank Gordon were property owners in College Street and Father Michael was killed at Koksijde (anglicised to Coxyde) on 27th August 1917.

The statue of St. Michael the Archangel, sword in hand preparing to strike the serpent coiled around his feet, is the work of Eric Gill and this is one of two memorials to Father Michael.

On 3rd September, 1919, there occurred the tragic death in an accident of Dr. Slo-rach. His death left a great void in the parish but in November of the same year Dr. Gerald O'Connor arrived in Dumbarton to take over the practice.

Dr. O'Connor, like his predecessor, was an out-standing personality - not only in the Catholic community - and he was greatly respected by all.

He spent 50 years working in what grew to be a very large practice, retired in 1969 and died in 1971.

The year 1920 was another milestone in Father Kelly's educational programme. It complemented the Girls' School founded in 1912.

This historic event occurred on 30th August with the enrolment of 36 Higher Grade pupils in what is still known as Benview House and 44 supplementary pupils in St. Patrick's elementary department to form a new Boys Secondary School.

Towards the end of September the intermediate classes were transferred from Benview to "new" premises in what had been St. Patrick's Institute in Church Street beside the Central Station and the "supplementary" pupils joined the main body on the 1st October.

The staff at that time consisted of the headmaster, Mr. T. F. Mulgrew and three assistants,

Monsignor Kelly in later years paid a handsome compliment to the non-Catholic members of the staff who accepted posts in this Catholic Higher Grade School for Boys.

An interesting event in the spring of 1921 was the visit of Archbishop Man-nix of Melbourne to Dumbarton.



A controversial figure in the "Irish Question at that critical time (before the Treaty which saw the birth of the Irish Free State), the Archbishop was refused permission to speak in Glasgow but was invited to speak in Dumbarton and later addressed a large crowd in the grounds of St. Patrick's Church when Father Kelly acted as chairman.

The Centenary Ode pays its compliment to the man who inspired his people at this time to strive for better things, not for selfish vain glory but for the honour and glory of God.

"And led by him around the Eucharistic Lord

The people came, as children, wondering

And gave their help, some great, some small, to build

A Temple in God's Holy Name

A Shrine that would be home for them".

"Within the centre of the town, there stands a church so fair

Tower, Rood and Bell; all that might honour give unto a King

Is gathered there."

At the end of this year 1926 St. Patrick's Choral Society more than justified its existence with the production of "Maritana."

The Choral Society was only one of a number of "ploys" handled by the editor of St. Patrick's Magazine, Father John Daniel.

In spite of a great gale which swept Scotland from Wednesday to Friday, 19th - 21st January, 1927, and did considerable damage to the scaffolding around the tower, the work of transforming the church and its surroundings went ahead as planned.

The Foundation Stone of the tower had been laid on 27th June 1926, by Archbishop Mackintosh.

The new marble side altars, the pulpit, the altar rails, the organ, the mortuary chapel, the tower and its carillon of 23 bells had all been completed by the end of 1927 and with the erection of the Pieta on the marble altar in the basement of the tower the two years' work was brought to a successful termination.

The opening of St. Patrick's High School at Castlehill took place on 25th April 1927, but the formal opening was postponed until 28th June, when His Grace the Most Reverend Donald Mackintosh, D.D., occupied the chair being accompanied on the platform by Monsignor Kelly, Monsignor Forbes (Rector of St Peter's College) and other officials representing the Education Department





*Another happy fundraising night took place when St Patrick's parishioners backed a few winners at a Race Night in the Church Hall.*

and the Dunbartonshire Education Authority.

The first Dumbarton parish pilgrimage to Lourdes took place in 1912 and there were annual pilgrimages thereafter for some time apart from the war years.

In 1929 the signing of the Lateran Treaty between the Vatican and the Italian Government was marked by the celebration of the High Mass in St. Patrick's and in the following year 1930, a major landmark was reached when the parish celebrated its centenary.

Monsignor Kelly had hoped that this centenary year would witness the consecration of the church but this was not to be and he must have been deeply disappointed.

At the St. Patrick's Night concert of that year he told the packed Burgh Hall: "One of our old curates the Rev. Father Taylor of Carfin fame has communicated to me that he wishes to do something to help hurry on the consecration of St. Patrick's and that on the Tuesday before Passion Sunday he would be delighted to bring to Dumbarton his famous players to give them a representation of the Passion Play.

Father Taylor was as good as his word and although he was unable to be present, the Burgh Hall was fully booked for the Passion Play on Tuesday and Wednesday

and the Consecration Fund was greatly enhanced as a result.

The Centenary Mass was celebrated at Midnight on Christmas Eve. The church was completely filled and a selection of carols was played on the bells in the memorial tower, and inside the church carols were sung, followed by the blessing of The Crib.

A special Centenary Ode was written and issued to the parishioners to commemorate the hundred years of parish history from the opening of the church in 1830 and also the traditions associated with the Catholic community in Dumbarton from early times.

In 1932 they would be celebrating the fifteenth centenary of St. Patrick going to Ireland - "While a fitting monument to that great saint in the place of his birth should be a welcome burden on the whole Irish race, it was left to a few poor Irishmen to erect, what they recognised at any rate, as a monument not unworthy of St. Patrick".

An entry in the Catholic Directory for 1933 indicates that St. Patrick's Primary School (Headmaster, Mr. Daniel Lynch) had 389 boys on the Roll - the Girls and Infant Department under the Sisters of Notre Dame had a Roll of 400. The Secondary School (under Mr. T. F. Mulgrew)

had a Roll of 471 while the Primary Department (mixed) had a Roll of 383.

On 16th July, 1934, the seventh Carmelite Convent in Scotland was formally enclosed in the house formerly known as Garmoyle (Garden of Mary). The Monsignor had at first intended to bring the Poor Clares to Dumbarton but was persuaded to change his mind and invite the Carmelites.

The house he had originally earmarked for the site of the Convent, eluded his grasp, and for a short time he allowed himself to become depressed and to feel that his plan was being thwarted.

His prayers however were answered in the spring of 1934 when Garmoyle became available.

On 14th July, the Sisters with the Rev. Mother Foundress entered the Enclosure followed by Monsignor Kelly and a procession of friends and relatives.

The working class parish took the Carmelites to their hearts and during the next two days hundreds of people came to the office of the Mother Foundress to receive her blessing, many bringing sick and infirm children to be blessed. On 16th July, Archbishop Mackintosh led the procession and following the ceremony he imposed the Canonical Enclosure, the doors were shut and the people





*Enjoying yet another convivial night out in the Church Hall – Mgr Murray and Father Ryan join the senior citizens for dinner.*

outside sang the Lourdes “Ave.”

The Notre Dame Sisters and the Carmelites formed the bedrock on which Monsignor Kelly built his projects and it was no coincidence that there was a steady stream of vocations to the home and foreign fields.

On 11th October 1938 the Provost of Dumbarton, Mr. J. Bilsland formally opened the new wing of Notre Dame High School in the presence of Archbishop Mackintosh and a very large number of civic and ecclesiastical dignitaries.

The Monsignor celebrated his Golden Jubilee in 1939 and travelled to Rome

to celebrate his thanksgiving Mass in the Oratory of St. Marcellus where he had been ordained by Monsignor Lenti.

The war years were to affect the parish of St. Patrick's in common with the rest of the country, but on the whole the town was most fortunate to be spared the devastation of its near neighbour at Clydebank.

In May of 1941 an unexploded bomb fell in the church grounds and the clergy for a time were very hospitably invited to stay at Clerkhill by the Sisters of Notre Dame.

In the Blitz which had occurred some

months earlier the school beside the Old Church was a casualty, but the Old Church itself soldiered on after the war, although it was rapidly disintegrating and was eventually destroyed by vandals in 1976.

It had served its purpose wonderfully well - first as the church of 1830 then after 1903 as the parish hall until 1920 when it became part (and a very large part) of St. Patrick's Secondary School.

During the war Father O'Callaghan acted as liaison officer between the parishioners at home and those serving in the forces.

His monthly letters were a godsend to those fortunate enough to receive them, giving them news from home and keeping up their spirits until the day they returned to the fold.

Another piece of news intimated that James Hart at one time a geography teacher in St. Patrick's High, had been ordained to the priesthood in Roscrea Monastery, Eire, and that John O'Donnell, McLean Place (later Monsignor O'Donnell) expected to be ordained at the end of June, while the Rev. Dom J. McLaughlin, O.S.B. had been elected Prior of Fort Augustus Abbey.

The Black and White Concert Party under the auspices of Tommy McIntyre must have been a very tired body of men

*The League of the Cross pictured on an outing. How many of you recognise the ken-speckle figure of Jock Neeson (white hair and moustache) in the foreground?*





during the war, judging by the number of concerts they provided for those fortunate enough to be at home.

The year following the end of the Second World War saw the parish of St. Patrick's being split into sections.

The growth of the Catholic population was such that a new parish was essential and "The Bridge" was a natural line of division.

The new parish of St. Michael's was established and Father Hugh Bogan was appointed as its first Parish Priest.

On 27th April, 1950 His Grace the Archbishop of Glasgow, Most Rev. Donald A. Campbell, consecrated the church.

The Right Rev. Monsignor James Ward, V.G. accompanied His Grace in his capacity as Vicar General; Father Henry Hart and Father William Hart were Deacon and Sub-Deacon; Father Gerard Hart and Father McCann were M.C.'s; Father Thomas McLaughlin, O.S.B. Prior of Fort Augustus Abbey, Father Andrew Hart, O.C., Father Andrew Murphy, W.F., Rector of Newton St. Boswell's Seminary and Father John O'Donnell were bearers of the relics of the Martyrs which were entombed in the consecrated altar and Father Gerald McCallion was Deacon Custos Ecclesiae.

At the ceremony were the Cathedral Chapter, representatives of the Religious Orders in the Archdiocese, a number of priests who had served as curates in the parish and also all the members of St. Patrick's Deanery.

In May, 1950, Monsignor Kelly was succeeded as parish priest of St. Patrick's by the Rev. Hugh Bogan who had become the parish priest of the new parish of St. Michael's in 1946.

Father Bogan's legacy was in truth a daunting one. How does one take over from a personality who was indeed a legend?

During the 25 years of his tenure of office Father Bogan had at various times as his assistants: Fathers John McCready; Richard O'Callaghan; John Gowans; Desmond Gunning; David McLachlan; Francis Meagher; Michael Henretty; Carlo Centra and James Ryan.

The Golden Jubilee of the "new church" was celebrated on Sunday, 26th April, 1953 with Solemn High Mass in the presence of His Grace Archbishop Campbell of Glasgow.

In his sermon Monsignor J. Conroy D.D., Kilmahew College, and a former curate of St. Patrick's, said, that then as now there was a sense of achievement and feeling of satisfaction.

There was also a sense of adventure, a dedication to the work of paying off the debt and of beautifying the church worthily.

A parish church was the place where God was specially at home" to his people.

The Jubilee Mass was said by Monsignor Ward, Vicar General of the Archdiocese, Father Peter Harrison S.J. was the Deacon and Father Andrew Murphy (W.F.) was the sub-Deacon.

Monsignor Treanor, Rector of Kilmahew College, was the assistant priest to the Archbishop who spoke to the congregation at the end of the Mass.

Many parishioners will remember with gratitude Father Harrison and Father Murphy, both natives of the town and former pupils of St. Patrick's High School. Father Harrison for a number of years assisted at the Holy Week services when he paid his holiday visit to the town.

A feature of this Jubilee Mass was that the over-sixties received a special gold-letter card of admission entitling them to a reserved seat in the church.

With the opening of the new Church of St. Michael in 1954 with the late Father O'Leary as parish priest, there was naturally a decline in the Catholic popula-



*An outing of St. Patrick's Girls' Guild in the 1950s. Can you believe that many of these young women are our grand-mothers of today?*



*Another night out with Fathers John McCready and John Gowans joining the young men and women of the parish, many of whom were members of the choir.*



tion of St. Patrick's, and the Catholic Directory of 1954 estimated 3570 in St. Michael's and 4500 in St. Patrick's.

On 19th March, 1959, there occurred the tragic death of Father O'Leary and Father Bernard Magauran, the parish priest of St. Kessog's was appointed to St. Michael's.

Father Magauran had served under Monsignor Kelly from 1939 until 1944 when he had become a chaplain to the army.

The 21st September 1955, was a special day of rejoicing for Dumbarton Catholics. On that date in St. Andrew's

Cathedral, Dundee, Father William Andrew Hart was made Bishop of Dunkeld.

One of six brothers (four of whom became priests) Father William had been educated at St. Patrick's, Dumbarton and St. Mungo's, Glasgow.

In May, 1929, he was ordained priest in Valladolid and said his first Mass in St. Patrick's, Dumbarton, in June.

He celebrated his Golden Jubilee in May, 1979 and in September of this year will celebrate the Silver Jubilee of his being raised to the Episcopate.

Another former parishioner of St.

Another former parishioner of St. Patrick's and a life-long friend of the Bishop of Dunkeld was soon to join him in his new office. Exactly five years after Father William Hart had been consecrated Bishop, Monsignor James Ward, the Vicar General of the Archdiocese of Glasgow, was consecrated Auxiliary Bishop to His Grace Archbishop Campbell of Glasgow, with the title Bishop of Sita.

Father Bogan had become a Canon of the Cathedral Chapter in 1959, and he was presented with the Robes at a function in the Burgh Hall organised by a parish committee.

There was a very large attendance, many people coming from St. Michael's, where Father Bogan had been Parish Priest from 1946 - 1950.

Mr. Tom McCann made the presentation and Miss Elizabeth Craig read the address of congratulation to Canon Bogan.

In 1966 the Catholic population in the mother parish had increased to 6000 but with the establishment of St. Peter's Parish in that year with Father Charles Vallely as Parish Priest, the number of Catholics in St. Patrick's fell to 2700.

The new church of St. Peter's was opened in 1971 and with the sudden death of Father Vallely in 1973, Canon Nicholas Rowan, became the new Parish Priest of St. Peter's. Canon Thomas O'Rourke is in charge today.

Canon Bogan celebrated the Golden



*The Second World War years – Father Richard O'Callaghan in Army chaplain's uniform. Priests in the background include Canon Hugh Bogan.*





**St Patrick's Primary School pupils back in the 'Thirties when it was located in Castlehill on the site of the former secondary school.**

Jubilee of his priesthood with a concelebrated Mass on 28th May, 1973.

With him on this great occasion were the Archbishop of Glasgow, the Most Rev. James Donald Scanlon; the Rt. Rev. James Ward V.G., Bishop of Sita and Auxiliary Bishop of Glasgow; the Rt. Rev. Dr. Thomas Winning, Auxiliary Bishop of Glasgow; the Rt. Rev. William A. Hart, Bishop of Dunkeld, and the Canons of the Cathedral Chapter.

Bishop Ward later paid a glowing tribute to Canon Bogan at a reception for relatives, friends and visiting clergy in the Dumbuck Hotel.

In the course of the tribute, Bishop Ward said that he and the Canon had been curates together and that everyone admired the Canon's tremendous qualities.

The retiral of Canon Bogan in 1975 was followed by the arrival of Father Thomas Murray.

One of his first tasks was to provide a suitable parish hall which had been sadly lacking since the time when the Old Church Hall could no longer be of service.

Happily the removal of St. Patrick's Primary School to its new premises in Crosslet Road, in February, 1973, allowed the old school hall at McLean Place to provide a base for this project.

The old hall was extended, reconstructed and modernised, and today it fulfils its role perfectly, being much in demand for wedding receptions, dances and other functions.

*Additional research by the late Thomas O'Donnell of this parish.*

### **St. Patrick's Church, Dumbarton November 1830 - November 1980**

by Harvey Scott

*Bathed in the light of yet another Spring,  
Its sweet chimes echoing in the peaceful air,  
The old church stands apart, benign and fair,  
Serene amid the young leaves burgeoning.  
As the bright pageant of the years can bring  
Delight and laughter in its joyful train,  
So can the sad hours bring their anxious pain,  
When life is desolate and no birds sing  
But rising high above our doubts and fears,  
The triple stars of faith, and hope, and love,  
Still gleam through all our darkened nights of tears,  
And light our patch from earth to heaven above.  
Our peaceful tower of strength from ancient days,  
Saint Patrick's Church, receive our thanks and praise.*



**A typical group of St Patrick's young men of yore taken outside the marquee at one of the annual Boys' Guild camps.**



# St Patrick's... a vibrant parish where lay people matter

By Cathie Hannan

**T**HE history of the parish up to 1980 is well covered in the beautiful commemorative brochure entitled 150 Glorious Years 1830-1980. Just prior to the publishing of the brochure, in 1975, a group of parishioners led by Ian and Irene Murray founded a branch of The Society for the Protection of the Unborn Child (SPUC): since then it has grown reaching out to the surrounding parishes. Each year an appeal is made in the diocesan churches for funding in order to enable the society to continue its necessary work of educating people on the misery and trauma of abortion and on the need to study all the implications of abortion and euthanasia.

In 1982, one of the momentous events

in the history of the Catholic Church in Scotland took place – the visit of Pope John Paul II. St Patrick's rejoiced as jubilantly as any other parish and many set off in the early morning sun to express their welcome, enjoy the spectacle then home to enjoy it all again on television.

Following the exhortation of the Pope to let Glasgow flourish by the preaching of the Word, Cardinal Thomas Joseph Winning invited the faithful to RENEW their faith by implementing the spirit of Vatican II by participating in the Pastoral Plan.

Monsignor Thomas Murray made it possible for volunteer parishioners to attend courses at St Peter's College, Newlands, and to bring back the ideas put forward there to the parish. Whilst some welcomed the

opportunity for the laity to participate more fully through small group meetings, others were more reluctant, perhaps even suspicious, and comments on "these new fangled ministries" were scathing. "Leave the priest to minister to us," was the message that came back from some quarters. Does anyone remember the first Sign Up Sunday when parishioners were asked to commit to a group of their choosing and interest?

At that time some faith sharing groups were formed and slowly people began to learn that sharing and discussion about faith opened doors to new friendships and a realistic look at our beliefs as Christians.

Around this time Monsignor Murray had renovation work done in Ben View and some faith sharing groups and a prayer group met there for some years.

Around this time too a Folk Group of young musicians was formed to lead the music at the 10 o'clock Mass, enlivening the liturgy with the sounds of guitars, violins, clarinets and so on with the congregation joining in singing the new hymns – and some old favourites too.

Father Brian McNaught and a group of willing communicators met each Thursday evening in the call room to put out a small parish bulletin, which was the forerunner to the present well produced bulletin.

In 1991, the parish bade a fond farewell to Monsignor Murray, who retired to Helensburgh, and welcomed its new parish priest, Father Desmond Maguire. The buzzing began. "Where is he from?" "Have you heard anything about him?" "What's he like?" "He's going to do what?" "He can't touch those lights. Those lights were made for our church and they



*Celebrating Christmas dinner in St Patrick's Church Hall are the members of the Senior Citizens' Club.*



just fit it right! Why is he always wearing grey anyway?"

However, the quiet man had his way. And as the new lights lit up the building a little more clearly – and more cheaply with the long burning bulbs – the light filtered through and slowly the parish moved into the nineties and towards a new millennium.

Gradually it was brought home to the people that, as the laity, their active involvement in the life of the parish was important. Many parishioners were encouraged to participate by becoming Eucharistic Ministers or Readers. The number of housebound parishioners had increased, and so with many new ministers lots of them were able to receive Holy Communion on a weekly or fortnightly basis. They were also kept up to date with parish news through the pages of the parish bulletin.

A liturgy group was formed to assist and develop the liturgy. The art group co-operated with them to use quotations from Scripture on seasonal banners throughout the year of the Church.

Ongoing adult education via talks in the church hall had made it possible to gain insight and reflect on the many facets of our own faith, and to consider the faith of others. Indeed, there have been invitations to join other churches in talks, services and social gatherings in our community leading to a new understanding. We have come to learn that perhaps all Christians have more things in common than we have differences.

Reaching out to others in our community was developed in a most tangible way by the opening up to many groups of the Ben View Project. Initially funded by a sizeable grant from Cardinal Winning's Pastoral Care Trust the Ben View Lunch Club was opened in 1995 in the house next door to the church. After further renovations and installations leading to the employment of our excellent co-ordinator, Rae Toole, activities increased rapidly.

The commitment of those volunteers who welcomed the clients so cheerfully was quite remarkable. The lunch club has grown from two days to five days a week, as has the provision of services provided such as reach out, showering, and liaison with other agencies when needs are perceived. The number of volunteers has also increased, and there is now a number of paid and part-time staff to deal with increased development. Ben View serves as a meeting place for many other groups in the community and can be hired by contacting the co-ordinator's office.

From a small annexe in Ben View another project has emerged to serve the



**Promoting healthy growth in St Patrick's are these happy parishioners at the annual Garden Fete.**

community – Home from Home. This furniture re-cycling project also operates mainly with volunteers. So successful was its expansion that it is now run from much larger premises on the Broadmeadow industrial estate at Elm Road, and its drop-in shop helps with the upkeep of the delivery and pickup van. This is a much needed service in today's world where the homeless and refugees can seek help.

The parish of St Patrick's is kept up to date on these and other activities via a weekly bulletin. The Latest is taken to every home in the parish at various times throughout the year. Again these depend totally on the commitment of volunteers to write, type, copy, bag and deliver.

The delivery group known as Messengers is the largest group in the parish. They are always looking for more helpers to assist them to carry on the good work of communication especially to those unable to attend church.

There are 30 groups in the parish and a booklet detailing names and contact numbers is available from the parish house. These groups show the diversification of how the people can be involved from church cleaning, flower arranging, music, bereavement, to the hall committee whose energy and loyalty has made possible many successful events throughout the long life of the parish. Although some of the contact numbers may be out of date as people retire, another contact number will be passed on.

One of the latest groups to develop in the parish is SPRED which meets on Friday evenings, and there are details about them elsewhere in this magazine.

The spiritual side of parish life is encouraged in many ways from thoughtful services, religious education evenings to the opening up of the memorial chapel for private daily prayer to the involvement of each person in preparation for the sacraments

– help at time of Baptism and the opportunity to choose the liturgy at bereavement and marriage. In St Patrick's parish, a copy of the appropriate liturgy is given to participants and they are encouraged to make their own choices.

Not too long after coming to St Patrick's, Monsignor Maguire, as he became, celebrated forty years in the priesthood. A grand evening was had by all. A lovely Mass was followed by a party in the church hall where Monsignor Des was presented with a cheque from the delighted parishioners. He promptly spent it on the very people who had given him the money in a very meaningful way. He had the kneelers padded. These were a comfort to all and many could fall on their knees to thank him!

As the centenary of the church building came upon us, Monsignor decided it was time for a stock taking approach to the building – repair, renovate, decorate where necessary and face the challenge of removing barriers – albeit marble ones – for the celebration of services in the twenty-first century as advised by Vatican II.

Consultation took place from Archdiocesan level to parish level and advice was taken from appropriate specialists. And so the work began of re-ordering the sanctuary. A permanent free standing altar incorporating panels from the previous high altar was installed facing the congregation. The altar rails were removed and used to create a credence table, and frontage of the previous high altar and the pulpit were carefully reconstructed on steps inside the sanctuary. The completed work was very much in keeping with the beauty of the rest of our magnificent church building.

However beautiful the church building is though, it is only stone without an active parish. It is hoped that the growth of St Patrick's parish continues over the next hundred years.



# God bless the work

**St Patrick's parish is a busy place to live and work in. And it's to the workers who selflessly help Monsignor Maguire and the priests of the parish that the rest of us owe a debt of gratitude.**

**Monsignor Maguire said: "We really do owe these people a lot. They are marvellous. It's them that make St Patrick's the parish it is – a leaving, breathing Christian community pledged to do God's work here."**

*They stopped work for a moment (and they don't often do that!) to have a picture taken –*  
**Kenny Kearney and Cathie King.**



*This dedicated group of women help to keep St Patrick's the cleanest and most attractive church in the Deanery.*

## **ST PATRICK'S HALL COMMITTEE**

The remit of The Hall Committee is:

- ☐ To ensure that the parish hall is kept in a fit for use condition at all times.
- ☐ To approve applications for let that meets the laid down 'conditions of let'.
- ☐ To carry out cleaning as required.
- ☐ To carry out repairs and maintenance on an ongoing basis.
- ☐ To provide bar facilities when required, ensuring that licensing criteria are met.

The committee is also involved in various church duties such as:

- ☐ Erecting and dismantling the crib at Christmas.
- ☐ Erecting the Christmas tree.
- ☐ Changing altar carpets, curtains and chair cushions, in line with the liturgical calendar.
- ☐ Assembling the cross for Good Friday.
- ☐ Replacing lamps in the various lights as required.
- ☐ Other tasks as specified by Monsignor Maguire.

The committee considers the Church Hall as being a focal point for St Patrick's parishioners in respect of social and pastoral requirements; to this end we feel that we have achieved our objective.

## **COMMITTEE MEMBERS**

John Kelly, Christine Mahoney, Bernard Dougan, Jimmy Lusk, Tommy Nairn, George Rainey, Terry McNally, Frank McAteer, Gerry Tibbs, Jim Nicol, Ian Watt  
N.B. New members are always welcome to the committee, as there is always lots of work to be done.





*A welcoming smile from passkeepers Willie Caulfield and Michael Cannon..*



*Enjoying the evening at the Church Hall is late parishioner Margaret Moy with friends and family.*

### ST PATRICK'S CHILDREN'S LITURGY GROUP

The Children's Liturgy is made up of two groups of five adults responsible for preparing a children's Liturgy of the Word at the 10.00 am Mass on Sunday. These groups work on alternate Sundays and help out when required.

The members of Group 1 are: Irene Carroll, Julie McGrogan, Frances Lafferty, Marie Connell and Maureen Johnston.

The members of Group 2 are: Cristina McGlinchey, Frances Donnelly, Nicola Pilkington, Rebecca Donnelly and Caroline Hunt.

Jennifer Barnes and Louise Carr, pupils of Our Lady and St. Patrick's High School, also help at the children's Liturgy.

### THE FLOWER TEAM

The team look after the flowers for the Church and have a weekly rota system for replenishing and renewing the Altar flowers throughout the year.

They are involved in providing the flowers for special occasions such as Easter and Christmas, decorating the whole of the Church on these occasions rather than just the altar.

They are also often asked to provide the flowers for weddings

and do this on a regular basis.

The members of the team are: Rita Nicol, Ann Dougan, Margaret Rowan, Dorothy Wallace, Frances Watt, Eileen Cunningham, Betty Egan, Margaret Donaldson, Florence Black, Jackie Ann Allison, Maria Mitchell.

### THE EDITORIAL TEAM

The team collate and publish the Church bulletin every week on a rota basis.

The booklets for Christmas and Easter are also published by the team.

Team members are: Marion



*Counters and collectors of Patrick's Pence, Jean Kane and Helen McCluskey look after the money.*



*No shrinking violets these – the St Patrick's Flower Team prepare the Church Hall for Christmas.*





*Happy snappers and others look on as St Patrick's Church goes en fete in the June sunshine.*



*Margaret Kennedy, Sally Fowley and friends make up the sandwiches for yet another banquet.*

McNicol, Jean McColgan, Corinne Carroll, Frances Watt, Liz McQuade, Irene Carroll.

### THE MUSIC GROUP

The music group plays at the 10 a.m. Mass on Sunday and was first started 15 years ago by Denis Walsh, when the Renew Pastoral Plan came along.

Denis built it up over the years and the group has played at First Holy Communion, Confirmations and weddings too!

Sadly, in August of this year the group said goodbye to Denis and there was some doubt as to the future of the group but Alison Murray has at present taken over from Denis and hopefully will continue till someone else comes forward.

We would welcome any new members, either singers or musicians (any kind of instrument). It's good fun though hard work, but don't be afraid to come and join us – we need you and you need us.

Thanks to all those who joined us over the years, there are too



*Colette Sweeney and Louise Harkins are an integral part of the St Patrick's Music Group.*



many to name but we could not have done it without you,

### THE BEREAVEMENT GROUP

They help the families of people from the parish who have died. The members are: Mary Theresa Bell, Bernadette Campbell, Mary Mathieson, Eileen Cleary, Loretta Kane, Nancy Longster.

### THE CHURCH STALL

Bernadette Campbell, Kenny Kearney, Margaret Docherty, Jean McColgan.

### THE SPRED GROUP

SPRED first started in Saint Patrick's over three years ago with the help of Sister Agnes Nelson who runs the SPRED Charity in Provanmill.

The aim of the charity is to help children with Special needs into a spiritual life within our community.

Once the group members had finished their training, they started the group with five children – Daniel Paul, Danielle, Laura and Darlene.

The activities are ongoing throughout the year and the group are indebted to Monsignor Maguire who donated money for materials to help establish the group.

The group have recently had their first big family Mass where



*Shades and sunshine add up to a group enjoying themselves at a garden fete in the grounds of St Patrick's.*



*Hello there, this is St Patrick's. The housekeepers, Irene McCallion, Cathie Pointer and Margaret Miller, make life comfortable for the clergy.*



*Editors of the parish bulletin, Corinne Carroll, Jean McColgan, Frances Watt, Marion McNicol, Liz McQuade and Irene Carroll.*



*Celebrity chefs – Joe McGrogan, Peter Adam, John Todd and Alistair Monaghan.*





*Don't bother they're here, says Veronica Adam as she welcomes the clown – our very own Ian Murray – to the St Patrick's Garden Fete.*



*Cutting the ribbon to open the fete are Tony and Annie Corrigan, welcomed by Mgr Maguire.*

Daniel made his first Holy Communion. They are also hoping to have a family Mass later this year when young Laura may make her First Holy Communion.

The children are now ready to move on to the next age group and we are hopeful that we can start this here in St Patrick's as we have had some volunteers eager to start training for the new group.

If anyone else is interested please contact any member of the group who can tell you how rewarding an experience this is.

Team members are: Kevin Neeson Jnr, David Cargill, Mary Cargill, Alison Murray, Irene Murray, Anne Cains, Chrissie Kearney, Emma McAlpine





*The Care of All Group, which does exactly as its name suggests – these women look after everyone in the parish of St Patrick's.*

## EUCCHARISTIC MINISTERS

Veronica Adam, Jean Kane, Mary Bell, Kenny Kearney, Mary Teresa Bell, Celia Leitch, Alice Burke, Scott Longster, Anne Cains, Mary Mathieson, David Cargill, Patricia McCann, Mary Cargill, Jean McColgan, Mary Carr, Anne McDonald, Anthea Cleary, Kevin McGinley, Hugh Coll, Betty McGlinchey, Michael Conroy, Michael McGlinchey, Sarah Davies, Archie McIntyre, Ann Diamond, Monica McIntyre, James Docherty, Brian McKenna, Patsy Docherty, James Meenan, Margaret Docherty, Marie Menzies, Rosemary Gibson, Irene Murray, Agnes Gioiella, Maureen Purves, Annie Haggerty, Karen Rainey, Cathy Hannan, Bridget Robinson, May Havern, Jack McElroy, Anne Houston, Sandra Sheridian, Rita Howard, Catherine Mary Smith, Teresa Jamieson, Frances Thumath, Dorothy Johnston, Patricia Ward, Kitty Jones, Betty Jones.



*The Bereavement Group help the families of people who have died – Mary Theresa Bell, Bernadette Campbell, Mary Mathieson, Eileen Cleary, Loretta Kane and Nancy Longster.*



*Concelebrants at the Mass to mark the 150th anniversary of St Patrick's parish include Cardinal Thomas J Winning, Cardinal Gordon Gray, of St Andrew's and Edinburgh, Bishop William Andrew Hart, of Dunkeld, and Mgr Tom Murray, parish priest.*



# St Patrick's celebrates 150 glorious years

**By Pat Bolan**

*Wearing the shamrock – Mgr Murray and special guest Archbishop Bruno Heim, the Pope's representative in Britain.*



**T**HE feast of St Patrick in 1980 was celebrated with special fervour and enthusiasm in the Dumbarton area.

At Old Kilpatrick, favoured by a strong and persistent tradition as the saint's birthplace, and at St Patrick's, Dumbarton, the mother church of the present deanery, the feast had historic significance.

The Pope's representative in Britain, Archbishop Bruno Heim, blessed and opened the new church on March 16 and presided the next day at the concelebrated Mass in St Patrick's, Dumbarton, marking the 150th anniversary of the first pre-Reformation Catholic parish in the Royal and Ancient Burgh.

Celebrants included Cardinal Gordon Gray, of St Andrew's and Edinburgh, Archbishop Thomas J Winning and Monsignor Thomas Murray, the parish priest.

The ceremonies forged the links of history between our day and the earliest days of Christianity in this country when it was confined to a handful of Roman converts, believed to include Patrick's parents, serving in the occupation forces manning the Antonine Wall.





*Girl Guides are all smiles – at least some of them are! – for this 1980s picture taken in St Patrick's Church Hall.*

It is impossible not to see the hand of Providence in the chance events of Patrick's abduction, slavery and subsequent apostolate in Ireland, and the 19th century political and economic pressures which drove hordes of suffering Irish to the shipyards and workshops of the Clyde, bringing back the Faith, Patrick having carried them from that same river.

The traditional link with Patrick, however historically tenuous, was maintained in the tiny chapel in the castle on Dumbarton Rock, and in the Burgh's pre-Reformation parish church, both dedicated in honour of the saint.

No trace of either remained when a mere handful of Catholics – Highlanders and Irish – met for the first time in a backstreet store in the early 1820s under a visiting priest from Greenock, Father John Gordon. Yet only ten years later they had built and

dedicated their first church in honour of St Patrick.

It was in Church Street, adjoining the railway station and near the site of the pre-Reformation collegiate church of St Mary. The first parish priest was Father John Gifford.

By 1837 the congregation, under Father Charles McKenzie, numbered 284. In less than 20 years, Mass centres had been opened at St Mary's Duntocher, Our Lady and St Mark's, Alexandria, and St Joseph's in Helensburgh. St Peter's in Bellsmyre and St Michael's in the West End were satellites of St Patrick's and today there are Catholic churches right across West Dunbartonshire, including St Mahew's at Cardross, housed in a restored 6th century chapel.

The first parish school was opened in 1856 and was still operating when St Patrick's High School was opened at Castlehill in 1927. McLean Place,

with accommodation for 600 children, was opened in 1887 and that school's dining and assembly hall, after extensive renovation under the guidance of Mgr Murray, now provides the luxurious parish hall.

The spacious site of the present church was acquired in 1884 by Father Charles Brown and the foundation stone was laid by Bishop Maguire with Father John Linster in 1901. Monsignor Hugh Kelly arrived in 1902 and the rest is the history you will read elsewhere in this magazine.

It includes the founding of the girls' high school and convent at Clerkhill and the invitation to the Carmelites to open the Monastery of the Holy Ghost in Kirktonhill.

*\* The late Pat Bolan worked for the Scottish Catholic Observer and his wife, Liz, was a teacher for a time at St Patrick's Primary School in Crosslet Road.*



*This was the Young Mothers' Group taken in the Eighties.*



*A Nativity play at St Patrick's Primary School in Crosslet Road, Silverton.*





# Young people of God



















# St Patrick's Pilgrims

*Waiting till the boat comes in – St Patrick's pilgrims on the pier at Oban.*



*The abbey dominates the landscape on the Christian island of Iona.*

**P**ILGRIMAGES aren't what they used to be. I have no doubt that our forefathers and mothers enjoyed their groundbreaking journeys to places like Lourdes and Fatima in Charlie McAtear's brown and beige coaches, but the world has changed so much in the new millennium.

Lourdes, Fatima and, dare I say Knock, are still venerated and popular shrines with Scottish pilgrims, but economy air travel and the availability of good hotels at prices ordinary travellers can afford has opened up the opportunity for trips to the likes of Rome and Barcelona.

Although they have in the past two years experienced trips of a lifetime to Italy and Spain, St Patrick's pilgrims still have their feet firmly on the ground. They demonstrated this by taking A82 to Oban and the ferry to the Western Isles, visiting the Cathedral of St Columba in Iona.

Peter and Veronica Adam, with Father David Wallace, have led the parish groups, who have been privileged to have joined in the cele-



*A St Patrick's group enjoy the sunshine in beautiful Barcelona.*





*Father David Wallace celebrates Mass in at the shrine of the Black Madonna in Montserrat.*



*Betty Egan and Betty McArdle*



*Giordana and Aurora Gerbi at St Paul's outside the Walls.*

bration of Mass in St Peter's and all the great basilicas of Rome. The groups – young and old – have also enjoyed visits to the Sistine Chapel, the monastery of St Francis in Assisi and the sanctuary of the Black Madonna in Montserrat, near Barcelona.

Needless to say, the pilgrims also visited a number of vineyards in Italy and Spain and toured the excellent restaurants in Barcelona's Las Ramblas and Rome's Piazza Navona. Superb!



*A group from St Patrick's on the steps of Barcelona Cathedral.*



*Enjoying the food and Spanish wine.*



*Peter Adam, tour guide Paloma and Father David Wallace in Barcelona.*



*Helen Meenan and Maureen Roarty out on the fizz in Espana.*





*The bells of St Patrick's calleth to pray*



*It takes a special skill to "play" the bells.*

# The bells of St Patrick



*Pope Pius XI in 1927.*

**A** ringing bell weighing 19.75 hundredweights was placed in the tower of St Patrick's on March 17, 1927. A chime of eight and a Ting Tang clock and automatic Angelus were installed at Christmas that same year. The chime was increased to a carillon of 23 bells – inaugurated on August 19, 1928.

The inscription on the Ringing Bell, translated from the Latin, reads: "D.O.M".

In honour of St Patrick, Apostle of Ireland and Titular of this Church, who first saw the light in this region.

In the happy reign of Pope Pius XI, and with Very Rev. Hugh Canon Kelly, Priest in Charge. The Most Illustrious and Reverend Donald Mackintosh, Archbishop of Glasgow, blessed and consecrated this bell on 17th March, 1926. And the Word was made Flesh.

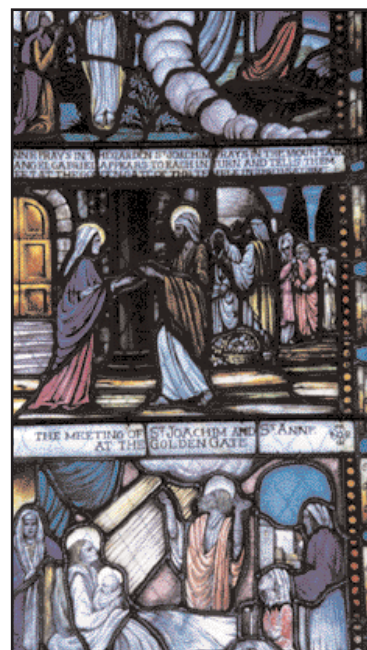
Inscribed on the bell, again in Latin:

*I praise the true God, I call the People, I gather the Clergy, I mourn the Dead, I disperse the Clouds, I adorn Feasts.*



*Stained glass windows are a special feature in the church.*

# St Patrick's statues have stories to tell



*St Patrick's Church as it looks today in all its magnificent splendour.*

**S**T PATRICK'S is famous for its altars, its pulpits and its Calvary, but how many people know the history behind them? The three statues in the niches of the tower of St Patrick, St Peter and St Andrew were placed in position in August, 1927.

They fill these so completely as to give the impression that they have been cut out of solid stone and while sandstone cannot give the fineness of marble, it can and does give a more rugged and more venerable dignity which would not be attained in the marble.

The statue of St Patrick naturally has the position of honour, facing Strathleven Place. It is conventional in style, portraying the saint with mitre and crozier and in the act of expelling the serpents.

On the opposite wall facing the presbytery is the statue of St Andrew, patron of Scotland and facing Church Street at right angles to the other two statues is the statue of St Peter.

This statue is particularly fine with its venerable expression and kingly (or papal) pose.

All of these massive life-size statues are the work of an English firm.

The Sacred Heart Altar and the Lady Altar are of marble and were executed in the Italian city of Leghorn. It gives a general impression of great solidity.

The statues on the altar are three in number, the centre one of the Sacred Heart and those at the sides of angels.

The Sacred Heart statue is more or less conventional in style but adds to the common impression; the idea of Our Lord stepping down as it were from heaven to earth.

The angels are exquisitely carved down to such small details as the faint wrinkles just visible on the finger joints and they at once suggest reverence and adoration. These statues flank two panels, one on each side of the central statue of the Sacred Heart.

The panels are sculptured in high relief, and





*The new altar facing the congregation*



*The Lady Altar includes the words Ave Maria Gratia Plena – Hail Mary full of Grace.*



*The Shrine of the Little Flower is a favourite place to light a candle.*

the details are exceptionally well done.

The subject of the panel on the Gospel side is the Angel of the Agony comforting Our Lord in Gethsemane.

On the Epistle side we have the recognition of the risen Lord by the two disciples at Emmaus.

The little winged cherubs hovering over the head of Our Lord, besides emphasising the divinity of the central figure, are noteworthy for excellence of workmanship.

The Lady Altar, while not perhaps quite so massive as the Sacred Heart Altar, is not by any means less pleasing.

There are two reliefs, as on the Sacred Heart Altar, flanking the central statue.

That on the Gospel side of the statue represents the Annunciation, and underneath the panel are carved in the marble the words Ave Maria Gratia Plena - Hail Mary full of Grace.

The other panel represents the Coronation of the Blessed Virgin in Heaven, the inscription underneath reading, Sublimis inter Sidero - Exalted among the Stars.

The statue of the Madonna is the masterpiece of the whole scheme. If one stands below it, the features are transformed and seem almost to live.

The secret is in the eyes which, though cast down as it were in modesty and devotion, are not entirely closed.

The statues in the small niches of the pulpit are of the four Evangelists, two on each side of the statue of Our Lord preaching, which occupies the middle position facing out to the church. The inscription round the base of the panels, "Non enim vos estis qui loquimini sed Spiritus Patris vestri qui loquetur in vobis", translated is "For it is not you that speak but the Spirit of your Father that speaketh in you" (Matt. X., 20).

The Pieta in the Mortuary Chapel was completed in March 1928, bringing to a successful conclusion the two years' work of reconstruction.

It commands respect and admiration as a reve-





*The Sacred Heart altar in St Patrick's Church.*

lation in marble of what our faith leads us to expect in reality.

"The Mother of Sorrows, as depicted in the statue, will touch and comfort the hearts of those whose dead will repose before her altar".

The marble statues of St Joseph with the child Jesus and St Patrick, were installed with the new altar rails in 1927, and they replaced the earlier coloured statues.

The marble pedestals on which the statues stand, toned harmoniously with the marble altar rails which have since been removed.

The Child of Prague statue is at the moment located at the sacristy side of the Lady Altar.

It was given to the church by the late Miss Kate Kelly on the occasion of her retiral

from teaching in St Patrick's Primary School, where she had spent all her teaching career.

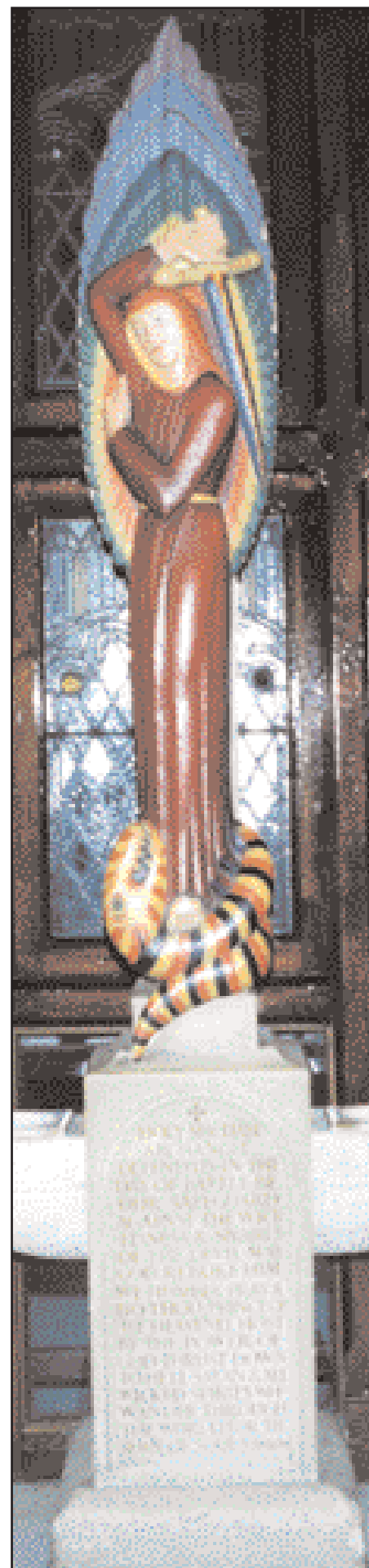
The Shrine of the Little Flower of Jesus (at the choir door) was donated by the late Miss Mary Conway who will be remembered by older parishioners as the owner of the "sweetie shop" across from the Rialto Cinema in College Street.

The statue of St Michael the Archangel with the holy water fonts (at the entrance to the middle aisle) was donated by the Gordon family to commemorate Father Michael Gordon who was killed at Coxyde in Belgium in 1917 while serving as an Army chaplain.

It is one of two memorials to Father Michael, the other being a Calvary which stood at the rear of the now closed St Peter's College, Cardross.



*The new altar, designed by Mr Tom McMillan, fits perfectly into the sanctuary at St Patrick's.*



*The statue of St Michael the Archangel by sculptor Eric Gill.*





*Dear St Joseph, pure and gentle ...*

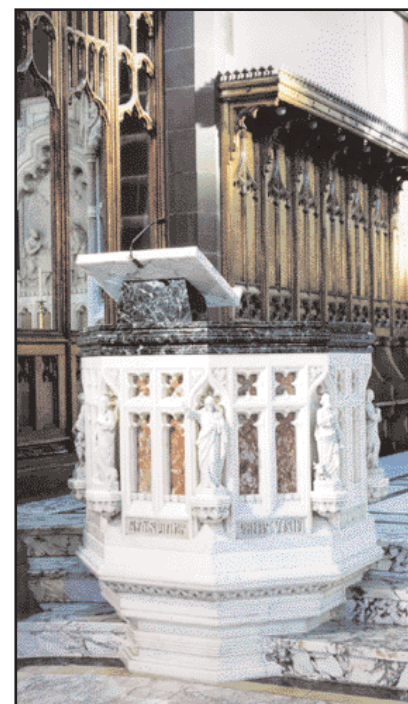


*Joan of Arc is close by the old baptistery.*

The memorial is the work of Eric Gill, who had been received into the Church in 1913 and for the next five years was engaged in his celebrated Stations of the Cross for the new Westminster Cathedral.

It consists of a Statue of St Michael the Archangel, sword in hand, preparing to strike the serpent coiled around his feet.

The pedestal has the prayer to St Michael on the front panel and the



*The pulpit in its new situation in the sacristy.*

commemoration of Father Michael Gordon on the back.

The serpent is painted in black, yellow and red – according to local tradition the most diabolical combination of colours - but also in reality the national colours of Belgium where Father Michael was killed. (Koksijde is anglicised to Coxyde on the memorial).

The statue of St Joan of Arc is now located at the confessional corner of the old baptistery.

It is one of two such statues in Scotland and was donated to the Church during the First World War by the Belgian refugees whose country was occupied by the Germans.

It stood for some years at the confessional corner of the Sacred Heart Altar. The statue of St Anthony of Padua is probably the most popular statue in the church.

It was introduced early in the history of the new church and has stood in the same place for many years.

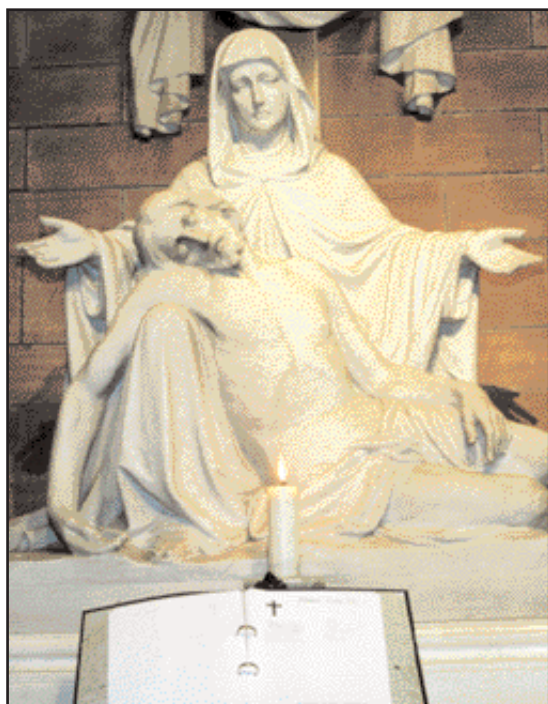
The large Calvary suspended over the altar rails was brought from the continent by Monsignor Kelly at the time of the changes during the period 1906- 1908.

And the statues of Our Lord, Our Lady and St John were last painted by the late Mr. John McLaughlin, the Principal Teacher of Art in St Patrick's High School, who was also responsible for the Stations of the Cross in St Michael's Church in Cardross Road.

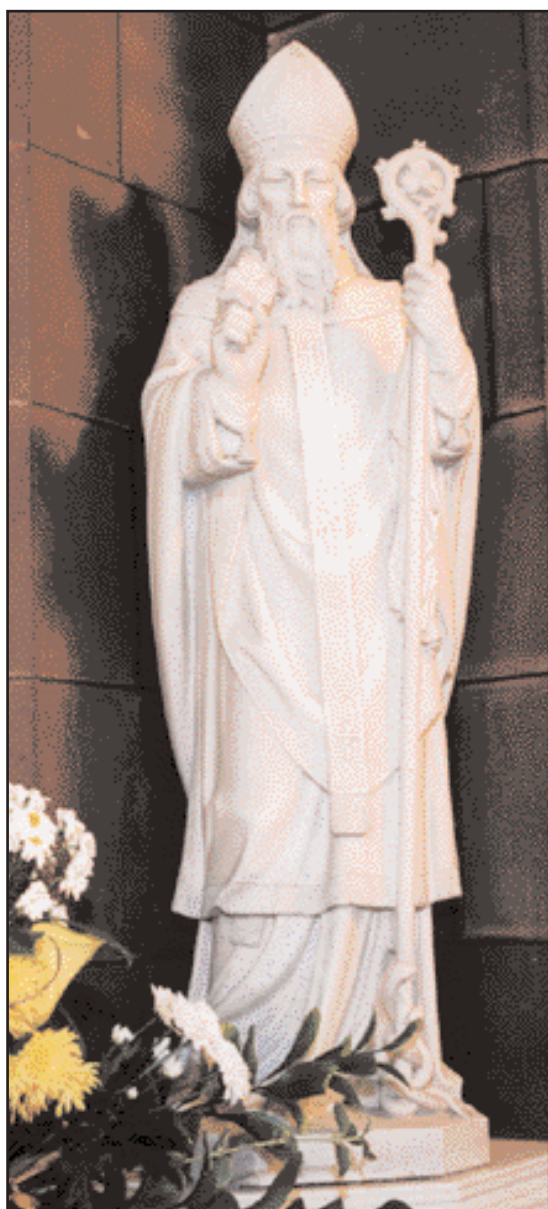


*The Infant of Prague*





*The Pieta in the Mortuary Chapel.*



*St Patrick, the patron himself.*

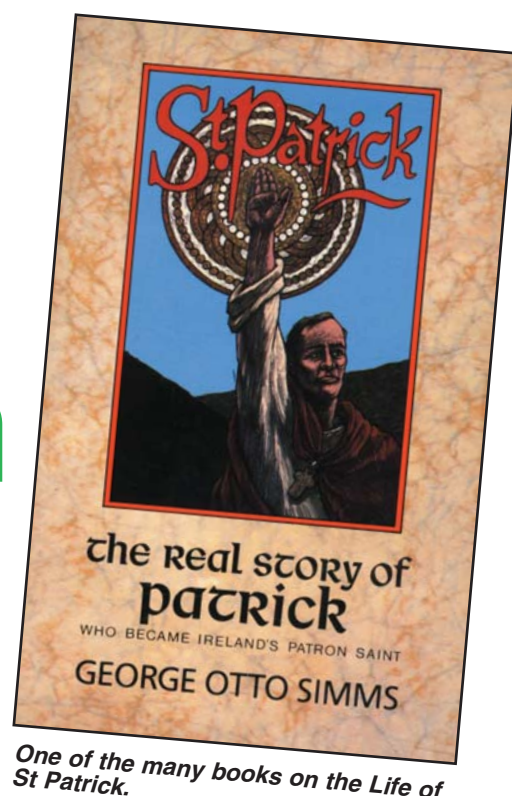


*No one knows its origins, but this statue of St Anthony of Padua is one of the most popular with parishioners of St Patrick's.*



# Was Saint Patrick a Son of the Rock?

By **Bill Heaney**



**W**AS Saint Patrick really a Son of the Rock? That question has been asked many times and by many people, not least Kirsty Wark, the famous Scottish interviewer from BBC Television.

Kirsty came to Dumbarton and to St Patrick's Church around the 17th of March a few years ago to cast a sceptical eye over a story I had written that claimed the great man was born here.

She interviewed Monsignor Desmond Maguire, the parish priest, who was (and still is?) equally sceptical about the legend I have been promulgating for many years, and which has been taken up with vigour in more recent times by West Dunbartonshire Council.

That legend is that St Patrick was born in Old Kilpatrick, which is within the local deanery named after him, and that he was kidnapped by brigands while fishing from the banks of the River Clyde and shipped off to slavery in Ireland.

I suppose I am more disposed to believe in this legend because I am a St Patrick's man through and through. I went to both St Patrick's primary schools (McLean Place and Castlehill) and progressed to St Patrick's High School in Cardross Road. I am now one of the "men who have gone before," as the school song has it. Like thousands more from Dum-



*Kirsty Wark talks to Bill Heaney in the chapel grounds.*

barton, Vale of Leven, Clydebank and Helensburgh, I wore the green blazer and grey flannel trousers with pride. The school motto is forever imprinted on my mind – Tradamus Lampada (We Carry the Torch), and the school song, written by the late J Harvey Scott of this very parish, a pleasant memory. Quasi Cursores Vitae Lampada Tradunt, it goes in the Latin. We schoolboys were instructed it should be sung "with dignified vigour".

The school song urged us to "keep now our heritage and guard it evermore". Well, my belief that St Patrick was born here was inherited I think, or maybe it came to me by osmosis. It wasn't something I learned from books or did research on. So, it was with some delight many years later, that I picked up an old book which

appeared to confirm what I had always known but did not have the necessary evidence to substantiate.

Place Names of Dunbartonshire by John Irving F.S.A., Scot. and printed by my old newspaper, the Lennox Herald in Church Street, gives details of place names within the earldom of Lennox and anecdotes about all of them. The following entry caught my eye and warmed my heart:

Bonnaughton. BANNA-VENTA. Horn market place, from G. bann, a horn. BAN-NAUGHTANE 1549, BALNAUGHTON 1755. Latin form Bannavem taberniae. This place is just at the traditional spot of St Patrick's birth. His father, a decurio of Nemthur (i.e. Dumbarton), had a Villula here. The word taberniae may be possibly traced in Edinbarnet, which is close-by. Nemthur or Nevthur is now identified as Dumbarton (See Dr Murray's Early Burgh Organisation in Scotland, p27 note, p. 572 note). Many other places in this and other countries have been suggested as the birthplace of St Patrick, but Bonnaughton would appear to have the best established claim.

Years later, in the home of our good friend Mary O'Beirne, high on the hill at Dalkey, near Dublin, I was engaging once again in my favourite pastime of leafing through old books when I came across St Patrick in Butler's Lives of the Fathers,





**A visit to Dumbarton by the Irish Consul General from Edinburgh – James Fraser, Provost Alistair Macdonald, Daniel Mulhall (Consul General), Brigadier Donald Hardie, Councillor Billy Petrie, Bill Heaney and David Wyles at Dumbarton Castle.**

Martyrs and Other Saints by the Rev. Alban Butler. Naturally, I looked up St Patrick. Imagine my delight then, after having my theory consistently challenged over the years by all those folk who believe he was born in Wales (at Cllwyd rather than on Clydeside or Alcluith) when I found in his biography, which carries the imprimatur of a former Archbishop of Dublin, the following:

St Patrick was born in the decline of the fourth century; and, as he informs us in his Confession, in a village called Bonaven Taberniae, which seems to be the town of Kilpatrick, on the mouth of the River Clyde in Scotland between Dunbritton and Glasgow.

Our parishioners in the Silverton area of the town will recognise some of the names above, especially those who live in Dunbritton Road and Alclutha Avenue.

So there we have it from two scholarly sources. St Patrick was born in Dumbarton. We are entitled to have his image on the official flag and Coat of Arms of West Dunbartonshire Council.

I would also say that we should be allowed to proclaim and promote the fact that this was the birthplace of Ireland's patron saint, and possibly even the place of his burial. St Patrick's Well at Old Kil-

patrick, long neglected but recently refurbished, could become one of the world's great places of pilgrimage. The area around the old Gavinburn bus garage has been the scene in recent times of archaeological digs by lecturers and students from the University of Glasgow.

They have made a number of discoveries of Roman remains and coins, and that site could well be the pay station where St Patrick's father worked, paying the wages of the men and the military engaged on building the Antonine Wall, which runs through Duntocher (the Golden Fort) up through Faifley into Bearsden and all the way almost to Falkirk. Historic Scotland said last month that it hopes to have the Wall designated as a World Heritage Site.

I have followed St Patrick around quite a bit, and I have been in his footsteps through Armagh and up the slopes of Antrim's Slemish Mountain, where the saint is said to have been a shepherd boy tending the herds of Milcho, a local chieftain. Robert T. Reilly's book *Irish Saints* gives credence to the fact that St Patrick came from Scotland.

It states that from Slemish, Patrick often looked out over the sea: "Across the North Channel the boy could discern the cliffs

of distant Scotland. It was then that the memory of the pirate raid would rise fresh within him."

There are thousands of statues and paintings across the world depicting Patrick as a bishop with a beard, but for much of his younger life he was clean shaven as a mark of his servitude. There are few images of Patrick like this, but there are some in the leaded glass windows of a significant number of churches around the Moyne, Lacken and Carrowmore areas of Co Mayo.

St Patrick is said to have spent some significant time out there in the remote wilderness of the West of Ireland. I followed his trail to the Ceide Fields, an ancient Neolithic settlement overlooking the high cliffs and crashing ocean near Blacksod Bay and Ballycastle.

I met Sister Bridget there, a nun who was writing a life of St Patrick, and I told her what I knew about his Scottish connections. I don't think she was convinced of my argument that he was a Scot. This was despite the fact that we had turned on the Scottish charm by bringing to St Patrick's Church at Kilcummin a group of Gaelic speaking singers and pipers to take part in a St Patrick's Day Mass, which was broadcast in Scottish and Irish





**Author and journalist Tim Pat Coogan, Cardinal Tom Winning and Bill Heaney at Scotus College in Bearsden.**

Gaelic on Radio Na Gaeltachta – and we had a great ceilidh afterwards. Another person not won over to the Scottish birthplace line was George Otto Simms, the former Church of Ireland Archbishop of Armagh and Primate of all Ireland.

He was a world-renowned historian and recognised expert on old Irish manuscripts. His book, *The Real Story of Patrick* is a charming and elegant account of the saint's life, unlike some of the blarney that attaches itself to his name, including the myths about shamrocks and snakes. The book contains a frontispiece of Patrick without a beard and images of him at a holy well.

Dr Simms wrote: "Patrick lived in Britain as a boy where he grew up in a place called Bannavem Taberniae which was not far from the sea on the West Coast." Dr Simms places Bannavem in Cumbria rather than Clydeside and adds: "Perhaps this is where he was born. We do not know. We have to make many guesses about places and dates when so little has been written down about them."

However, had Dr Simms' research taken him to the sources quoted earlier in this article, plus the *Biographical Dictionary of Eminent Scotsmen*, I think he might well have settled on Scotland as the saint's birthplace. The biographical entry there states: "The celebrated apostle of Ireland was born near the town of Dumbarton, in the West of Scotland, about the year 372 of the Christian era. His father, whose name was Calpurnius, was in a respectable station in life, being munic-

ipal magistrate in the town where he lived. What town this was, however, is not certainly known, whether Kilpatrick, a small village on the Clyde five miles east of Dumbarton; Duntocher, another small village about a mile north of Kilpatrick; or Dumbarton itself.

"One of the three, however, it is presumed it must have been, as it is described as being situated in the north-west of the Roman province; but though various biographers have assigned each of these towns by turn as his birthplace, conjecture has decided in favour of Kilpatrick."

St Patrick's relatives are referred to in this biography – "His mother, whose name was Cenevessa, was a sister or niece of St Martin, the Bishop of Tours." I know of few girls of this parish who were ever christened Cenevessa, (as in Come in for your tea, Cenevessa) although there is a preponderance of Patricks around.

It is said that St Patrick went to France to study for the priesthood and that he returned to work in Ireland, travelling through Wales. He is given credit for founding a monastery in Downpatrick.

He extended his mission through other Irish provinces and spent 40 days and nights of Lent fasting in penance at Croagh Patrick in Westport, Co Mayo, a world-renowned place of pilgrimage. This white quartzite mountain overlooks Clew Bay and a myriad of islands and is locally known as The Reek.

The story goes that St Patrick, like St Columba, sailed to the Western Isles to preach the gospel – "being now far

advanced in years, he resigned his ecclesiastical duties in Ireland and returned to his native country where he died. The place, however, at which this event occurred, the year in which it occurred, the age which he attained and the original place of his internment have all been disputed by different authors.

The most probable account is that he died and was buried at Kilpatrick – this, indeed seems all but certain from many circumstances, not the least remarkably corroborative of which is the name of the place itself, which signified the word, being a Gaelic compound, the birthplace of Patrick – that he died about the year 458; and that he was about 86 years of age when this event took place."

So, was St Patrick born here in Dumbarton? Did he die here in Dumbarton, and was he buried here? Kirsty Wark, for her Saint Patrick's Day television programme, could not find many local people who believed in the legend, apart from me of course. Daniel Mulhall, the former Irish Consul General in Scotland, who visited Dumbarton, was prepared to believe it.

So, too, was Tim Pat Coogan, the famous author, historian and journalist, who came to stay with us in the parish while researching and writing a book on the Irish diaspora - *Wherever Green Is Worn*.

But what about the rest of you? Is anyone now convinced that St Patrick was a Son of the Rock?





*The choir of St Patrick's with Father Desmond Gunning*

# St Patrick's record makers

The year was 1962, but it wasn't just the Beatles who were making records.

St Patrick's Male Voice Choir was up there with the best of them, and they cut their own LP. They were commissioned to record some of the works of the great Masters of religious music, and they did so successfully.

The sleeve of the LP says of them: "Finally, a word has to be said about the making of this record. Through force of circumstances, the complete recording had to be made at one

lengthy session.

"With all the checking and re-checking of each item by the technicians involving much repetition by the choir, it can be readily understood how great was the vocal and physical strain undergone by the singers, who undoubtedly must be congratulated on their very fine effort.

The production of this record certainly reflects great credit on every member of St Patrick's Church Choir.



*A record sleeve to be kept and cherished.*





*St Patrick's High – Tom Flynn, Eddie Mulgrew, Sean Neeson, Tony Dillon, Owen Gallagher, Rab Dillon, Peter McCutcheon and teacher, the late Jack Gilroy. Front – John Dolan, Stevie Murray, John Woods, John O'Hare and Brian Divers.*

## They scaled the Rockies

St Patrick's has always been famous for its footballers.

At both primary and secondary level, our young men won a host of silverware over the years.

They graced the Meadow Park and scaled the Rockies to bring home the trophies.

The High School picture above includes two players who made it to the very top, Stevie Murray, who played for Celtic, Aberdeen and Dundee, and John O'Hare, who played for Sunderland, Derby County and Nottingham Forest – and Scotland.



*St Patrick's Primary – Charlie Lusk, John McFall, manager, Sean Neeson, Hughie King, Bernie White, Eddie Mulgrew, Gibby Brown, Father John Gowans, Billy Heaney. Front – John McAuley, John McIntosh, Joe McGroarty, Charlie Claessens, Peter McCutcheon and Peter Bain.*

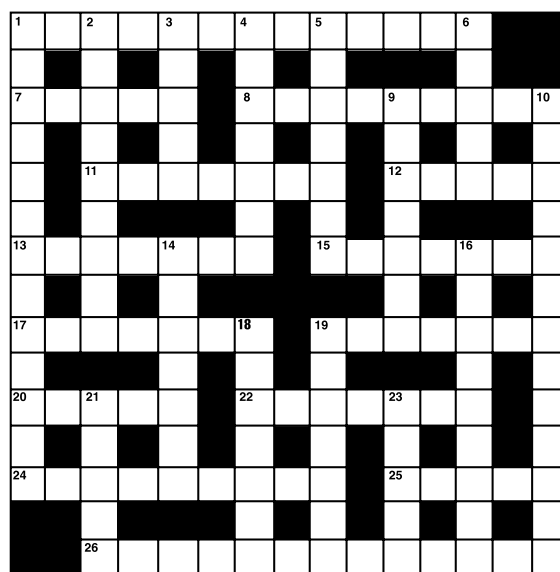
### PRIZE CROSSWORD

#### ACROSS

- 1 St Patricks social centre long ago (3,6,4)
- 7 Roofs like those on St Peter's Basilica and St Paul's Cathedral (5)
- 8 Title of St Patricks top man (9)
- 11 Underwriter (7)
- 12 7th Century Pope (4,1)
- 13 Something we don't want in our car park (7)
- 15 Samson's barber (7)
- 17 A school of Buddhism (7)
- 19 During the whole twenty-four hours (7)
- 20 Jesus' appeared on Veronica's towel (5)
- 22 Prayed to St Anthony, St Jude etc (7)
- 24 Place where mass was celebrated before St Patricks was built (5,4)
- 25 Perfect for a purpose (5)
- 26 The start of our celebration (2,8,3)

#### DOWN

- 1 Our patron's birthplace? (3,10)
- 2 Our home (9)
- 3 Heavenly armies (5)
- 4 Feeling of regret (7)
- 5 How old are we (7)
- 6 You can have this in Ben View (5)
- 9 Rikki Fulton's minister (1,1,5)
- 10 Our parish priest a century ago (4,4,5)
- 14 Up the Leven without a paddle (7)
- 16 Where you will find a mane (5,4)
- 18 10 down founded one at Clerkhill (7)
- 19 Son of Robert the Bruce and King of Scotland (5,2)
- 21 Roman martyr (5)
- 23 Why your pen won't write (2,3)



# £100

A prize of £100 for first all-correct entry out of the hat. Send your entry to: St Patrick's Church, The Presbytery, Strathleven Place, Dumbarton G82 1BA. Mark the envelope "Crossword" and look out for the answers and the winner's name in an upcoming issue of The Bulletin.



# Cead Mile Failte in Connemara

THERE'S nothing quite like getting away from it all for a bit of peace and quiet.

So, after the St Patrick's Day celebrations are over and all the hard work in preparing for it is behind you, why not take off somewhere nice? Naturally, if you have the Irish connections many of us in St Patrick's parish have, you will think about a holiday in Ireland.

Generations of us have traditionally taken the boat over at least once a year. It used to be a bit of a slog - but not these days. Just jump in the car and head down the Ayrshire coast to Cairnryan, where P&O run regular ferries to Larne.

The road connections from Larne are superb whether you want to journey north from there along the Antrim coast or head down towards Dublin. My own preference is to take the Westlink to Enniskillen and Sligo before plunging south and west to beautiful Connemara.

Lots of Dumbarton people have long-standing connections there with their Celtic cousins, especially around Clifden. You'll feel at home between

the shores of the Atlantic Ocean and the steep slopes of the Twelve Pins of Connemara.

The new Troon to Larne service begins 15th April. The fast craft will operate two round trips per day between Troon and Larne with a crossing time of 109 minutes and two round trips between Cairnryan and Larne with crossing time of just 60 minutes.

Book into a nice B&B like Josephine De Courcey's in Cleggan, which looks out across the bay to Inisbofin island. Enjoy a traditional Irish breakfast, a walk round the Sky Road. You'll have just the right appetite for a delicious dinner and some traditional music in the warmth of the Pier Bar or Oliver's to round off the night.

Enjoy the bog lands and exotic plant and birdlife. Pause for a word with the locals. Take a moment or ten to watch the Connemara ponies and donkeys on the road to the National Park at Letterfrack. And come home safe and refreshed at the end of it all.



**ROADSIDE friends – donkeys will greet you on the Sky Road in Clifden.**



**PONIES grazing at Connemara National Park near Letterfrack, Co Galway.**



**IT looks just like the Swiss Alps – beautiful Clifden in Connemara.**



For more information and reservations, contact us on 0870 24 24 777 or log on to our website.

**P&O**  
**Irish Sea**  
www.poirishsea.com

## 5 routes to Ireland

### your route to win!

### Win 1 of 2 Fantastic Prizes

4 day and 6 day return for car +2 passengers on our Cairnryan to Larne route.

**Cairnryan - Larne**  
**Troon - Larne** NEW  
**Mostyn - Dublin**  
**Liverpool - Dublin**  
**Fleetwood - Larne**



Just answer this simple question:

**P&O Irish Sea is introducing a new passenger route in 2003.**

**What is the route?**

Send answer to: P&O Irish Sea, PR Dept,  
St Patrick's Church Competition,  
9 Oldfleet Road, Larne BT40 1AS

Name

Address

Postcode

Tel:

Terms and conditions apply, contact P&O Irish Sea for details. Prize subject to availability, is not transferable and a cash alternative will not be offered. Closing date 30th April 2003.

**CRUISE THE FASTEST CROSSINGS**



# St. Patrick's School Song.

Words by  
J. HARVEY SCOTT.

Music by  
J. HARVEY SCOTT.

With dignified vigour. ( $\text{♩} = 108$ )

The musical score is written for piano in 4/4 time, with a key signature of one sharp (F#). It consists of five systems of music. The first system begins with a forte (*f*) dynamic. The second system starts with a mezzo-forte (*mf*) dynamic. The third system continues with a mezzo-forte (*mp*) dynamic. The fourth system includes a crescendo (*cresc.*) marking and a forte (*f*) dynamic. The fifth system concludes with a mezzo-forte (*mp*) dynamic. The score features a variety of musical notations, including eighth and sixteenth notes, chords, and slurs, all designed to provide a dignified and vigorous accompaniment for the school song.

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1. Come let us sing to the school of our youth,  
Come let us sing of the happy moments past,  
Guardian of honour and wisdom and truth  
We shall uphold and revere to the last.  
When in the conflict of doubt, fear, and dread,  
We, by the faith of our school, shall be led.  
Come let us sing to the school of our youth  
And of men who have gone before;

*St Patrick's for ever, St Patrick's for ever,  
We'll keep our heritage, and guard for evermore.*

2. When, in the future, we look back and see  
Visions of days spent in honest work and play,  
Then we'll remember how swift moments flee,  
Then we'll remember the call of to-day,  
Shall we fulfil it, or shall we regret?  
We shall endeavour to live as of yore  
When, in the school of our youth, we were met,  
And we sang as the men before.

*St Patrick's for ever, etc.*



