

ST. DAVID'S, DALKEITH



CENTENARY
CELEBRATIONS

1854 - 1954

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Souvenir Brochure



His Holiness, Pope Pius XII

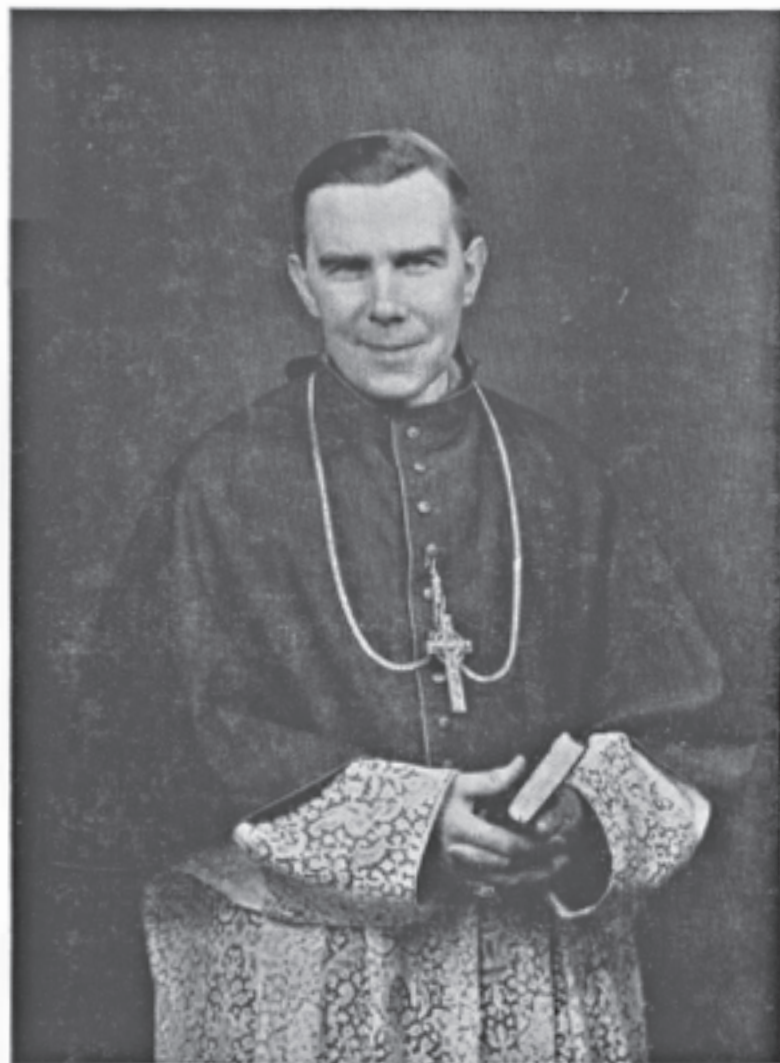
St. David, King of Scotland

WE are privileged in having, as our patron, a Saint who did so much to ensure that Our Lord and His Blessed Mother would be properly honoured in this, our native land. David I of Scotland proved himself a worthy son of his gracious mother, St. Margaret.

When his sister married Henry I of England, he went to live with her in the refined atmosphere of the English court. Of more influence than that court, during these impressionable years of his youth, must have been the beautiful example of Matilda, his sister. Reports of her queenly reign in England could almost be mistaken for those of her mother, St. Margaret. "Wrapped in haircloth under her regal dress, she used, during Lent, to wear out the threshold of the churches with her bare feet. Nor did she shrink from washing the feet of the sick and touching their sores, lingering over them with long and tender kisses."

A childhood spent in the care of his mother, St. Margaret; a youth spent in the company of such a wise and saintly sister; the kind and gentle St. Anselm as his confessor and friend: what more perfect school for the future King of Scotland?

He was made Earl of the Lothians and Border Lands of Scotland, and for a full seventeen years he ruled this part of our country. In 1124, on the death of his brother, he succeeded to the throne and extended his rule to the whole of Scotland. Thus began the reign of perhaps the greatest king that Scotland has ever known. His mother before him had done much: David was to do even more, building on the foundations which she had undoubtedly laid. He saw that the whole future of his country lay in its being a truly Christian State, where God's name would be held in honour throughout the length and breadth of the land. He did not hesitate to spend his time and money in spreading the influence of Our Lord's own Church. He re-established the diocese of Glasgow, arranged for five new dioceses, had them all divided into deaneries and parishes. He founded monasteries and abbeys all over the country to such an extent that one of his successors described him as being "a sair saint for the croon," thus implying he had lavished all his royal revenues on the Church. But David, being a wise and far-seeing man, fully realised the great benefits such foundations would bring, not only for the spiritual life of the country, but also for its temporal prosperity. Nor was he mistaken, as the subsequent history of our country so clearly shows.



Most Rev. Gordon Joseph Gray, M.A.,
Archbishop of St. Andrews and Edinburgh

He brought the Cistercians from Melrose to the new Abbey which he was having built at Newbattle to be dedicated to Our Lady. Perhaps the one dearest to his heart was the Abbey of Holyrood, an abbey worthy to enshrine the great relic of the True Cross, the Holy Rood, which his mother had brought over from Hungary and held in her hands as she died. Round the building of this abbey is woven a legend, suggested by the design on our own altar rails, which, if it is not true, is at least very beautiful, and significant of the great esteem in which he was held by the people of his time.

Disregarding the advice of his confessor, he went out hunting on the Feast of the Exaltation of the Cross. As he waited alone in the clearing, ready to take up the chase, a stag appeared running swiftly towards him. His horse bolted and the stag attacked and wounded David. On reaching up to seize the antlers, he clasped instead a cross which came away easily in his hands. Relieved of the cross, the stag ran off in the direction from which it came. According to this legend, David built Holyrood to enshrine that Holy Cross, given to him in such a wonderful way.

He ruled Scotland for 29 years, in which time he united it as never before, remoulding it into the pattern set by Our Lord Himself. "He it is that hath quelled thy savage ways with Christian piety": "He it is that by word as well as by example has prevailed upon thee to go often to Church to be present at the Divine Sacrifice."

At last, on Sunday, 24th May, 1153, after receiving all the Sacraments with great devotion, he passed away so peacefully that he seemed not to have died at all. Mourned by all his subjects, David "surrendered his body to the earth, and his soul to the fellowship of the angels in heaven."

David was never formally canonized by the Church, as was his mother, but at the time of his death there were no hard and fast rules about canonization being reserved to Rome. The popular devotion of the people in a particular place, duly approved by the Bishop, was often sufficient. This seems true in the case of St. David, for he was held in great honour for centuries, and his name is found in at least three old calendars of Scottish Saints.

On 21st May, 1854, the Sunday nearest his ancient feastday, our church was solemnly dedicated to St. David, King of Scotland. What better patron could we have than he of whom it was said, "He impressed all by his wondrous courtesy and the sweetness of his manners. And if it fell out that a priest or monk or knight, rich or poor, tradesman or peasant, citizen or pilgrim, talked with him, he conversed with each on his own business or duties in so seemly and unassuming a tone, that each in turn thought the King had his affairs only at heart, and

thus he sent them all away, happy and edified." What better guarantee that he will listen to our prayers?

But as members of his parish, citizens of Scotland living in the heart of his beloved Lothians, we have an added reason to pay him due honour and respect, and to enlist his help. He is now our representative in the Royal Court of Heaven, and his interest in this country is surely even stronger now than it was when he was on earth. Let us pray to him that Scotland will once again be what he intended it always to be, a vast shrine where the names of Jesus and Mary are honoured in every corner of the land.

The Church in Midlothian

ON an occasion such as this, the centenary year of the foundation of our parish and the erection of our beautiful church, we can rightly experience feelings of pride and joy as we look back through the centuries and marvel at the way God has directed the ebb and flow of Catholicism in this part of our beloved Scotland. We know how God promised that the gates of Hell would never prevail against His Church. We realise that He was speaking of the Church in general and did not promise that the Church would always rise triumphant in any particular country or place. We are grateful then that He saw fit to guide and direct His Church in Scotland, throughout its many years when times of triumph and prosperity faded so often to times of darkness and distress.

Although we are now celebrating the centenary of St. David's parish, we do not thereby imply, as so many would have us believe, that the Church has only existed in this area for a hundred years. Very probably, the Church founded by Our Blessed Lord Himself was first known in this country in the early days of Roman occupation. As early as 360 A.D. we hear of a young man named Ninian who left these shores for Rome, there to be consecrated Bishop and return with Papal authority to preach the faith in his native land. There are many who believe, on good authority, that St. Patrick, the great apostle of Ireland, first learned his faith in this land of ours. From Ireland in later years came St. Columba to Iona. He and his many disciples, branching out in all directions from that little island centre of Catholicism, spread the faith throughout the length and breadth of Scotland, opening new centres and strengthening old established ones. From St. Columba and Iona came St. Aidan to Lindisfarne, there to direct the many missionary activities in south-east Scotland and north-east England. From Lindisfarne and St. Aidan came St. Eata to found and establish the monastery of Old Melrose around the year 645 A.D., which was to become the most important monastic centre in this south-east district of Scotland. Out of Melrose came St. Cuthbert, one of the greatest of our Scottish saints, who did so much to spread the Kingdom of God in this part of Scotland.

But the Church, so well established by these great missionary saints, was not to be left to develop in peace. Rather did it have to struggle for survival under the savage whip of continual warfare. The rival chieftains in the different kingdoms of Scotland were for ever raiding each other's territory, plundering and burning wherever they went. During the eighth and ninth centuries, the Norsemen and the Danes

invaded and terrorized the land continuously. The monasteries and churches were obvious centres for looting and burning, and monks, nuns and villagers were murdered mercilessly. Weakened considerably by these raids through loss of numbers and destruction of property, the Church had to struggle for survival. In such days of trouble and unrest, efficient organization was practically impossible and, moreover, lack of communication both with each other and the parent Church on the Continent tended to make things even more difficult. Is it any wonder then that when St. Margaret came, she found the Church in Scotland still clinging to customs and usages long since corrected and reformed by the main body of the Catholic Church. The wonder is that the Church survived at all. Through force of circumstances, religious life in Scotland was at a very low ebb. The people still believed the doctrines of the Church. It was in the practice of the faith that they differed in some respects from the Church at Rome. The sacrifice of the Mass was still offered, but around it various incidental ceremonies seemed to have crept in.

God did not desert His Church. He guided St. Margaret to our shores, and she and her son, St. David, re-established the Church on a firm footing. They did not found a new Church; they reformed and re-established a Church already there. To suggest anything else is monstrous—to prove anything else is hopeless. Yet, how often do we come across passages like the following in standard Scottish history books:

"The Church of Rome entered Scotland with Queen Margaret and her son, David I. Before that time the Church was primitive and pure, truly national and independent of all external rule. The authority of the Pope was never acknowledged, indeed never thought of, and it was not till after a severe and prolonged struggle that the ancient Columban Church of Scotland was conquered, overshadowed and absorbed by the Church of Rome."

There are many in Scotland who still believe that myth that the Church of Ninian, Columba, Aidan, Mungo, Eata and Cuthbert was not in communion with the Church of Rome. But, as Major Hay has written in his "Chain of Error in Scottish History," "You cannot fool all the people all the time with a partial selection of facts, a constant repetition of misquotations, and a persistent suppression of documents."

Through the medium of two saints, Margaret and David, the Church in Scotland was restored to something of its former glory, in constant touch with the mother Church at Rome. Set on such firm foundations, a new era of the Church in Scotland began. David's policy of founding monasteries and religious communities throughout the land soon began to prove its worth. The whole country was now Catholic. God was

honoured everywhere in fitting fashion. Magnificent cathedrals, churches and abbeys were built all over the land where the people hastened to pray and honour God in the way they knew He wanted. And they showed by their outward display of splendour in the service of God that they really loved Him. The Holy Father in Rome held his subjects in Scotland in such high esteem that Scotland was termed "the favourite daughter of the Holy See."

In spending so much on the Church, David proved himself a far-seeing and wise king. Over these few hundred years, the Church made Scotland what she was, a nation whose culture could compare favourably with any other in the world. She led the way in education, our great universities of St. Andrews, Glasgow and Aberdeen owing their foundation to her. Painting and carving, farming and fishing, even coal mining all had their place in the national economy. The Church led the way in everything and Scotland rejoiced in its new-found prosperity. This part of the Lothians was one of the great centres of this spiritual and industrial revival in Scotland. In 1140, St. David founded the Abbey of St. Mary's, Newbattle, bringing there the Cistercians from Melrose. In no time the whole area prospered under the wise direction of these early Cistercian monks. They looked after the spiritual life of the people and did not neglect their temporal welfare. They instructed the people in the arts of agriculture and forestry. "There can be no doubt whatever that the richness of the agricultural lands throughout Midlothian and along the East Coast is owing to the skill of the monastic fathers who divided their day between the altar and the plough. We reap what they sowed." They possessed three or four mills to grind the corn grown on their land. Dairy farming and sheep farming also had their place. In one merchant's book, which tells us of the quality and prices of wool and hide from Scotland in the year 1490, we find Newbattle wool not only ranked highest in price, but the name itself seems to stand for the highest quality in Scotch wool.

Perhaps their greatest distinction is in their being the pioneers of coal mining in this country. As early as the year 1200 we find mention in their charters of coal. Their efforts were not confined to the Lothians, for they were probably also the pioneers of mining in Lanarkshire where they owned vast territories of land given them by Royal Charter. The wide mineral district of Monkland received its name from those Newbattle monks. The coal trade must have been a vigorous one, for they actually went to the expense of driving a road from Newbattle to the coast. Along this highway the coal was carted in their home-made carts to be shipped from Musselburgh. And these carts did not come home empty, for they were filled with imports from foreign countries.

This part of Midlothian had many famous and wealthy religious houses, though none could quite match the splendour and influence of

Newbattle Abbey. A little church was built at Cockpen for the Catholics in that area, and this was served by the monks from Newbattle Abbey. There was a beautiful church dedicated to St. Michael at Inveresk, and on Soutra Hill the Canons Regular had "the St. Bernards of Midlothian," which was built "not only to offer a life of peaceful meditation to its religious but also as a shelter in snow storms and in rains to the weary travellers crossing its bleak and lonely hill." The Catholics of Dalkeith and district, if they did not go to the Abbey Church, used to attend Mass at the Church of St. Edwin in Lasswade, which was served from Restalrig. This state of affairs did not last long, however, for in 1386 Sir James Douglas built a chapel here which later developed into the Collegiate Church of St. Nicholas with a Provost and five canons, under the Abbey of Dunfermline. In 1450, the Collegiate Church of St. Matthew was founded at Roslin, "a church of extraordinary glory and magnificence." Then came the Collegiate Church of St. Mary and St. Mungo at Crichton, founded in 1499. This area was indeed rich in the splendour and variety of its religious houses, and the practice of the Catholic faith flourished vigorously.

As we look back on those days we see the tremendous danger of the Church in this country being so bound up with its temporal prosperity. The temptation to concentrate on the riches and treasures around them rather than prepare themselves for the riches and treasures of Heaven must have been very strong. Inevitably, abuses began to creep in. Before the days of Margaret and David, the Church had to fight for survival; now she was rich and prosperous and weakened this time, not by lack of manpower and property, but rather by too many half-hearted religious owning too much property. It was God's plan that His Church be pruned of all undesirable elements, and so He allowed the Reformation to come to Scotland.

Space does not permit details of the progress and various aspects of the Reformation in Scotland. Suffice it to say that the fact that some Catholics did survive is an overwhelming proof of the mercy of God rather than the failure of the Reformers. It was their avowed intention to stamp out everything connected with the Church in every corner of the land. And all this was done in the name of religion. They thought that the only way to please God was to rid the country of the sacrifice of the Mass, which alone of all sacrifices is the one that really pleases Him. They thought the way to prove to Jesus they loved Him was to insult the name and desecrate the churches and shrines dedicated to the perfect mother who gave Him birth and served Him so faithfully throughout her life.

"No invading army ever committed such merciless havoc in the territory of an army. No people, before or since, deliberately destroyed

with all the formalities of law, the monuments of art and industry bequeathed them by their ancestors."

Just as Newbattle Abbey had played a large part in spreading and strengthening Catholicism, so now, under its Abbot, a certain Mark Ker of Cessford, it was to do much in spreading Protestantism. The Abbot, Mark Ker, renounced the Catholic faith and expelled the monks who would not follow in his footsteps. He entered so heartily into the Reformation that it is probable the Abbey was not destroyed but was respected as his home. We find him among the lords and barons who subscribed to the "Contract to defend the liberty of the Evangel of Christ." He was made Commendator of the Abbey of Newbattle by Parliament and "The Right Venerable Mark, Commendator of Newbattle, continued through his remaining life to take a prominent part in the civil and ecclesiastical affairs of the country." In course of time the Commendatorship was changed into a secular lordship, all the lands and property of Newbattle going with it. Thus did the House of Lothian begin and the title, together with the property, passed into the hands of the present family by the marriage of the grand-daughter of the first Mark Ker to William Ker, eldest son of the Earl of Ancrum.

Catholicism was practically wiped out in this area which once was so full of its churches and shrines. For centuries the Holy Sacrifice ceased in Dalkeith, and at the end of the eighteenth century it is fairly certain that there was not a single Catholic in or near the town.

Despite the terrible persecution and the atrocious penal laws which crippled Catholic activity for so long, a remnant of loyal Catholics remained in Scotland. Gradually, in God's good time, their numbers began to increase.

In 1778 the Synod of Glasgow and Ayr declared a general fast day of atonement because "the astonishing progress of this detestable, cruel and unjust superstition is so much the more alarming as it appears not only in remote and uncultivated corners, but in the most populous and improved parts of the land." About this time, the various penal laws against Catholics had been relieved a little in England, Ireland and Wales. Great indeed was the fear that the same thing would happen in Scotland. Resolutions and petitions poured in from all parts of the country protesting against the proposed outrage of having them relaxed in Scotland. Typical of many of these intolerant protests against tolerance is this interesting resolution passed in Dalkeith on the first of January, 1779, and ordered to be published in one of the Edinburgh newspapers:

"The ten incorporated trades, merchants and a respectable number of the inhabitants of the town of Dalkeith, alarmed with the apprehension of a repeal of the Penal Statutes against Popery, have lately held several meetings to deliberate on this subject: and were unanimously of the opinion that however much they are disposed to allow all reasonable liberty of conscience so far as may be consistent with the peace and safety of the kingdom: yet, the members of the Church of Rome, being confessedly subjects of a foreign jurisdiction which with them has power to dispense with all laws and obligations, even most sacred oaths when it may promote their own wicked purposes, and having embraced a religion not only fraught with the grossest and most impious absurdities and superstitions but which openly avows such principles as are inconsistent with the peace and safety of civil society: a religion that has all along been propagated by fire and sword, plots, massacres and persecutions—that such can have no title to legal toleration. They therefore resolved to concur with other societies in promoting every prudent and constitutional measure for preventing such repeal, and immediately opened a public subscription which is already filled up with a considerable sum, for the purpose of carrying said measures into execution."

Thirteen years later these penal laws were relaxed in Scotland and Catholics were allowed to own property and build churches.

Making use of the troubles and the Great Famine in Ireland for His own purposes, God allowed a new band of worker missionaries to invade this land which had rejected His Church so violently. In itself, the Irish Famine was a terrible thing. Indirectly, it proved of great benefit to Scotland and Catholicism. By the year 1851 there were over fifteen thousand Irish-born emigrants living in Edinburgh and the surrounding districts, not counting any of their children who may perhaps have been born in Scotland. Most of these were loyal Catholics.

In the year 1845, we read in the Catholic Directory that a chapel was purchased at Portobello by the Rev. Dr. Carruthers for the convenience of the Catholics who lived in Portobello, Leith, Musselburgh, Dalkeith and other villages to the eastward of Edinburgh. It was rather a large parish which extended "in an easterly direction from the base of Arthur Seat to within a short distance of the walls of Berwick-on-Tweed, and from the southern coasts of the Firth of Forth to the wide extended range of the Lammermuir Hills."

In 1849 a young Scottish-born priest, newly ordained in Glasgow, was appointed to Portobello parish. Fr. Mantica found himself in an area, once so famous for its Catholic culture but "so completely had Catholicism been driven out that among the native Scottish population it would be difficult to mention more than a few upholders of the ancient

faith." "The Catholics in this area, who may number about a thousand, are for the most part Irish emigrants earning a precarious living as labourers and farm workers. They are scattered over the country in detached groups. With a view to affording them at least occasional opportunities of assisting at Mass, the clergyman has opened stations at Dalkeith, Tranent, Pathhead and Haddington, each of which is visited at stated times."

In 1850, Holy Mass was once more offered in the town of Dalkeith. A hall was hired from the Freemasons, but the let of this soon ceased. The next little chapel was a tiny attic in a baker's house. Here it was that Fr. Mantica came every so often to say Mass and hear confessions. The little attic had to serve as chapel, sacristy and confessional. Apparent difficulties were soon overcome, sometimes in a novel but always effective way. The secrecy of the confessional was safeguarded by the appointment of two heavily shod labourers whose job it was to create as much noise as possible by tramping up and down the little room. Worn out by his work, Fr. Mantica died in 1852, a young man under 30. Before he died, he had the great consolation of welcoming to his flock the most notable convert to the faith in Scotland, the Lady Cecil, Dowager Marchioness of Lothian.

After much prayer and deliberation she finally decided to become a Catholic, and was received into the Church at Farm Street, the Jesuit Church in London. On her return to Scotland, her first care was to build a suitable church in Dalkeith, close to her home at Newbattle. It was to be dedicated to St. David of Scotland in reparation for the destruction of his many foundations throughout Scotland and, more particularly, for his abbey at Newbattle in which she now had to make her home.

Newbattle and the House of Lothian had played a large part in the uprooting of Catholicism in this area. By a remarkable coincidence, the House of Lothian from Newbattle was to provide Catholicism in this area with a fresh impetus. Thus were amends made in a glorious way.

Prejudice was still strong, however, and the Lady Cecil had difficulty in procuring a suitable site for the proposed church. It was not until late 1852 that she succeeded, through a third person, in feuing the present commanding site on which St. David's now stands.

In 1853 the foundation stone was laid by Bishop Gillies.

"A strange scene was witnessed at the laying of the foundation stone of St. David's, Dalkeith. Lady Lothian, her two daughters and a few others were kneeling in the wooden building where the ceremony was taking place. At the door stood a crowd of black-faced colliers, all

trying to see over each other's shoulders. Facing them was Bishop Gillies in full Pontificals, saying, "My dear brethren, you are surprised at seeing me in this dress. This dress is one thousand, eight hundred years old." All mouths were agape and the discourse that followed was listened to with breathless silence, whereas at first nothing could be heard but the pelting of stones against the wooden shed, as a Protestant demonstration against the Popish doings within."

On the Feast of the Annunciation, 25th March, 1854, the parish of St. David's, Dalkeith, was established by Bishop Gillies. The first parish priest to come here was Fr. William Mackay, who previously had been serving as a curate in St. Mary's Cathedral, Edinburgh. The congregation attached to it numbered not less than 800 by this time. In Dalkeith and vicinity there were about 300 and the other 500 were spread over the country at Pathhead, Temple, Middleton, Loanhead, Roslin and Penicuik.

Two months later, on the 21st May, 1854, the Sunday nearest the ancient feastday of St. David of Scotland, the church was formally opened with a Solemn High Mass at which Bishop Murdoch of the Western District presided. Bishop Gillies was at this time on the Continent and could not manage back in time. The Mass was sung by Rev. P. McManus, of St. Mary's, Edinburgh, the Rev. F. McKerral being Deacon and the Rev. F. Cooke being Sub-Deacon. After the Gospel was sung, the first sermon was preached by the Rev. J. S. McCorry, of St. John's, Perth, who, although he did not know it, was destined to be the next parish priest.

The church was packed to the doors and everything conspired to make the whole service singularly impressive.

The Vesper Service commenced at seven o'clock, and once again the church was crowded, though not to the same extent as it had been in the morning. Dr. Murdoch, the Bishop of the Western Vicariate, preached an eloquent sermon on Our Blessed Lady, which must have proved instructive to the "many most respectable Protestants who were present." The writer in the Catholic Directory for that year is carried away by his memory of the occasion:

"The altar blazed with the brilliant illumination of its numerous lights when the Most Sacred Host was elevated, and the congregation enjoyed the celebration of one of the holiest rites of the Church in a style of splendour long, alas, unknown in this once Catholic district. We believe that there was not a Catholic heart amongst us that did not send up to Heaven a prayer of the most grateful and affectionate fervour on behalf of the Marchioness of Lothian who had raised the noble edifice in which we knelt, whose time, whose talents and whose



The Holy Souls' Altar



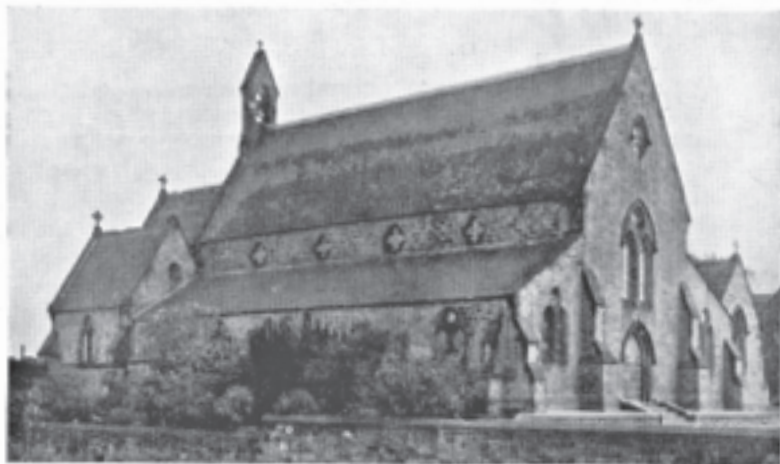
The Lady Altar



The Pieta



Shrine of Our Lady of Perpetual Succour



St. David's Church, Exterior

Photos by courtesy of
H. Sneddon, Dalkeith.

purse are cheerfully and liberally devoted to the service of religion—who walks in Catholic ways with the leading and ever present purpose of promoting the glory of God. She seeks not human praise, and we shall not offer her any. But, from the very depth of our soul, we pray that God may richly reward her for the good she has accomplished, and give to her and to all who are dear to her, every spiritual and temporal blessing here, and eternal happiness hereafter.”

Having been solemnly opened under the invocation of St. David of Scotland, the next day the High Altar was solemnly consecrated by Bishop Murdoch, this function being necessarily deferred “partly because the Bishop could not find time sooner, partly because, up to Saturday, the altar was not finished.”

The Development of the Parish

WITHIN a few months of the opening of the new church, yet another building was completed. Our first parishioners realised only too well that their children must be given a good education in the sheltered atmosphere of a Catholic school. St. David's School was formally opened in the autumn of that year. The school was not very big, measuring only 50 feet by 22 feet, but it served its purpose admirably in those first few years. The teacher and the priest had little apartments to themselves, and they did not have much spare time, as they had to conduct a day school and an evening one to suit the convenience of its first pupils. The children apparently sang very well for they were entrusted with all the choir work in the church.

Fr. Mackay remained here for four years and during his time of office had the great consolation of seeing his parish grow. St. David's was showered with special favours from Rome, chief among them being the making of the High Altar a “Privileged” one, which means that every Mass which has ever been said on it or ever will be said on it, carries with it a plenary indulgence for the person for whom it is offered, whether that person be living or dead. Another remarkable favour, about which the Pope seems to have had second thoughts, was the granting of a plenary indulgence to anyone who received Holy Communion in St. David's, no matter how often that would be. Apart from the usual conditions laid down of being in a state of grace and praying for the Holy Father's intentions, there is one extra condition which Pope Pius IX approved of. It was that those receiving Holy Communion should pray in St. David's for the increase of devotion to Our Blessed Lady in Scotland. Perhaps that was one of the reasons why devotion to Our Lady was very strong in Dalkeith. The parish was represented in Rome by Lady Lothian when Pope Pius IX defined the dogma of the Immaculate Conception. It was actually on that occasion, at her request, that he chose to give the special indulgence to St. David's. Early in the next year, by special permission of the Dominican Fathers in Rome, Fr. Mackay was deputed to form the “Confraternity of the Rosary” in Dalkeith, a very practical way of ensuring that devotion to Our Lady would grow stronger. In later years, however, the Holy Father, as if realising his amazing generosity to this very privileged parish, decided to limit the plenary indulgence, for anyone receiving Holy Communion, to once only every month.

When Fr. Mackay departed in 1858, he left behind him a steadily increasing Catholic population. There were only 43 baptisms in his first year there and, by the time he left, this had increased to nearly

90 in the year 1858. His successor was his great friend, Fr. J. Stuart McCorry, the priest he had invited from Perth to preach the sermon on the opening day. This priest began the building of a presbytery, as the school was beginning to get rather overcrowded. Fr. McCorry was not destined to stay long, however, as other plans were being considered for the mission of St. David's.

In 1860, the Jesuit Fathers opened their new church in Lauriston. Lady Lothian was very interested in their welfare, and it was her ardent wish that they should be given charge of the Dalkeith mission. At her request, Bishop Gillis asked the Father Provincial if he could spare one of his priests to take over at St. David's. The Provincial replied by sending two, the first Jesuit Superior being a Fr. Robert Whitty. He remained there for six years, till 1867, and was obviously a very important man in the Society of Jesus. All the Jesuit houses in Scotland were under his jurisdiction, for he was the Religious Superior of the houses in Edinburgh, Glasgow, Galashiels and Selkirk. Consequently he had to have an assistant priest, and in these few years there was quite a succession of them. Their names were: Frs. Docherty, Corry, Leslie, McLeod, Selby and Foxwell.

Under his wise jurisdiction, the parish began to expand. On the third Sunday of every month, Mass was said in Glencorse. This was made possible "through the kindness and generosity of Michael Fox, who had an apartment set aside where the Catholics of Penicuik, Roslin and Loanhead were able to assemble." Pathhead was also served on the first Sunday of every alternate month, when there was Mass, sermon and catechetical instruction.

In 1867, Fr. Joseph McQuoin succeeded as rector of St. David's. He was not Religious Superior but, by this time, the parish had extended so much that it was impossible for one man to do all the work. For instance, in the first year of his office there were 115 baptisms, and from then on, the number rarely fell below a hundred. His assistant priest was the Rev. John Pope, and between them they managed to serve an area which included Penicuik, Glencorse, Roslin, Rosewell, Bonnyrigg, Loanhead, Gilmerton, Gorebridge, Pathhead and the surrounding districts right down to Soutra Hill. About this time too, they were asked to take over the chaplaincy of Greenlaw Barracks. Their acceptance of this meant weekly visitation, a further demand on their already hard pressed time. In 1865, Fr. Corry had written from Galashiels: "The congregation at Dalkeith now numbers several hundreds, a wonderful increase on the numbers twelve or fourteen years ago." What must have been their thoughts as these priests now surveyed the scene of their labours?

In 1869, Fr. Francis Jarret came to replace Fr. Pope, and he seems to have been given complete charge of the Pathhead and Gorebridge areas. In no time he had things well under control. A schoolhouse was acquired and a schoolmistress was engaged at £40 a year. The average attendance at the school was about thirty. Lady Lothian once more came to the aid of the mission and a new church was built at Pathhead. This was dedicated to Our Lady and was solemnly opened on the 2nd June, 1872. Fr. Jarret was called away soon after this and Fr. Augustus Law came to take his place. This meant a complete change of clergy, as Fr. McQuoin had been replaced as Rector by a Fr. William Thomson. It is from these two that we learn something of the Catechist Plan. Fr. Law writes: "We are very keen to have some sort of outdoor preaching in the surrounding villages." He tells us how he had previously sent round little pamphlets on the Faith with a hawker, who contrived to leave them lying about wherever she had sold her wares. He writes enthusiastically about this catechist plan, which apparently was one that was used in the missions in India. Fr. Thomson gives a more detailed description of what was done: "He gives his whole time to his work and receives £30 a year. He gives instructions for a week at a time in each locality, returning home at night. There are eight different centres, each containing two or three places where instructions are given. He teaches both the children who are attending Protestant schools, and the older ones when they are free and can be got hold of. He prepares them for the sacraments and helps also in the instruction of converts. He instructs for five days in the week, and on Saturday helps in the church. On the Friday, the priest visits the station and examines the children, giving small prizes to those who have made most progress. The system has been of the greatest use here in this parish, and I do not see how the children could have been instructed without it."

The parish was indeed increasing. Lady Lothian writes: "St. David's looks very pretty. There are crowds of young men in the front pews. The church is getting too small."

Because of this great increase there was question, in 1871, of building a chapel at Roslin, and Lady Lothian went so far as to acquire a suitable site there. After much discussion it was decided it would be much better to build two chapels, one at Loanhead and the other at Penicuik, instead of the one at Roslin. The ground was sold again and a site was purchased at Loanhead. There was great difficulty in acquiring this ground as proprietors in the district refused to feu for Catholic purposes.

In 1873, Fr. Law was replaced by Fr. Joseph Head, who was destined to remain here for the next fifty-one years. Fr. Thomson continued as Rector.



Rev. Joseph Head, S.J.

In 1875 they took on an extra charge. This took them down to the Moorfoot Hills once a month to say Mass for the Catholics who were employed at the new Edinburgh waterworks. The contractor here very kindly built a temporary wooden chapel for them, big enough to seat 200. A temporary chapel had also been acquired at Roslin to seat the same amount, and already plans were well ahead to provide churches at Loanhead and Penicuik. Mass was also said at Bilston, where there was a congregation of over 250.

In 1876, the Sisters of Mercy came from St. Catherine's Convent in Edinburgh to take charge of the school. Thus began their long association with the parish of Dalkeith. A new Infant school was added by Lady Lothian as the first of a series of alterations and improvements which she proposed to make. But all was not well with her. This far-seeing woman, who had done so much for St. David's, began to detect a feeling of apathy creeping in. Perhaps it was because they did not have to sacrifice so much and things were getting easier. "I am sure that I, for one, do not like troubles, but I do believe that a few would be good for us Catholics. The young men here seem to think that if they go to Mass and their duties, all is done. They do not seem to think that they should be ready to give up a day's sport, etc., when Catholic interests are at stake." During that year, the new church was started at Loanhead. It was to be dedicated to St. Margaret, the mother of St. David. Mr. Goldie was the architect, and the total cost was in the region of £1,500, the greater part of which was given by Lady Lothian and her sons. The remaining sum was to be contributed by the congregation. She did not live to see the opening of this fine church. While on a pilgrimage to Rome in 1877, she died very peacefully amid scenes of great mourning. Her body was brought back to Dalkeith and there, by a very special privilege, she was laid to rest beneath the sanctuary of St. David's which she had done so much to beautify. The Solemn Requiem Mass was sung by Bishop Strain. The Sacred Heart Shrine was erected by the congregation in memory of this deeply religious woman who had inspired them all with her boundless generosity and the simplicity of her life.

In her will she left £2,300 for the promotion of Catholic education in the Eastern District of Scotland, with preference to be given to St. David's. £1,000 was thus set aside for the Dalkeith school. In consideration of this, the nuns took over a house near the chapel. St. Andrew's Convent, as it was called, was a branch establishment of St. Catherine's, for the benefit of the schools in Dalkeith. A further £600 was set aside by the executors of her will for the building of a church-school at Penicuik. Mass was being said every month there, in a room hired by Fr. Thomson. Work soon started on the building of the church.

On the 26th May, 1878, the new church of St. Margaret's, Loanhead, was solemnly opened by Archbishop Strain. It still continued to be served from Dalkeith every second Sunday.

In Dalkeith, things were going on much as before. One fact of general interest might be noted and that is, that after a great deal of argument and persuasion, a certain portion of the new graveyard was set aside for Catholic burial, though the Council reserved the right to dispose of any part of it if they thought fit.

In 1881, St. Margaret's, Loanhead, was made a separate parish under the Rev. Joseph Hannan. The new parish was to include Penicuik. Dalkeith was left to serve Roslin and Rosewell. In 1882, Penicuik was made a separate parish, and Rosewell, Hawthornden and Roslin were taken from the care of Dalkeith and made part of this new parish under the Rev. Fr. McAnaa. That same year the new diocese of St. Andrews and Edinburgh was divided into deaneries. Fr. Thomson was made the first Dean of this district, which was comprised of the parishes of Dalkeith, Dunbar, Haddington, Loanhead, Penicuik and Portobello.

Having been relieved of so many of her former commitments, the parish of Dalkeith could now concentrate more on what was left. Mass was said every week in Pathhead and, strange as it may seem, the average number of baptisms was very soon nearing the hundred mark again every year. In 1885, Fr. Thomson had to leave because of ill-health, and his place was taken by Fr. William Lea. Work began to start again, this time on enlarging and extending the schools. A new coach-house, stable and harness-room were built—a very necessary item in those days, for we must remember that all the travelling done by these priests in the exercise of their duty was either on foot or on horseback, or in that coach which so many of our older parishioners still associate with Fr. Head. In 1885, under the spiritual guidance of Frs. Lea and Head, various guilds were formed in the parish. There was a Women's Sodality and a Men's Sodality, whose patron was St. Patrick. The Association of the Children of Mary was formally founded by authority of the Director General in Rome. It was under the patronage of Mary Immaculate. Fr. Lea was very attentive to the needs of the school, and soon St. David's was able to boast of a fine new heating system which provided for the church, house and school. This was quite a luxury for any Catholic school in those days. In June, 1891, the children were all dressed to perfection as they took part in the first outdoor Procession of the Blessed Sacrament in Dalkeith since the Reformation. It was a wonderful sight on that "Corpus Christi" afternoon as the procession moved slowly through the church grounds, never to be forgotten by those who took part.

In 1893, Fr. Lea left for Galashiels and Fr. Head was made parish priest. He had already been in Dalkeith for twenty years. The following year, he began an extensive re-decoration of the church. The sanctuary was cleaned and painted, and the ceiling was specially decorated, being divided into panels, each of which portrayed an appropriate emblem.

The state of the front wall was causing some anxiety, and it was decided it would be safer to have it supported by stone props, no matter how unsightly they may be.

In 1895, the Dowager Duchess of Buccleuch died and was buried in the new vault, there being difficulties about burying her with Catholic rites beside her husband in the Episcopal Church of St. Mary, which she and her husband had built before she became a Catholic. During the year Fr. Sherlock had to leave and his place was taken by Fr. Errington.

In 1897, two visiting Sisters of Mercy came to Dalkeith. One of these was Sister Mary Columba, who is still with us in this centenary year. Very soon afterwards, the community moved to more spacious premises in Eskbank, the convent they now occupy. We hear of them starting up a club for boys two nights in the week.

Fr. Jerrard came to take Fr. Errington's place in charge of the Pathhead and Gorebridge mission. In preparation for the Jubilee Year, Fr. Head continued with his re-decoration of the church. The Lady Altar was extensively done in the same manner as the High Altar.

The first great event of the Jubilee Year was the opening of St. Margaret's, Gorebridge. A free site for a church had been given some years before by Captain Dewar of Vogrie, and the building had now been completed. Archbishop Smith blessed the church and presided at the Mass that followed. Fr. Head sang the Mass, and the choir was that of St. Mary's, Pathhead.

On 5th June the Jubilee was officially celebrated. There was a Solemn High Mass, and the special preacher was Fr. Ignatius Gartlon, S.J., Rector of St. Aloysius', Garnethill. In that same year there was much rejoicing when Fr. Head was elected a member of Dalkeith School Board. This was no mean achievement in those days when bigotry was still rife.

So ended the first chapter in the life of this parish. Much had been accomplished since that Feastday of the Annunciation in 1854 when Fr. Mackay first came to survey the scene of his future work. Since then nearly 5,000 children had been baptised and four new churches had been built.

Fr. Head continued as Rector of St. David's for the next twenty years. In his own quiet way he devoted himself to the service of his people, visiting them regularly and paying particular attention to the sick. His pony and trap were familiar sights on the roads in and about Dalkeith. In 1916 he saw fit to keep up with the times, and electricity was introduced into the church and house.

During that same year, our parishioners mourned the loss of Lord Ralph Kerr. This noble lord, who had impressed all with his wondrous humility, was laid to rest in the vaults below the Holy Souls' Altar; the altar which he and his brother Walter had erected in 1878.

Fr. Head was nearing his fifty years of service in St. David's, but it was his younger assistant, Fr. Jerrard, who had to leave because of ill health. These war years were troublesome years for the parish, and it was towards the end of the war that The Calvary was put up in the church grounds, a consoling reminder of the greatest act of love that was ever shown. Fr. Minealis came to take Fr. Jerrard's place. In 1923 the longed-for event took place. Fr. Head had served St. David's for fifty years. What a wonderful achievement! He was only four years a priest when he came here and had remained for fifty more. In the following year, however, on 26th May, 1924, he died very peacefully at the age of ninety and in the fifty-fifth year of his priesthood.

Fr. Michael Cullen was appointed parish priest and Fr. Minealis continued to serve Pathhead and Gorebridge. The Catholic population in Pathhead was dwindling, however, and soon the school had to be closed down. The few pupils who were left were given season tickets



Fathers Evans, Thomson, Hobart and Field, S.J., the last Jesuit Fathers to serve Dalkeith

to take them to Dalkeith. In 1928, a new school was opened at Newtonloan for the Catholic children in Newtongrange and Gorebridge.

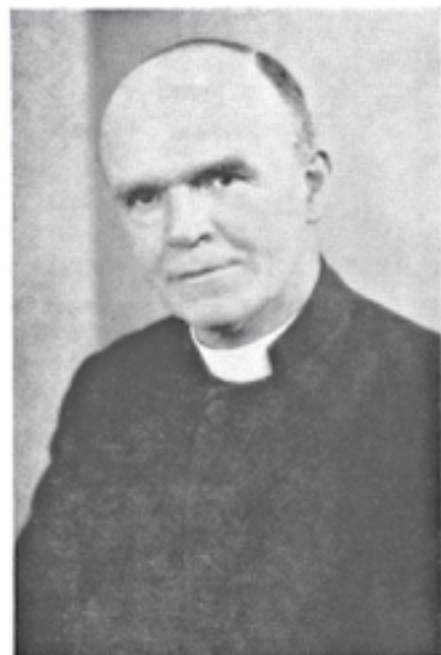
In 1931, the Sisters of Nazareth came to Lasswade. If they were to have Mass every morning, another priest would be required in St. David's. The Provincial duly obliged by sending Fr. Cosgrove. The people of Bonnyrigg soon benefited, for a public Mass was said in the convent chapel every Sunday. Fr. Cosgrove was not destined to stay long, however, and he and Fr. Minealis soon left to make way for Fr. Hobart and Fr. Thomson.

The year 1935 will linger in the memory of many of our parishioners. It was then that the whole parish rejoiced with Mr. and Mrs. Gray as their son, Fr. Gordon Gray, ordained the previous day in Edinburgh, came home to say his first Mass in St. David's. Little did our people think as they watched him on that day and the many other days when he came home to visit his parents, that he would grace our centenary celebrations with his presence, not merely as a parishioner who has honoured the parish in his priesthood, but as our own Archbishop. May God watch over him and bless his work.

Fr. Cullen began to make improvements in the church, but was called away before they could be finished, and the new parish priest, Fr. Hobart, continued where he left off. New seats were put in and new flooring was laid down the aisles. Fr. Murphy came for a short while, but after the outbreak of war in 1939 he was sent into the Services as an Army chaplain. His place in Dalkeith was taken by Fr. Leeming, a brilliant theologian who had just returned from the Gregorian University in Rome, where he was teaching theology. It was his task to look after the interests of St. Mary's, Pathhead and St. Margaret's, Gorebridge. He was soon recalled to England, and for the last few years Fr. Field and Fr. Evans came to serve St. David's. In 1944, the Jesuit Fathers resigned from St. David's after nearly eighty-three years of glorious endeavour.

The Rev. John Ward, D.D., was appointed as parish priest with three assistants, Frs. Gerard Lynch, Kenneth Cox and John Ryan. Fr. Cox was appointed to Stirling in the following year, and Frs. James O'Hanlon and Bernard O'Donnell came to St. David's.

Owing to the influx of new parishioners from the West of Scotland, Dalkeith once again became a mission centre. At that time these five priests were saying eleven Masses and giving five Benedictions every Sunday. Mass began to be said in a little hall in Newtongrange and at Harveston House where the Brothers of Charity were installed. Fr. O'Hanlon was recalled to Blairs and replaced by Fr. Anthony Kiernan. A year later Fr. Kiernan was replaced by Fr. John Breen, the retired Headmaster of St. Mary's College, Blairs.



Rev. John Ward, D.D.



Rev. Anthony Kelly.

The congregation at Newtongrange was growing, and it soon became evident that, for the good of the people there, it would be most desirable to have a priest living amongst them. Accordingly, Newtongrange and Gorebridge were formally erected as a separate parish and Fr. Michael O'Connor came to live in lodgings among his people. In no time he had a church and presbytery, and he and his curate were able to devote their time to the welfare of this rapidly extending area in a way which would not have been possible had it continued to be served from St. David's.

Relieved now of these responsibilities, St. David's no longer had need of five priests. Fr. Breen was appointed Vicar General and Administrator of St. Mary's Cathedral, and soon was made a Domestic Prelate. Fr. Lynch was transferred to St. Ninian's. For the next four years the parish was served by Fr. John Ward and his two curates, Fr. O'Donnell and Fr. Ryan. At the end of 1952 Fr. John Ward was appointed Administrator of St. John's, Portobello, and his place as parish priest in St. David's was taken by Fr. Anthony Kelly. Bonnyrigg was separated from Dalkeith and made a separate parish under the spiritual care of Fr. Joseph McArdle, who had been living in Dalkeith for the

past year. The area of Danderhall was included in the boundaries of the new Gilmerton parish.

Fr. O'Donnell was moved to Edinburgh. Fr. Day, who had come from Rosewell with Fr. Kelly, went to America. Fr. Ryan was recalled to Ireland, and Fr. Foley came to take his place.

St. David's is now quite a small parish, but it is one with a glorious history. It is the parent to the parishes of Loanhead, Penicuik, Rosewell, Newtongrange, Gorebridge and Bonnyrigg.

In 1854 one priest served that vast area where there were about 800 people scattered in little groups here and there. Now, that same area, after one hundred years, is served by eleven priests who have to look after the spiritual welfare of nearly seven thousand people.

Ours is indeed a rich inheritance. On this centenary day we rejoice and give thanks to God for all the graces and benefits that have come to this area through the medium of St. David's. And how fitting it is that we should be celebrating our centenary in May of this, Our Lady's Year.

From the very beginning, devotion to Our Blessed Lady was very strong in our parish. Shortly after its solemn opening, Lady Lothian represented us in Rome as the Holy Father, Pius IX, defined the dogma of the Immaculate Conception. Many were the prayers said in our church that devotion to Our Blessed Lady would spread throughout this land.

Our parish church must be very dear to the Heart of Our Blessed Lord. When we think of the thousands of Masses and Communion it has witnessed; the countless rosaries and prayers of its priests and people, how could it be otherwise?

In this Marian Year, Our Holy Father asks us to make our parish churches shrines of Our Blessed Lady. Surely we, who are privileged to witness its centenary, will not fail to give St. David's its crowning glory by making of it a shrine wherein Our Lord loves to dwell because it suggests so unmistakably the lovely shrine of Our Lady's Spotless Womb.

Thus can we ensure that the future will share in the glories of the past.

St. David's Church

THERE are many interesting things about St. David's of which, perhaps, many of our present parishioners know little. The following notes are given as a guide to help them know more and thus appreciate better the splendour of their own parish church.

St. David's has been deservedly called a "gem" of the early English style. On entering, one is quite unprepared for the marked appearance of spaciousness which it evidently owes to the high pitch of its roof and the depth of its chancel. The architect was Joseph Hansom of Edinburgh. The outside roofwork was done by John McGowan, a local Catholic with whom it was a real labour of love. At the sacrifice of much of his spare time, he cut all the slates into three different forms and thus was able to throw all the roofs into a distinct variety of bands which harmonised gracefully with the ridgings.

THE HIGH ALTAR

This altar was modelled out of Tranent stone by a Mr. John Drummond, the front panels being carved from the designs of a Mr. Henderson of Edinburgh. It was solemnly consecrated by Bishop Murdoch on the 22nd May, 1854. The tabernacle was presented by Lady Cecil Kerr, daughter of the Marchioness of Lothian. The present throne and canopy are a later addition, being presented by Lord Ralph Kerr in thanksgiving for the safe birth of his daughter Cecil. The stain-glass windows behind the altar were given by the congregation. They portray St. John, Our Lady and St. Paul. The ceiling decoration, consisting of numerous panels of monograms and coats of arms, was designed by A. McPherson and carried out under the supervision of Fr. Head in 1894. The black marble slab to the left of the sanctuary shows us where Lady Lothian was buried. She was given a very special privilege in being buried inside the sanctuary.

THE LADY ALTAR

The altar was built from designs of E. Goldie, Esq. The statue of Our Lady was given by Lady Alice Kerr. The other four statues were given by the Duchess of Buccleuch in thanksgiving for the recovery of her daughter, Lady Mary Scott, from a severe illness. St. Joseph and St. Joachim are on one side of Our Lady; St. John and St. Anne on the other.

The body of the martyr, St. Vitalis, lies enshrined beneath the altar. This major relic was sent from Rome as a personal gift from Pius IX

to Lady Lothian. It was taken from the Catacombs of St. Callistus, and permission was given for its public veneration in St. David's.

The silver sanctuary lamp was given by J. Hope Scott to Lady Cecil Kerr and subsequently presented by her to the church.

The stain-glass windows were given by Lady Lothian in memory of her son and daughter, representing their patrons, Saints John and Cecilia.

THE PIETA SHRINE

This beautiful statue was made by Mayer of Munich, and is a copy of the famous Achtermann Group in Munster Cathedral. It was Fr. Head who purchased it in 1900. The little recess in which it now stands was formerly used as a confessional. Fr. Head used to relate how the old non-Catholic workman who unpacked this statue was moved to tears at the sight of what our sins had done to Our Lord.

THE STATIONS OF THE CROSS

These were specially designed and made in Paris for Lady Lothian. They were erected in time for the opening of St. David's. They are very devotional works of art in which the figures stand out in bold relief from their gilt framed background.

As we move down the church towards the shrine of Our Lady of Perpetual Succour, we notice two sets of stain-glass windows. One set depicts the Flight into Egypt and the Death of St. Joseph. This set was given by the congregation to commemorate Fr. Joseph Head's fifty years of work in their midst. The other set, portraying St. Raphael and the Guardian Angel, was presented by Lord Ralph and Lady Anne Kerr in thanksgiving for many great mercies and favours. Chief amongst these, and the most recent, was the providential escape from injury of Lady Anne when she fell, head first, down the stairs of Woodburn House.

OUR LADY OF PERPETUAL SUCCOUR

This picture was specially painted in Rome from the original in the Redemptorist Church. This miraculous picture had newly been rescued from obscurity and was crowned with great solemnity in the year 1867. Our copy came to St. David's in 1868 and must have been one of the first, if not the first, to come to Scotland. Mayer of Munich was commissioned to provide a suitable shrine, and the hand-carved shrine we now see was finally finished in 1870.

THE ORGAN

This was assembled by a famous firm of organ-builders, Hamilton of Edinburgh. It was designed by Dr. Monk, organist at the great Cathedral of York Minster. Built in 1860, it cost £200.

THE BAPTISTRY

In the centre stands a solid octagon baptismal font cut from one block of Tranent stone. The railings round the Baptistry were gifted by the congregation on the occasion of the Golden Jubilee of Fr. Thomson. The stain-glass windows were also gifted for the same occasion.

HOLY SOULS' ALTAR

This additional south aisle and burial vault was built by Lords Ralph and Walter Kerr in 1877. The oak altar was designed and carved by Mayer of Munich. The whole shrine, with that beautiful painting above the altar and the figure of Our Lord below it, was completed in 1883. In the year 1884, Pope Leo XIII made it a privileged altar. The stain-glass windows are of St. Francis of Assisi and St. Elizabeth of Hungary, the patrons of Lady Amabel Kerr who died in Melbourne and was buried in St. David's. The other set is of Saints Margaret and David and St. Philip Neri. These were presented by Lord Ralph Kerr.

ST. ALOYSIUS' CHAPEL

This little chapel was built at the express wish of the two daughters of Lady Lothian. The two children prevailed upon their mother to have their own little shrine and she graciously obliged. Moreover they insisted on paying for it themselves. The statue of St. Aloysius was given by Lady Alice, the plaster canopy above it being erected by John McGowan. The statue of St. Stanislaus Koska was given later on by Lord Ralph Kerr. The stain-glass windows are of Saints Francis Xavier and Bernard, the respective patrons of Lords Ralph and Walter Kerr.

ST. JOSEPH'S SHRINE

This shrine and statue were erected by a non-Catholic gentleman. At the request of his daughter, Mr. Dove erected this shrine in memory of his wife who had just died. His daughter was a recent convert.

THE BELL

This was blessed and named the Gabriel Bell by Bishop Gillies in the year 1855. The angelus was rung morning, noon and night.

SACRED RELICS

There are many precious relics in St. David's, about thirty-six in all. The most precious is a small part of the True Cross.