



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

July 2024

"The will to do, the soul to dare"

Dear Faithful,

It's getting on for 36 years now, when, on 30th June, 1988, Archbishop Lefebvre carried out the "operation survival" of Tradition by consecrating four auxiliary bishops for the Society of Saint Pius X. He had tried very hard to avoid it, trying to explain to Rome over and over again the very serious crisis which the Church was going through, perhaps the worst in its history: doctrinal and then moral decay, liturgical ruin, decline in religious practice, disappearance of priestly and religious vocations, and the consequent loss of the Christian character of our lands, eagerly seized on by the authorities who demanded the breaking of the seal of confession, censoring what we say in sermons, preventing the defence of Life. Back then, they didn't listen. In July 2024, I think it is fair to say, nothing has changed, indeed, things have got worse.

Consecrating bishops, presumably because we couldn't trust the new rites of Confirmation and Ordination, seemed to some a step too far. We lost 20% of our faithful and many priests. People had to make up their minds. Do you follow the Society or not?

Now, of course, we have three times as many priests and here in Scotland two beautiful churches. No longer the shabby, cramped school-rooms, front-rooms of houses or other rented venues. People who have recently come to us never knew the sacrifices and humiliations involved in following the Society 50 years ago. Most of our faithful don't have to travel even as far as the priests to get to Mass on a Sunday and there are also Masses during the week, particularly on Holy Days and important Feast Days. Things are much easier. Which is good, and bad.

Obviously, it is good. The Society has a school (South of the Border) and resident priests even here in Scotland, where the numbers, in global terms, simply don't warrant it.

But if we have lost our spirit of struggle and sacrifice because things are much easier and more amenable now, we have not understood the seriousness of the situation. How many don't send their children to the only Catholic school on these islands? How many go one week to the Society, one week to the Fraternity of St. Peter, and even, *during* the week, to the new mass? Have we dozed off? Have we lost the dynamism, momentum of our spiritual life, the taste for effort, the love of sacrifice?

Of course, there are many here in Scotland who have not lost those things. Many of our new parishioners, driven either by the suppression of the 'old Mass in a novus ordo setting' or simply the worrying excesses of the present Pontiff, have injected new enthusiasm into our two churches. But for all, there is a danger that the monotony and repetition of the same (minor) difficulties could eat away at our energy, our good dispositions, our firm resolution, a sort of Chinese water torture. When, as surely must happen soon, our ageing bishops need help (and eventual replacement) by new ones, a storm of media opprobrium will be unleashed as it was 36 years ago. Back then, Rome kept on putting off giving us permission, today we find ourselves in the same situation. When it happens, our fortitude will be tested in a different way. We're going to need fortitude to an heroic degree. Let us ask our holy Patron (whose name means 'manliness') to keep this most necessary virtue in times of difficulty.

With every good wish and blessing,

Rev. Sebastian Wall (Prior)





CATHOLIC GLENCOE



Like many of the famous events in Scottish history, the massacre of Glencoe is extremely well-known in its broad lines but hardly known at all in its details. Certainly, what led to the shocking events of that day in February, 1692, is passed off as squabbling Scots playing out the final act of an ancestral feud towards the end of a period of Scottish history – the clan system – which, thankfully, is long in the past. Thus the historians South of the border. Scots may vaguely know of an enmity between Clan MacDonald and Clan Campbell and the treachery of the latter. This is the version of the ballads and songs of the period and later. The truth, of course, is rather different. There was certainly treachery, but not principally on the part of the Campbells or, ultimately, of any other Scot. What interests us in our publication is not so much the political motives for this ‘Murder under Trust’ but the religious dimension.



Robert Campbell of Glenlyon

The Campbells, of course, were notoriously Protestant. From long before the dying embers of the 17th century, Protestantism and religious dissent were important beliefs for the kinship group. Members of Clan Campbell were linked to Lollardy and Protestantism from over 200 years previously,

with the Campbells of Cessnock caught up in the heresy trial of the Lollards of Kyle in 1494. The tradition of religious dissent remained very strong among the Ayrshire Campbells who were involved in iconoclasm and supporting George Wishart’s preaching campaign in the 1530s and 1540s. The importance of the Ayrshire Campbells, especially the lesser lairds such as Robert Campbell of Kinzeanclench and his intrepid wife Elizabeth Campbell (Cessnock), in organising and sustaining the Protestant cause in the 1540s and 1550s was highlighted by John Davidson in his c1575 poem:

“Then, Robert like a busie bee,
Did ride the post in all Countrie:
Baith North and Sowth, baith East and
West,

To all that the gude cause profest:
Through Angus, Fyfe and Lawthiane,
Late journies had he many ane:
By night he would passe forth of Kyle,
And slip in shortly in Argyle:
Synne to Stratherne and to all parts,
Where he knew godly zealous hearts;
Exhorting them for to be stoute,
And of the matter have no doubt:
For although said he we be few,
Having our God we are anew...
Thus many mirk midnight raid he,
And that all for the libertie,
Of Christis Kirk and the Gospell...”

The 4th Earl of Argyll also converted to Protestantism and during the 1550s employed in his household the reformers John Douglas or Grant, a former friar, and John Carswell, the future superintendent of Argyll and Bishop of the Isles. Carswell became well known throughout the Clan, developing a warm friendship with Kate and Grey Colin. He tutored the future 5th Earl who remained a firm Protestant for the rest of his life.

The MacDonald’s religion, at the time of the massacre is, curiously, less clear. The ‘notorious’ Catholic clans were to the North. The Synod of Argyll talks of “ye popish countreyes betwixt Ardnamurchan, Castle Donan and Glengaray” (sometimes called the Popish Bounds ‘betwixt Ardnamurchan and Glenelg’), so, coterminous with the Rough Bounds so important for the later ‘45 rebellion. Of these Glengarry’s followers in Knoydart are described as “all Papists and mostly thieves”; the people of Glengarry itself, “Papists and better at thieving than the worst of the other tribes”; Clanranald’s men in Moidart and Arisaig are “Popish but not so thievish as in Knoidart”; and Keppoch’s people are “mostly Popish”. No mention is made of Glencoe. The late Dr. W. Ferguson, the famous Scottish historian, had a novel theory that the inhabitants were Protestants (indeed, Episcopalians) because the records of 1703, 1755, 1759 and 1772 give no names of Catholics in Glencoe. He justifies this as being ‘negative evidence’ – i.e. no Catholics are mentioned in the records, therefore, there weren’t any. But as another eminent Scottish historian, John Prebble, says, it is hardly likely, given the punitive measures taken against Catholics at the time (indeed, the mas-

sacre itself), that any Catholics left in Glencoe after 1692 would have told Government officials of their religion. But this is after the massacre, in some of the surveys, long after the massacre. What they were at the end of the 17th century is another matter.

Shortly before those events, the MacDonalds were involved in roughing up some of Colonel Hill's men. John Hill was the Governor in charge of the newly built garrison at Fort William. He had a lot of experience with Highlanders and, indeed, a reputation for dealing reasonably with them. The situation with his captured men was resolved but, in his report, he writes that one of the men responsible was "Alexander Mackdonald, sone to the Laird of Glencoe, and Captain of Foot in Major-Generall Buchan his regiment, and ane Papist". He is referring to the second son of MacLain, the chief of the MacDonalds at the time, Alisdair Og. Indeed, a report from shortly after the massacre says, "M'Ean of Glenco and his son had being constantly in rebellion, and particularly at Killiecranky, ffor which they stood forfeited in the Parliament 1690. They were papists and murderers without a remission and did contemn the indemnitys". Another writes about Hamilton (the officer charged with carrying out the massacre – Campbell was his stooge, indeed he changed the time from 7am to 5am so that the latter would carry out the worst of it) "not thinking himself obliged to have regard to Glenco's tardy submission, especially he being one of the most mischievous of the Highland Popish Jacobite banditti".

Sir John Dalrymple, the Master of Stair, down in London, certainly saw the MacDonalds of Glencoe as being 'Papists', giving him an extra reason to choose that clan for punitive action over other, more well-defended, clans to the North. "The McDonalds will fall into this net. That's the only popish clan in the kingdom, and it will be popular to take severe course with them".

The 'Glorious Revolution' had taken place scarce three years earlier. The epithet 'glorious' is used in England due to the lack of bloodshed in the usurpation – in England. In Scotland blood flowed for the best part of 60 years. The Usurper was keen to extract oaths of allegiance from all the Scottish clans. MacLain had taken the oath around a month before, (unlike a few of the more Northern clans who still hadn't at the time of the massacre) indeed, some of the murdered were found to have letters of protection on them when they were cut down. The Government in London was looking for an excuse to cow the clans into submission

and they chose brutal murder, using the hapless Campbell of Glenlyon as the instrument of foreign tyranny. Glenlyon himself was a heavy drinker and so in debt he had taken a commission in the foreign King's army. He'd had to sell some of his own lands to the Duke of Atholl to cover some of his debts. He had also suffered from the MacDonald's cattle stealing (though, it is true, the Campbells also stole from their neighbours). Stair threatened him with severe consequences if the English orders were not carried out. In his instructions were the words, "See that this be put in execution without feud or favour, else you may expect to be dealt with as one not true to the King". As it turned out, only around a dozen of the soldiers were actually Campbells and anecdotal evidence hints that many of these simply looked the other way as MacDonalds escaped into the mountains. Two Campbell soldiers, travelling with Hamilton, broke their swords rather than carry out the massacre. Other clan members were part of the billeted army – MacCallum, MacDiarmid, MacKissock, MacKellar, MacIvor, MacUre and MacNichol. Major Duncanson, who murdered men even after the letter of indemnity had been found, was from Stirlingshire.

Having disposed of a Catholic King (and heir), the Protestants in England were keen to rid themselves of that part of Scotland which remained faithful not only to the deposed King but to his despised religion. Since the victors write the history, the massacre of Glencoe is portrayed as internecine treachery, the Truth will, however, out. Gaelic and Jacobism were not the only losers at Glencoe, it was an attack on our holy Faith.



Sir John Dalrymple – the Master of Stair

Mass Schedule

	CARLUKE	GLASGOW	EDINBURGH
Monday 1 st July — Most Precious Blood of Jesus			7am
Tuesday 2 nd July— Visitation of BVM	7.15am		
Wednesday 3 rd July	7.15am		
Thursday 4 th July	11am		
Friday 5 th July (<i>First Friday</i>)		6.30pm	6.30pm
Saturday 6 th July (<i>First Saturday</i>)		11am	11am
Sunday 7 th July — 7 th Sunday after Whitsun		8.30am & 10am	9am & 11am
Monday 8 th July			7am
Tuesday 9 th July	7.15am		
Wednesday 10 th July	7.15am		
Thursday 11 th July	11am		
Friday 12 th July	7.15am		
Saturday 13 th July		11am	11am
Sunday 14 th July — 8 th Sunday after Whitsun		8.30am & 10am	9am & 11am
Monday 15 th July			7am
Tuesday 16 th July	7.15am		
Wednesday 17 th July	7.15am		
Thursday 18 th July	11am		
Friday 19 th July	7.15am		
Saturday 20 th July		11am	11am
Sunday 21 st July — 9 th Sunday after Whitsun		8.30am & 10am	9am & 11am
Monday 22 nd July			7am
Tuesday 23 rd July	7.15am		
Wednesday 24 th July	7.15am		
Thursday 25 th July	11am		
Friday 26 th July	7.15am		
Saturday 27 th July		11am	11am
Sunday 28 th July — 10 th Sunday after Whitsun		8.30am & 10am	9am & 11am
Monday 29 th July			7am
Tuesday 30 th July	7.15am		
Wednesday 31 st July	7.15am		

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Rev. Fr. Reid Hennick

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**Saints Margaret and Leonard's
Church**

110, Saint Leonard's Street,

EDINBURGH

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If you require any further information concerning one of these places, or need to talk to a priest e.g. in case of emergency for the Sacraments, please ring the phone number mentioned in contact details.