



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

January 2024

"The will to do, the soul to dare"

Dear Faithful,

And so, the new year is already upon us. As mentioned in previous editions for this month, many of the Hogmanay traditions are simply Christmas traditions which were moved back a week because the celebration of the Birth of our Lord became unlawful. Mince pies and dressing in your best were forbidden as well as the tradition of carolling. The Redding was moved to Ne'erday (or Auld Year's Night) and various traditions of unknown provenance (First Footing is probably the most familiar) became popular. A curious nomenclature for the turning of one civil year to the next exists in the Highlands. Presbyterians, apart from abhorring stained glass, church music (including, until relatively recently, the organ), also had an irrational hatred of 'Papist' bells. Nonetheless, although none are to be heard, Highlanders still refer to midnight on the 31st/1st as 'the Bells'.

The advent of television brought programmes such as The White Heather Club (with Andy Stewart singing *Come in, come in, it's nice to see you* and *Haste ye back* for over 11 years). Scotch and Wry and the lugubrious Rev. I.M. Jolly may be more familiar to younger readers. The enthusiastic drinking of the national beverage and the consequent hangover cure known as the Loony dook are similarly modern customs.

It was not just Christmas which was forbidden. Many of the big feasts including Epiphany were stopped. Here in Scotland, we have brought back the ancient Epiphany custom of blessing houses with Epiphany water and incense. An old custom in the Highlands is to celebrate Hogmanay with the *saining* (Scots for protecting, blessing) of the household and livestock. Early on New Year's morning, householders drink and then sprinkle 'magic water' around the house (being apparently more acceptable than Epiphany water) from 'a dead and living ford' (this refers to a river ford that is



Stonehaven fireballs in Aberdeenshire

routinely crossed by both the living and the dead). After the sprinkling of the water in every room, on the beds and all the inhabitants, the house is sealed up tight and branches of juniper are set on fire and carried throughout the house and byre (instead of incense). Then all the doors and windows are flung open to let in the cold, fresh air of the new year. The woman of the house then administers 'a restorative' from the whisky bottle, and the household sits down to its New Year breakfast. This, apart from the restorative, is remarkably similar to the older Epiphany blessing.

This month's main article carries on from last month's account of the slow birth of a restored Catholic hierarchy to Scotland. The nefarious influence of the *Glasgow Free Press* caused immense damage to the Western District. In these days of blogs and the few stirring up the many, this is a cautionary tale, not only for the church in Glasgow, but indeed for all new Catholic congregations attempting to establish themselves after a period of suppression.

I wish all our parishioners throughout Scotland a very Happy 2024!

With every good wish and blessing,

Rev. Sebastian Wall (Prior)



The *Glasgow Free Press* was founded in 1851, the same year as the National Census, which showed that the number of Irish, by birth or ancestry, had risen to 200,000 in Scotland. The largest number were to be found in Glasgow where they made up 18% of the population. Though a lay-run newspaper, the *Free Press* saw itself not only as the voice of this large Irish population but, bizarrely, as the judge and jury of the local clergy. It took delight in lampooning the selfless men who had given their lives to God and the service of His people in Scotland. Individual priests of the district were held up to ridicule, their low origins criticised, their debts laid bare to the public gaze, and their personal lives subjected to scorn. All the old complaints levelled against Mgr. Scott were now revived and directed to his successor, Mgr. Murdoch, who was attacked relentlessly. “Nepotism with all its inherent evils has, for half a Century, held undisputed sway in the Scotch Mission, where laziness, incompetence, routine, absolutism, and tyranny are the leading features that characterise an alien usurpation of power and position in the Church” is typical of the tone which the *Free Press* used when speaking of the clergy to a lay circulation of 5,000 originally, rising to 10,000 by the time of its demise.



When they were unable to influence the decisions of the local clergy, they turned their bitter writings to the other Vicars Apostolic and even to Rome, informing the Holy See that what was needed was a restored Hierarchy which would “put a stop to the absolute and exclusive Highland government”.

But it was not just the laity who were stirred up against their clergy. The clergy themselves, many of them Irish, were hopelessly divided. A meeting was organised for twenty-two of them under the pretences of a vote of confidence in Mgr. Murdoch. It turned out to be a list of demands, purportedly to be sent to the bishop himself but which was leaked by three of the priests and sent to Rome. What was originally mooted as a private memorial to the bishop, thus became a complaint against the bishop before his ecclesiastical superiors in Rome. This constituted an act of rebellion. Worse was

yet to come. The resolutions were published by the *Free Press*. This was a further proof that some of the Irish priests were prepared to use the newspaper as a threat against Mgr. Murdoch. The priests and the *Free Press* were sharply rebuked by Rome but it was all too much for the health of the ailing bishop and in December 1865, he died.

He was succeeded by his coadjutor, Mgr. Gray, another man of the Enzie (and nephew of Mgr. Scot). The Irish now pushed for an Irish coadjutor. They bombarded Rome and enlisted the aid of the Irish Cardinal Cullen who sent a distorted view of the situation in Glasgow to Rome resulting in the appointment of James Lynch of Dublin.

From the outset, the bishop-elect showed that lack of tact which was to characterise his rule and lead ultimately to his dismissal from Scotland. He seemed to go out of his way to offend Scottish sentiment and to identify himself with his fellow-countrymen in the matter of his consecration. It was held in the chapel of the Irish College, Paris, and the Bishop of Cloyne officiated. There was not a single Scottish dignitary invited and the splendour of the celebrations, upon which a vast sum of money was spent, contrasted sharply with the poverty of the Scottish episcopal consecrations.

On his arrival in Glasgow, Mgr. Gray invited him to a special dinner in his honour. He refused to attend. He similarly refused to live in the same house as his superior, choosing instead to live in Lanark. For the rest of his time in the diocese, he proved himself to be a thoroughly unpleasant troublemaker, his letters, to Rome, Manning in London, and others, couched in the precious Victorian English of the time at complete odds with their content.

In 1867, Rome became exasperated and appointed an Apostolic Visit to be carried out by Cardinal Manning, honestly to assess the situation in the Western District and to suggest remedies.

Manning’s whirlwind visit (of five days only) was remarkably efficient. He managed to see all the clergy and many laymen. Mgr. Gray provided a written report and Mgr. Lynch spoke to the Cardinal for a whole day. This latter’s solution to the difficulties was alarming.

“The more I think of the union of this Scottish Church with the English, as one great hierarchy, the more I am disposed to view it as a good solution of our difficulties — for the following reasons:

1. the Kingdoms in heart and soul and in geographical relations are one;

2. the Scotch element in this country, being almost exclusively confined to the North and Highlands, is inadequate to supply materials for a separate Scotch hierarchy;

3. the work of reconstruction having now been happily finished in England, we should at once have the advantage of the combined prudence and great labour of the English prelates as shown in their numerous Councils and Synods, to draw from the chaos of confusion, in this interesting country, the fair form of ecclesiastical order and beauty;

4. the entire similarity of the Mission in both countries”.

It hardly need be said that if the prelate had made the same recommendation about the hierarchy of his own country, he would have found his own name alarmingly apposite.

If the Cardinal had been perplexed as to the truth of the matter, his mind was made up by a letter which he received from the editor of the *Free Press* at this time, which proved beyond all doubt that Mgr. Lynch was in sympathy with the paper, was in personal contact with the editor, and was even acting as



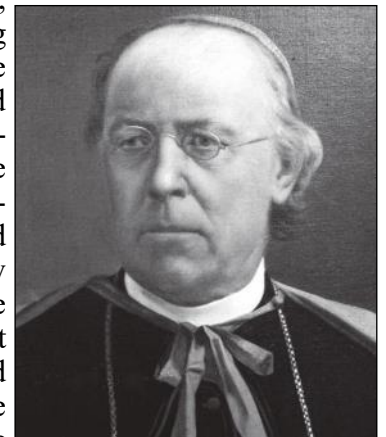
Henry, Cardinal Manning

advisor to the paper. Both Mgr. Gray and Fr. Alexander Munro, more or less acting as Vicar General in the District, had recommended that the Cardinal read the *Free Press in extenso*. Its Fenian sympathies were further damaged by its association with the Clerkwell plot where the editor of the *Free Press* perjured himself to grant an alibi to the perpetrator who was subsequently hanged. Manning's report to Rome with regard to the *Free Press*, speaks in unequivocal terms. Both editors, Keane and later McCorry, "have given many moral scandals and their names are well-known in the law courts at Glasgow". The Twenty-Two priests are stigmatized as being guilty of 'ecclesiastical sedition'. The aim of these priests was "to dominate and to give the Catholic Church in Glasgow the character of a national Irish Church".

As to his own recommendations, he saw the only solution as the removal of both bishops, if that was at all possible, to other sees. After this had been effected, Manning claimed the sole remedy remaining would be to establish a hierarchy in Scotland, and to divide the country up into normal dioceses. Manning considered that the size of the country would make an ecclesiastical province, with an archbishop and six suffragan sees. If this were done, it would be possible to transfer Dr. Gray to one of the suffragan sees in the North of Scotland and transfer Dr. Lynch to an Irish see. This would leave Glasgow free and this city could become the seat of a new and neutral archbishop. Glasgow, exceeding half a million in population, would be the ideal metropolitan see and Archbishop George Errington is then suggested as a suitable first occupant of the archbishopric, and it is declared that, as a member of an old English Catholic family, Errington would be welcomed by all parties as a neutral candidate.

Though the solution is, in itself, good, the suggestion of Mgr. Errington as the 'neutral' bishop is something of a poisoned chalice. He had been Cardinal Manning's coadjutor and himself led a clerical rebellion against his superior. He himself had been removed from his post but more of that in our next edition.

Mgr. Gray's health had been ruined by the whole affair and he tendered his resignation readily, becoming chaplain to the Marquess of Bute. Mgr. Lynch, though protesting privately to the Irish clergy he had no intention of going, was at any rate sent back to Ireland. The ground was clear for a new beginning in the Western District but there remained the ultimate cause of dissent in the District, the *Glasgow Free Press*.



Mgr. James Lynch

Under the influence of the Cardinal, Rome informed the Scottish clergy at the beginning of 1868 that they were not to support the *Free Press* and they were to instruct their faithful not to support it under threat of vague but serious sanctions. Within a year, the newspaper closed. The Irish clergy who were still trying to stir up trouble were transferred and within 10 years an independent Catholic hierarchy was restored to Scotland. It is this we shall examine in our next chapter.

Mass Schedule

	Carlisle	Glasgow	Edinburgh
Monday 1 st January — Circumcision			11am
Tuesday 2 nd January — Holy Name	7.15am		
Wednesday 3 rd January	7.15am		
Thursday 4 th January	11am		
Friday 5 th January — <i>(First Friday)</i>		6.30pm	6.30pm
Saturday 6 th January — Epiphany (<i>1st Saturday</i>)		11am	11am
Sunday 7 th January — Holy Family		8.30am & 10am	9am & 11am
Monday 8 th January	7.15am		
Tuesday 9 th January	7.15am		
Wednesday 10 th January	7.15am		
Thursday 11 th January	11am		
Friday 12 th January	7.15am		
Saturday 13 th January		11am	11am
Sunday 14 th January — St. Mungo		8.30am & 10am	9am & 11am
Monday 15 th January			All day adoration
Tuesday 16 th January	7.15am		
Wednesday 17 th January	7.15am		
Thursday 18 th January	11am		
Friday 19 th January	7.15am		
Saturday 20 th January	11am	11am	11am
Sunday 21 st January — 3 rd after Epiphany		8.30am & 10am	9am & 11am
Monday 22 nd January	7.15am		
Tuesday 23 rd January	7.15am		
Wednesday 24 th January	7.15am		
Thursday 25 th January	11am		
Friday 26 th January	7.15am		
Saturday 27 th January		11am	11am
Sunday 28 th January — Septuagesima		8.30am & 10am	9am & 11am
Monday 29 th January	7.15am		
Tuesday 30 th January	7.15am		
Wednesday 31 st January	7.15am		

Contact details:

Telephone: 01555 771523

Email: standrews@fsspx.uk

Resident priests:

Rev. Fr. Sebastian Wall (Prior)

Rev. Fr. Reid Hennick

Rev. Fr. Francis Ockerse

**Saint Andrew's
House**

31, Lanark Road,

CARLUKE

ML8 4HE

**Saint Andrew's
Church**

202, Renfrew Street,

GLASGOW

G3 6TX

**Saints Margaret and Leonard's
Church**

110, Saint Leonard's Street,

EDINBURGH

EH8 9RD

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.