



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

February 2024

"The will to do, the soul to dare"

Dear Faithful,

The Marquess of Bute, in his suggestions to Rome about the restoration of the hierarchy, also expressed his hope "that the new 'Vicar' of the Holy Father will perhaps restore to us the usages of our former Lent, so cruelly broken off". It should be remembered, he wrote this in the last quarter of the 19th century when fasting and abstinence were already rigorous. Lent meant no meat, eggs, butter, cheese or milk, for 40 days (this was changed to permit dairy products by Leo XIII some ten years after the restoration of the hierarchy). Nearly every day during Lent also was a fast day – meaning long periods of no eating. This was in addition to the fasting during Advent and Ember Days. Vigils often had a fast attached to them too. What the good Marquess was referring to actually implied slightly more than 100 days of fast during the year.

This didn't happen, but in our own day, where fasting is restricted to two days of the year (Ash Wednesday and Good Friday), there is much to be said for the ancient practice of fasting, so recommended by our Lord and the Saints. Benedict XIV wrote, "The observance of Lent is the very badge of Christian warfare. By it we prove that we are not enemies of Christ. By it we avert the scourges of divine justice. By it we gain strength against the princes of darkness, for it shields us with heavenly help. Should men grow remiss in their observance of Lent, it would be a detriment to God's glory, a disgrace to the Catholic religion, and a danger to Christian souls. Neither can it be doubted that such negligence would become the source of misery to the world, of public calamity, and of private woe".

His successors, however, continued to chip away at both fasting and abstinence for the next two hundred years until there was nothing left (not even the certainty regarding abstinence on Fridays).

This does not mean, however, that fasting is forbidden, only that there is no obligation. The benefits accrued from fasting as well as the deleterious effects from not fasting remain the same. In some ways, fasting out of devotion is worth more than being 'forced' to fast by precept.

In the days of not being able to use any animal products, particularly fat, a peculiar Lenten bread was made using just flour, salt and water. The dough was shaped into two arms crossed in prayer. This was called 'little arms' (*bracellae*), and was meant to be a reminder of Lent as a period of penance and devotion. In Germany the Latin term was pronounced 'brezel'. In the Yiddish form it was spelt 'pretzel'. In Europe, pretzels were originally

consumed only during Lent much like hot cross buns here. In the modern era, both items are seen, not as a meal in themselves, but as a supplementary 'snack'.



The crossed arms of the 'penitential' pretzel

Along with prayer and almsdeeds, fasting is to be heartily recommended to all our faithful as Lent begins on the 14th of this month. I should also like to commend to your prayers the priests' retreat which takes place from the 5th to the 10th.

With every good wish and blessing,

Rev. Sebastian Wall (Prior)



With the subversive Mgr. Lynch back in Ireland and the equally subversive Mgr. Errington refusing to go to Glasgow (or indeed anywhere else, retiring instead to the Isle of Man), Cardinal Manning had to find another candidate to become the Apostolic Vicar for the Western District. Mgr. Errington's reasons were based on his estimation of his own worth. Restoring the hierarchy in Scotland would have meant he would have been the first Archbishop of Glasgow after the 'Reformation' (as opposed to the second Archbishop of Westminster which had been denied him by Rome). Having been advised of this by friends, he grudgingly agreed to go originally but, somehow, the idea of restoring a Catholic hierarchy to Scotland reached the ears of the British Government in London and they were not well pleased. As early as December, 1867, Odo Russell, Britain's unaccredited agent at the Vatican since 1858, referred to the possibility writing to Lord Stanley, the Foreign Secretary, in January, 1868, on the problems which might arise. Russell stated that he had "called this morning" on the Cardinal Secretary of State and told his Eminence of the evil consequences of what would be seen as 'Papal aggression'. Significantly he brought up the Fenian sympathisers among the Irish (as evinced by the *Glasgow Free Press*) and thought it very inopportune to restore the hierarchy until the problem was resolved. When Manning was informed by Russell of this, he wrote to Mgr. Errington, pointing out that it was merely a delay rather than a denial, but this latter was adamant he would not go to Glasgow as a simple 'bishop'.

In December, 1868, the British Government was still exerting its influence at Rome against a Scottish hierarchy. Gladstone had come to power in that month and the new Foreign Secretary, the Earl of Clarendon, wrote to Odo Russell on the 16th, less than a week after Clarendon's appointment, that he could inform Cardinal Antonelli "how very ill-advised he will be if he attempts to establish a hierarchy in Scotland just after the stout manifestations of Protestantism that the elections have elicited. It would really look like defiance".

Attempts to find an Apostolic Vicar nonetheless went ahead. Many candidates were mooted but Manning eventually settled on Canon Charles Eyre, the Vicar General of Hexham and Newcastle. He was of an old recusant family (much like many of the Scottish clergy) and yet the Eyres were distantly related to the Eyres of Uppercourt, Co. Kilkenny.

He was offered the care of the Western District but the post was combined with that of Apostolic Delegate and with a general commission to bring about the restoration of the hierarchy in Scotland when that should become opportune. After his consecration, he went immediately to Glasgow in early 1869.

The most pressing problem, however, was the putting in order, particularly financial, of the Western District. His predecessors had been helped by the frugal lifestyle of the Scottish clergy but not by the poverty of most of their flock.



Mgr. Charles Eyre

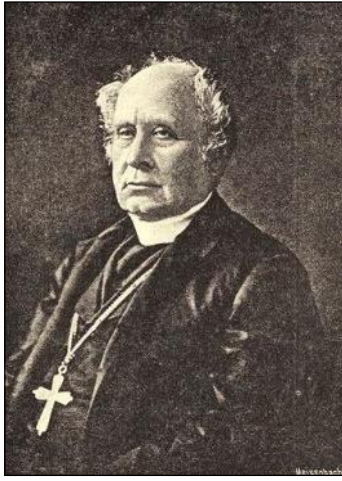
With a vast increase in the number of poor faithful, money had been borrowed to the tune of £60,000, an enormous sum for the time. An episcopal council was established to administer the temporalities, and this move in itself remedied one of the old grievances particularly among the Irish clergy. Another grievance was at once removed by the establishment of regular conferences for the clergy.

There could be no thought of establishing a hierarchy while Gladstone was still Prime Minister. His father was Scots and he later became MP for Midlothian. His links with the Presbyterian church went back decades and he was virulently against the proclamation of Papal Infallibility. In 1874, however, he was defeated in the General Election.

Mgr. Eyre's original idea for the now possible establishment of local bishops was that the country could make two or three dioceses and his plans were conservative. He felt that the Highlands would make a diocese (8,000 Catholics) and the Lowlands would make two, separated by the Clyde, the north of the river having about 116,000 Catholics, and the south, 78,000. In many ways, it is a pity that this early draft, despite its considerable underestimation of the numbers of Catholics in Scotland, was not adhered to, for the dioceses eventually erected were too many for the financial resources available and the diocesan boundaries, in two cases at least, were quite unrealistic.

On 9th May, 1877, a deputation of Scottish Catholics offered to the Pontiff the congratulations of the body of the faithful which they represented, on his attainment of the fiftieth

year of his episcopate. Surrounded by members of the noble families of Maxwell, Gordon, Lennox, Hastings, Douglas, and many others, Mgr. Strain, the Vicar Apostolic of the Eastern District, and future Primate of Scotland, read, in the name of his Catholic countrymen, an address not unworthy of the occasion.



Mgr. John Strain

“Distant Scotland, the Ultima Thule, comes forward with the other nations of the world to offer her homage. Once a most faithful handmaid of the Holy See, up to the time of the great apostasy of the 16th century, which among us was brought about more by foreign influence than by national causes, she now begins again to put forth blossoms of faith, and to produce seemly fruits. And when your Holiness shall be pleased to establish among us the ecclesiastical hierarchy, as you have already done in England, there will be given a fresh impulse to religion, and many will return to the faith of their fathers”. The Pope, suitably impressed, promised that it would not be long now and something would be done.

Indeed, it was in September of the same year that Propaganda summoned both the Eastern and Western Vicars to Rome along with Cardinal Manning who, because of illness, arrived a couple of months later. Mgr. Kyle, of the Northern District, had died in February of that year but his report on the inopportunity of restoring the hierarchy was already in Rome. His objections were as follows: 1. The scanty number of Scottish Catholics, and their dispersion, for the most part, among Protestants. 2. Many Catholics were so only in name. 3. A large proportion, notably the Irish, had no fixed domicile, but roamed from place to place, and finally left the country altogether. 4. The poverty of the faithful, most of whom lived by the labour of their hands, barely permitted them to provide for the necessary expenses of the divine service. 5. It was only possible by dint of great efforts to maintain the existing ecclesiastical arrangements, and to meet the heavy debts that weighed upon the mission. 6. The endeavour of the Scottish Catholics ought to be to draw closer the ties uniting them with the Holy See, and not to weaken them by the introduction of independent bishops. 7. In conclusion, it would be unwise to leave out of consideration the legal penalties to which their prelates would render

themselves liable, by the assumption of territorial titles.

The three prelates in Rome, however, brought up their own arguments: 1. The measure would be of manifold advantage to the clergy. 2. Many converts, desirous of devoting themselves to theological studies, repair to England, where they find a fully-organised Church, and thus Scotland suffers serious loss. 3. As far back as 1864, Cardinal Wiseman had written thus to Propaganda: “There is no doubt that the dominant Presbyterianism of the country has had its influence also on the Catholics, who have consequently lost their fervour in many ways, and in particular show little liking for episcopal rule. I am of opinion that these Presbyterian leanings, which are also not infrequently apparent in the attitude of the priests towards their bishops, would be effectually destroyed by the mere fact of a once more regularly ordered hierarchy”. 4. The overwhelming majority of Catholics in the great commercial and manufacturing towns were poor Irish. In Ireland the parish structure helps them fulfil their religious duties since their parish priests, to whom they are bound by inseparable ties, safeguard their faith. In Edinburgh and Glasgow, they lose themselves among Protestants and unbelievers. Without parish priests or bishops, the hold which their religion has upon them is not sufficiently firm. 5. A further important consideration was derived from a reference to the Episcopalian Church in Scotland. It was on the members of this body that the erection of a true ecclesiastical hierarchy might be expected to make the most forcible impression. Their numbers amounted to some 55,000 nearly all belonging to the better classes, and in consequence possessed of considerable influence. A section of the body was known to approximate both in doctrine and in ritual observance to the forms of the Catholic Church; and it seemed as though before long there would be but one point of difference between Catholics and themselves, namely, the obedience which the former rendered, and the latter refused, to the Holy See. Under these circumstances, the revival of a national hierarchy was greatly to be desired; and indeed, if Catholics kept the ecclesiastical designations borrowed from heathen countries, leaving Protestants to usurp the ancient titles, the effect, especially on recent converts, could not but be highly detrimental.

This latter argument introduces the most thorny issue of the restoration: what were the dioceses going to be called, how were they to be organised and where would the metropolitan See be? It is that which we shall examine in our next article.

Mass Schedule

	Carlisle	Glasgow	Edinburgh
Thursday 1 st February	7.15am		
Friday 2 nd February — Candlemas (<i>First Friday</i>)		6.30pm	6.30pm
Saturday 3 rd February (<i>First Saturday</i>)		11am	11am
Sunday 4 th February — Sexagesima		8.30am & 10am	9am & 11am
Monday 5 th February			
Tuesday 6 th February			
Wednesday 7 th February			
Thursday 8 th February			
Friday 9 th February			
Saturday 10 th February			
Sunday 11 th February — Quinquagesima		8.30am & 10am	9am & 11am
Monday 12 th February			7am
Tuesday 13 th February	7.15am		
Wednesday 14 th February — Ash Wednesday		6.30pm	6.30pm
Thursday 15 th February	11am		
Friday 16 th February	7.15am		
Saturday 17 th February		11am	11am
Sunday 18 th February — 1 st of Lent		8.30am & 10am	9am & 11am
Monday 19 th February			7am
Tuesday 20 th February	7.15am		
Wednesday 21 st February	7.15am		
Thursday 22 nd February	11am		
Friday 23 rd February	7.15am		
Saturday 24 th February		11am	11am
Sunday 25 th February — 2 nd of Lent		8.30am & 10am	9am & 11am
Monday 26 th February			7am
Tuesday 27 th February	7.15am		
Wednesday 28 th February	7.15am		
Thursday 29 th February	11am		

Priests' Retreat

<p>Contact details:</p> <p>Telephone: 01555 771523</p> <p>Email: standrews@fssp.x.uk</p> <p>Resident priests:</p> <p>Rev. Fr. Sebastian Wall (Prior)</p> <p>Rev. Fr. Reid Hennick</p> <p>Rev. Fr. Francis Ockerse</p>	<p>Saint Andrew's House</p> <p>31, Lanark Road,</p> <p>CARLUKE</p> <p>ML8 4HE</p>	<p>Saint Andrew's Church</p> <p>202, Renfrew Street,</p> <p>GLASGOW</p> <p>G3 6TX</p>	<p>Saints Margaret and Leonard's Church</p> <p>110, Saint Leonard's Street,</p> <p>EDINBURGH</p> <p>EH8 9RD</p>
<p>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.</p>			