



# Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

January 2020

*"The will to do, the soul to dare"*

Dear Faithful,

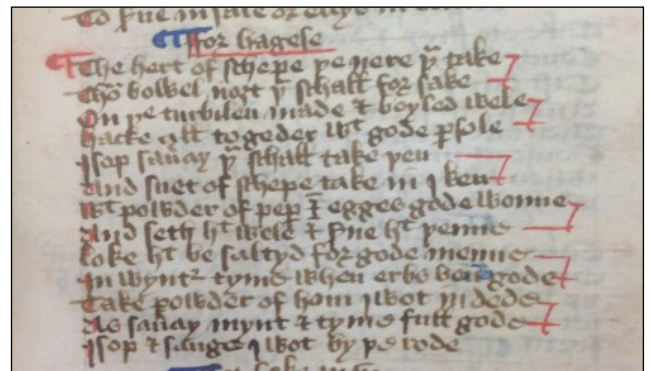
A happy New Year to all our readers! On the 25<sup>th</sup> of this month Scotland celebrates the birthday of the national poet, Robert Burns, who was born in Alloway, a small village near the river Doon just south of Ayr in the South-west. He was made famous by his innovative volume of verse, *Poems, Chiefly in the Scottish Dialect*, first published in Kilmarnock, Ayrshire in 1786. No doubt many sang his most famous poem 'Auld Lang Syne', to ring in the New Year. Though certainly instrumental in saving Scots from extinction (though none of our faithful speak it in its broad form) I'm afraid his personal and spiritual life are poor examples for Catholics today which is why our Scottish celebrations take place on St. Andrew's Day at the end of the year.

Those celebrations have been neglected in recent years among traditional Catholics, though last year we had modest ones in Edinburgh as well as Glasgow. In this latter, the small number of parishioners at St. Andrew's who came, provided all who attended with a veritable feast, including a very tasty haggis.

Trawling through the National Library last month I came across the oldest recipe we have (written down) dating back to 1430. Though I can still expect our readers to understand Scots, I have copied out the text in *Times New Roman* since reading manuscript handwriting is not a skill generally possessed today.

*For hagese*

The hert of schepe the nere thou take  
Thou bowel noȝt thou schall forsake  
On the turbilen made & boyled wele  
Hacke all togeder wit gode parsole  
Isop saueray thou schall take then  
And suet of schepe take in I ken  
Wit powder of peper & egges gode wonne  
And seth hit wele & serue hit thenne  
Loke hit be saltyd for gode menne  
In wynter tyme when erbs ben gode  
Take powder of hom I wot in dede  
As saueray mynt & tyme full gode  
Isop & sauge I wot by the rode.



**A haggis recipe from 1430**

Our celebrations in January are dominated by the Feast of the Epiphany, closing the 12 days of Christmas, with the Feasts of the Holy Name and the Holy Family being celebrated on a Sunday this year. Glasgow then has the Feast of St. Mungo, celebrated with much pomp in the city and, indeed, 3<sup>rd</sup> class elsewhere in Scotland.

With the traditional January custom of "redding" in my mind I would like to once again appeal for your generous co-operation in the material upkeep of our two churches. Both had the roofs fixed last year and this year we are hoping to beautify the sanctuary in St. Margaret & St. Leonard's. Many thanks to those that have helped with the preparatory work involved in moving the new altar up from Dumfries and the old kitchen to its new location. We're always looking for new, young volunteers to help with the weekly cleaning in both places. There's also work to be done on a regular basis in the sacristy (flowers, preparing and clearing away vestments, etc.) Thanks to those who have joined themselves to our faithful team of workers and to all of you, both in my own name and on behalf of Fr. Wingerden, for the kindness and generosity shown us by you over the Christmas period.

*Some hae meat and cannae eat,  
And some wad eat that want it;  
But we hae meat, and we can eat,  
And sae the Lord be thankit.*

With every good wish and blessing,

Rev. Sebastian Wall (Prior)



# THE MASS STONES OF SCOTLAND



Having started our series of articles detailing how the so-called Reformation came about in Scotland and, recently, looking particularly at the history, post-Reformation, of the keeping of Christmas, I would like, in this article, to look at the practice of the Faith in those places which embraced neither the Conventicles nor the Kirk but clung, sometimes desperately, to the Faith preached to them some thousand years previously by the likes of St. Columba and St. Maolrubha. The story of this latter and his missionary journeys throughout the highlands, East and West, as well as the Western Isles may be looked at in a later article, but it is certain that he, and his like, produced a profoundly Christian people in those areas. Some of those places never heard the voice of 'the Minister' throughout centuries, but whose voice *did* they hear during 300 years of on-off persecution when the Mass was proscribed and the presence of Catholic priests forbidden?

Much like the persecution of the early Church in Europe, particularly under Diocletian, this is difficult to determine since the persecutors were extremely violent and, apart from destroying almost all Catholic art and literature, they also made sure the churches where Mass had been said were either completely destroyed (think St. Andrew's) or, by enforced neglect, fell into ruin. Those churches of the mediaeval period which survived were not very large anyway, but it was not long before those that had not been taken over by Protestants were now roofless. This was the case even with St. Barr in Barra or St. Donnan in Eigg, remote locations.

Indeed, for most of the 17<sup>th</sup> century no attempt was made, even where there were lots of Catholics, to build a church (St. Ninian's in the Enzie of Banffshire, built in 1688, is exceptional). Priests, moreover, were few and, in times of severe persecution, were actively hunted down. Quite apart from that, even when the persecution was passive the difficulties in mov-

ing from one group of faithful to another were quite extraordinary.

Fr. Cornelius Ward, a missionary priest of this time, describes his journey from Mull to house of Clanranald in 1625. "For five whole days we travelled over rough mountain slopes and through the daunting loneliness of the forests and, had we not had the protection of the right hand of

the Most High, we would not have escaped in one almost certain danger of drowning. Hunger and thirst became daily more pressing and, after the fatigues of each day, there was no place to lie down except on the bare ground at the mercy of the inclement night air".

Of course, if the Laird was favourable, Mass could then be said in his house, but, if the number of faithful was very large or secrecy was prudent, very often priests said Mass in some open space where everyone could see him. This was done on what came to be known as Mass Stones.

There are only two well-known such Stones that I am aware of, but a cursory look at place names in the Highlands reveals an intricate network of such places advertised in plain sight to Gaelic speakers.

There is *Allt na h-aifrinn* (Mass burn) and *Creag an t-sagairt* (Priest's rock) near Invergarry, another *Allt na h-aifrinn* at Teanassie in Kilmorack (Inverness) or *Creag an t-sagairt* on the Sunart side of Loch Shiel not far from Eilean Fhianan. *Port na h-airfrinn* (Mass Harbour) is near Ardnish Point where we know that Mass was said in 1707 by Bishop Gordon. Similarly *Clach na h-iobairt* (Rock of the Sacrifice) at Bridge Tilt, Blair Athol or Clach Isa near Urquhart in Moray. Indeed, there are many *Uillt an t-sagairt* in the far North, which are often associated by Celtic enthusiasts today with St. Maolrubha of 7<sup>th</sup> century, though, based on archaeological evidence, this is less likely than the association with far more recent apostles of the Catholic Faith.



**The Clach a' Bhaistidh in Strathglass, now on a plinth**



Open air baptisms were also common. Still extant today is the font shaped rock called Clach a' Bhaistidh at Strathglass, used for centuries but particularly after the persecution intensified after Culloden.

But of course the most well-known Mass Stones which can still be seen today are in Lochaber, up beyond Ben Nevis. The exact locations are on the summit of Maol Doire, Brae Lochaber where Glen Roy opens into Glen Spean and then three miles north of Roy Bridge Post Office, where Cranachan Road meets the road through Glen Roy. This latter is not in its original position since it originally stood on right side of the road on a steep bank overhanging the burn but by erosion fell into the burn and broke. The large fragment now extant was, with some effort, pulled out of the burn and put back in its position but as erosion threatened a second time it was then moved to its present location on the other side of the road in the 19<sup>th</sup> century. Both Stones now have carvings to show their original purpose. The Maol Doire one has a cross, though the origin of this is unknown, whereas the Cranachan chalice and host were carved by Donald Campbell Macpherson in 1870.

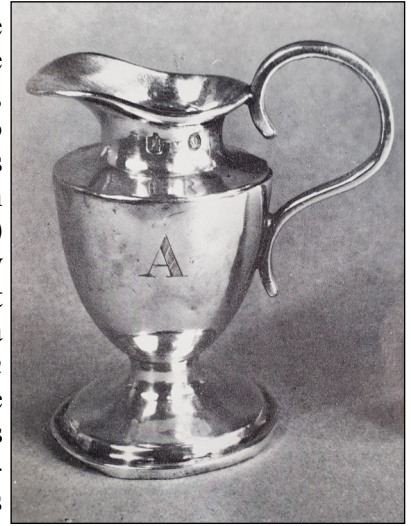
An interesting postscript to the story of this Stone is a small, silver water cruet, around 2 ¼ inches high with the letter A for water on it, found in the burn last century. The hallmark shows that this is from the early 19<sup>th</sup> century meaning that the Stone was probably still being used then. Estimates guess at a date of 1840, which is odd since churches *had* been built by this time (Bunroy in 1826, Achluachrach built even earlier in the 18<sup>th</sup> century) but we may suppose that for large crowds or for special occasions, and perhaps not least in honour of the function they served when these churches were not built, Mass was still said at these Stones. On one such occasion, some hapless altar boy was probably sent down to the burn to fill the cruet but dropped it in, only for it to be found some hundred years later.



**The Cromdale chalice, the type used by many missionary priests**

The carrying of cruets was the least of the missionary priests' worries. They also had to carry with them vestments, chalice and altar missal. These were in later years the *Missale*

*Romanum*, the very missal we still use today, (though, due to the constraints of travelling, in a compact form) but originally they used what was called a *Missale Parvum* which had the text of the Mass as well as various ceremonies from the ritual for baptisms and other sacraments. There is still extant a volume of 1626 inscribed: *missale parvum pro sacerdotibus in Scotia itinerantibus. Ordo etiam Baptizandi aliaque sacramenta ministrandi*, probably printed on the continent.



Particularly difficult to find at this time were wine and wheat bread neither of which were native to the area. A shortage of hosts or wine meant that the priests, though physically present in a location, were still unable to say Mass as frequently as they may have wished. A Fr. Hegarty wrote in 1624 "imo tryticum vel ex hibernia vel ex anglo-scotia cum multa difficultate haberi oportet" indicating he got his from Ireland or the Lowlands. And there are tales of priests walking down from the Highlands to Edinburgh to buy wine there. As far as hosts were concerned the priests very often carried just the flour (this is implied by Fr. Hegarty's letter) and baked the bread with bread-irons when they reached their destination. In fact many of these irons can still be found in rural churches today.

With all this crammed into saddle bags, the priests then made their journeys. One recounts trying to cross a burn which had flooded and almost losing his horse and his own life when the poor animal couldn't get footing on the other side. He particularly rejoiced that, because he wasn't drowned, no Protestant subsequently found his body together with the necessities for saying Mass, rejoicing in his demise!





# Mass Schedule



	CARLUKE	GLASGOW	EDINBURGH
Wednesday 1 <sup>st</sup> January — Circumcision		6.30pm	12.30pm
Thursday 2 <sup>nd</sup> January	11am		
Friday 3 <sup>rd</sup> January ( <i>First Friday</i> )	11am		
Saturday 4 <sup>th</sup> January ( <i>First Saturday</i> )		11am	11am
Sunday 5 <sup>th</sup> January — Most Holy Name of Jesus		10.30am	11am
Monday 6 <sup>th</sup> January — Epiphany of Our Lord		6.30pm	12.30pm
Tuesday 7 <sup>th</sup> January	11am		
Wednesday 8 <sup>th</sup> January	11am		
Thursday 9 <sup>th</sup> January	11am		
Friday 10 <sup>th</sup> January		6.30pm	
Saturday 11 <sup>th</sup> January		11am	11am
Sunday 12 <sup>th</sup> January — Holy Family		10.30am	11am
Monday 13 <sup>th</sup> January	11am		
Tuesday 14 <sup>th</sup> January			6.30pm
Wednesday 15 <sup>th</sup> January	11am		
Thursday 16 <sup>th</sup> January	11am		
Friday 17 <sup>th</sup> January	11am		
Saturday 18 <sup>th</sup> January		11am	11am
Sunday 19 <sup>th</sup> January — 2 <sup>nd</sup> after Epiphany		10.30am	11am
Monday 20 <sup>th</sup> January	11am		
Tuesday 21 <sup>st</sup> January			6.30pm
Wednesday 22 <sup>nd</sup> January			7am
Thursday 23 <sup>rd</sup> January	11am		
Friday 24 <sup>th</sup> January		6.30pm	
Saturday 25 <sup>th</sup> January		11am	11am
Sunday 26 <sup>th</sup> January — 3 <sup>rd</sup> after Epiphany		10.30am	11am
Monday 27 <sup>th</sup> January	11am		
Tuesday 28 <sup>th</sup> January			6.30pm
Wednesday 29 <sup>th</sup> January	11am		
Thursday 30 <sup>th</sup> January	11am		
Friday 31 <sup>st</sup> January	11am		

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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.