



# Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

July 2021

*“The will to do, the soul to dare”*

Dear Faithful,

After a brief hiatus, the *Vox Clamantis* is back. As I was a little out of practice in producing a bulletin, I was looking through old editions I have produced. This went as far back as 1994 when I was a newly ordained priest in South Africa. In the March of that year I wrote:

“‘Experts’ say that food production per head of population has increased 40% and could be raised even higher. And this when all the people in the world could be contained in an area the size of Texas. Holland is more densely populated than either India or Brazil. At the ‘Earth summit’ in Rio it was claimed ‘our population must be stabilised and we must be quick about it’... They want to stop developed nations developing further (anti-nuclear energy and carbon products in industry). This would stop economic growth and an egalitarian society united in poverty would result. Their ideal is a smaller population eating lower on the food chain (vegetarianism) and consuming a lot less. The system is manifestly totalitarian communism. Add the international element to it and you have world government. As most people naturally shrink from such a system the only way the powers that be can get them to accept it, is by presenting the alternative as too horrifying to contemplate (starvation, ecological disaster, etc.)”. *Plus ça change...*

Of course, as a relatively young (naïve) priest it never occurred to me that they would use a relatively mild disease as a pretext for imposing this system on the whole world at once, but barely 30 years later that is just what they have done.

‘Freedom day’ south of the Tweed had been postponed and here, too, the sinister term ‘relaxation of restrictions’ (even level 0 contains limitations of basic freedoms) has similarly been pushed back. Frankly, I’m not expecting any such relaxation but rather an escalation of the attack by the powers of which I warned 30 years ago. It seems, however, that access to our churches may not legally be withdrawn after the recent court case, so I advise everyone to take advantage of all the Masses and devotions that continue to be available despite difficulties imposed by the civil government. We, in Scotland, have seen this before – 300 years of persecution by the civil administration. Thus, I would like to continue the popular series on the Scottish ‘Reformation’ by looking at the aftermath of this revolution. Previous editions have looked at various elements of this period but this is more of a chronological study. I plan to continue to look in isolation at some topics and also to present the lives of the numerous Scottish saints from the rich Catholic history of this country.

With every  
good wish  
and blessing,

Rev. Sebastian Wall  
(Prior)

**Fr. Marc  
Hanappier  
on a recent  
trip to the  
Highlands**





# THE CHURCH UNDERGROUND



As we saw in our final article on the Scottish 'Reformation', the parliament under the impetus of John Knox had assembled on 1<sup>st</sup> August, though without any writ of summons from the sovereign. Although a treaty had specially provided that the religious question at issue should be remitted to the king and queen for settlement, assemblage voted for adoption of the Protestant Confession of Faith as the state religion. In a curious parallel with our own times, it was in vain that the vast Catholic population waited for relief from their bishops and indeed temporal rulers. Thus, only four prelates and five temporal peers alone dissented from the ragtag legislature hastily assembled. Three further statutes respectively abolished Papal jurisdiction in Scotland, repealed all former statutes in favour of the Catholic Church, and made it a penal offence, punishable by death on the third conviction, either to say or to hear Mass. All leases of Church lands granted by the clergy subsequent to March, 1558, were declared null and void; and thus the destruction of the old religion in Scotland, as far as the hand of man could destroy it, was complete. No time or opportunity was given to the Church to carry out that reform of prevalent abuses which was foreshadowed in the decrees of her latest councils and which had aimed at a true reform. As in England, the greed of a tyrannical king, so in Scotland the cupidity of a mercenary nobility, itching to possess themselves of the Church's accumulated wealth, consummated a work which even Protestant historians have described as one of revolution rather than of reformation.

We have similarly examined in previous articles the effects this legislation had on the celebration of a Scottish Christmas. But, of course, the measures undertaken went far fur-



**One of the historical Scots Colleges, in Paris**

ther than just the celebration, both liturgically and popularly of one Christian Feast. Even under the Catholic Queen, Mary, the persecution of individuals and demolition of churches and monasteries continued unabated. Things under the regency of James VI and under his actual reign were even worse. In 1581, he had signed an adher-

ence to Protestantism and a detestation of 'Popery'. Politically then the abandoning of the Faith was complete. However, a large proportion of the people still clung tenaciously to their ancient beliefs, and strenuous efforts were made, in the closing years of the sixteenth century, to provide for the spiritual want of what was now a missionary country. In 1576, Dr. James Cheyne had founded a college to educate clergy for the Scotch Mission, at Tournai; and after being transferred to Pont-à-Mousson, Douai and Louvain, it was finally at Douai. The Scots College at Rome was founded by Clement VIII in 1600; and there was also a Scots College in Paris, dating from 1325, while the Scots abbeys at Regensburg and Würzburg likewise became henceforth the nursery of Scottish missionaries.

In 1598, the secular clergy in Scotland were placed under the jurisdiction of George Blackwell, the newly appointed archpriest for England. This was obviously a very unpopular decision since the two countries had had a different hierarchy and a different legal system prior to the revolution. Indeed, before the Act of Union and even the unity of crown from 1603, they were quite simply very different peoples with different languages and a different culture. The lack of provision for clergy to the *Gaeltacht* was particularly noisome since it was precisely there that the Faith of the people was more fervent and widespread. The vast distances and remote location also made persecution by the usurpers far more difficult. Many devoted Jesuits were labouring in Scotland at this time, notably Fathers Creighton, Gordon, Hay, and Abercromby, of whom the last received, into the Catholic Church Anne of Denmark, the

queen of James VI, probably in 1600, and made other distinguished converts. James, however, returned the Pope's presents to his Catholic queen and more seriously banished all priests from his kingdom. The remainder of his reign, as far as his Catholic subjects were concerned, was simply a record of confiscation, imprisonment and banishment, inflicted impartially. The perse-



**Martyrdom of St. John Ogilvie at Glasgow Cross**

cution was so thorough and so unrelenting that one sole missionary, John Ogilvie, suffered martyrdom for his Faith at Glasgow in 1615 by hanging.



**Cromwell at the battle of Dunbar, 1650.  
Prisoners of war were sold as slaves, some to  
New England.**

If Catholics hoped for relief when James died they were to be disappointed. The thirty-five years which elapsed between the succession of Charles I and the restoration of his son Charles II, after eleven years of Republican government, were perhaps the darkest in the whole history of Scottish Catholicism. Charles I sanctioned the ruthless execution of the penal statutes perhaps hoping thus to reconcile the Presbyterians to his unwelcome liturgical innovations. This, however, only led to the formation of another anti-Catholic religious group inside Scotland, the Episcopalians. Whichever party that was henceforth in the ascendancy continued the persecution. Cromwell's policy was motivated by pure hatred for the Faith and involved much material destruction but he is also indirectly responsible for the destruction of 99% of written Scottish history going back to Robert the Bruce (the previous written Scottish history had already been stolen by Edward I with only 200 documents finally being restored relatively recently). In the height of the persecution, finally Rome took some steps to improve organisation and so, in 1653, the scattered clergy were gathered together under William Ballantyne as prefect of the mission. They numbered only five or six at that date, the missionaries belonging to the religious orders being considerably more numerous, including Jesuits, Benedictines, Franciscans, and Lazarists.

In the *Gaeltacht*, the missionaries were principally from Ireland due to the difficulty of Lowlanders not knowing Gaelic. In order to encourage these brave and hardy men, Mgr. Rinuccini, an Italian bishop, published his book, *Il Cappucino Scozzese*, which has been described as either "a late example of mediaeval hagiography or an early specimen of the historical novel". It was a romantic story of a priest on the Scottish mission and became very popular in France as well as in Italy. But its

vivid inaccuracies made it a source of added exasperation to the Scottish priests. There was little enough romance in their lives, but danger, poverty, squalid living conditions and constant disappointment. They lived under constant threat to themselves and to all who befriended them from the vigilant ministry and its supporting soldiery. Their health was often ruined while they were still young by undernourishment, sleeping in the open, and the imprisonment and violence they received – many of them died in extreme want.

Another college for Scottish priests was opened at Madrid in 1633, and was afterwards moved to Valladolid, where it survived until the Council dried up vocations. With regard to the persecution, one report, from a Jesuit priest, mentions the various schisms in Scotland between the Church's enemies and ends cheerfully, "One good result of sects was that they fought so much between themselves that they had less time to persecute Catholics". But in such time as they had, they were very zealous.

Charles II, who succeeded his father in 1660, though personally well-disposed, did little for his Catholic subjects. The odious separation of children from their parents for religious reasons continued unabated even, perhaps particularly, in the districts where Catholics were more numerous, like Aberdeenshire. A report from the Visitor to the Scottish mission in 1677 is far from encouraging, but eight years later came the accession of James II who declared himself in favour of complete liberty of conscience. He opened a Catholic school at Holyrood, restored Catholic worship in the Chapel royal, and gave annual grants to the Scots College abroad and to the secular and regular missionaries at home. Next time we shall look at the continuation of the persecution after the revolution of 1688 which drove James from the throne.



**James VII of Scotland**

# Mass Schedule

	CARLUKE	GLASGOW	EDINBURGH
Thursday 1 <sup>st</sup> July		6.30pm	12.30pm
Friday 2 <sup>nd</sup> July ( <i>First Friday</i> )		6.30pm	12.30pm
Saturday 3 <sup>rd</sup> July ( <i>First Saturday</i> )		11am	11am
Sunday 4 <sup>th</sup> July — 6 <sup>th</sup> Sunday after Whitsun		9am & 11am	9am & 11am
Monday 5 <sup>th</sup> July	11am		
Tuesday 6 <sup>th</sup> July			6.30pm
Wednesday 7 <sup>th</sup> July	7.15am		
Thursday 8 <sup>th</sup> July	11am		
Friday 9 <sup>th</sup> July ( <i>Our Lady of Aberdeen</i> )		6.30pm	
Saturday 10 <sup>th</sup> July		11am	11am
Sunday 11 <sup>th</sup> July — 7 <sup>th</sup> Sunday after Whitsun		9am & 11am	9am & 11am
Monday 12 <sup>th</sup> July	11am		
Tuesday 13 <sup>th</sup> July			6.30pm
Wednesday 14 <sup>th</sup> July	7.15am		
Thursday 15 <sup>th</sup> July	11am		
Friday 16 <sup>th</sup> July		6.30pm	
Saturday 17 <sup>th</sup> July		11am	11am
Sunday 18 <sup>th</sup> July — 8 <sup>th</sup> Sunday after Whitsun		9am & 11am	9am & 11am
Monday 19 <sup>th</sup> July	11am		
Tuesday 20 <sup>th</sup> July			6.30pm
Wednesday 21 <sup>st</sup> July	7.15am		
Thursday 22 <sup>nd</sup> July	11am		
Friday 23 <sup>rd</sup> July		6.30pm	
Saturday 24 <sup>th</sup> July		11am	11am
Sunday 25 <sup>th</sup> July — 9 <sup>th</sup> Sunday after Whitsun		9am & 11am	9am & 11am
Monday 26 <sup>th</sup> July	11am		
Tuesday 27 <sup>th</sup> July			6.30pm
Wednesday 28 <sup>th</sup> July	7.15am		
Thursday 29 <sup>th</sup> July	11am		
Friday 30 <sup>th</sup> July		6.30pm	
Saturday 31 <sup>st</sup> July		11am	11am

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**Resident priests:**

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**Saint Andrew's  
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**GLASGOW**

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**Saints Margaret and Leonard's  
Church**

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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.**