



# Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

February 2022

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

Dear Faithful,



The combination of being alone in the priory since October and the preparations and celebrations of Christmas and New Year meant that I was unable to produce a Vox last month. Since the beginning of that month, however, I have been joined in Carlisle by Rev. Reid Henrick who had been briefly

stationed in Post Falls in his home country before being sent back to our District (he had been stationed at St. Michael's School for some years before that). We wish him well in his new apostolate among the Scots both in Glasgow and Edinburgh (as well as further afield).

The Christmas celebrations went very well. We were able to perform the ceremonies in both chapels with some solemnity, thanks to the visits from South of the border. It was particularly onerous this year due to the Sunday following immediately on from both Christmas Day and Ne'erday. Attendance at the midnight Mass was particularly good with many people, prevented by the unseemly hour or distance in Edinburgh, following online. Epiphany, traditionally a Holy Day of Obligation in Scotland, was kept perplexingly on the 2<sup>nd</sup> January (the Feast of the Holy Name) by the modern church. Our attendance on the 6<sup>th</sup> was similarly heartening. Finally, all-day adoration of the Blessed Sacrament was well attended, particularly during the afternoon. May God reward all your efforts!

Progress on the new altar behind the old rood screen has continued over the last months with the construction of the altar itself now more or less complete. It is difficult from photographs to gauge just how enormous it is. We

now have to consider the construction of the sanctuary floor before finally taking down the screen. This in itself may take some time as there are various obstacles to the extension of the sanctuary as well as the time involved in installing a worthy floor for an altar of this quality.

With every good wish and blessing,

Rev. Sebastian Wall (Prior)



**Baptism of Alan Weir.  
Congratulations!**

*So far, so good!*





Culloden, much like the Glencoe massacre, is a piece of Scottish history that resonates in the mind of most Scottish Catholics. Like the events of 1692, however, it has been distorted or at least simplified in popular re-telling. The whole political machinations as well as the military details of the battle cannot be dealt with in a publication such as this, but as far as the religious consequences, particularly for the emerging Catholic hierarchy are concerned, we may be allowed to sketch a few broad lines.

By no means the majority of those who joined the Prince's army were Catholics, nonetheless, Catholics came in force to oppose the regime that oppressed them so harshly. War is an unpleasant business but it has to be owned that at Prestonpans, for example, Charles Edward was anxious to look after the sick and wounded from both sides. One young medical student at Edinburgh University was George Hay, later to become a bishop himself after his conversion. He travelled with the army for around four months until he himself fell sick after Culloden itself. In general, indeed, the Jacobite army showed much humanity throughout its campaigns in both Scotland and England. The Hanoverian troops' conduct, alas, was, even by modern standards of savagery, shameful. After Culloden, Cumberland loosed those troops on the Highlanders in a campaign of murder, rape and burnings, not shying from sending many as slaves to the colonies. Though, as has been said, the conflict was principally political, it was the Catholics, whether or not they had been with the Prince, who suffered chiefly in this cult of horror.

The penal laws were tightened, all priests were to be arrested and all chapels were not only closed but demolished. The seminary at Scalán was plundered and burnt. Many families



**Honest Highlanders could expect to be visited at any time by Redcoats looking for Jacobites**

who had hitherto kept the faith now apostatised, Boisdale, for example, unleashed a bitter persecution of his own people in South Uist. He later wavered, calling for a priest on his deathbed, but his sons denied him this grace.

It is, nevertheless, remarkable that even in these dark days where there was surely no material advantage to be gained, the number of converts to the faith increased. Lord Lovat, before he was hanged in London, was received into (reconciled with?) the Church on Loch Morar by Bishop MacDonald.

A more astounding conversion is that of Alasdair MacMhaighstir Alasdair (called Alexander MacDonald in English records), the Clanranald Bard. The son of a Protestant minister (hence his name in Gaelic) he later became a minister himself. His father had been a colourful character and had at one time flogged a Catholic neighbour for repeatedly grazing his cattle on his land. His son, however, is principally known for his extreme Jacobite sympathies and his Gaelic poetry. He was the interpreter for and the teacher of Prince Charles Edward and it was shortly after the disastrous defeat that he embraced the Catholic Faith.



**Alasdair Mac Mhaighstir Alasdair in a modern portrait (no contemporary image exists)**

Having composed a very rudimentary Gaelic-English dictionary (only of some 200 words), the dedication to the Marquess of Lothian gives an interesting picture of Catholic life of the time. "It seems to have been reserved for you [the Marquess] to be the happy instruments of bringing about the Reformation of the Highlands and Islands of Scotland, diverse places of which are remote from the means of obtaining instruction; and indeed when we consider the situation of the inhabitants, their ignorance, their inclinations to follow the customs, fashions, and superstitions of their forefathers, the number of Popish Emissaries in many places of these countries; and add to that their way of life, the unfrequented passes and the distance of their houses from one another, one would not think, but that an attempt to reform them would

be a very arduous task to be brought about, even by the most desirable means” – not a very propitious sign for his later conversion!

When he had actually had more contact with Catholics, however, (he is thought to have accompanied the Prince for several months after the defeat), he readily embraced the Faith he had been so critical of, and had the badge of honour of being accused, bizarrely, by his Protestant critics of converting to advance his career. This is despite his home being plundered (they even killed his cat, lest it be used as food for his family) by Hanoverian soldiers and being harried from place to place.

His Gaelic poetry, while often extremely expressive, could at times be rather bawdy which brought him into conflict with the local priest, Fr. Harrison. At the beginning of the Uprising, Fr. Harrison had appeared before the Sheriff of Inverary and had sworn under oath that he took no part in politics, was as loyal to the House of Hanover, “as a good Patriot should be”, and that he “regretted that any of his co-religionists should have allowed himself to be involved in an enterprise so foolhardy,” as the Jacobite uprising of 1745. In response, the Sheriff had given Fr. Harrison a pass which was shown to any militia officers who encountered him. Fr. Harrison’s pass made him, according to Fr. Charles MacDonald, the only Catholic priest in the Highlands and Islands who was never imprisoned or even harassed during the 1745 rising or its aftermath. MacMaighstir was forced out of his home and settled in Morar where he wrote a poem praising the local Catholics and indeed the priests and seminarists of the region, so it is safe to assume his quarrel with Fr. Harrison was more political than Faith-based.

Of course, the most significant conversion at this time was that of George Hay. A member of a family that had supported John Knox (though they later favoured episcopacy), he had originally been convinced that Catholicism was totally opposed to Christianity. When he decided, as a medical student, to help out on the battlefields of Prestonpans, it was there that he met Catholics for the first time.

After Culloden he was taken prisoner, and sent to London. As a non-combatant he was given a measure of freedom, on parole, and spent much of his time with a Catholic bookseller. When he was set free, and allowed to return to Scotland, he retired to the house of some kinsfolk to avoid being called as witness against his fellow Jacobites. There he read Catholic books and prayed for discernment. He even spoke to his fencing master, John Gordon of Braes, to ask him if he knew of any Catholics whom he

might meet. John Gordon then confided that he was himself a Catholic. Hay received instruction and in 1748 he was received into the Church by Fr. John Seton, S.J.

He resumed his medical studies, under Dr. John Rutherford (Sir Walter Scott’s grandfather), who began the system of clinical lectures, and in 1749 qualified as a member of the Royal Medical Society, though by the penal laws against Catholics he was debarred from a diploma or indeed from practising as a doctor. For some time he kept a chemist’s shop in Edinburgh; then found a post as ship’s surgeon. Now came another crisis in his spiritual life: he met Bishop Challoner, one of the most learned and saintly of English prelates, translator of *The Imitation of Christ*, reviser and annotator of the Douai Version of the Bible. In talk with him, Hay discovered his own vocation. Leaving the ship at Marseilles, he proceeded to Rome, entered the Scots College there, and was, in 1758, ordained priest. His medical knowledge was not forgotten; but he vowed, then, never to accept fee for any medical or surgical aid he might give anyone.

Returning to Scotland, he was sent to Preshome, in the Enzie of Banff, and served the Scots Mission as priest until 1769, when he was consecrated Bishop of Daulis, *in partibus infidelium*, and Vicar-Apostolic of the Lowland District. His works include a trilogy: *The Sincere Christian*; *The Devout Christian*, and *The Pious Christian*.



**Bishop George Hay**

# Mass Schedule

	CARLUKE	GLASGOW	EDINBURGH
Tuesday 1 <sup>st</sup> February	7.15am		
Wednesday 2 <sup>nd</sup> February — Purification of B.V.M. (Candlemas)		6.30pm	6.30pm
Thursday 3 <sup>rd</sup> February	11am		7am
Friday 4 <sup>th</sup> February ( <i>First Friday</i> )		6.30pm	6.30pm
Saturday 5 <sup>th</sup> February ( <i>First Saturday</i> )		11am	11am
Sunday 6 <sup>th</sup> February — 5 <sup>th</sup> after Epiphany		9am & 11am	9am & 11am
Monday 7 <sup>th</sup> February	11am		
Tuesday 8 <sup>th</sup> February			6.30pm
Wednesday 9 <sup>th</sup> February	7.15am		
Thursday 10 <sup>th</sup> February	11am		
Friday 11 <sup>th</sup> February	7.15am		
Saturday 12 <sup>th</sup> February		11am	11am
Sunday 13 <sup>th</sup> February — Septuagesima Sunday		9am & 11am	9am & 11am
Monday 14 <sup>th</sup> February	11am		
Tuesday 15 <sup>th</sup> February	7.15am		
Wednesday 16 <sup>th</sup> February	7.15am		
Thursday 17 <sup>th</sup> February	11am		
Friday 18 <sup>th</sup> February	7.15am		
Saturday 19 <sup>th</sup> February		11am	11am
Sunday 20 <sup>th</sup> February — Sexagesima Sunday		9am & 11am	9am & 11am
Monday 21 <sup>st</sup> February	11am		
Tuesday 22 <sup>nd</sup> February			6.30pm
Wednesday 23 <sup>rd</sup> February	7.15am		
Thursday 24 <sup>th</sup> February	11am		
Friday 25 <sup>th</sup> February	7.15am		
Saturday 26 <sup>th</sup> February		11am	11am
Sunday 27 <sup>th</sup> February — Quinquagesima Sunday		9am & 11am	9am & 11am
Monday 28 <sup>th</sup> February	11am		

**Contact details:**

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**Rev. Fr. Reid Hennick**

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**CARLUKE**

**ML8 4HE**

**Saint Andrew's Church**

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**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.**