



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

October 2022

"The will to do, the soul to dare"

Dear Faithful,

October is the month of the Holy Rosary. The feast itself, which falls, this year, on First Friday, is just one of many which show us the true nature of this vital Catholic devotion. For those who are new to Tradition, their view of the Rosary is probably coloured by John Paul II who had the following to say when he attempted to shoehorn modernist theology into the prayer of St. Dominic through his 'luminous' mysteries: "the rosary has many times been proposed by my predecessors and myself as a prayer for peace". This is simply not true. The very feast day we celebrate at the beginning of the month was instituted by St. Pius V after the battle of Lepanto in 1571 against the incursions of Islam. Originally in honour of Our Lady of Victories, it was changed by Gregory XIII to the feast of Holy Mary of the Rosary, then later, by Clement XI, on the occasion of the victory that Prince Eugene of Savoy had just gained at Peterwardein in 1716, against the Turks. Indeed, Leo X declared that it was instituted to oppose all pernicious heresiarchs and heresies, and Julius III called it the glory of the Church. Finally, Leo XIII, who devoted twelve encyclicals to the Holy Rosary, did not hesitate to recall these facts frequently, and to call this prayer "like a most powerful warlike weapon for combating the enemies of the Faith," affirming that "it is clearly evident that this form of prayer is particularly pleasing to the Blessed Virgin, and that it is especially suitable as a means of defence for the Church and all Christians". Very far, indeed, from being a 'prayer for peace', the Rosary has always been considered by John Paul II's predecessors as a necessary arm to protect the Faith which all can, and, indeed, *must* take up as soldiers of Christ by their Confirmation.

Similarly, the addition of humanist 'luminous' mysteries not only destroys the symbolism of the 150 Aves (in relation to the



The battle of Lepanto

psalter) but, in the third (Christ's proclamation of the Kingdom of God, with His call to conversion), departs from the very principle of the devotion, viz., that "It is not dogmas of faith or doctrinal principles that the rosary offers to our meditation, but rather events to contemplate with one's eyes and to remember, and these events presented with their circumstances of person, place, and time are thereby the better impressed upon our souls" as formulated by Leo XIII. This insertion of the concept of meditating on a general notion, rather than a specific event, makes meditation difficult. The other four mysteries are similarly presented in the context of Vatican II and its new anthropocentric humanism. As John Paul says, "It could be said that each mystery of the rosary, carefully meditated, sheds light on the mystery of man", surely not the reason Our Lady gave it to St. Dominic.

In these difficult times when the Faith is being attacked, not just by its traditional enemies but by those who hold office in the Church to defend it, every faithful Catholic needs to take up this spiritual arm and storm heaven for God's aid.

With every good wish and blessing,

Rev. Sebastian Wall (Prior)



THE FLOWER OF SCOTLAND BEFORE EMANCIPATION



The famous Prebyterian historian, Dr. John Cunningham, writing in the early 19th century, opined, "There is no more humiliating chapter in our history and legislation than these penal statutes against the down-trodden Romanists... They were to be a proscribed and outcast race, denied not only the rights of fellow citizens, but the charity which is generally extended to the most worthless of our fellow creatures."



We have examined in previous articles the lot of the clergy who doughtily ministered in this land under dreadful conditions for the best part of 300 years. But, obviously, if there were clergy here during those long centuries, it is because there were still hardy Catholics clinging to the Faith under extremely difficult circumstances. Because the State was reluctant to make overt martyrs, it is easy to get the impression that Scottish Catholics showed a lack of constancy. But this is not true. Sentence of death and the drama of execution make a mark where, as was appreciated by the persecutors, destitution is only ignominy. Cunningham well knew this, though his 'History of the Church in Scotland', written after the relaxation of the penal laws, concentrates on developments in the 'Kirk' since 1560. Nonetheless, he was aware what his forebears had done. Catholics could not take employment neither could they employ others. Their houses could be broken into and robbed without redress, Catholic marriages were not recognised so that husbands and wives could be branded and savagely punished as fornicators and, because excommunication from the 'Kirk' meant outlawry, any crime or violence could be committed against them and went unpunished.

Many chose to leave the land of their birth and there are numerous examples of the Flower of Scotland blooming in foreign soil. One such example would be Andrew Gordon, the inventor of the electric motor. He was born on 15th June, 1712 in the town of Cofforach in Angus. Born into the old aristocratic family of

wealth, he was given the baptismal name George. At the age of 12, he travelled to the Scots Monastery in Regensburg, Germany, and attended the Benedictine Scottish Seminary there. He completed a course of five-year general education studies and then studied abroad in various countries in Europe. In 1732, he returned to Regensburg and became a novice in the monastery and studied scholastic philosophy. In 1737, he was ordained to the priesthood the same year he graduated with a degree in law and theology from the Benedictine University of Salzburg.

He invented two early types of electrical motors: the electric whirls and the electric charms. In early textbooks about electricity, both were described and usually credited to Gordon. The electrical whirl is comprised of an



array of angled brass wires affixed to a central hub able to rotate. When supplied with electricity, an electrical charge builds up at the pointed ends of each spoke. Eventually, the electrical charge builds up enough to ionize air molecules, creating a

secondary electrical charge that is repelled by the charge on the spokes, ultimately creating movement. Through the movement of the spokes on the whirl by electricity, he invented the first primitive electric motor, classified as an electrostatic reaction motor.

Electric chimes are similar to the whirl, except the spokes are small bells that move and strike larger bells to produce noise. Benjamin Franklin is usually credited with the invention of the electric chime, (though, to be fair, he does admit it was based on the 'German bells'). In his famous lightning rod experiment, he similarly used Gordon's electric whirl as electrical annunciator.



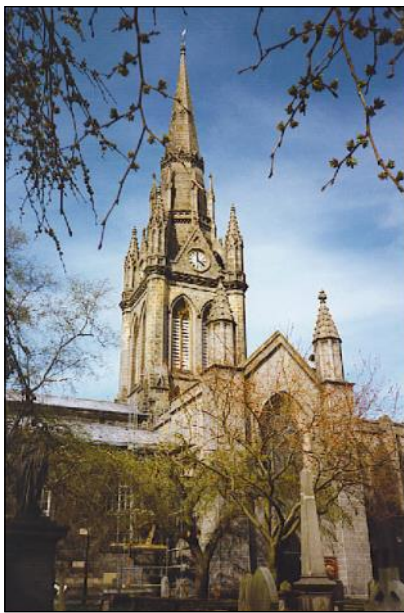
Indeed, many researchers that came after him based their work on his papers and the electrical principles discovered from his inventions. His early work was instrumental in providing for the modern electrical motor that is used today universally, and his impact cannot

be understated in advancing the collective knowledge of electricity.

James Gibb (often written Gibbs by English writers) was born of a Catholic family in Aberdeen in 1682. His father is said to have had two ugly dogs at the time of James VII, which he named Luther and Calvin. At the revolution, he was brought before the Magistrates and, although it was the unfortunate dogs who met their end at the hand of the public hangman, their owner was heavily penalised. Due to the system of denouncing 'Romanists' for a reward, James left the country to continue his education at the Scots College in Rome. Without a vocation, however, he left the College to study architecture there, returning to London in 1709. Despite the drawback of his nationality, his known Jacobite sympathies and his faith, he slowly built up a practice as one of the leading architects of his day. Sadly, though he designed many buildings in Oxford and Cambridge, and built many churches in London, including St. Martin in the Fields, he built but one church in Scotland, St. Nicholas in Aberdeen. His heavy involvement with the Establishment and particularly with the Church of England meant that he largely lapsed during the most productive period of his life though he had Catholic friends who included the Scottish painter Cosmo Alexander and came back to the Faith towards the end of his life. Through the Kerr family, he left a legacy to the Scottish Mission after his death.



James Gibb, architect



St. Nicholas, Aberdeen

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Probably the most well-known Scottish Catholic of this period is the biographer of Dr. Johnson, James Boswell. Born in Edinburgh in 1740, he bewailed in his journal the bleak Calvinistic upbringing he received from his 'pious' mother. He deplored the "frightful Presbyteri-

an" notions of Hell and predestination. "My catechism contained the gloomiest doctrines of that system. The eternity of punishment was the first great idea I ever formed. How it made me shudder! I thought but rarely about the bliss of heaven because I had no idea of it". By the age of nineteen, Boswell had become involved in the Edinburgh theatre and had fallen in love with an actress named Mrs. Cowper, a devout Roman Catholic. It appears that when Boswell became interested in her religion, Mrs. Cowper arranged to have him meet a priest in Edinburgh, who undoubtedly gave the young man books about the Church of Rome. After studying those materials and arguing with his father about the issue, Boswell became convinced that he should convert to Catholicism says his biographer, Pottle, which he did in 1720. Of course, the family and society pressures meant that, much like Gibb, he appeared to renounce the Faith almost as soon as he had embraced it (even as Pottle admits, with much fervour). Yet, unlike Gibb, he continued to attend Mass whenever he could for the rest of his life, mainly at the chapels of foreign embassies or on his trips overseas, since elsewhere was proscribed. Considering the following entry in his journal was written over twenty years after his 'renunciation' of the Faith, his devotion is remarkable, "As I wish to be at mass every Sunday, I went first to the Bavarian Chapel, and in the crowd below was devout". These are not the words of a man who is generally interested only in carousing and drinking, the life which his father encouraged him to lead when he learnt of his conversion. Other entries say things like, "Went to the Portuguese Chapel and adored for a little", i.e. it was not just public worship at Mass that he loved but also private prayer in front of the Blessed Sacrament. In 1774, when he was called upon by a friend to vote in the Edinburgh election to Parliament, he was terrified he would be called upon to take the Formula. This was to prove he was not a Roman Catholic by declaring publicly that he denied certain tenets seen to be peculiar to Catholicism. He agonised about it for days but in the end didn't have to take it. A final proof of his beliefs is found in his will which contains the codicil asking for "the prayers of all my pious friends for my departed soul considering how reasonable it is to suppose that it may be detained some time in a middle state". Cunningham's words are true indeed. What great things many Scots secretly or under great fear accomplished. What even greater things might many more have done, were they not forbidden by the imposition of a cruel and grim belief imposed by a tyrannical and unthinking State.

Mass Schedule

	Carlisle	Glasgow	Edinburgh
Saturday 1 st October (<i>First Saturday</i>)		11am	11am
Sunday 2 nd October — 17 th after Whitsun		9am & 11am	9am & 11am
Monday 3 rd October	11am		
Tuesday 4 th October			6.30pm
Wednesday 5 th October	7.15am		
Thursday 6 th October	11am		
Friday 7 th October (<i>First Friday</i>)		6.30pm	6.30pm
Saturday 8 th October		11am	11am
Sunday 9 th October — 18 th after Whitsun		9am & 11am	9am & 11am
Monday 10 th October	11am		
Tuesday 11 th October			6.30pm
Wednesday 12 th October	7.15am		
Thursday 13 th October	11am		
Friday 14 th October	7.15am		
Saturday 15 th October		11am	11am
Sunday 16 th October — 19 th after Whitsun		9am & 11am	9am & 11am
Monday 17 th October	11am		
Tuesday 18 th October			6.30pm
Wednesday 19 th October	7.15am		
Thursday 20 th October	11am		
Friday 21 st October	7.15am		
Saturday 22 nd October		11am	11am
Sunday 23 rd October — 20 th after Whitsun		9am & 11am	9am & 11am
Monday 24 th October	11am		
Tuesday 25 th October			6.30pm
Wednesday 26 th October	7.15am		
Thursday 27 th October	11am		
Friday 28 th October	7.15am		
Saturday 29 th October		11am	11am
Sunday 30 th October — Christ the King		9am & 11am	9am & 11am
Monday 31 st October	11am		

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**Saints Margaret and Leonard's
Church**

**110, Saint Leonard's Street,
EDINBURGH**

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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.