



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

May 2023

"The will to do, the soul to dare"

Dear Faithful,

May is traditionally dedicated to the honour paid by Catholics to the Holy Mother of God, Our Lady. The older amongst you will remember the May processions and crownings in the flourishing parishes around Scotland. Though the location of our two churches makes a procession quite difficult today, I would hope that we shall one day be able to re-instate this profoundly Catholic custom. The issue of Catholic processions was tested back in 1924 in Motherwell, when a Corpus Christi procession of some 60,000 was stopped (at the last minute) by the local MP (and Orangeman) who had recourse to the very Emancipation Act examined in this month's main article. Two months later, the affair was taken by an English MP as far as Westminster and the very obvious injustice of the prohibition exposed and removed.

May also sees the celebration of the two great feasts of Ascension and Whitsun. Ascension is still a Holy Day of Obligation in Scotland.

We were pleased to receive Fr. Hennick's parents for a few days towards the end of last month. They both commented on how the Scots impressed them with their friendliness though they struggled to understand the local dialects! Their brief stay was enough to convince them of the vigour of Catholic life in Scotland, particularly after the Emancipation for 150 years.



Some of you may be aware of the recent arrival of Rev. Francis Ockerse, originally from South Africa but active in the UK district for some years. Although serious health conditions will prevent him from taking part



**Fr. Hennick with his parents
at the Clyde Falls near
Lanark**

in much of our apostolate for the moment, it is hoped that, once his health is restored, he may give us many years of service here in Scotland.

I should encourage you to pray for all the deceased of our two churches. Many, particularly those who have but recently started attending our chapels, may not recognise some of the names on the lists both places have, partly because they died some time ago or because over recent years they have been house-bound. Recent deaths are those of Charles Kerr (Edinburgh) 9th February, Archie McQuater (Edinburgh) 1st March, Alice McLellan (Glasgow) 2nd April and Donata Zachariadis (Glasgow) 8th April. May their souls and the souls of all the faithful departed, through the mercy of God, rest in peace.

All the priests at the Priory wish you all a grace-filled Eastertide, Ascensiontide and Whitsuntide and thank you for your kindness and generosity over the holiday period. May God reward you for everything you do for those ministering to you.

With every good wish and blessing,

Rev. Sebastian Wall (Prior)



After Catholic Relief, the process began to obtain final ‘emancipation’. The number of Catholics was steadily growing by the start of the 19th century but, it is to be owned, were it simply a question of emancipation for Catholics in Scotland, there is but slight chance that it would have succeeded. What tipped the scale for a lifting of all but a few of the remaining injustices imposed on Catholics were the Act of Union of 1707 and the later Act of Union with Ireland in 1801. Though growing, the number of Catholics in Scotland was woefully small but that was not the case in Ireland where over three quarters of the population were Catholic. Professor Linda Colley, in her book ‘Acts of Union and Disunion’, puts forward the following reasons for Scotland becoming part of the United Kingdom being enthusiastically accepted by the majority of Scots: “a shared Protestant culture, participation in the imperial project, and wars against a common enemy, notably France”. This, of course, historically, is not true. Friendship with the larger, richer and more powerful kingdom to the South was rarely the case. The Protestantism was not the same apart from the brief period under Cromwell and the ‘Auld alliance’ was far more significant than any pragmatic agreements before 1707. Whereas it is true that many individual Scots advanced greatly after the Union, (a third of the Governors in the Empire were Scots), a rapacious master on the river Thames was no friend to the Gaelic speaking and largely Catholic Scots evicted from their ancestral homes during the Clearances. If there was some ambiguity of the benefits of Union in Scotland, there was widespread unity in Ireland *against* an Imperial power colonising its poorer neighbour.

Oddly, the principal mover for Catholic Emancipation in the United Kingdom was the Duke of Wellington, Arthur Wellesley, a Protestant Irishman. He knew that a country like Ireland, where the vast majority of the population was Catholic and which at the time was an integral part of the British realm, could only ever be ruled with some degree of accommodation to Irish Catholics.

Another reason, however, may lie in the fact that in 1809, when Wellington was at war with Napoleon on the Iberian Peninsula, it is estimated as many as 40 percent of his soldiers were Irish Catholics. During the Iberian campaign, Wellington issued orders that all his soldiers and their officers had to remove their hats to priests and when passing Catholic churches, and he also instructed troops to present arms



1st Duke of Wellington

when the Blessed Sacrament passed in the street. Failure to do so was to be punished by flogging or even hanging. In 1811, soldiers were given freedom of worship. Such measures did not just win Wellington favour among his Catholic soldiers but also contributed to the men’s loyalty to their commander whom, subsequently, they propelled to victory on the peninsula and then eventually on the fields of Waterloo.

Before Wellington entered Parliament in the government of Lord Liverpool, measures had been taken to propose Catholic Emancipation, first by Fox, then, successively by Plunket, Burdett and Canning. Though successful in the Commons, it was always rejected by the Upper House. The King was also personally against any relaxing of restrictions on Catholics. Thus it may have remained but for the determination of Wellington and the election of Daniel O’Connell to Parliament. Catholic property owners could vote in Ireland but they could not be elected. This created a very real threat of religious civil war. Wellington suggested to the King that he had three choices: kill O’Connell, grant Emancipation or Wellington would resign.

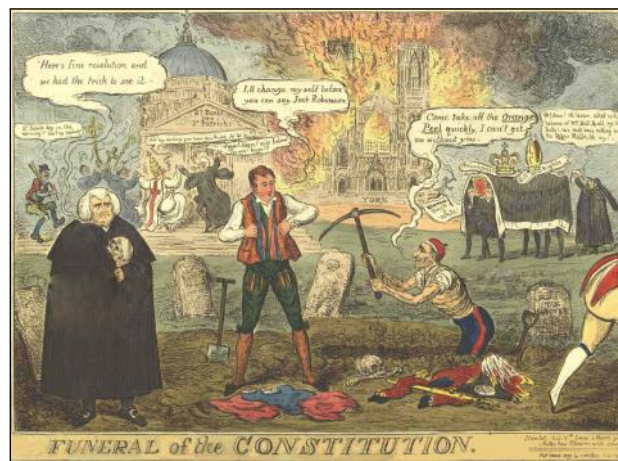
The news of this no sooner reached Scotland, than the descendants of the Covenanters

organised anti-Catholic meetings in all parts of the country. In every town and village of Scotland were witnessed manifestations of bigotry and intolerance that recalled the days of James VI. The petition adopted at Edinburgh against the proposed bill had 18,000 signatures, a similar one at Glasgow, 37,000. At the same time there were not wanting more enlightened citizens who boldly entered the lists in order to assist in breaking the yoke from off the necks of their countrymen. Among those thus honourably distinguished, may be mentioned the ex-Lord-Provost of Edinburgh, Sir William Arbuthnot, the Dean of Faculty, Sir James Moncreiff, Dr. Chalmers, Lords Jeffrey and Cockburn, and Sir Walter Scott.

Not for the first time, however, popular protests against the machinations of the Southern Government were to no avail. After some 25 speeches by Wellington in the Upper House and with the King grudgingly giving assent (his ancestral homeland of Hannover had done much the same considerably earlier), the recalcitrant Lords were defeated by 105 votes and a few days later, Emancipation was finally given royal assent.

The act made provision for Catholics to serve as members of lay corporations and (except Catholic clergy) to sit in Parliament (this was amended in 2001 to allow priests). Most crown offices were opened to Catholics, save those of Lord Chancellor, Keeper of the Great Seal, Lord-Lieutenant of Ireland, and, ironically, high commissioner of the Church of Scotland. No Catholic prelate was to assume a title used by the Church of England, clergy were not to wear clerical dress outside church, and an unenforced ban was placed on religious orders, specifically monastic orders and the Jesuits. This latter, even at the time, was never enforced because of the obvious advantages that these orders provided, even materially (hospitals, schools etc.). There is an interesting aside which shows how even the most serious constitutional prohibitions have since lapsed. The act stated that no “person professing the Roman Catholic religion” was allowed to advise the monarch on the appointment of Church of England bishops, on pain of being “disabled for ever from holding any office, civil or military, under the Crown”. Though not the most admirable example of Catholic virtue, Boris Johnson appointed the Bishop of Chelmsford back in late 2020 (or at least advised Her Majesty to do so).

With Relief and finally Emancipation, the work of the Catholic Church could grow. Already in 1827, the Pope split Scotland into three districts: the Eastern, the Western and the



Grave diggers, Peel and Wellington at the funeral of the Protestant Constitution

Northern. The Church was growing. By 1829 the Catholic population of Glasgow alone had increased to 25,000 while that of the whole of Scotland, two years previously, was reckoned at some 70,000 souls, including the bishops and fifty priests. There were at this time thirty-one churches, two seminaries, and about twenty elementary schools.

The new bishop for the Western District was Ranald MacDonald, ably assisted by his coadjutor, the redoubtable Andrew Scott. It was he who, while still a priest, and despite being advised against it by those wary of provoking the wrath of the Presbyterians, built the Catholic Cathedral in Glasgow shortly before Emancipation. Though most of his flock were poor, he managed to complete the work in two years. The Protestant press were furious and printed ever-increasing calumnies against him, culminating in the charge that Fr. Scott had extorted money “from the sweat and sinews and blood” of his impoverished faithful under threats of eternal punishment of the world to come. Fr. Scott decided to take legal action against *The Protestant* newspaper (Scott v. McGavin) and won the case provoking the sneering English press (the case caused quite a stir in the circumstances of the time) who huffed about “Scott, a typical specimen of his countrymen, into whose head, according to an English witticism, it is easier to drive a nail than a joke”. The application of Sydney Smith’s tired jest to Fr. Scott is not at first sight evident; at all events, the good priest may well be excused if he failed to perceive the humour of insinuations which, if true, would have branded him as one of the vilest of men.



Mass Schedule

	Carlisle	Glasgow	Edinburgh
Monday 1 st May		6.30pm	6.30pm
Tuesday 2 nd May	7.15am		
Wednesday 3 rd May	7.15am		
Thursday 4 th May	11am		
Friday 5 th May (<i>First Friday</i>)		6.30pm	6.30pm
Saturday 6 th May (<i>First Saturday</i>)		11am	11am
Sunday 7 th May — Fourth after Easter		8.30am & 10am	9am & 11am
Monday 8 th May	11am		
Tuesday 9 th May			6.30pm
Wednesday 10 th May	7.15am		
Thursday 11 th May	11am		
Friday 12 th May	7.15am		
Saturday 13 th May		11am	11am
Sunday 14 th May — Fifth after Easter		8.30am & 10am	9am & 11am
Monday 15 th May			7am
Tuesday 16 th May	7.15am		
Wednesday 17 th May	7.15am		
Thursday 18 th May — Ascension of Our Lord		6.30pm	6.30pm
Friday 19 th May	7.15am		
Saturday 20 th May		11am	11am
Sunday 21 st May — Sunday after the Ascension		8.30am & 10am	9am & 11am
Monday 22 nd May			7am
Tuesday 23 rd May			6.30pm
Wednesday 24 th May	7.15am		
Thursday 25 th May	11am		
Friday 26 th May	7.15am		
Saturday 27 th May		11am	11am
Sunday 28 th May — Whit Sunday		8.30am & 10am	9am & 11am
Monday 29 th May	11am		
Tuesday 30 th May			6.30pm
Wednesday 31 st May	7.15am		

Contact details:

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Resident priests:

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Rev. Fr. Reid Hennick

Rev. Francis Ockerse

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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.