



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

Winter 2023

"The will to do, the soul to dare"

Dear Faithful,

November is a busy month for us here in Scotland. The two patrons of our Edinburgh church celebrate their patronal feasts (St. Margaret celebrated throughout Scotland) and Glasgow, along with the rest of Scotland theirs on the 6th, 16th and 30th respectively. This, along with other factors, has meant that the November edition is rather late and has been combined with the December one. Having slowly gone through the state of the Catholic Church in Scotland from before 1560, through the revolution and subsequent persecution until Emancipation, we come this month to the rather involved period leading up to the Restoration of the Hierarchy in 1878 and the start of a 'new spring' for the Faith.

While we are still in November, I should like to remind you to pray for all the deceased members of our congregations and also to remark that, in the case of four of the more recent ones, the desirability of a Traditional Catholic funeral. Although all four were long-standing members of our congregations, it was sad that we were unable to accord their human remains the grace of a Catholic funeral. It is important for all parishioners to make sure their last will and testament is lodged with a solicitor and a suitable executor, who is willing to put it into action at their death, before they die. It is relatively common in Tradition that our parishioners' Faith is not shared by the immediate members of their family. In all cases, however, each was given a Catholic funeral (*corpore absente*) in their respective chapel.

Advent starts rather late this year, beginning on the 3rd December with the 4th Sunday of Advent being suppressed by Christmas Eve. This involves the obligation to attend Mass on two consecutive days as happens when Christmas falls on a Saturday or a Monday. Ne'erday is no longer an obligatory Holy Day, neither is Immaculate Conception.

It is probably not too late to advertise our St. Andrew celebrations at both churches after the Mass in the evening. This has been a long-standing tradition in Glasgow and has recently been instituted in Edinburgh too. Although our facilities are rather modest, it is hoped that both events are well attended.



Mr. and Mrs. Jawniak after their wedding in Glasgow. Congratulations!



Funeral of Patrick Cairns in Edinburgh

It remains for me to wish you all a prayerful Advent and a very Happy Christmas!
With every good wish and blessing,

Rev. Sebastian Wall (Prior)



The reason behind the long delay in the continuation of this series of articles on the Restoration of the Hierarchy in Scotland will become apparent once this next step in the long process is seen in all its details. In the preceding article, we left the Church in Scotland at the Emancipation of Catholics in 1829. England received a hierarchy in 1850 but it was not until almost thirty years later that one was established here. Apart from the relative lack of support from the new hierarchy down South, the reasons are at once quite simple and extraordinarily difficult. Obviously, Rome will grant a hierarchy to a nation once the number of Catholics there is sufficient, but Scotland didn't differ that greatly from England in this regard since both had endured a vigorous persecution. What eventually 'made up the numbers', as it were, in both places was the enormous influx of Irish immigration during the 19th century, first of laity and then of priests. Leaving England aside for a moment, in Scotland this occurred principally in the city of Glasgow.

The first immigration of Irish, of course, had been some thirteen centuries previously in what became Dalriada. The assimilation at times involved violence but it was a pagan time and it was not until the arrival of St. Columba some decades later that the process of converting both the Gaels and the Picts and by what George Scott-Moncrieff calls an "alembic distilling" formed, out of two peoples, the Catholic nation of Alba. Both peoples were Celts, of course, but the strength of the hybrid was enough to later assimilate both the Norsemen and Northumbrians into a united Catholic Kingdom of Scotland. Naturally, this new nation had its own clerical hierarchy and despite various attempts by its powerful (and more numerous) southern neighbour, Scottish independence was maintained both politically and religiously.

The great revolution of the 16th century saw the toppling of both hierarchies, seeing a Calvinist 'non-hierarchy' establish itself here. It was not long before a limited political union was achieved by the King of Scotland becoming the King of England. But two revolutions and the lopping-off of one royal head later, an uneasy full political union was established at the start of the 18th century. No hierarchy in either place yet existed.

As persecution of the Church gradually subsided, a large degree of Emancipation was granted to the Catholic population and a hard-working and poor clergy strove with might and

main to re-establish the Church of Christ throughout its scattered populace. Two years before official Emancipation, Leo XII established Vicariates to this end in the North (Highlands), the East and the West, basically splitting the former Lowland District. To minister to these Districts, priests were still being formed in seminaries overseas and the small seminaries in Scotland. Douai had, however, been forced to close in 1815 but Lismore and Aquhorties had joined to form the larger and altogether more suitable seminary of Blairs in 1829. Given the small stock from which to take candidates, it is remarkable the quality and, indeed, the quantity of Scottish clergy formed to minister to the growing number of Catholics. The Cholera outbreak in 1832 considerably raised the standing of the indigenous clergy and, indeed, Catholics in general to the extent that a convent of Ursulines was established in Edinburgh the same year with the support of even Protestants.

The redoubtable Fr. Scott was raised to the episcopate in 1828 and when Bishop Carruthers became Vicar of the Eastern District he remarked on the remarkable harmony between people and clergy throughout the two southern Districts. At this time, a report was sent to Rome, telling of the enormous growth. In Edinburgh the number of Catholics had increased from 700 to 8,000 while in Glasgow it had gone from 50 to 24,000.

In the West, the slow growth was changed by mass immigration of Irish to Glasgow and its environs. Both Ireland and Scotland had suffered from their more powerful neighbour. The calculated misrule of Ireland overwhelmed the nation, if not the Faith of its inhabitants. In Scotland there was more compromise with political union, but the numbers of Scottish MPs could never have



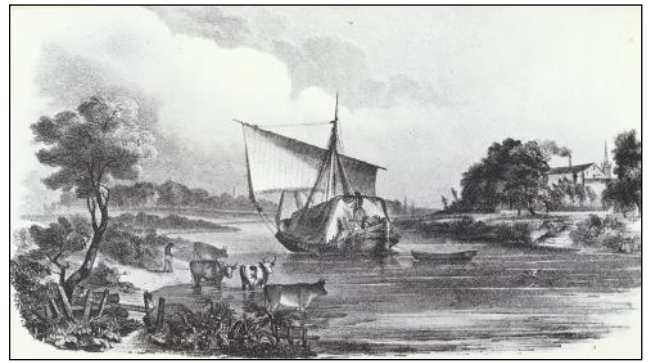
Glasgow in the 1840s

any impact on a Parliament far away. The claims for religious domination were fought off more vigorously as they had been all those centuries ago when York tried to annex the Scottish bishops.

Without the immigration, Ireland and Scotland would have continued their development separately. But first the canals, then the railways, required navvies to feed the growing momentum of the Industrial Revolution in Scotland. The labourers were, of course, poorly paid for long hours, they had bad accommodation and had often to buy their food from their employers. Although their faith was strong, this new large group of Catholics had come to Scotland with an innate lack of respect for the laws and institutions of their new 'masters', political, understandably, but also, as it turned out, ecclesiastical.

The Irish and Scots did not mix well. The Irish were exuberant and lively despite their adversity, whereas the Scots were somewhat dour, possessing a distaste for the Irish passion for display, for the emotional and the ostentatious. Much of the Presbyterian influence had penetrated into Scottish Catholicism, and this manifested itself in a dislike of Continental devotions, of excessive ecclesiastical decoration and statues, and of elaborate ceremonial. All these things the Irish cherished. The latter never forgot the 'old country' and fought any tendency towards assimilation with the Scot; they were exiles in a foreign land. To them, their Scottish co-religionists were little better than Protestants, and their churches repelled them by their barrenness. All the efforts of the Irish were to be concentrated upon acquiring an Irish clergy to minister to them.

Indeed, under Bishop Scott, there were six priests in the Western District. Four in Glasgow, one in Greenock and one in Paisley. This had risen to fifteen over Bishop Scott's time (two of whom were Irish) but for 70,000 immigrants it was woefully inadequate. The huge influx of Irish priests to the South and the United States was not matched in Glasgow and came thirty years too late. Scott did his best to instruct the immigrants but was exasperated by their lack of receptivity and illiteracy. A Catholic Association had been established, made up entirely of Irishmen in 1823. Scott complained that it was basically a political (of the O'Connor party) organisation masquerading as religious. Of the leaders he claimed that not half a dozen "had even a pare o' hale breeks". The ringleader, one William McGowan, wrote a scurrilous attack on Scott in 1825 and the Association sent petition after petition to the Vicar. When that became Scott, he is said to have remarked, "If yer nae please't wi' the way I dae for yer guid, whatfor dinna ye tak' a sail tae Rome, and see hoo ye come on at the Vatican, if ye ken whaur that is!" This they indeed did (though by post) but in vain. The strife contin-



The river Clyde in the 1830s near Govan. The silk factory can be seen on the far bank.

ued until 1836 when Scott retired to Greenock. This was not in the sense that he did nothing (he continued in office for another 10 years) rather he concentrated his efforts on the rest of the Western District building churches in Badenoch, Bornish, Fort Augustus, Morar and Glencoe. He was careful that, in doing this, he had no access to funds from Glasgow (where he had concentrated more on building schools) to allay charges of corruption. His co-adjutor, Bishop Murdoch took over.

John Murdoch was also from Enzie, had studied in Aquhorties and Spain and not as abrasive a personality as Scott was in other respects very much like him, indeed, though the Scots were jubilant when Murdoch was made bishop, influenced much by his saintly conduct during the epidemics of cholera and typhus in the city, the Irish were dismayed. His personal tact, however, meant he could be an effective agent for good for over twenty years bringing in religious orders, the Jesuits, Marist Brothers and Passionists in Glasgow and the Vincentians in Lanark. When Scott died in 1846, it seemed that the storm had been weathered and that, under the temperate leadership of Dr. Murdoch, progress could be made towards a restoration. This all changed in 1851, the year after the restoration down South, with the founding of the *Glasgow Free*

Press. As we shall see next time, this scurrilous newspaper put back the establishment of an independent hierarchy for thirty years, threatening schism or the subjection of the Scottish bishops to Westminster.



Mass Schedule

	Carlisle	Glasgow	Edinburgh
Friday 1 st December (<i>First Friday</i>)		6.30pm	6.30pm
Saturday 2 nd December (<i>First Saturday</i>)		11am	11am
Sunday 3 rd December — 1 st Sunday of Advent		8.30am & 10am	9am & 11am
Monday 4 th December (Rorate)			7am
Tuesday 5 th December	7.15am		
Wednesday 6 th December	7.15am		
Thursday 7 th December	11am		
Friday 8 th December — Immaculate Conception		6.30pm	6.30pm
Saturday 9 th December		11am	11am
Sunday 10 th December — 2 nd Sunday of Advent		8.30am & 10am	9am & 11am
Monday 11 th December (Rorate)			7am
Tuesday 12 th December	7.15am		
Wednesday 13 th December	7.15am		
Thursday 14 th December	11am		
Friday 15 th December	7.15am		
Saturday 16 th December		11am	11am
Sunday 17 th December — 3 rd Sunday of Advent		8.30am & 10am	9am & 11am
Monday 18 th December (Rorate)			7am
Tuesday 19 th December	7.15am		
Wednesday 20 th December	7.15am		
Thursday 21 st December	11am		
Friday 22 nd December	7.15am		
Saturday 23 rd December		11am	11am
Sunday 24 th December — Christmas Eve		8.30am & 10am	9am & 11am
Monday 25 th December — Nativity of Our Lord		Midnight & 10am	Midnight & 11am
Tuesday 26 th December	11am		
Wednesday 27 th December	7.15am		
Thursday 28 th December	11am		
Friday 29 th December	11am		
Saturday 30 th December	11am	11am	11am
Sunday 31 st December — Sunday in Christmas		8.30am & 10am	9am & 11am

<p>Contact details:</p> <p>Telephone: 01555 771523</p> <p>Email: standrews@fssp.x.uk</p> <p>Resident priests:</p> <p>Rev. Fr. Sebastian Wall (Prior)</p> <p>Rev. Fr. Reid Hennick</p> <p>Rev. Fr. Francis Ockerse</p>	<p>Saint Andrew's House</p> <p>31, Lanark Road,</p> <p>CARLUKE</p> <p>ML8 4HE</p>	<p>Saint Andrew's Church</p> <p>202, Renfrew Street,</p> <p>GLASGOW</p> <p>G3 6TX</p>	<p>Saints Margaret and Leonard's Church</p> <p>110, Saint Leonard's Street,</p> <p>EDINBURGH</p> <p>EH8 9RD</p>
<p>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.</p>			