



# Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

May 2018

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

Dear Faithful,

Welcome to the first issue of *Vox Clamantis*, the bulletin of the Society of St. Pius X in Scotland. The OED gives "A short account or report of public news or events, issued by authority" as its definition and that seems to cover what we aim to do with our new publication. Of course, appearing monthly, as it does, precludes any up-to-the-minute news but I hope that in these few words on the front page I shall be able to communicate the more important happenings here in Scotland and the world.

I shall also use this page to pass on any general announcements to both our churches up here since sometimes I'm in only one of the two and sometimes, with our sallies into Preston and Gateshead, in neither.



Altar of repose, Glasgow

I've chosen *Vox clamantis* as the title as it recalls the message of St. John the Baptist preparing the way for Christ. The faithful were happy to go out to listen to St. John even though he was some distance from their dwellings and he chose to describe himself as simply "a voice", quoting the prophet Isaiah, with an allusion to the arid and even hostile environment in which both he and his disciples had to live.

The triskelion is a very ancient symbol predating the Celts here in Scotland but then enthusiastically incorporated in much of the art

of the area as a symbol of the Blessed Trinity, the spirals representing the eternity of the Three Persons and the symbol as a whole the Unity of the Godhead.

The inner pages will be dedicated to something of general interest regarding piety here in Scotland or perhaps a sermon which might usefully be read, particularly by those who were not present in the church where it was originally given.

The final page, then, will be left for useful telephone numbers and a list of the Masses in Scotland over the coming month.

It is a very modest attempt at communication not meant to replace either the district newsletter, which I hope you continue to read with the same interest, or any other local publications either in print or online. I have no vaulting ambition to supplant anyone but simply hope that it will become a sign of the continuing care of your priests here in Carluke for both our churches.

Thursday, 10<sup>th</sup> May is a Holy Day of Obligation and so Mass is provided in both churches on that day.



Paschal Candle, Glasgow

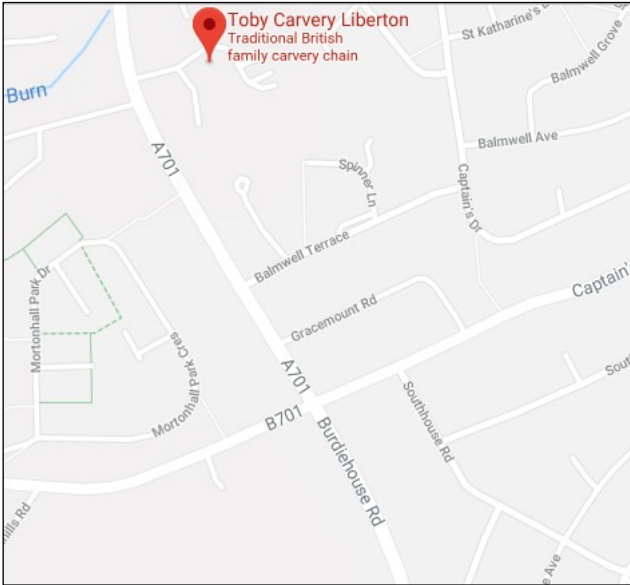
Similarly on 31<sup>st</sup> May, also a Thursday, the Feast of Corpus Christi will be celebrated in both churches since it is historically also a Holy Day though not currently one in Scotland.

With every good wish and blessing,

Rev. Sebastian Wall (Prior)



# The holy Balm well of Liberton



The site of the well

On our way to the Edinburgh church, leaving the Southern bypass and heading up the A701 we pass the Toby Carvery in Liberton. This restaurant was originally called St. Katherine's House and had been variously an old-people's home, a children's home and a private house, once, indeed, the home of the Lord Advocate who judged the famous body snatcher case of Burke and Hare. It had been built in the early 19<sup>th</sup> century close to the site of a convent a few miles to the North in Sciennes called, confusingly, St. Catherine's, named after St. Catherine of Siena (hence the Sciennes, a corruption of Siena). This convent had been established in 1517 but was dissolved in the Scottish Reformation in 1544. The nuns had made a pilgrimage to Liberton annually because there, where now the garden of the carvery is, was a healing well dedicated to another St. Catherine – St. Catherine of Alexandria.



Queen Margaret

The origin of the well dates back to the time of one of the patrons of our church in Edinburgh, St. Margaret. She had asked for some of the

holy oil which flowed from the body of St. Catherine, now in the monastery on Mount Sinai, to be brought back to Scotland. The famous 16<sup>th</sup> century historian Bellenden in a translation of Boece, another visitor to the well, puts it thus: "Nocht two miles fra Edinburgh is ane fontane dedicat to Sanct Katrine, quhair sternis of oulie springs ithandleie (*vigorously*) with sic abundance that howbeit the samin be gaderit away, it springis incontinent with gret abundance. This fontane rais throw ane drop of Sanct Katrine's oulie, quhilk was brocht out of Monte Sinai, fra her sepulture, to Sanct Margaret, the blissit Quene of Scotland. Als sone as Sanct Margaret saw the oulie spring ithandleie, by divine miracle, in the said place, sche gart big ane chapell thair in the hounour of Sanct Katrine. This oulie has ane singulare virteu agains all maner of kankir and skawis".

The chapel mentioned no longer exists. In all probability, since the remains of it were still visible at the end of the 18<sup>th</sup> century, it suffered the fate of the convent in Sciennes having its stones removed for other building projects, perhaps even the house which was built a few years later on the site.



The well-house with steps leading down

The royal patronage of this well of "singulare virteu" did not end with Queen Margaret. James IV visited the well on 8<sup>th</sup> July, 1504. And later, returning to Scotland for a visit in 1617, James VI (now also of England) also visited the well (see the Mackaile reference below). There were also foreign visitors: in 1535 a member of the diplomatic mission from Christian II, King of Denmark, Norway and Sweden visited the well, and, fifty years later, Lupold von Wedel of Pomerania was so impressed that he had some of the balm collected for his own use.

Mathew Mackaile, (Chirurgo-Medicine, as he styles himself) then records at the close of the 17<sup>th</sup> century the following: “His Majesty King James the Sixth, the first monarch of Great Britain, of blessed memory, had such a great estimation of this rare well, that when he returned from England, to visit this his ancient kingdom of Scotland in anno 1617, he went in person to see it, and ordered, that it should be built with stones from the bottom to the top, and that a door and a pair of stairs should be made for it, that men might have the more easie access unto its bottom, for getting of the oyl. This royal command being obeyed, the Well was adorned and preserved, until the year 1650, when that execrable regicide and usurper, Oliver Cromwell, with his rebellious and sacrilegious accomplices, did invade this kingdom, and not only deface such rare and ancient monuments of Nature’s handwork, but also the synagogues of the God of Nature.”

But iconoclasts pass and the well was repaired again at the Restoration (i.e. sometime after 1660).

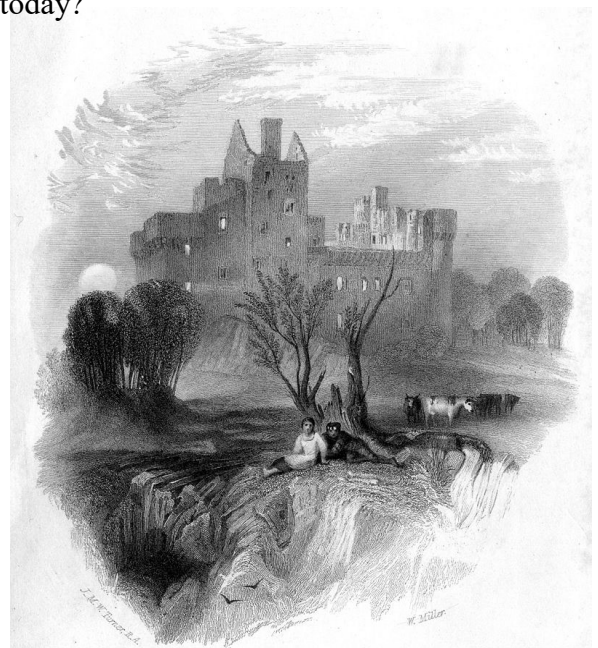


The lintel over the entrance to the well

One puzzling feature of the present well-house is the lintel over the entrance. This lintel has the date 1563 and the letters AP and clearly has nothing to do with the original construction since it predates it by more than fifty years.

One theory is that it is taken from the original Craigmillar castle which was close by and owned by the Preston family. Craigmillar was in ruins by 1775 and in 1861 the well-house itself was in a state of dilapidation though it was still being visited for cures (particularly of skin diseases). Some time in the 1880s it was carefully restored to more or less its present form. It is tempting then to attribute the adding of the lintel to this time.

So, what of the water of the well? The oil that is clearly visible in the spring is a tarry substance which has its origin in the layers of coal shale through which the spring passes. The area is known for its coal deposits and for its barley – hence the name Liberton or *hlith bere tun*: barley farm on the side of the hill. Linguistics suggest this as the etymology of the place though the late excellent antiquary and philologist, George Chalmers, expresses his belief in the opinion suggested by the Rev. Mr. White, that the name Liberton is merely a corruption of Liper town, - Liper being the old Scotch term for Leprosy. This idea is certainly in no small degree countenanced by the circumstance that the lands of Upper Liberton (Libertune) in some old writs are described under the name of “*terrarum de Spittle town*” The theory is attractive but there is no evidence, despite there having been leper settlements from Ayr to Aberdeen and from Berwick to the Shetlands, that there was ever one in Liberton. There is a story, however, that Robert the Bruce visited the well back in the 14<sup>th</sup> century, seeking a cure for what historians now recognise as leprosy, so who knows? At any rate, coal tar is known to be good for skin complaints (think Wright’s soap) and it is certain that, even from a natural point of view, the water should have healing properties for skin conditions. Lourdes, a miraculous healing spring, also has miraculous origins and the origins of the spring itself in the time of Queen Margaret may well have been miraculous. It’s another hidden gem proclaiming the Catholic history of Scotland and God’s blessing on the land. Perhaps a place of pilgrimage even today?



Craigmillar Castle at the end of the 18<sup>th</sup> century

# Mass Schedule

	CARLUKE	GLASGOW	EDINBURGH
Tuesday 1 <sup>st</sup> May — St. Joseph the Workman			6.30pm
Wednesday 2 <sup>nd</sup> May	11am		
Thursday 3 <sup>rd</sup> May	11am		
Friday 4 <sup>th</sup> May ( <i>First Friday</i> )		6.30pm	
Saturday 5 <sup>th</sup> May ( <i>First Saturday</i> )		11am	11am
Sunday 6 <sup>th</sup> May — 5 <sup>th</sup> Sunday after Easter		10.30am	11am
Monday 7 <sup>th</sup> May	11am		
Tuesday 8 <sup>th</sup> May	11am		
Wednesday 9 <sup>th</sup> May	11am		
Thursday 10 <sup>th</sup> May — The Ascension of Our Lord		6.30pm	12.30pm
Friday 11 <sup>th</sup> May	11am		
Saturday 12 <sup>th</sup> May		11am	11am
Sunday 13 <sup>th</sup> May — Sunday after the Ascension		10.30am	11am
Monday 14 <sup>th</sup> May	11am		
Tuesday 15 <sup>th</sup> May			6.30pm
Wednesday 16 <sup>th</sup> May	11am		
Thursday 17 <sup>th</sup> May	11am		
Friday 18 <sup>th</sup> May		6.30pm	
Saturday 19 <sup>th</sup> May		11am	11am
Sunday 20 <sup>th</sup> May — Whit Sunday		10.30am	11am
Monday 21 <sup>st</sup> May	11am		
Tuesday 22 <sup>nd</sup> May		6.30pm	
Wednesday 23 <sup>rd</sup> May	11am		
Thursday 24 <sup>th</sup> May	11am		
Friday 25 <sup>th</sup> May		6.30pm	
Saturday 26 <sup>th</sup> May		11am	11am
Sunday 27 <sup>th</sup> May — Trinity Sunday		10.30am	11am
Monday 28 <sup>th</sup> May			
Tuesday 29 <sup>th</sup> May			
Wednesday 30 <sup>th</sup> May			
Thursday 31 <sup>st</sup> May — Corpus Christi		6.30pm	12.30pm

**Contact details:**

**Telephone:** 01555 771523

**Email:** standrews@fsspx.uk

**Resident priests:**

**Rev. Fr. Sebastian Wall (Prior)**

**Rev. Fr. Anthony Wingerden**

**Rev. Fr. Vianney Vandendaele**

**Saint Andrew's  
House**

**31, Lanark Road,**

**CARLUKE**

**ML8 4HE**

**Saint Andrew's  
Church**

**202, Renfrew Street,**

**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.**