

# SCHA Newsletter

## Newsletter Editorial

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*The 2011 conference will take place on 22<sup>nd</sup> October 2011 at Cathedral Halls, St Mary's Metropolitan Cathedral, Broughton Street, Edinburgh. The theme of this year's conference is History and the Catholic Church in Scotland.*

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This newsletter is a supplement to the *Innes Review* and the other activities of the Association. Our 2010-11 seminar series was a great success. As well as excellent presentations from Elaine McFarland, Alistair Roberts and Elizabeth Ritchie, we enjoyed a post-graduate progress session in which we heard papers from postgraduates researching various aspects of Scottish Catholic history. Thank-you to all our presenters and to all of you who attended the sessions.

Details for our 2011 conference have now been confirmed. It will take place on Saturday 22<sup>nd</sup> October at Cathedral Halls at St Mary's Metropolitan Cathedral, Broughton Street, Edinburgh. This year's broad theme is *History and the Catholic Church in Scotland*. A full programme and booking form will be sent out nearer the time.

The Association is also pleased to announce the launch of a post-graduate conference bursary, which will be available for this year. Four bursaries will be available for four students undertaking a history Phd in Scotland and will cover conference fees and travel expenses. More information will be available with the conference mailing.

For all information please check our website by going to the SCA website at [www.scottishcatholicarchives.org.uk](http://www.scottishcatholicarchives.org.uk) and clicking on the 'Historical Association' tab.

## Innes Review

The next edition of the *Innes Review*, Vol. 62, No.1 will be published online by late June and in print by early July. As well as a number of book reviews, it will contain the following:

**'James Francis McMillan (1948-2010): a memoir'**. (Raymond McCluskey).

**'Women and the adoption of charters in Scotland north of Forth, c. 1150-1286'**. (Matthew H. Hammond).

**'A monk from Melrose? St. Cuthbert & the Scots in the later Middle ages, c. 1371-1560'**. (Tom Turpie).

**'The significance of the Bonnybridge School Case of 1922-1929 for Catholic education in Scotland'**. (Andrew Bain).

**'The French MacDonald: Catholic connections.'** (Alasdair Roberts).

For subscription information please visit the Edinburgh University Press website <http://www.euppublishing.com/journal/inr>

### SCHA

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### Membership

Edinburgh University Press, 22 George Square, Edinburgh, EH8 9LF.

## Seminar Series 2010-11 Summaries

### **Darren Tierney (UHI) – Highlands Catholicism: Wills, Legacies, Gifts and Donations.**

This paper focussed on the Catholic laity of the Scottish Highlands. It highlighted how the Highlands laity has been largely ignored in the historiography of Scottish Catholicism in favour of Lowlands or Irish Catholicism. Tierney suggested that this gap might be filled by using largely untouched primary material, including last wills and testaments and gifts and donations made by Highland Catholics to the Scottish Mission. Tierney suggested that these sources point to a new and very practical dimension in the relationship between the laity and the clergy, with many priests acting as executors of wills or as managers of the often large gifts and donations. The gifts etc., themselves are of surprisingly high value which, Tierney suggested, may point toward a greater social and economic diversity within Scottish Catholicism than is generally believed to have existed.

### **Tom Turpie (Edinburgh) – Scottish Saints Cults & Pilgrimage from the Black Death to the Reformation, c. 1349-1560.**

This paper focused on a period recognised as distinct in the development of and devotion to saints in the Latin West, but a period in Scottish historiography that has been widely ignored. This lack of interest, Turpie stated, has stemmed from a conspicuous absence of new Scottish saints, with no new saints being recognised after St Margaret of Scotland's canonisation. Drawing from a range of primary material including Liturgical Calendars and Papal Records, Turpie demonstrated that devotion to national saints did not dominate devotional practices, but rather that there was a preference to localise the same practices at a diocesan level. This idea of localisation was also to be seen in Scotland's various pilgrimage centres, with a strong preference for local centre. Later in the period, owing to Crown patronage and efficient 'management' of a particular saint's cult, saints such as Andrew and Ninian grew in popularity, with the latter finding adherents in the north of England. Turpie concluded that the devotion to saints was fluid and reflected the historical reality of the period so that the popularity of particular saints ebbed and flowed as they filled a particular need in Scottish society.

### **Pam Talbot (UHI) – Language and Religion: Use and Importance of Gaelic in the Catholic Church in Scotland Today.**

This paper highlighted how Gaelic and the Catholic Church sit at the very centre of traditional Highland communities. That centrality, however, has been challenged over the last half century by economic and social changes, waning Church influence and a decline in the number of Gaelic speakers. Talbot stated that her aim is to explore the link between the Gaelic and the Church by considering the use of Gaelic not only in the current day, but also throughout the history of the region. This necessitates the need to consider Gaelic usage in other Christian traditions, such as has been their diversity in the Highlands and Islands. Talbot then considered various examples of Gaelic usage including the ancient Book of Deer, Fr Allan MacDonald who translated many Mass prayers into Gaelic and Canon John Angus Galbraith who contributed a great deal toward Gaelic programming. The potential importance of inter-denominational activities in the region was also highlighted. Finally, Talbot mentioned that Pope Benedict XVI's final blessing at Glasgow in 2010 was said in Gaelic. The question that remains to be answered then, she said, is: should the Church and its various organs seek to promote the Gaelic language and culture or should the language view the Church as a means through which to preserve itself and expand its usage, or indeed should the two work in common?

### **Alasdair Roberts, Independent Researcher - Catholic Seat Rents: From Preshome to the Western Isles.**

This paper considered the introduction, development and spread of Catholic seat rents as they spread from Preshome in the North East of Scotland to Barra in the Outer Hebrides. In Preshome, Roberts said, the one-time spiritual and administrative base of Scottish Catholicism, a priest named John Reid introduced quarterly charges on his chapel's - St Gregory's - seats for two years. Split into thirteen sections, the chapel included backed seats for the Catholic gentry. So popular had St Gregory's become that there were seventy or eighty more seat requests than the chapel could accommodate. Robert's then considered the practice elsewhere including at St Andrew's, Glasgow, which could make £600 per year from seat rents. At the Benedictine Monastery in Fort Augustus, the best seats were not at the front of the chapel as was normal, but rather in a raised area at the back where armchairs were placed. In time, the practice of seat rents was introduced at Craigston in Barra - a first for the Western Isles. Roberts highlighted that one of the most interesting features of seat rents was the involvement of the laity in their management, some even assuming the designation of 'elder'. In this regard, he said, there were some striking similarities between the Catholic and Protestant communities.

### **Elizabeth Ritchie, University of the Highlands and Islands.**

This paper explored the relationship between Catholics and Protestants in the Highlands and Islands through the prism of the activities of the Gaelic Society for Schools on the islands of Canna and Eigg. Dr. Ritchie highlighted that this Society, founded in 1800, was keen to establish its schools in both Roman Catholic and Protestant areas. To do so, it often sought the support of the local priest and minister by soliciting their advice and asking them to visit the schools, fully aware that this support was importance to the success of its schools. In Eigg, for example, the priest allowed the Society's school to meet in the local chapel and encouraged Catholics to attend, contributing greatly to the school's success. The priest in Canna also encouraged Catholic to attend, after initial reluctance on the part of many Catholic parents. Clerical support for the GSS, however, could at times be ambivalent although the Society itself was consistently portrayed Catholics as enthusiastic supporters. On the whole, Ritchie said, although Catholics were often wary of essentially Protestant groups, they were also acutely aware of the need and importance of education. At the same time, although the GSS's activities equated to Protestant expansionism, this was ostensibly not the case.

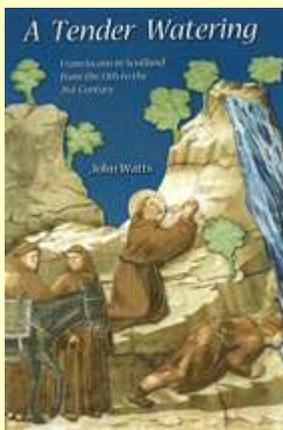
### Prof. Elaine McFarland, Glasgow Caledonian University

This paper focused on the contribution of Irish Catholics in Scotland to the First World War. McFarland highlighted that 100,000 people from Scotland perished during the war. The Irish Catholic community in Scotland, she said, contributed and lost thousands of young men to the war effort. Although this sacrifice was numerically significant, support was not forthcoming from all quarter of the Irish Catholic community in Scotland. Indeed, McFarland said, some within the community were embarrassed by the enthusiasm with which many young Catholic men enlisted for service. Nonetheless, on the Home Front, the community engaged in activities to support the war effort, including fundraising, Rolls of Honour in parish churches while Archbishop Maguire of Glasgow, among others, encouraged young men to join up. That war affected the whole community, McFarland said, was evidenced by the individual death notices of Irish Catholics which, by 1915, had risen to 60 per week. The contribution of the Irish Catholic community in Scotland, McFarland suggested, was not intended to submerge its identity but rather to highlight its distinct, and significant, sacrifice and effort.

## New Publications

### David Dobson, *Scottish Catholics at Home and Abroad, 1680-1780* (Genealogical Publishing Company: Maryland, 2010).

Dobson sets himself a large task in this small volume: to name and, where possible, give some biographical information of Scottish Catholics between 1680 and 1780. He has compiled a large and impressive list to that end, drawing from a variety of sources and archives including the Scottish Catholic Archives and the Public Archives in Prince Edward Island, Canada. Naturally a work of this nature is very much at the mercy of the extant primary sources, the survival of which has been greatly affected by Scottish Catholicism's tumultuous history, as Dobson rightly points out in his introduction. As such the detail of biographical information is greatly variable from Catholic to Catholic. While Dobson does not set this work up as a definitive study, he perhaps could have assisted the reader by offering an introduction to the sources and particular deposits he has used, particularly as the work is likely to be of use to amateur or casual researchers. Likewise, an explanation of how the author has used these sources would have been of help: has he simply reproduced the sources word for word? Did he apply any criteria for inclusion? An answer to both in the affirmative would explain, for example, why Thomas Innes is absent from the list and why George Hay is described as the 'bishop of Edinburgh'. It would also have been helpful if the author categorised his list – priests, bishops and laity – rather than order the whole alphabetically. And while clergy lists and episcopal biographies are available elsewhere, this would have made navigation of the text a great deal easier. All that said this volume will prove useful for family and casual researchers, providing a decent base from which they might advance their research.



### John Watts, *A Tender Watering: Franciscans in Scotland from the 13<sup>th</sup> to the 20<sup>th</sup> Century* (Franciscan International Study Centre, 2011)

To capture adequately seven centuries of history in one volume is an imposing task, yet this is exactly what John Watts has accomplished in his work in a manner that is both scholarly and accessible. The author has managed to make clear and digestible often complex ideas, including the development of Franciscan spiritual and theological thought. Biographical details of Saint Francis himself in chapter one offer an interesting insight into one of Roman Catholicism's most enduring saints. At the same time, references to the wider developments in the Franciscan Order ensure that Scotland is not seen as something apart, but rather as a thread in the tapestry of the Franciscan story, interwoven with the Order's mission to the world. This book is highly enjoyable, readable and rooted in sound historical research and Watts is to be commended for yet again producing a work that advances the historiography of Scottish Catholicism. *A Tender Watering* is available for £19.95 at <http://www.franciscans.ac.uk/shop/bookshop/books/a-tender-watering/>

## News

### Back in stock

We are pleased to announce that Brian Halloran's **Scottish Secular Priests 1580-1653** (Glasgow: John S. Burns) is now available at the Scottish Catholic Archives, Columba House, for the reduced price of £6 plus £1 postage. Direct any queries to the Archives at [archivists@scottishcatholicarchives.org.uk](mailto:archivists@scottishcatholicarchives.org.uk)

### Catholic Heritage – Network of Archives and Libraries in the Catholic Church



Significant updates of information are being made to this website – with the following archive records available: Scottish Catholic Archives, 12008; Royal English College, Valladolid, 4949; Archives of the Archbishop of Westminster, 6041 and Catholic Bishops' Conference, England and Wales, 1026, making a total of 24024 records. More are being updated every week.

The library catalogue has also become available. Further information will be made available on contents soon.