

Scalan News

Official Voice of the Scalan Association (SC022814)
Christmas Edition 2018, No 54.



**Bishop George Hay
was consecrated
bishop
on Trinity Sunday
1769.**

Next year marks the 250th anniversary of this event, which took place, in secret because of the Penal Laws, in the small upstairs chapel in The Scalan which we can still visit today. He had been appointed to the position of Co-adjutor Vicar Apostolic of the Lowland District of

Scotland, assistant to Bishop James Grant, and he succeeded him when Bishop Grant died in 1778.

The Annual Scalan Mass in 2019 will be celebrated, not on the first Sunday of July, our standard date, but on Trinity Sunday, 16th June, at 4.00pm.

Bishop Hugh Gilbert OSB, Bishop of Aberdeen and President of the Bishops' Conference of Scotland, will preach. Put the date down in your diary now, and encourage others to plan ahead to be present.

**The Scalan News wishes all its Readers
a Holy and Happy Christmas Season
and a Prosperous New Year in 2019.**

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e-mail: briodypix@gmail.com. If intending to contribute to the Easter Edition, please send by **1st March 2019.**

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At this year's AGM, Mrs Sylvia Toovey stood down from the Editorial Team of the Scalan News. She was thanked for all her work for the "News" over the years, and we thank her again in the "News" itself, remembering to recognise several articles she contributed and her regular "Points of Interest" section, which often drew our attention to the changing seasons and how they affected The Scalan.

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Subscriptions

According to our records, 156 people are up-to-date with their subscription. This will show on the front of your envelope as '18/19', meaning you are not due to pay anything until the AGM in May 2019. Forty-three people receiving this edition will see "17/18" which means you paid up until the AGM of 2018, but are now due to pay your subscription again. A few will have "16/17" on their address label, and a smaller number will have '15/16'. The policy of the Scalan Association is to remind you for three years and then to harass you no further.

Another policy of the Scalan Association has been, for several years now, to peg the subscription at £10 while asking those who want to give more to do so.

Our thanks to those who provided e-mail addresses for the purpose of saving money on paper, ink and postage in sending out the News. However, this has proved to be more complicated than it seemed at first. Some investigation and experimentation needs to be done before we find a secure and efficient way of doing this.

Important Date : AGM

The Annual General Meeting will take place on Tuesday 21 May 2019. This is a happy coincidence because this is the exact date when Bishop Hay was consecrated in The Scalan. It was decided to have the main celebration on Trinity Sunday rather than on a weekday.

The AGM is always preceded by Mass at The Scalan at 12.30pm, and the plan is to celebrate Mass in the small upstairs chapel where Bishop Hay was consecrated. All are welcome and encouraged to begin the meeting with being present for this special Mass.

The Mass is followed by the meeting proper in the Braes Hall, Chapeltown of Glenlivet. Arrangements have been simplified, so that after serving teas and coffees, the meeting gets under way about 1.30pm and finishes by 3.00pm. Some people come

quite a distance for the meeting and have a long road home. While the meal served previously was greatly appreciated, it did lengthen proceedings and that caused some anxiety to those who faced a long journey. All members are encouraged to attend the AGM and to bring with them whatever eatables they desire which can be consumed as the meeting gets underway.

One subject already on the agenda is the new proposed **constitution of the Scalan Association**. The drafting of it has been a long-running affair, which met with a few interruptions on its way, but the local committee did a full session of work on it in early October, and are hopeful that the matter can be finalised at the AGM.

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An Apology

We must apologise to our readers for the non-appearance of the Easter 2018 edition of the Scalan News. A lack of material, a breakdown in communications and pressure of time all played a part in this unfortunate state of affairs. Hopefully, lessons have been learned and there will not be a similar hiccup for a long time to come. **Anyone wishing to contribute to the Easter 2019 edition should submit articles by 1st March 2019, preferably by e-mail attachment, to briodypix@gmail.com**

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Scalan Facebook and Scalan Website

The Scalan Facebook page has been running since the Annual Mass of the 300th Anniversary Year of Scalan's Foundation, 2016. A short video of that event was the first item on the page and it can still be viewed there, as well as another produced after last year's Mass. The page continued with the new Scalan leaflet being posted in small sections. Later, once again in serialised form, visitors to the facebook page were able to discover the exceptionally concise and informative foreword and afterword with which Dr John Watts graced his recent book on Scalan. Later again the page content expanded to take in Scottish Catholic History generally, into which Scalan is inextricably linked, and of which the Scalan story is a proud part.

At first, something was posted more or less every day, but this proved to be a difficult rate to maintain and, in fact, not particularly necessary. Since then, items are normally posted three times a week, though the writer has "discovered" that you are allowed to take holidays (for example, at Christmastime!) and not submit to what can become the tyranny of social media. Interest in the Scalan page has been gratifying and has made the effort worthwhile. There are 204 who 'like' the page; however the number

who might look in on any one post can be quite erratic but normally falls in between 80 and 120. **The Facebook address is www.facebook.com/1716Scalan1799**

The Scalan website was established a year ago. On it you can look up past editions of the Scalan News from the first edition up to edition no. 48, which is the Christmas edition for 2014. More recent editions should appear on it this coming year. Items going onto Facebook will be posted on the website first and exported to the Facebook page. This will alert readers to the existence of the website. It is intended to take material already on Facebook and gather it on the website so that the history of Scalan and Scottish Catholic History can be read there. Since the website started on 19 December 2017 it has, as of Sunday 16 December 2018, received 2645 visitors. Please visit it and encourage others to do so at **www.scalan.net**

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The Ancestry of Bishop Hay

Angus Hay, Scalan Association member, has done some painstaking research into the Hay family history and has discovered that his 16 x great-grandfather and Bishop Hay's 9 x great-grandfather are one and the same person, Sir William Hay of Yester and Neidpath (died 1421). He was married to Alicia, grand-daughter of King Robert II (1316-1390). Angus is descended from Sir William's oldest son, Sir David Hay of Yester and Neidpath (died 1478), and Bishop Hay from one of his younger sons, Edmund (died 1466). He was known as Edmund Hay of Talla. The Hays of Talla have some claims to fame - or infamy - in Scottish history:

- ♦ Sir William Hay, 3rd of Talla, was killed at the Battle of Flodden in 1513.
- ♦ Andrew Hay of Talla was one of the assassins of David Rizzio, private secretary to Mary, Queen of Scots, in 1566.
- ♦ Sir John Hay, 6th of Talla, was one of the assassins of Henry, Lord Darnley, Mary Queen of Scots' second husband, at Kirk o' Field in 1567. He was kin by marriage to the Earl of Bothwell. Hay was executed in 1568.

Bishop Hay's 4 x great grandfather was Andrew Hay of Renfield (1530-93).

‘...he joined the Reformation and took a prominent part in church affairs...’.

‘...in 1568, the Regent Moray gave Andrew Hay the estate of Renfield ..’.

Amongst various appointments, he was the Moderator of the General Assembly in 1573 and 1580.

His son, John Hay of Renfield (1566-1627), was also active in Church politics and the Reformation. He was rector of the University of Glasgow - at various times between

1594 and 1613. His son, John Hay of Renfield (1597-1668), was also rector of the University of Glasgow but was deposed in 1649 ‘...because he was an Episcopalian..’.

His grandson, James Hay (died 1759), was the father of Bishop Hay, a Jacobite and possibly 'Out' with the 1715/16 Jacobite Rising.

Angus acknowledges the use of SCA B/1/5/1 at the Scottish Catholic Archives, Historic Archives, University of Aberdeen.

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The beginnings of Christianity in Stratha’an

We know so much about Scalan, the dates of its beginning and end, the reason why it is where it is, and its purpose. All was recorded and safely kept for us to study, three hundred years later, to marvel at and to be thankful for.

But there would have been no Scalan, no Church, and no knowledge of God in Stratha’an if there had not been missionaries who first brought that faith here. And this is where things get difficult for us, for unlike our records of Scalan, there are *NO* records of that time when Christianity first came to Stratha’an and its spread throughout the area. Indeed one can say that all North-East Scotland suffers from this near absence of written records. Then how can one know anything at all about the coming of Christianity to Stratha’an?

There are three ways.

1. In the study of local Gaelic place-names one can sometimes discover the name of an early, now unknown saint, e.g. *Tobair Fheargain* in Kirkmichael parish near Tomintoul on the south-east slope of Cnoc Fergan. They do suggest the local cult of a holy man called Fergan.

2. Several hundred years *after* the first missionaries worked in Scotland and the whole of Scotland had accepted Christianity it became the fashion to write up the lives of these first holy men in Scotland. The result as one can expect is a mixture of vague handed-down legends, wrapped up in the required miracles and astonishing achievements. This type of writing about the early saints is called ‘hagiography’ and out of this hagiographical writing there can occasionally be picked out nuggets of fact about their areas of work and their journeys.

3. Archaeological evidence can point to possible early centres of missionary activity.

Apart from the two groups of carved Pictish stones at Inveravon and Mortlach Churchyards which only indicate the presence of highly skilled Pictish stone carvers, (stones which bear no Christian symbols), there have not yet been any discoveries of the early presence of Christian missionaries.

The spread of Christianity in this area probably took place in the very late 500s, the 600s and even into the 700s. How the missionaries worked can be surmised from documented evidence further south. The approach was 'from the top down' beginning with the local thane (the king's representative in that area). If the missionary was welcomed then work of conversion proceeded slowly through all the various ranks of the thane's people. A hut and a simple chapel could be built for him and this would become the centre from which the faith was spread further afield.

In a land with a very small population, based not in villages or hamlets but around the thane's homestead, missionaries must have been always on the move, from one settlement to the next and required good guides or an intimate knowledge of a difficult mountainous land. This knowledge of the land they worked in is linked to another requirement – knowledge of the local language or reliable interpreters. Before the take-over of all Pictland by the west of Scotland Gaelic Scots in c. 849, (when all traces of Pictish Gaelic were destroyed) the Gaelic of the north-east was that spoken by the Pictish nation, a different version of Gaelic and sufficiently different to be mutually incomprehensible. Some missionaries were Scots, trained on Iona and they required interpreters; other missionaries were local Picts, trained either on Iona or at one of the east-coast monasteries reputedly founded in the time of Columba.

We know from Scalan's records the hardships, danger and loss so frequently suffered by masters and boys during the 83 years there. We know of their sacrifices and we remember their names. But over a thousand years earlier the first missionaries also met dangers, suffering and failure. It would be good to acknowledge and be grateful for their sacrifices.

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Homily at the Annual Mass

Bishop William Nolan delivered the homily at this year's Annual Mass in July. On what those present will remember as one of the most beautiful days ever for the Annual Mass, Bishop Nolan did not have a text or notes, but a well-prepared yet spontaneous treatment of the subject. Here are some of the main points he made:

The people who lived in the seminary at Scalan stayed in an out-of-the-way, isolated place, deliberately chosen as such, so that they could keep a low profile in times when it was hazardous to be identified as a Catholic, and even more so as a Catholic Priest, or someone training to be one. The bishop noted that it was still uncomfortable when he was young in the 1950s and 1960s to admit to being a Catholic outside of the safe confines of the Catholic community. Something of this holds even today but now all religion is being challenged by those who would wish to remove all outward signs of religion from our society. The temptation for Catholics for many generations including the present time is to keep our heads below the parapet, but that is not where Our Lord wants us to be, because the Good News of Jesus is ‘news of great joy, a joy to be shared with the whole people’.

Bishop Nolan referred to Pope Francis and three major documents he has written since becoming pope: *Evangelii Gaudium*, *Amoris Laetitia* and *Gaudete et Exsultate*. Each contains Latin words for joy! When anybody gets good news they can’t wait to tell others. We have the Good News, about Jesus Christ, and we should be ‘dying’ to tell people about Him, the joy He brings and how He can transform lives. Pope Francis spoke of three groups of people in our world: the committed Catholics, loyal to their Faith, reliable attenders at Mass each Sunday; Catholics who are weak or lapsed; and people who have never really heard the Gospel properly or who have definitively rejected it. These three groups do not account for the whole human race, but the last group should be our priority, Pope Francis says, to bring them to the joy of knowing Christ.

Bishop Nolan observed that they are hardly the actual priority among Catholics today. We are inclined to be inward-looking, pre-occupied with our own concerns. Older Catholics lament the absence of their children and grandchildren from Sunday Mass. This is a legitimate concern, but we have to look further to a wider world which needs to see joy associated with the practice of religion, not as a system of doctrines, or a philosophy or even a way of life but, as Pope Benedict put it, as ‘an encounter with a person, who gives life a new horizon and a decisive direction’. That person is Jesus Christ. How can we possibly attract anyone to Christ if we are not joyful about Him ourselves?

Pope Francis reminds us that there are many lonely people in our world, and others who have a variety of needs. We are the ones who can bring them hope and comfort by introducing them to Our Lord and the joy He brings into people’s lives. The young men who came to this lonely and isolated place, Bishop Nolan concluded, did so with the desire to preserve the flame of Faith they had in Christ that it might set our country on fire again with the love of Christ. We have benefitted from their



Bishop Aeneas Chisholm (1836-1918) was Rector of Blairs (1890-99) and supervised the move from the “Old” Blairs to the “New”. The new building can be seen above in the painting. His close interest in the college continued when he was Bishop of Aberdeen (1899-1918). See page 14.



Bishop Nolan preaching at Scalan on Sunday 1st July 2018. See page 7.



Photo by
Ian Forbes

Going home after a beautiful day at Scalan!



Our thanks to Mrs Stella McDermott, Scalán member from England, who sent this photo of Alasdair Roberts, founding editor of the “Scalan News”, piping pilgrims from the Well of the Lecht, over the hills, to Scalán on Sunday 3 July 1994.

dedication. Now it is our turn to spread the Good News of Jesus Christ to our times, to bring people to Him who can transform lives and fill them with joy.

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Scalan Exhibition

What follows is an abridged and adapted version of the text which accompanied the exhibition mounted by the staff of the Blairs Museum to mark the 300th anniversary of Scalan's Foundation (1716-2016). This article continues from the previous edition of the "Scalan News" and is the concluding part.

Life at Scalan

In order to move away from the medieval model of bestowing ecclesiastical benefices without regard of suitability for the religious life, the Council of Trent (1545-1563) called for 'seminaries of ministers of God'. These seminaries would offer both education and training for young men who discerned a call to the priesthood.

Considering its remote location, and its constant shortage of funds and resources, Scalan's schedule, rules, and education offered an impressively thorough and rigorous programme for Scotland's future priests. Bishop James Gordon and Mr. Innes modelled the rules and routine as far as possible on the Scots Colleges, where they themselves had been trained, but with one or two necessary changes due to Scalan's climate and remoteness. A typical day began at 5am in the summer (6 in the winter) and ended at 9 or 10pm. The day began with prayer and meditation, followed on some days by Mass. At 8am: breakfast; 8.40am: lessons; 11.40am: prayers; 12 noon: dinner; 1pm: recreation; 2pm: lessons (including 30 minutes recreation); 7pm: supper

Although studies and prayer made up the bulk of their day, Bishop Gordon understood that the boys could not spend their whole day indoors, and his 1722 Rules stressed the importance of recreation: 'it is not possible for young folks who study much to keep their health without a great deal of exercise, walking and diversion'. In accordance with Trent's stipulation that seminaries offer a liberal education, Scalan's students studied Latin, Greek, Mathematics, Theology, Philosophy, and History. Along with formal catechetical teaching on Sundays, part of every day was set aside for 'reading of the scriptures, & other edifying books'.

The boys were expected to take their turn reading aloud at dinner and supper and also to do small tasks about the house. These tasks extended to outdoor farm work, such as harvesting, manuring, digging and sowing, and getting safely home the year's

supply of peats. Meals at Scalan were very simple. Oats played a major part in the diet: porridge, oatcakes, skirlie, and pan haggis – a simpler version of haggis with liver, onions, oatmeal and suet. Vegetables grown in the gardens at Scalan would have featured in broths and soups. Meat, dairy produce, eggs and fish had to be bought, and were not enjoyed very often. Although puddings did not frequently appear on the table, there is evidence in the account books that sweetmeats were given to boys who were well behaved. In the 1780s the boys were to be dressed ‘genteel and handsome’ in a uniform of blue ‘tartan’ waistcoats and kilts, or breeches and hose, and blue coats like other seminaries. Clothes and shoes were made at Scalan.

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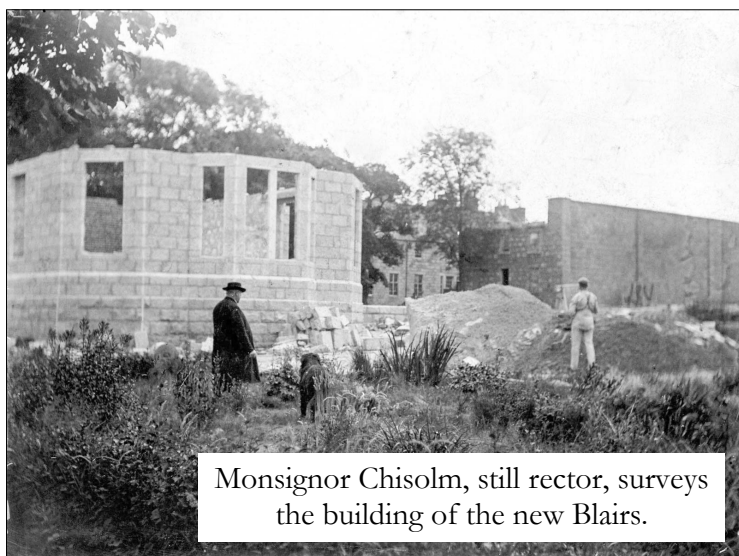
Aeneas Chisholm – Bishop of Aberdeen, Champion of Blairs College.

13th January 2018 marked the centenary of the death of Aeneas Chisholm.

Aeneas Chisholm was born in Inverness on 26th June 1836. Both his parents came from Highland Catholic families – the Chisholms of Knockfin and the Macdonalds of Glenaladale. Having shown an interest in the priesthood, he attended Blairs College (1848-1853) before going to the Scots College in Rome. He appears to have been an exceptional student and was ordained in Rome on 15th May 1860. After a few months attachment to Elgin, Tombae and Preshome, he was put in charge of Beaulieu with a congregation of about 350 souls in 1861. He moved to Aberdeen for a short period before going to Glengairn in 1866. Fr Chisholm showed himself catholic in his interests as well as Catholic in his faith – he was interested in photography, which was still in its infancy, and beekeeping, while also being responsible for the new church built in 1868, nearer to Ballater where the new railway ended. 1872 saw Fr Chisholm in Banff where he remained for 18 years and became very much part of the public life of the town – he stood as a candidate for the local school board and, owing to his widespread popularity among Catholics and non-Catholics alike, came top of the poll. Fr Chisholm joined the newly founded Banff Golf Club winning its annual medal in 1879. He was the convener of the committee which framed the rules and drew up the Articles of Association for the Banff Town and County Club. The Club opened in 1881 and soon added a bowling green and a tennis court thanks to Fr Chisholm’s promise to raise the funds to pay for the construction work. The opening ceremony took place on 15th August 1885 when Fr Chisholm received a special vote of thanks and was made a life member. The Club remains an important part of Banff today. Father Chisholm represented the town at tennis and also skipped its curling rink.

Late in 1890 Father Chisholm was seen as just the person needed as the next Rector

of Blairs College. His first cousins, Hugh and Angus MacDonald, were both bishops and with the support of Bishop Hugh MacDonald of Aberdeen he set about building the 'new Blairs'. This did not just mean the new buildings but a new attitude - the new rector welcomed any visitors to the college and wanted people to know about it. He set about improving the education provided, increasing the number of resident teaching staff (priests) and introducing extra-mural assistants (laymen). He again involved himself in the local community, chairing the Maryculter School Board. The Blairs Society, made up mainly of former students who had become priests, was set up in 1891 to support the college – it was so successful that it was said that the new Blairs College was a gift from the Catholic priesthood to the Catholic Church in Scotland.



Monsignor Chisolm, still rector, surveys the building of the new Blairs.

Throughout his time at Blairs, Father Chisholm called on the intercession of St Teresa of Avila, whose shrine he had visited in Spain, to make the new Blairs a success. A stained-glass window in the chapel reflects his gratitude as the project came to completion despite many difficulties including an effort to move the seminary to St Andrews.

Whilst rector Father Chisholm was made a canon of Aberdeen Diocese in 1892; the honorary degree of LL.D was conferred on him by Aberdeen University in 1895 (part of its quatercentenary celebrations) and in 1898 Pope Leo XIII made him a Domestic Prelate.

With the death of Bishop Hugh MacDonald in 1898 Mgr. Chisholm was an obvious successor and was consecrated Bishop of Aberdeen in early 1899. At first he tried to continue as rector and bishop as Bishop Hay had done in Scaln but after a few months had to admit it was too much and reluctantly resigned his college responsibilities.

In October 1901 Bishop Chisholm preached the sermon at the opening of the new church at Blairs and treasured the ethos of previous seminaries. Towards the end of his sermon he said: *'And now, my dear boys, I turn to you. To you I say, it is not the surroundings that make the man and the priest. You may have advantages which the students before you had not; you may have increase of comforts and greater facilities of improvements, but you have this in common with them – the students of Scaln, of Aquhorties, of old Blairs – you are all links in the chain that binds you to the work of God's Church upon earth. Your life is the same, your*

rules are the same, and you have the same goal to aspire to. But you have more than this: you have the memory which they have left you, you have the tradition which has come down to you from them, you have their example before you. If your path has been made more smooth and more easy, do not relax your efforts. Let not a new order of things evoke a new spirit among you; but let the old spirit gain fresh vigour, fresh determination to do and to succeed in the intellectual, the moral, the physical and the spiritual life of the College.”

In September 1909 Bishop Chisholm celebrated the golden jubilee of his priestly ordination and at a ceremony at the Music Hall in Aberdeen he was presented with a portrait of himself by his many friends. He immediately presented it to Blairs College in perpetuity (see page 9). As might be imagined, the bishop visited Blairs



frequently and at Christmas spoke to each student individually. A few months before his death in 1995 Canon Lewis McWilliam recalled meeting Bishop Chisholm at Christmas 1917 as a 13-year-old Blairs student. He remembered him being ‘very stout’; ‘very nice’ and ‘had a great sense of humour’.

Aeneas Chisholm was the first Scottish bishop to have a coat-of arms and this can be seen above the main entrance to Blairs College alongside those of Pope Leo XIII and John Menzies of

Pitfodels (who had gifted his estate at Blairs to the Catholic Church ‘for the education of young men for the priesthood’).

The 6th Aberdeen Diocesan Synod was convoked by Bishop Aeneas Chisholm and proclaimed Our Lady of Aberdeen as the Patroness of the Diocese with his clergy urged to foster devotion towards her. This continued a devotion evident in his time at Blairs – the statue of Our Lady of Aberdeen was first to have a home in the new college. Its installation was accompanied by the singing of the hymn ‘This is the Image of our Queen’.

His interest in education continued and with the help of the Sacred Heart Convent at Queen’s Cross, a junior training centre was established to help improve the quality of Catholic teachers. A year at Queen’s Cross followed by two years at Craiglockhart in Edinburgh produced fully qualified teachers. He worked steadily to ensure that education locally and nationally would improve for Catholics. He attended a meeting of the bishops in the summer of 1917 when the bishops unanimously rejected the suggestion from Rome that Fort Augustus should become the junior seminary with

the students taught by the Benedictines while Blairs would have become the senior seminary in Scotland. He took ill and died in Edinburgh where he was attending a conference on the forthcoming Scottish Education Bill.

Another of his gifts to Blairs College was the Celtic cross in the centre of the Blairs College graveyard where he picked the plot against the church wall where he is buried with other priests, nuns and students connected to the 'new Blairs'.

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Scottish Catholic Schools, 1560-1918.

In 1560, The Scottish Parliament passed laws which outlawed Catholicism in Scotland. This meant that Catholic parents could only teach their children the Faith in secret. One of the mantras of John Knox, the Protestant Reformer, was 'a school in every parish', but progress towards this must have been slow because in 1696 the Scottish Parliament had to pass an act ordering every parish to set up a school.

Catholic schools existed in this period, but they had a sporadic and piecemeal existence, often only surviving for a few weeks or months at best. Poverty, persecution and a lack of suitable teachers and premises all played their part. The only reliable schools were those set up to promote the Protestant Religion, and this caused tensions for Catholic parents who had to choose between strongly Protestant education or no education for their children. Strangely, there are no Protestant Schools in Scotland today because non-Catholic Schools are almost all non-denominational. The Church of Scotland relinquished control of their schools at the time of the 1872 Education Act.

This Act, passed at Westminster, obliged parents to send their children to school. It was a measure to bolster the laws against children being employed as coal-miners and chimney-sweeps and in other unpleasant and dangerous work. Catholic parents were unwilling to send their children to local schools because they would not receive education in their Catholic Faith - quite the opposite - so the Church set up its own schools. By 1918 there were 200 Catholic Schools in Scotland. These schools received some financial help from central government, but none from local rates, because Catholics chose to operate outside the system of the local school boards, although Catholics would be paying local rates like anybody else. Their money was being used to support the other schools but not their own. Because of the shortfall in available money, Catholic schools only had half of what the other schools had for educational resources, and teachers in Catholic schools were being paid half what teachers in the other schools were getting. This led to a haemorrhaging of staff from our schools

because they had families to feed and bills to pay. School buildings were also in urgent need of repair and some were in a dangerous condition. Despite the difficulties, this was a period when the Catholic community galvanised itself. There was a great spirit of unity and solidarity.

The material situation, though, was becoming desperate, and it was recognised by Robert Munro, Secretary of State for Scotland, a Liberal Party member in Lloyd George's First World War coalition government, that something had to be done. It was an intolerable situation and unacceptable to fair-minded people, Catholic or otherwise. We have to thank God for Robert Munro and others who were people of integrity. They were not Catholic, but used their powerful position to help us in our time of need. Under the terms of the 1918 Act, the schools we had built were given over to the State. The taxes and rates of all Scots would pay for the educational needs of all. The Church would have a say in who was employed in our schools. The Catholic Faith would be taught to our children without let or hindrance. It is a remarkable arrangement, found hardly anywhere else.

So, we are celebrating 100 years of a piece of legislation which was brought in by people of integrity who saw our need and with tolerance sought to treat us with equality. They saw themselves first and foremost as public servants. Their decision respected our right to freedom of conscience in how our children were educated. It is a precious possession. The men and boys who lived at Scalan and sacrificed so much for the good of future generations would have revelled in the right to free schools for Catholic children.



Photo of a pilgrim group at Scalan, 6 July 1935, which appeared in the Aberdeen Press and Journal.



On the left,
the youngest member
of the Scalan Association,
on hearing that he was behind
with his annual subscription...

...on the right,
the same member
on being told
that his uncle
would pay it for him...

...but his uncle
is not paying
everybody's!

**Have you paid
yours yet?**

See page 3.



