

Scalan News

Official Voice of the Scalan Association (SC022814)
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The time by the goodness of God will come, when the Catholic religion will again flourish in Scotland; and then, when posterity shall enquire, with a laudable curiosity, by what means any sparks of the true faith were preserved in these dismal times of darkness and error, Scalan and the other colleges will be mentioned with veneration, and all that can be recorded concerning them will be recorded with care...”

(The above comes from an address given by John Geddes to his students in the Royal Scots College, Valladolid, Spain, on 18 June, 1777, at a meeting of the community known as “The Academy”. He was the saviour of Scalan as its rector, 1762-67, built the house we can visit today, and established it as a centre of excellence in piety, learning and even agriculture. In 1770 he was sent to Spain to rescue the Scotch College, Madrid. He re-established it in the northern city of Valladolid where it flourished for over 200 years before it re-located to Salamanca in 1988. There are many priests in Scotland today who are “Spaniards”, as they are known, former students of the Royal Scots College, Spain.)

St John Ogilvie's Martyrdom 400th Anniversary

National Pilgrimage

authorised by the Bishops of Scotland

**4th July 2015
Kynoch Park, Keith
Moray, AB55 5EN**

**12:00 Showcase of the Catholic Church
in Scotland
Stalls and entertainment for all ages**

**15:00 Mass with Bishops & Priests of Scotland
Main celebrant Archbishop Leo Cushley
Preacher Bishop Hugh Gilbert OSB**

*Opportunity for Sacrament of Reconciliation and Eucharistic Adoration
in nearby St Thomas' Church*

All Welcome!

For further details please contact Diocese of Aberdeen Office joyce@rcd-abdn.org

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Saint John Ogilvie

The opposite page alerts us to an important event on Saturday 4 July. It is a National Event for the Catholics of Scotland commemorating the 400th Anniversary of the Martyrdom of Saint John Ogilvie, being celebrated close to his birthplace. It takes place the day before the Annual Scalan Pilgrimage, and we hope that many who attend the Mass in Keith may be able to come the next day to Scalan, just as we encourage members of the Scalan Association to make every possible effort to attend both also. St. John Ogilvie is the **person** who represents best the effects of the unjust Penal Laws enacted against Catholics in Scotland by the Scottish Parliament in 1560, just as Scalan is the **place** which most represents the same. In this way Scalan and St. John Ogilvie are as strongly connected as are the events of 4th and 5th July 2015. What follows is an appreciation of the life, Faith and courage of Saint John Ogilvie.

• Scotland in 1560 •

The Scottish Parliament, the previous one we had, met in Edinburgh in 1560 and passed what Catholics called the Penal Laws. These laws forbade the celebration of the Mass in Scotland; priests were prohibited from being in Scotland at all; pilgrimages to holy places, a strong feature of life then, were banned. Further laws of a similar nature were enacted over the next 150 years.

Why did this happen? New ideas about Christianity had been sweeping across Europe. These were at odds with the beliefs held for the previous 1500 years and this led to confrontation. In those days, Kings and Queens, and rulers generally, were very close to the Church and such disputes inevitably involved them, because they saw them as threatening the unity of their country. They ended up taking sides and attempting to decide for their subjects whether they would follow the New or the Old Religion, as they came to be called. The monarch's word was law, and there were severe punishments for those who followed the 'wrong' religion, including the death penalty.

The result in Scotland was that the Old Religion went 'underground': Mass could only be celebrated in secret. Priests couldn't stay in the same place for long. Church matters had to be conducted with great secrecy. The following is a description of how Mass was celebrated in Scotland in those difficult times, written up in later life by Bishop John Geddes, builder of the house at Scalan: the priest 'said Mass in various places, commonly in barns, and always in the night-time. Towards the end of the week, he bespoke some barn that happened to be empty, in a place proper for the meeting of the people in the night, between the approaching Saturday and Sunday; and some trusty persons were sent to acquaint the heads of the Catholic families of this determination. On Saturday, when it was late at night, the Catholics convened at the appointed place; after midnight a sermon was made, Mass was said, and all endeavoured to get home before daybreak. These meetings were often very inconvenient, from the badness of the weather and of the roads, and from the people being crowded together without seats; but all was borne with great alacrity and cheerfulness. They seemed to be glad to have something to suffer for their God and for the profession of his holy religion.'

• Early Life and Priesthood •

John Ogilvie was born in 1579, nineteen years after the passing of the first Penal Laws. He was born near Keith, Banffshire, into a wealthy Calvinist family, the son of Walter Ogilvie and Agnes Elphinstone. His father was well-connected and so he was

able to obtain a special permit to allow his son to go to Europe, when he had reached the age of thirteen, to further his education, so that he might be better prepared to play his part in public life on his return.

In 1596, aged seventeen, still away from home, he became a Catholic and entered the Scots College at Douai in France, where the registers reveal that on 27th June, 1598, 'Joannes Ogilby' went on to the Benedictine Monastery of Saint James of the Scots at Ratisbon (now Regensburg, Bavaria). Soon after he was at Olomouc, in the present-day Czech Republic, and the following year, he entered the Jesuits at nearby Brno. He moved through the Jesuit system spending time at Graz in Austria, and Vienna, until eventually being ordained a priest in Paris in 1610.

He was appointed to Rouen in Normandy, but he was determined to return to Scotland. It took three formal requests before his superiors eventually let him go in November 1613, but they did not let him go alone. He came in the company of Fr. James Moffat, another Jesuit and Friar John Campbell, a Capuchin. He came in the guise of a returning soldier who wanted to get into the horse-dealing business, and had the alias of John Watson.

John went first to his native north-east but no record is known of him contacting his family. He then spent some time in Edinburgh and later went on a mysterious journey to London, apparently to seek an audience with King James. This seems similar to Saint Paul engineering a meeting with the Emperor in Rome, to get directly at the heart of political power. We know nothing of how it went, but there can be little doubt that it had some bearing on why King James took such a personal interest in Saint John Ogilvie's trial.

After London, he went to Paris, and from there straight back to Scotland in June 1614, his superiors a little displeased that he had left Scotland at all. He reports later to them that he is busy night and day reconciling people to the Church and it would seem that he did bring many back to the Old Faith in Edinburgh, Glasgow and Renfrewshire.

However, his successes were cut short, when he accepted an arrangement to meet Adam Boyd in a Glasgow street at 4.00pm on 14th October, 1614. Boyd apparently wanted to become a Catholic, but it was a trap to get him out into the open away from any who might come to his aid, and he was apprehended and brought for trial. Even including the journey to London and France, his mission had lasted less than a year.

• Kings, Queens and Religion •

As Kings and Queens across Europe grappled with the divisions caused in their countries by the arguments over religious beliefs, one of the most decisive actions of any monarch occurred in 1534 when King Henry VIII of England had his parliament pass the Act of Supremacy in which he declared himself to be the Supreme Head of the Church in England, and people in public life had to take an oath to say they agreed with this. Saint Thomas More, Chancellor of England, and Saint John Fisher, Bishop of Rochester, both refused to do so and were put to death for it.

The King of Scots at the time, James V, did not follow the lead of Henry VIII, nor did his daughter, Mary Queen of Scots. However, her son, James VI, was separated from his mother at a very early age and, as he was growing up, those who influenced him made sure he followed the 'New Religion'.

He became King of Scots a few days after his first birthday in 1567. In 1603, he also became King of England, which was the beginning of the United Kingdom of Great Britain, although Scotland still had its own separate parliament and system of law. King James was a great advocate of a united parliament too, and tended to ignore the fact that Scotland and England were still two different countries.

When John Ogilvie was put on trial in 1614, the king took a personal interest in the matter and applied an English approach. The issue of the King being Head of the Church never really arose in Scotland, but King James sent a list of questions to Glasgow to find out what John Ogilvie would say about it. Similarly, at the end of the trial, John Ogilvie was sentenced to be hanged, drawn and quartered which was a common punishment in England but rare in Scotland.

Another element was that John Ogilvie was a Jesuit, a new order in the Church, which had played an important part in the Church's response to the Reformation. The Jesuits were known to be a competent body of men, who had considerable success in their work, and this led to them being feared and reviled by their opponents. All sorts of horror stories were made up to vilify them and undermine their reputation. That he was breaking the law by being a Catholic Priest present in Scotland was bad enough, but his position was made even more vulnerable by being a Jesuit.

• Torture and Trial •

Saint John was put on trial three times: firstly in Glasgow, then in Edinburgh in front of the Privy Council and then back in Glasgow. His interrogators had two purposes:

to get answers to the King's questions and to find out the names of Catholics so that they could be arrested as well. To encourage him to part with names he was subjected to a variety of tortures: meagre amounts of food, beatings, the boot torture which did serious and irretrievable damage to his legs, and a Scottish speciality called 'The Witches' Bridles' – needles, iron points and pins inserted to parts of the body which prevented sleep, and this was imposed on him for eight days and nine nights. Despite these tortures, he never divulged a single name of any of his flock.

Banishment from the Kingdom was the punishment in Scotland for being discovered here as a priest. A second offence would be punished by a period of imprisonment and banishment again. The Scottish statute book did allow for the death penalty for a third offence. English laws were much tougher and hundreds of Catholics were put to death there. In Scotland the only definite name we have of an executed priest is John Ogilvie. The difference in his case was that King James wanted to have a fight to the death, literally. Either John Ogilvie would satisfy the King's questions or he would die.

In many instances it was John Spottiswoode, Archbishop of Glasgow, who led the questioning. He was, effectively, one of the King's main agents in Scotland. In earlier days he had been as certain as others in the Church of Scotland that he did not want bishops, but he had helped the King impose bishops on the New Religion, becoming one himself. In its first century, the Church of Scotland suffered much from the interference of King James and his son, Charles I.

Three of the exchanges between Archbishop Spottiswoode (**AS**) and John Ogilvie (**JO**) might suffice to give an idea of what was at issue:

AS: It is treason to assert that the Pope has spiritual jurisdiction in the King's dominions.

JO: It is of faith that he does.

AS: The King forbids Masses and you celebrate Mass.

JO: Judge yourselves whether I should obey Christ rather than the King. The King forbids, but Christ instituted the Mass and ordered it to be celebrated. ... If the King forbids what Christ instituted, how can he escape being called a persecutor?

AS: Will you be obedient to the King...?

JO: I will show myself most obedient to the King in all the things in which I am bound to obey his royal majesty; for if anyone invaded his temporal kingdom I would shed the last drop of my blood in his defence. But in those things which the King ar-

rogates to himself, that is in the use of spiritual jurisdiction, I cannot, nor will I render him any obedience.

These were practically the last words of the trial, and the jury retired to consider their verdict.

• **Martyrdom and the Path to Sainthood** •

The jury took little time to return with the sentence of death. He was to be hanged that afternoon, beheaded, and his body quartered and exposed in four public places in the city.

Saint John gave thanks, blessed the judge, shook hands with the archbishop and others present, and declared that he forgave them all. The archbishop, judge and jury and other officials of the city retired to lunch while Saint John spent the time in prayer.

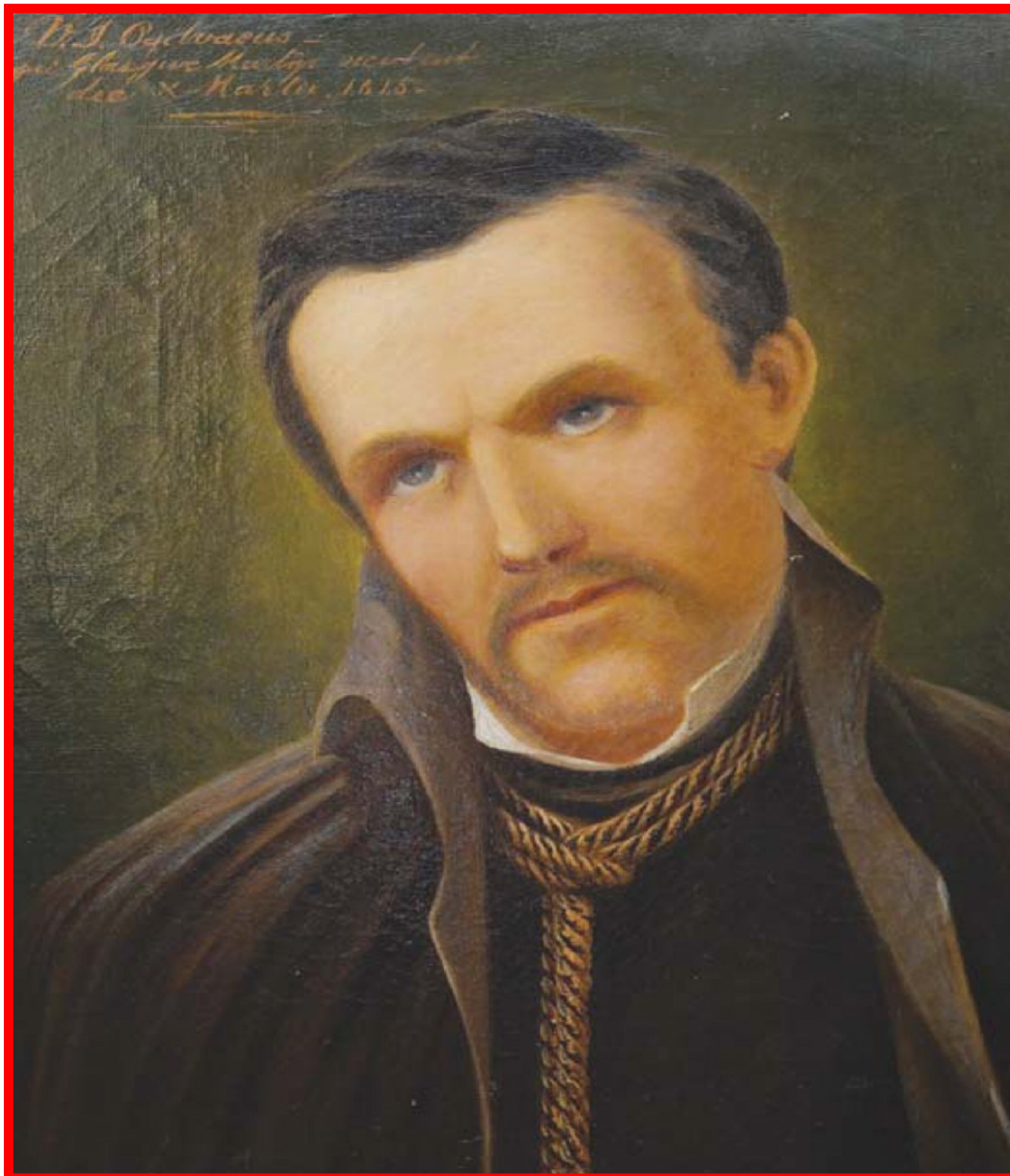
The archbishop forbade him to speak to the people because he was now to be treated as a traitor. Saint John kissed the gallows when he reached them and gave himself up to prayer. Someone asked him if he was afraid to die. He answered: 'I am no more afraid of death in so good a cause than you are afraid of the dishes at dinner.'

At some point he threw his rosary into the crowd, striking a passing Hungarian nobleman who was visiting the city, Jean de Eckersdorff, who became a Catholic 'many years later', by his own account, because his conscience would not rest until he adopted the martyr's Faith.

The sheriff had to give repeated orders to the reluctant executioner to carry out his duty. Death did not come at once, and the hangman pulled on the priest's legs to hasten death, out of kindness.

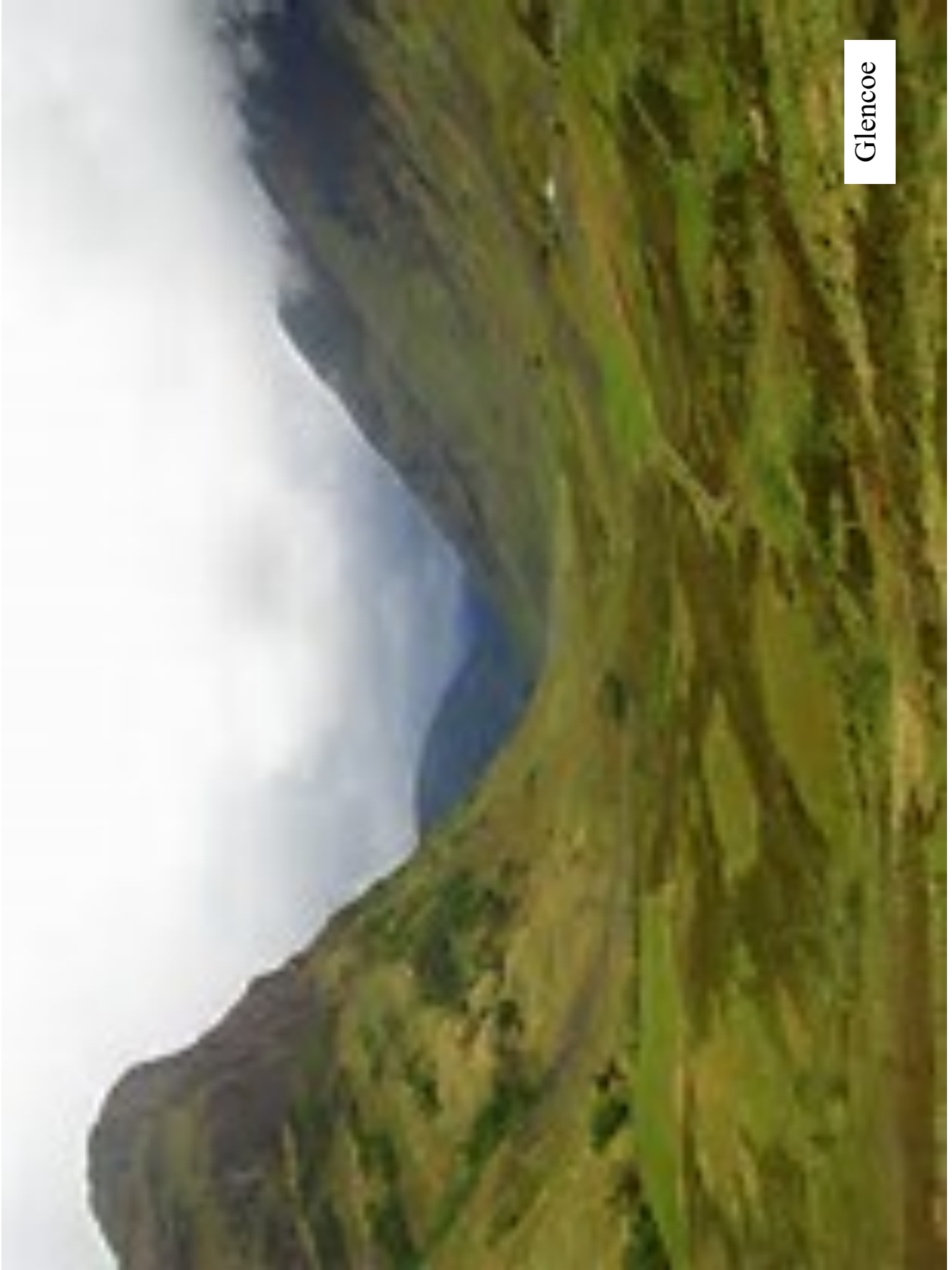
A murmur rose from the crowd mourning his death, and they spoke out at the cruelty of the officials and especially the archbishop. The remainder of the sentence was not carried out as a result of the reaction of the crowd and his body was taken away for burial.

There is a story that, during the night, forty horsemen came and took away the body from its grave, and it is presumed they were Catholics. Could this have been done by the Semple Family of Lochwinnoch, or one of the other local families who had held on to the Old Faith? Perhaps in his 400th anniversary year we might be blessed with the discovery of his body.



Portrait of Saint John Ogilvie in the Royal Scots College, Salamanca, Spain, painted by a 19th century student of the Royal Scots College, Valladolid.

Glencoe





Stone commemorating the Glencoe Massacre.
(cf page 14)



cf. Points of Interest, no.2, opposite page

John Ogilvie was declared Venerable in the same century of his death, but his cause was not able to be pursued until the Church in Scotland had settled down after being freed from the Penal Laws. Pope Pius XI officially recognised his death as martyrdom on the feast of Saint Andrew in 1929 and he was declared Blessed less than a month later on 22nd December. Many made the journey from Scotland for his beatification, but they were far fewer than the four thousand who travelled to Rome for his canonisation on 17th October, 1976.

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Points of Interest

1. Scalán College and Sandy's cottage have survived the winter remarkably well. Scalán itself only requires the disabled toilet door to be repaired. Even with strong self-closers someone let it go in a gale and broke a mortice joint which will be repaired before the toilets are opened at the beginning of May.
 2. Scottish Television, STV, filmed at Scalán on 26th November. John Watts gave a talk on the history of Scalán moving from room to room. I am told he spoke enthusiastically and clearly throughout. The fire was lit in Sandy's cottage and with regular feeding warmed the film crew when they had a break for coffee and lunch. The actor was the well-known David Hayman who rode a horse over the bridge (cf photo opposite) and halted at the Scalán gate. I am told it will be screened sometime in August or September. There will be about 5 minutes about Scalán in a six part series. Apart from the Scalán Mass one could say it was the highlight of Scalán year and I hope it will bring more visitors which have not been very plentiful this year.
 3. The Heritage Lottery Fund application is still on-going and is now in stage two. Nothing much will happen until May 2016.
 4. The wild life is returning to Scalán. Two lapwings are weaving between the Scalán parks and the curlews are calling. Oyster catchers are passing through but so far our regular two pairs haven't settled. The frogs are getting restless in the Eskiemullach mill pond. It hardly seems warm enough for them to be mating. The gorse along the track is greening up and it should be a mass of flowers very soon.
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300th anniversary of the 1715 uprising

In the 1980's a small mixed group of walkers spent time walking and sleeping in the Cairngorm Mountains. After a long walk, a meal eaten, out came the whisky and tales narrated. Snipe, a Campbell, would tell of how his forebears and the McDonalds wouldn't drink in the same

pubs and if they met, a fight would ensue. The McDonalds wanted revenge for the massacre of February 13th 1692 in Glencoe.

This year is the 300th anniversary of the 1715 Jacobite Rising and one wonders why the slaughter took place 23 years earlier.

Who ordered it and why? The Catholics were a third of the Scottish population where loyalty was governed by codes of honour and bonds of kinship. They had no wish to change. In July 1689 John Graham, the first Viscount Dundee, obstinately and sentimentally loyal to the Catholic King James threw 2000 Highland warriors down the hillside at the river gorge of Killiecrankie (cf photo,p.19) to fight 4000 musketeers and dragoons. Within minutes 600 highlanders, including Dundee, were dead. In the same time the government troops were sliced with claymores while trying to reload their guns.

It made no difference. By the spring of 1689 James VII (and II of England) had been deposed. William ruled securely only south of the Forth. The continuing resistance in the ungovernable Highlands made William's allies in Scotland, especially the Campbells, determined to bring the Highlands into line. Change was on the way and if mass slaughter was needed so be it. In 1690 a warship was sent from Ireland to rape and pillage: in 1691 a stipulation by the Earl of Breadalbane that by January all Clan Chiefs had to make a formal submission to King William. Alisdair McDonald left it to the last minute but due to an administrative mix up it was four days too late. He wasn't the only clan chief in trouble. The soldiers arrived in Glencoe on the 1st February quietly and secretly lead by Robert of Glenlyon, a Campbell. Their officers and soldiers were lodged and fed by the McDonalds as tradition decreed. On the 12th day Glenlyon received orders to put all under 70 years of age to the sword as an example. In the bitter cold at five in the morning the massacre occurred. Some escaped because the troops failed to secure the passes and word got out.

In London and Edinburgh regrets were made; 'Slaughter under trust'. Glencoe is known as the weeping valley. (cf photo, p.11)

What occurred that bitter cold winter's night became the operating practices of the British Empire to be repeated many times over the next 200 centuries.

A hand written sheet of paper has come to light ordering the massacre of Glencoe and is the centre of an exhibition - "The Game of

Crowns ' at The National Library, Edinburgh marking the 300th anniversary of the 1715 uprising.

To commemorate the Massacre of Glencoe and the uprising Sir Walter Scott's poem the Massacre of Glencoe is being projected onto the Glencoe Mountains:

*"O tell me, Harper, wherefore flow
Thy wayward notes of wail and woe
Far down the desert of Glencoe,
Where none may list their melody?
Say, harp'st thou to the mists that fly,
Or to the dun deer glancing by,
Or to thee eagle that from high
Screams chorus to thy minstrelsy?"*

*"No not to these, for they have rest,
The mist-wreath has the mountain-crest,
The stag his lair, the erne her nest,
Abode of lone security.
But those for whom I pour the lay,
Not wild-wood deep, nor mountain grey,
Not this deep dell that shrouds from day,
Could screen from treach'rous cruelty."*

*"Their flag was furl'd, and mute their drum,
The very household dogs were dumb,
Unwont to bay at guests that come
In guise of hospitality.
His blithest notes the piper plied,
Her gayest snood the maiden tied,
The dame her distaff flung aside,
To tend her kindly housewifery."*

*"The hand that mingled in the meal,
At midnight drew the felon steel,
And gave the host's kind breast to feel
Meed for his hospitality!
The friendly hearth that warmed that hand,
At midnight arm'd it with the brand,
That bade destruction's flame expand
Their red and fearful blazonry."*

*"Then woman's shriek was heard in vain,
Nor infancy's unpitied plain,"*

*More than the warrior's groan, could gain
Respite from ruthless butchery!
The winter wind that whistled shrill,
The snows that night that cloaked the hill,
Through wild and pitiless, had still
Far more than Southern clemency.*

*"Long have my harp's best notes been gone,
Few are its strings, and faint their tone,
They can but sound in desert lone
Their gray hair'd master's misery
Were each gray hair a minstrel string,
Each chord should imprecations fling,
Till startled Scotland loud should ring,
'Revenge for blood and treachery!'"*

The Glencoe Massacre (Sir Walter Scott)

John Hamiltons in London.

After the defeat of the Jacobites in 1746, Scalan was destroyed. When John Hamilton arrived from Strathbogie in 1764, he and his fellow students must have had to live in extreme discomfort before the 'new' Scalan was erected on the other side of the Crombie Burn. The sad fate of the College after Culloden must have been kept vividly in mind, year after year, by the stories told and retold by masters and boys during those hard years.

John Hamilton's years at Scalan, from 1764 to 1767 were under the care of John Geddes. With only three years experience as a priest, he restored order and serious study among the students and increased their numbers to such an extent, that overcrowding became a severe problem. By 1767, the new Scalan was ready enough to move in to, though not completed. At this moment John Geddes was called to the Enzie and his post at Scalan was taken by another young priest, John Thompson.

In the two years from 1767 to 1769 John Hamilton had to adapt to the ways of the new superior, John Thompson. In 1769 his mother died and he decided then that he did not want to pursue his studies to become a priest. It is known that he went to London, possibly because his great-uncle Father Placidus Hamilton was priest at the Imperial Chapel but there was another Hamilton family in London at that time in close touch with the Lowland District, hence the title of this article '*John Hamiltons in London*'

It is not known what John Hamilton did once he was in London, neither do we know whether he was related to Mr John Hamilton and John Hamilton, junior, the latter two discovered in a document dated August 12th, 1769, London.

It is really a bill charged to Mr George Hay for the expenses incurred in

looking after, and safely forwarding boys from Scalan and from Bishop McDonald to the seminaries on the Continent. A letter is written in and around the actual bill and it states 'PS I wrote this by my Father's order he being Lame with the Gout. John Hamilton Junior'. This Mr John Hamilton knew both George Hay and John Geddes very well and there was frequent correspondence between them – 'All your letters I reced.' And he was also in close touch with a group of trustworthy people in France and Flanders to receive the boys and arrange for the next stages of their journeys. This may well have been the trip John Hamilton would have made if he had pursued his vocation, but his place was taken by William Reid. 'This day I shippt the three boys, viz Mcdonald, Robertson & Reid to Dunkirk & the master of the vessel they are gone is a countryman & acquainted with Mr Havers to whom I have desired him to carry them too & at the same time if Mr Havers should not be in the way the Capt. to forward to Douay with a Frenchman that goes Passenger to Dunkirk & the Capt. to give them what more will be necessary for to carry them there as I paid 3 Guineas for their Passage & given Mr Reid a guinea & a half to be expended for the use of each of them upon their landing which I imagine will be tomorrow the winds being fair'. He gives Bishop Hay some slightly unpleasant information: 'There's another thing I would advise you when you send any boy. To have them examined for fear of the Scotch Fiddle or another name the Itch [*scabies*] which poor Mcdonald has very bad however I took care he was cured before he went away' – [charged to the account : Physick for Mcdonald 4 shillings].

The shipping of boys from Scotland to the seminaries on the Continent must have been both difficult and at times dangerous, at the ports in Scotland, mainly Leith and also in London with the further arranging of safe shipping onwards. To return to the Scalan John Hamilton, he must have been reminded of the terrible stories told about the Jacobite times and the destruction of his seminary when he witnessed the Gordon Riots in London in 1780 'the chapel or Mass-house was among the number destroyed by the mob. Fr Richard Dillon, who had been priest of the place since 1749 was so severely maltreated by the rioters that he shortly afterwards died. With the money obtained from the Government in compensation, another and larger chapel was erected on White Street, 1781. This continued in use till the building of the large and imposing church opened with great pomp April 20 1820 at Moorfields. The vaults beneath the church were a favourite burial place with London Catholics till 1853 when they were closed, and this is where John Hamilton was buried.

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Memorial Stone in St. Ninian's Cemetery.

Who was Rev. Joannes Franciscus Stuart on the stone? (cf. photo p.20). He was born in October 1885 in the east end of Glasgow. His parents were John Stuart and

Jane (Janet) née Smith both from Kirkmichael, Glenlivet, an area which had fiercely preserved its Catholic faith through the long years of prejudice and persecution. John was very proud of this and kept in contact with his kinfolk in the Banffshire Highlands.

He was well educated at St. Mary's parish school, Abercromby Street, then at St. Aloysius College, before proceeding to St. Mary's College, Blairs near Aberdeen. In 1905 he went to the senior Seminary at St. Peter's College, New Kilpatrick, and a year later to Issy-le-Moulineaux in France where numbers of Scottish students had studied over the years. Ill health made him return to Scotland and St. Peter's after a year where he remained until his ordination aged 27 years

John Francis was ordained in Glasgow on 29th June 1913 by either Archbishop John Maguire or his coadjutor-archbishop Donald Mackintosh. He served as curate at St Mary Immaculate, Pollokshaws for 15 years. He was given his own parish, Our Lady and St. John's, Blackwood, and after three years was transferred to St Mary's, Duntocher and district. The country and the world were still reeling from the great depression. Unemployment was rife, the Clyde shipyards and other businesses were struggling. Poverty was at its worst. Fr. John coped with supreme confidence, always there for those in need. Things were improving by the late thirties but then came the war in September 1939. Men were needed in the shipyards and to fight in the war. The entire country was affected and in March 1941 the Clydebank blitz devastated the area. Fr. John's church and presbytery were no more, his parishioners scattered far and wide. A Mass centre was set up in a local hall and people carried on. The priest was on call day and night. The war ended in 1945 but Fr. John's health deteriorated seriously and he retired aged 61 years. He died in 1964 aged 78 and was buried among his own kinfolk hence the inclusion of his name on the memorial stone at St. Ninians.

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The photograph on page 20 shows one of several plaques set into the wall of the little chapel at St. Ninian's Cemetery, Tynet, in the Enzie, commemorating the priests buried there, with their details in Latin. The plaque shown contains the name of Fr. John Francis Stuart, the subject of the article above. The other names are:

Canon George Grant, 1872-1959
Mgr. David Provost Paterson, 1895-1965
Fr. James Kennedy Robertson, 1899-1973
Fr. Bernard Joseph Ashworth, 1890-1973
Canon Joseph Lamont, 1903-73
Bishop Michael Foylan, 1907-76



Bonnie Dundee's Stone at Killiecrankie
(cf page 14)

IV. ADM. REV. GEORCIUS CAN. CRANT
 NAT. BRAEMAR 1872: ORD. ROME 1900: OB. BUCKIE 1959.

IX. REV. JOANNES FRANCISCUS STUART
 NAT. CLASCOW 1885: ORD. CLASCOW 1913: OB. CLASCOW 1964.

V. ILL. MUS ET REV. MUS DAVID PATERSON D.D. PH.D.
 PRAEPOSITUS CAPITULI ABERDON
 SUAE SANCTITATIS PRAELATUS DOMESTICUS
 ET VIC CEN 1937 - 1957
 NAT. WHITEBRIDGE 1895: ORD. ROME 1921: OB. ABERDEEN 1965.

VI. REV. JAMES KENNEDY ROBERTSON
 NAT. INSCH 1899: ORD. ROME 1937: OB. ELGIN 1973.

VI. REV. BERNARD JOSEPH ASHWORTH
 NAT. LONDON 1890: ORD. ROME 1960: OB. ABERDEEN 1973.

VI. ADM. REV. JOSEPH CAN. LAMONT
 NAT. LUMPHANAN 1903: ORD. BLAIRS 1928: OB. KEITH 1973.

III. EX. MUS AC REV. MUS DOMINUS MICHAEL FOYLAN
 VIC. GEN. DIOEC. DUNK. 1952 - 64
 EPISCOPUS ABERDONENSIS 1964 - 76
 NAT. SHETTLESTON 1907: ORD. 1931
 CONS. 1965: OB. ABERDONIAE 1976.

cf explanatory note at the bottom of page 18.