

**From Persecution to Integration:
The Scottish Catholic Experience
as seen from Perth
1685-2007**



Volume One:

Catalogue of the Exhibition

St. John the Baptist's Roman Catholic Church, Perth

20 November to 16 December 2007

Editor: Harry Schnitker

**From Persecution to Integration:
The Scottish Catholic Experience
as seen from Perth
1685-2007**

This catalogue accompanies the exhibition for the 175th anniversary
of the foundation of the church of St. John the Baptist, Perth,
20 November to 16 December 2007.

Patron

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Preface

by the Right Reverend Vincent Logan, Bishop of Dunkeld

“You are heirs to a sacred heritage. Your forefathers have handed on to you the only inheritance they really prized, our holy Catholic faith.”

These words, spoken by the late Pope John Paul II on his memorable visit to Scotland in 1982, encapsulate the essence of this exhibition. Looking back over 175 years, we do indeed acknowledge our cherished heritage and the rich legacy of faith handed down to us from generation to generation. So many threads have been woven together over the years to produce the fabric of the life of our Catholic community in Perth and in the Diocese of Dunkeld, and I am delighted that so many diverse elements of our story have been brought together for this exhibition.

It charts the changes which have taken place for over three centuries, from the struggles for acceptance of our forefathers to the integration into our society which we, as Catholics in 21st century Scotland, enjoy today. It acknowledges, too, however, the unchanging and unswerving faith handed down to us from the Apostles and reminds us of our responsibility to play our part in ensuring that faith is handed on to those who will follow us.

As Pope John Paul II also said at Bellahouston,

“You originate in a glorious past, but you do not live in the past. You belong to the present and your generation must not be content simply to rest on the laurels won by your grandparents and great-grandparents. You must give your response to Christ’s call to follow Him and enter with Him as co-heirs into His Father’s heavenly kingdom.”

As we reflect on the past, may we also be encouraged to work for the future, so that by our prayers, by our faith and by our acts, we may continue to give witness to Jesus Christ in our lives and to hand on the gift of faith to those who will come after us.

+Vincent Logan
Bishop of Dunkeld

175th Anniversary



Foreword

**by the Right Reverend Mgr. Charles, Provost Hendry,
Parish Priest of St. John the Baptist's, Perth**

I would like to recommend this catalogue, which reveals to us the richness and context of the exhibits on display. My thanks go to those who through their expertise and diligence have brought this exhibition to fruition. The months of work and research that went into the preparation has finally been revealed for our delight.

My hope is that the enjoyment of your visit will give you a greater appreciation of the past, making us value our history.

Mgr. Charles Hendry

Word of Thanks

It is always a pleasure to write this page in a book. It shows just how much can be achieved when people unite around a project, and how much goodwill there is in the world. The organisers are much indebted to a large number of people, who have all given generously to this project. Without them, it would never have succeeded.

Our first thanks goes out to the Right Reverend Vincent Logan, Bishop of Dunkeld. His patronage has turned this from a local event into one of much wider significance. He has also ensured that some of the financial means to support an exhibition of this scale were available.

Crucial has also been the dedication of Mgr. Charles Hendry, our parish priest. He believed in the project from the first moment, and, again, without him it would not have happened. His support has been augmented by that of the parish council. Other groups who normally use the hall in which the exhibition takes place have given up their claims for the duration, and they, too, have contributed in a very important way. Within the parish, finally, the fabric committee is owed a very special word of thanks. They constructed much of the exhibition, and without them it would not have looked as good as it does.

Next are the lenders. These include the Diocese of Dunkeld, the Diocese of Argyll, Blairs Museum, St. Mary's Monastery in Kinnoull, the Polish Mission in Scotland, the Archives of the Friars Preachers, English Province, Congregation of the Ursulines of Jesus, Dunkeld Diocesan Archives, the Scottish Catholic Archives, the Scottish Catholic Media Office, Lady Willoughby de Eresby and the Grimsthorpe and Drummond Castle Trust, the AK Bell Library, the National Library of Scotland, Kilgraston School, Stirling High School, Gabriel Communications Ltd., the Black Watch Regimental Museum, the Perth Italian Society, and Flood Photographers. Besides the institutional lenders, we have been truly blessed by the phenomenal response from within the Catholic community in Perth. Many individual parishioners have provided artefacts, too many, in fact, to be named separately. To all the many who have assisted, we are truly grateful.

Professional assistance has come from a variety of sources. Alison Cromarty at the National Museums of Scotland, Patrick Elliott at the Scottish National Gallery of Modern Art, John O'Brien from the Museums, Libraries & Archives Council, Richard Wood, who assisted with photographic displays and security, Derbhile O'Shea from Exhibition Lighting, Tom McPherson in the Cathedral in Dundee, and, last but certainly not least, Susan Payne, the curator at Perth Museum and Art Gallery, and Andy Cottier, from the same institution: all offered invaluable assistance and we are in their debt.

One of the aspects that has made this work so pleasurable has been the co-operation from the parishioners. This has expressed itself not only in the various artefacts on display donated by them, but also in a unique experiment in which so many took part. We are referring to the recordings made by the School of Scottish Studies, University of Edinburgh, of memories of the parishioners. So many took part that the School has enriched their library with a large number of

CDs. Oral history has its own unique place amongst the sources historians can draw upon, and these recordings are an important contribution not only for the history of Perth and its Catholic community, but also for Catholicism in Scotland in the twentieth- and twenty-first centuries. Special thanks go out to Dr. Margaret Mackay, head of the School, and the two field workers, Ellie Beaton and Ann Williams.

This catalogue is one of a series of booklets that will explore the past of the Catholic community in Perth. It will be accompanied by a short history. There has long been a need for such a survey, which will, hopefully, lead others to conduct research in greater depth on individual aspects of the community's past. A third volume, which will appear in the near future, will examine the oral history of the parish, thus augmenting what we can know from the written record with the memory of those still with us. As stated, this has been a co-operative venture, with many people contributing. The editor would like to personally thank all those who contributed to these books, as well as those who assisted in their production.

Harry Schnitker

Time Line

- 11 May 1559 John Knox preaches in Perth's Kirk of St. John the Baptist. The mob begins to riot and ignites the Reformation in Scotland.
- 1560 The Scottish Parliament abolishes the Mass and ends Papal authority in Scotland. There is no recorded clerical opposition to the Reformation in Perth. Only the majority of Perth's Carthusian monks and Franciscan friars leave the country in any numbers. Several priests join the new church. Only around Murthly do the Jesuits make any concerted effort at maintaining the Faith.
- 1570s Mass is still being said around Muthil and Dunblane.
- 1600 The last embers of the old Faith are slowly extinguished. Only some remnants of folk-belief survive, including a veneration of relics of St Fillan in Glendochart, and a curious survival in the form of a pilgrimage from Perth to a holy well in either Findo Gask or Trinity Gask, which survived into the nineteenth century.
- 1603 Union of Crowns, James VI of Scotland becomes James I of England. The death of Cardinal Beaton, Archbishop of Glasgow, in Paris, means that the old hierarchy has become extinct.
- 1615 Scotland's only official Catholic Martyr, St. John Ogilvy S.J., is executed in Glasgow. Although quite a few other Catholics die as the indirect consequence of their Faith, Scottish Catholics never suffer the same intense persecution as their English counterparts. The protection of powerful Catholic noble families ensures a relative tranquillity.
- 1620 There are now some 20 priests serving in Scotland.
- 1653 After residing under the English Mission for half a century, the Holy See establishes a separate Scottish Mission, thus restoring the pre-Reformation independence of the Scottish Church. There are only four priests in the whole of Scotland, but, by 1660, this will rise to eighteen.
- 1677 The Leslie Report on the condition of the Catholic Church in Scotland, written for the Holy See, shows no Catholics in Perthshire. He does mention that two priests from the mission in Angus are active in Strathearn.
- 1685 James Drummond, 4th Earl and 1st Duke of Perth, and his brother, John, 1st Earl of Melfort, convert to Catholicism. The main members of the most powerful family in Perthshire, their patronage enables missionaries to take up posts and start work.

- 1686 Fr. John Seton, S.J., tutor to the children of the Earl of Perth, takes up residence at Drummond Castle and Stobhall. When the Earl is in residence, Fr. Robert Widdrington, S.J., his confessor, is also present.
- 1688 The Earl reports a few conversions to Philip, Cardinal Howard O.P. in Rome. The main priest responsible for conversions to the Faith locally, and, therefore, for the resurrection of a Catholic community around Perth, is Fr. John Ambrose Cook, O.S.B. He came to Scotland from the Scottish Benedictine abbey of Würzburg, which had survived the Reformation. A letter from 1690 describes how he had a 'successful mission' at Drummond and Stobhall, where he 'received several'. He would later become Abbot of the Scottish abbey at Würzburg.
- 1689 Upon the 'Glorious Revolution', both Drummond brothers are forced into exile, with the Earl suffering a period of brutal imprisonment before escaping to France. There, they become part of the Jacobite court in exile.
- 1694 Scotland receives its first bishop since the Reformation, with the creation of a Vicar Apostolic for the country by the Holy See.
- 1700 A New Penal Act is passed, effectively making Catholics non-citizens. The Vicar Apostolic of Scotland fixes the mission stations. Drummond Castle becomes the seat of the only mission in Perthshire.
- 1701 The Scottish Church consists of one bishop, 25 missionaries, and a handful of personnel at the Scots Colleges and the Schottenkloster.
- 1706 The *List of Popish Parents and Their Children* mentions 27 Catholics in the Stobhall area, including the Chamberlain to the Earl of Perth. All are called converts. Around Drummond Castle, another 24 Catholics and their children are mentioned, again mostly members of the Duke of Perth's household: the gardener, miller, and the Chamberlain. At Comrie, the main tacksman and the main tenant are also Catholics.
- 1707 Union of Parliaments.
- 1709 The court in Perth passes a sentence of outlawry on Mr. John Wallace, who is not present in the court. He was the missionary for Angus.
- 1710 There are some 40 Catholics in the Stobhall region.
- 1715 The second Jacobite uprising takes place, which results in the burning of large swathes of Strathearn. The Catholic Chamberlain of the Duke of Perth at Drummond is held responsible for this scorched earth policy.

- 1716 The first seminary in Scotland after the Reformation opens in Scalan, in the Braes of Glenlivet, a stronghold of the Catholic Faith.
- 1725 The priest at Drummond Castle, Mr. Andrew Hacket, serves not only this community, but also that at Traquair House in the Borders!
- 1731 The Holy See divides Scotland into two vicariates. Drummond Castle becomes part of the Highland Vicariate. Since Stobhall finds itself in the Lowland Vicariate, a new mission is opened.
- 1734 The resident priest at Stobhall, Mr. George Duncan, serves the Catholic population of Eastern Perthshire, Angus, and Kincardine.
- 1741 A great famine in the Highlands drives many to Stobhall and Drummond, where they expect charity from the ducal family. Most do not make it, and many are found on the estate, frozen to death.
- 1745 Bonnie Prince Charlie lands in Scotland and begins the final Jacobite uprising.
- 1746 Just before the arrival of the Hanoverian army, the Vicar Apostolic of the Lowland District and friend and counsellor of Bonnie Prince Charlie, James Gordon, dies at Thornhill in the house of a Catholic, en route for the safety of Drummond Castle. He is interred in Innerpefferay, the burial ground of the Drummond family. The involvement of the Drummond family in Bonnie Prince Charlie's uprising causes them to lose Drummond Castle. However, Jane Gordon, dowager Duchess of Perth, holds some of the land in her own right, and continues to protect the Catholic community. They remain untouched, which is remarkable seeing that over 1,000 Catholics had suffered death, exile, or had fled during the uprising.
- 1763 A note to *Propaganda fidei* shows around 300 Catholics, communicants and children, in the mission of Stobhall, with another 168 in Drummond, which at this point also included Glasgow. This is the high-water mark of the mission planted by Fr. Ambrose Cook, O.S.B.
- 1773 Death of the dowager Duchess. This causes much uncertainty as the mission is now without powerful protectors.
- 1777 Bishop Hay receives a lease on the farm of Park on the Stobhall estate through the agency of Mr. John Cruickshank, a Catholic tenant of the estate. Under penal laws, the Church cannot own or rent land or buildings. Mass is said in an old barn.

- 1778 The 'Friends of Protestantism' march from Perth to the chapel to burn it down in reaction to the proposed Catholic Relief Bill, intended to ease discriminatory laws against Catholics. The authorities prevent violence.
- 1780 There are two anti-Catholic riots in Perth. A census taken by Bishop Hay show there to have been 118 Catholics at Drummond, and another 130 at Stobhall.
- 1783 Abbé Paul McPherson becomes priest at Park. He serves eastern Perthshire, northern Fife, and Angus with Dundee. For the whole region he reports only 160 Catholics, with many having emigrated to Canada. McPherson is one of the outstanding figures of the Church in this period, author of several books, and, for many years, rector of the Scots College in Rome.
- 1784 The newly-restored Drummond family extends one final act of patronage to the Church, when they ensure that the tenancy of Park is secured.
- 1788 The end of Drummond patronage means that the mission at Drummond Castle has to look for a new chapel. This is established at Balloch.
- 1789 A Protestant man sets fire to the thatched roof of the chapel, in what turns out to have been a domestic quarrel!
The French Revolution commences, turning the Papacy into an ally of the British state, and contributing considerably to an easing of the position of Catholics in Scotland.
- 1790 Bishop Geddes visits Callander, Drummond, and Stobhall. He notes that the local Catholics go on pilgrimage to the ruined pre-Reformation priory of St. Fillan in Glendochart.
- 1793 The Catholic Relief Act (Scotland) eases many of the restrictions placed upon Catholics.
- 1797 Abbé Quentin, a French priest who had fled the atheistic regime of the French Revolution, teaches in Perth Academy for two years.
- 1799 According to the *Old Statistical Account*, there are only 29 Catholics left in the Stobhall mission. The mission in Balloch moves to Crieff, where the predecessor of St Fillan's is built. There are some 73 Catholics within its boundaries.
- 1803 Another French exiled priest, Abbé César, occupies the same post.
- 1804 Some 120 Catholics are reported in the mission, 20 of whom live in Perth. The increase is the result of migration from the Highlands.
- 1812 The incumbent at Park also serves the Catholics in Dundee. Mr. William Wallace, the incumbent at Park, notes the arrival of Irish (or Highland) Catholics in Perth, and begins to raise

- funds for a chapel in the city.
- 1816 Mr. Forbes, the incumbent at Park, complains to Bishop Cameron that the chapel and the priest house are in a very poor condition.
- 1820 The chapel in Park receives an organ and a choir is reported, this after long resistance by the missionaries. Park is one of the last mission stations in Scotland to adopt the use of music during the Mass.
- 1821 A Mr. Bremner from Edinburgh buys land for a chapel in Perth on behalf of Fr. William Reed, for about £180.
- 1824 The mission at Park comes to an end when Mr. Rattray moves to Dundee to serve the burgeoning Catholic population there.
- 1827 The first Masses in Perth are said in the hall of the Free Masons.
The Church in Scotland is reorganised and Perthshire becomes part of the Eastern District.
The chapel at Park is closed.
- 1828 The Perth presbytery collects a petition against the impending Catholic Emancipation Act.
The *Catholic Directory* is founded by Fr. Dr. John Macpherson, later missionary in Perth.
- 1829 The Catholic Relief Act is passed. Most of the restrictions on Catholics are lifted.
There are circa 500 Catholics in Perth, most of them Scots from the north-east or Highlanders, with quite a few people from Ireland.
- 1830 Bishop Paterson sends Fr. John Geddes to Perth to open a new mission.
- 1831 Work starts on the construction of the church of St. John the Baptist.
- 1832 The death of Fr. John Geddes aged only 24.
Under the guidance of Fr. James Mackay, the construction of the church is completed at a cost of £1,300. The church is first used on 18 November and is dedicated on 16 December, with the choir singing a Mass by Mozart.
- 1833 Some 600 Irish weavers are reported in the city, whose children are taught in the church. The congregation is very poor, indeed, described by the *Catholic Directory* as destitute. The construction of the church is all the more remarkable for this.
- 1838 The Perth mission covers all of Perthshire, from Callander to the Spittal of Glenshee, and from Errol to Glenlyon.
- 1844 The *Catholic Directory* mentions an organ in St. John's church, and a congregation of 400, then as now rather fewer

- than the total number of Catholics.
- 1846 The chapel of St. Anthony the Eremite is opened at Murthly Castle, with the choir of St. John's, Perth, providing the music. Sir William Drummond-Steuart, the Laird, is a prominent convert, explorer of the Wild West, and major supporter of the Catholic community in Perth. William's brother, Thomas, is also a convert, and a Benedictine monk in Italy. He was buried in the new chapel the year it opened. The chapel is very sumptuous, much influenced by the French tastes of William, and of Bishop Gillis, who was trained by the Fathers of St. Sulpice. Interestingly, Murthly was one of the last places around Perth where the Catholic Faith had survived.
- 1847 Ordination of Fr. Archibald Macdonald, the first Perth-born Catholic priest since the Reformation.
- 1848 The first Catholic school outside the church is opened. The new sanctuary is constructed and a marble altar and chalice are donated by Mr. Allan of Inchmartine.
- 1849 A small chapel is opened in the vaults of Grandtully Castle, in Strathtay. This is served from Perth.
- 1850 William Dick opens a small chapel at his house at Tullymet, in the hills north of Pitlochry. Now closed, its font is in St. John's, Perth.
- 1853 The Catholic hierarchy is restored in England and Wales. The Lord Provost of Perth attacks 'Popery' in a speech in the City Halls. The Scottish Reformation Society visits Perth, and, with all the Protestant ministers, except those of the Free Church, begins a series of lectures to 'stem the tide of Popery'. The lectures are very well attended. This prompts the mission's priest, Fr. John Stewart McCorry, to write an apology.
- 1855 The church is extended as the Catholic population grows. It receives a tower and has an altar to St. Patrick – emphasising the Irish nature of most of the congregation – and artefacts are donated by the local Catholic landowners. The new design is by Perthshire architect, Andrew Heiton Jr.
- 1856 The chapel at Woodhill in Strathardle is opened and served from Perth.
- 1860 New schools are opened. St John's School is located in the High Street, at Meal Vennel.
- 1861 The Society of Saint Vincent de Paul begins its work in the mission in order to support the poor. This shows that there were enough reasonably affluent Catholics to fund this type of activity.
- The census reveals that there are now 282,000 Catholics

- born in Ireland, living in Scotland.
- 1865 The Ursulines of Jesus arrive in Perth to teach the 200 pupils at the schools, and to visit the large number of Catholics in the prison.
- 1868 St. Mary's Monastery, Kinnoull, is founded by the Redemptorists. They face significant opposition from the city. For over a century the house functions as the retreat house for all the clergy in Scotland.
- 1871 Arrival of Fr. William Smith, who inaugurates the devotion to the Sacred Heart in a – successful – attempt to make the Catholic community in Perth more similar to the universal Church. There is also a strong Rosary Confraternity. Fr. Smith later becomes the Archbishop of St. Andrews and Edinburgh.
St. Columba's in Methven is opened, a so-called tin church, which is served from Perth.
- 1877 A station is opened at Bankfoot, which is served from Perth.
- 1878 The restoration of the Scottish Hierarchy by the Holy See. Bishop Rigg, first new Bishop of Dunkeld, resides in Perth. The Lady Chapel is constructed, based on that in St. Mary's Cathedral, Edinburgh.
- 1880 The first pilgrimage to Lourdes from the Perth mission takes place.
- 1886 A bell is hung in the tower, and blessed at the Feast of the Immaculate Conception.
- 1887 Death of Bishop Rigg, who is buried in the Lady Chapel.
- 1890 The estimated Catholic population of Perthshire is 3,500 of whom some 1,500 live in Perth.
- 1892 Extension and renovation of St. John's, at a cost of £2,500.
- 1893 The church is rededicated, with the font from Tullymet installed.
Italian immigrants begin to arrive in numbers. Unlike most Scots-Italians, these come mainly from Parma and Sicily.
- 1894 Bishop James Smith leaves Perth for Dundee.
- 1901 Stained glass from Tullymet is installed in St. John's.
- 1905 The new high altar is installed.
- 1906 Fr. Michael Lavelle is the first priest to sit on the School Board in Perth.
- 1910 The Sisters of Mercy arrive in Perth, and replace the Ursulines.
- 1912 Ordination of Perth-born John McMahon.
- 1914 Outbreak of the First World War.
- 1918 Fr. James Shine, one-time priest in St. John's, is killed in action whilst administering the sacraments to wounded soldiers.

- The Education (Scotland) Act is passed, which ensures state funding and the separate ethos of Catholic Schools.
- 1920 Fr. John McDaniel is elected to the Perth Schools Board. The SSVP collects money for sacked Catholic workers in Belfast. The whole decade sees some parishioners involved in pro-Irish activities.
- 1924-5 St. John's is extensively renovated, with altars to the Sacred Heart and Our Lady of Lourdes reflecting the links with the international Church. Austrian peasants carve the simple but delicate Stations of the Cross, and additional stained glass windows are installed, one of which as a memorial to the 65 Catholic men from the Perth mission who fell in the First World War.
- The Sisters of Mercy leave Perth, and are replaced by the Daughters of Charity of St. Vincent de Paul.
- 1927 Perth-born Hector McNeil is ordained.
- 1929 Wall Street crash and the depression.
- 1930 Arrival of the Sisters of the Society of the Sacred Heart at Kilgraston, where they start a girls' school.
- 1932 The centenary of the dedication of the church sparks celebrations.
- St. Columba's church in Dunkeld is opened and served from Perth.
- 1933 The ordination of Perth-born William Smith.
- 1936 The ordination of Perth-born Peter Kaye.
- 1938 St John's Primary School moves to new premises in Stormont Street but within the year growing numbers of pupils are causing accommodation problems.
- 1939 The start of the Second World War.
- 1940 Perth-born Patrick Campton is ordained.
- The Italian members of the community are interned as a 'potential fifth column'. Many have sons serving in the British army and had lived in Scotland for decades.
- 1941 The Polish army in exile presents St. John's with the Sanctuary Lamp. The Polish army has its HQ at Bridge of Earn, and many stay on after the conclusion of hostilities in 1945. This further enriches the cultural mix of the community in St. John's.
- 1945 The end of the Second World War. Some members of the Italian community leave for Australia.
- A final large influx of Irish Catholics occurs with workers on the hydro-electric dams coming to Perthshire.
- 1946 The Holy See changes the status of the local structure of the Catholic Church in Scotland. All missions become parishes.
- 1947 Inauguration of the Union of Catholic Mothers in the parish.

- 1951 There are an estimated 5,600 Catholics in Perthshire.
- 1954 Marian Year is celebrated to commemorate the Dogma of the Immaculate Conception.
- 1962 Opening of the Second Vatican Council.
- 1965 First civic reception for a Catholic priest in Perth, with the Lord Provost hosting Mgr. Coogan.
- 1967 In the wake of the decisions of the Second Vatican Council, St. John's is reconfigured at a cost of £26,000. Much of the artistic inheritance of the church is lost in the process. St Columba's High School opens but faces immediate accommodation issues in the move to becoming a six year comprehensive.
- 1975 The ordination of John Harty.
- 1982 Pope John Paul II becomes the first Pope to visit Scotland. The visit marks a turning point for the Catholic community, with very favourable comments by the mainstream press. The Sisters of Charity leave Perth, and are replaced by the Marist Sisters.
- 1987 First diocesan pilgrimage to Iona.
- 1988 The ordination of Mark Cassidy.
- 1990 Thomas Cardinal Winning visits St. John's Kirk in Perth, both a highly visible gesture of ecumenical relations and a statement on how far the Catholic community in the city had come since the conversion of the Fourth Earl of Perth.
- 1997 The Pilgrim Statue of Our Lady of Fatima comes to St. John's, involving the community in one of the most flourishing devotional strands in the modern Catholic Church.
- 2000 The sisters of the Society of the Sacred Heart hand over the school at Kilgraston to an independent board. They maintain a presence in Garden Cottage near the school.
- 2001 The Marist sisters leave Perth. The city is without female religious for the first time since 1865.
- 2003 Canon Charles Hendry is made a prelate of honour.
- 2004 An influx of Poles and other Central European Catholics into Perth begins when the ex-Communist countries join the European Union.
- 2007 Perth and Kinross Council agree to replace St Columba's High School and St John's Primary and Nursery Schools. Due to open in stages on a single campus from 2010, the new school will be called St John's Academy. The community celebrates the 175th year of the inauguration of the church. There are now circa 6,400 Catholics in Perthshire, 3,300 of whom live in Perth.

Catalogue

List of Lenders

Aid to the Church in Need
AK Bell Library, Perth
Archives of the Friars Preachers, English Province, Edinburgh
Black Watch Regimental Museum, Perth
The Blairs Catholic Museum
The Catholic Media Office, Glasgow
Diocese of Argyll and the Isles, the Right Reverend Bishop Ian Murray
Diocese of Dunkeld, the Right Reverend Bishop Vincent Logan
Dunkeld Diocesan Archives
Flood Photographers, Perth
Gabriel Communications Ltd.
Grimsthorpe and Drummond Castle Trust, Lady Willoughby d'Eresby
Right Reverend Mgr. Charles, Provost Hendry
Kilgraston School
Very Reverend Rector Jim McManus, C.Ss.R.
National Library of Scotland, Edinburgh
Osservatore Romano
Parish of St. John the Baptist, Perth
The Perth-Italian Society
The Polish Mission in Scotland
St. Columba's RC High School, Perth
St. Mary's Redemptorist Monastery, Kinnoull, Perth
Scottish Catholic Archives, Edinburgh
Scottish Catholic International Aid Fund
Stirling High School
Congregation of the Ursulines of Jesus,
St. Margaret's Convent, Edinburgh
Various parishioners

List of Artefacts

- 1) **James Drummond, 4th Earl and 1st Duke of Perth, 1648-1716.**
Oil on canvas, late 17th century, John Riley, England.
Born 1648, succeeded in 1675, converted to Catholicism in 1685, exiled 1690, died in 1716. The conversion of the all-powerful fourth Duke of Perth was the catalyst for the revival of a Catholic community in Perthshire. Under his protection, missionaries managed to gain a small group of converts who formed the nucleus of the Catholic communities in Perth and Crieff today.
[Grimsthorpe and Drummond Castle Trust, Lady Willoughby d'Eresby]
- 2) **Facsimile of *The Mappe of Strathern, Stormont, & Cars of Gourie with the rivers Tay and Ern.***
Ink on paper, 1683, John Adair, Scotland.
This map was made at the request of the fourth Earl of Perth. Note that Perth is in the centre of the Drummond estates, with Drummond Castle to the west, and Stobhall Castle to the north-east.
[AK Bell Library, Perth]
- 3) **John Drummond, 1st Earl and 1st Duke of Melfort, 1649-1714.**
Oil on canvas, late 17th century, attributed to Sir Godfrey Kneller, England.
As the fourth Earl of Perth's brother, Melfort shared his power in Scotland. Their conversion to Catholicism endeared them to James VII, thus enhancing their standing. Once the King was exiled in 1689, the Drummonds lost their power.
[Grimsthorpe and Drummond Castle Trust, Lady Willoughby d'Eresby]
- 4) **Riding Hat of the 1st Duke of Perth.**
Conical cap, red silk satin with strips of metallic braid, late 17th century.
Riding hats were a necessity in an age when men of importance wore wigs, which they could not do on horseback.
[Grimsthorpe and Drummond Castle Trust, Lady Willoughby d'Eresby]
- 5) **Square-toed Mules, 1st Duke of Perth.**
Leather, insoles and heels covered with blue silk satin, metallic lace trimming, silver and gilt, late 17th century.
These are in remarkable condition, and were probably worn only a few times. They give a very vivid idea of the elaborate costumes worn by the powerful protector of the Catholic Church.
[Grimsthorpe and Drummond Castle Trust, Lady Willoughby d'Eresby]

6) **Lady Jane Gordon, Duchess of Perth, 1683-1773.**

Oil on canvas, 1711, Jacobus van Oost, possibly Bruges.

A daughter of the staunchly Catholic Gordons of Huntly, she was the pivotal figure of the Drummond family for many years. She survived her husband, the second Duke of Perth, and was responsible for the continued Catholic education of her children. She ensured that Drummond protection was available to the local Catholic community for three-quarters of a century. The portrait was probably painted on the Continent.

[Grimsthorpe and Drummond Castle Trust, Lady Willoughby d'Eresby]

7) **Copy of the Medieval Seal of the City of Perth.**

Perth was known as Saint John's Toun in the Middle Ages, reflecting the intimate ties between Church and wider society at the time. As such, the patron Saint of the town was depicted on the medieval seal.

[Parish of St. John the Baptist, Perth]

8) **A Reina-Valera or Bible of the Bear.**

Spanish, 1569. Published in Basel, Switzerland, printed by Mattias Apiarius, Bavaria.

This Bible is something of a conundrum. It is the only Protestant Bible to be printed in Spanish during the Reformation, rare evidence of dissent from this most Catholic of countries. It is a translation by Casiodoro de Reina, a monk who fled the Inquisition. It is strange that this Bible should have found its way into the Scots College in Valladolid, from where it reached the diocese of Dunkeld in the 1930s. Perhaps the fact that an inscription states that it belonged to Thomas Baker, who was ejected from the College, and of whom there is no record, explains a good deal. The artefact brings together many strands of the narrative of this exhibition: Reformation, survival of the Catholic community in Scotland, dissent, and the European links of the Church in Scotland.

[The Diocese of Dunkeld, the Right Reverend Bishop Vincent Logan]

9) **Mission Letters 0.1690.Bruce.**

The letter discusses the success of the mission undertaken by Fr. Ambrose Cook, O.S.B. in the Strathearn region. The mission re-ignited the Catholic Church in the region. For Fr. Cook's details, see his entry in volume 2.

[Scottish Catholic Archives, Edinburgh]

10) **Travelling Chalice.**

Brass, without the usual precious metal lining in the cup, late 17th or early 18th century.

This chalice could be taken apart, making it easier to carry, but, more importantly, easier to conceal from often hostile authorities. Assembled, it looks like a small bell. It was, of course, essential for the local priests to be able to say Mass, and vessels such as this one enabled them to bring spiritual comfort to the frequently persecuted Catholics in Scotland.

[The Blairs Catholic Museum]

11) **Fob Seal, Jane Gordon, Duchess of Perth.**

Steel, mid-18th century.

Jane Gordon was responsible for administering the vast Drummond estates, as well as owning her own lands around Stobhall. The seal is evidence of her status and authority, an authority that saved the Church in Perthshire from the disastrous consequences of the failure of the last Jacobite uprising in 1745-6.

[Grimsthorpe and Drummond Castle Trust, Lady Willoughby d'Eresby]

12) **Thimble, Jane Gordon, Duchess of Perth.**

Gold, with violet and green enamel, and emeralds, third quarter 18th century.

[Grimsthorpe and Drummond Castle Trust, Lady Willoughby d'Eresby]

13) **Drawing of Drummond Castle.**

Ink on Paper, 18th Century.

The seat of the Dukes of Perth, and, until 1731, the seat of the Perthshire mission. It was then divided in two, with the other seat placed at the Dukes' hunting palace at Stobhall. Until 1763, however, Drummond remained the main home for the priest of both missions.

[Grimsthorpe and Drummond Castle Trust, Lady Willoughby d'Eresby]

14) **Photographs of Stobhall Castle.**

These show the Renaissance painted ceiling, the chapel, a statue of St. John the Baptist, emphasising the continued link between the old mission and Perth, and some fine stained-glass windows. Stobhall became a mission in 1731, and, subsequent to the failure of the '45, a refuge of the Church.

[Andrew Mitchell]

- 15) **Bishop Alexander Cameron, 1747-1828.**
Oil on canvas, between 1817 and 1828, Scotland (?).
Alexander Cameron was born in Braemar, a region which had maintained a strong Catholic presence after the Reformation. In 1797 he became coadjutor, and, in 1805 Vicar Apostolic of the Eastern District. A man of singular individuality, he was, nevertheless, responsible for overseeing the transformation of the rural mission at Park into the urban missions in Perth and Dundee.
[Parish of St. John the Baptist, Perth]
- 16) **P/PM/1/1. Abbé Paul McPherson, *Autobiographical Notes*, 1783.**
For Paul McPherson, see the information in volume 2. In 1777, the mission moved from Stobhall to a leased building on the estate farm of Park. These annotations were written whilst McPherson was the missionary there. He constructed a church and, with the assistance of Bishop Hay, managed to secure the lease on the farm. Like so many priests in eighteenth-century Scotland, McPherson and the other incumbents at Park spent much of their time engaged in agriculture. The notes were never finished, and stop in 1783, in mid-sentence.
[Scottish Catholic Archives, Edinburgh]
- 17) **BL/4/401/2. Rev. William Wallace to Bishop Alexander Cameron, 19-05-1812.**
William Wallace was an indefatigable priest, who travelled widely to provide spiritual comfort to the Catholic community, which was widely spread between Dundee and Dunkeld. In this letter, he asks the Vicar Apostolic for the Eastern District for a new pyx as the old one had been badly worn by the sweat from his body. For Fr. Wallace see the separate entry in volume 2.
[Scottish Catholic Archives, Edinburgh]
- 18) **Small Pyx.**
Silver, possibly 17th century, Continental.
Literally translated from the Greek, the word means 'box-wood receptacle'. Originally used in place of the tabernacle, it has been employed by the Church to carry the Blessed Sacrament to the sick or those unable to attend Mass for over five centuries. This seventeenth-century pyx is typical of the ones used by Catholic missionaries in Scotland, with its chain link which allowed it to be worn as a locket.
[The Blairs Catholic Museum]

19) **BL/5/10/7. Rev. John Forbes to Bishop Alexander Cameron, 22-10-1816.**

The letter from the incumbent complains of the poor condition of the church and the priest house in Park, just outside Stobhall. The roof leaked, there was only a mud floor, and the wind blew through both buildings.

[Scottish Catholic Archives, Edinburgh]

20) **Chalice and Paten, with Box.**

Gold plated with a silver cup, beech box, 1848 (?), Edinburgh. This chalice, the oldest to survive from the parish, was made in Edinburgh by the firm of Mackay Cunningham, goldsmith to Queen Victoria. It was probably donated to the mission in Perth by Viscount Allan from Inchmartine.

[Parish of St. John the Baptist, Perth; on permanent loan to the Diocese of Dunkeld]

21) **Letter from Rev. John Geddes to Bishop Paterson, October 1829.**

Fr. Geddes was always in rather poor health. He dreaded his appointment to the new and rather unhealthy mission in Perth, and begged Bishop Paterson, the Vicar Apostolic of the Eastern District and founder of the new mission, to delay his appointment. For Fr. Geddes see the separate entry in volume 2.

[Scottish Catholic Archives, Edinburgh]

22) ***Missale romanum.***

1913, Friedrich Pustet, Regensburg.

Since 1277, this has been the standard liturgical book for the churches in the city of Rome. Before this date, several different books were in use. It was the Franciscans who encouraged the use of this single volume during Mass. In the wake of the Council of Trent, in 1570, it was made compulsory for most of the Church. Several revisions took place, the latest in 2000 by Pope John Paul II. This edition is the typical one promulgated by Pope Leo XIII in 1884.

[St. Mary's Redemptorist Monastery, Kinnoull, Perth]

23) **Reliquary, with a Relic of St. Clement Mary Hofbauer, C.Ss.R.**

Brass, very early 20th century, possibly Czech.

The early mission in Perth enjoyed all the rich cultural trappings of the Catholic Church of the period. This was a marked departure from tradition: heavily influenced by Calvinism, and fearful of being too conspicuous, the Catholic Church in Scotland had eschewed most of the cultural trappings of its Continental counterparts. The impact these made on students studying at the Scots Colleges or seminaries in Rome and Spain ensured that by the 1820s there was an explicit attempt to make Scotland's Catholic churches more culturally Catholic.

[St. Mary's Redemptorist Monastery, Kinnoull, Perth]

- 24) **Preshome Letters: John McPherson to Donald Carmichael, 23.9.1830.**
For Dr. John McPherson, see the separate entry in volume 2, page 25. This letter stresses the need to have a guide to the rapidly changing and expanding Catholic Church in Scotland, a need which was to result in the launch of the *Catholic Directory for Scotland*. It is the oldest Catholic directory in the world, and contains, besides addresses of parishes and clergy, useful information on the liturgical year, obituaries, and news of events. When Fr. McPherson was the mission priest in Perth, he directed the publication of the *Directory* from there.
[Scottish Catholic Archives, Edinburgh].
- 25) ***The Catholic Directory for 1832 and 1855.***
The *Directory* of 1832 mentions the opening of the church of St. John the Baptist in Perth; that of 1855 shows the alterations which had been carried out.
[The Archives of the Friars Preachers, English Province, Edinburgh]
- 26) **Baptismal Register.**
The parish is fortunate in the number of records that have survived, which stretch back to 1831. The one on display is the oldest, begun by Fr. Geddes in 1831. Besides the names of the baptised, it contains details of the development of the early mission, including purchases or donations of materials for in the church.
[Parish of St. John the Baptist, Perth]
- 27) **Bishop George Rigg, 1814-1887.**
Oil on wood panel, third quarter 19th century, anonymous artist. This rather attractive painting shows the first Bishop of Dunkeld after the Reformation. More information on Bishop Rigg may be found in the separate entry dedicated to him in volume 2.
[Parish of St. John the Baptist, Perth]
- 28) **Composite Picture, St. Mary's Monastery, Kinnoull, and Andrew Heiton Jr.**
St. Mary's Redemptorist Monastery on Kinnoull Hill has been a feature of Catholic life in Perth since 1868. Long the only retreat for priests in Scotland, it ensured that Perth retained a centrality for the Church in Scotland. It is now a place where various Christian denominations meet, and where counselling is available. Its architect, Perthshire-born Andrew Heiton Jr., also worked on the church of St. John the Baptist.
[Flood Photographers, Perth]

- 29) **Facsimile of a Poster Announcing a Lecture by Fr. John Stewart McCorry in Answer to Attacks on ‘Popery’, 1851.**
Fr. McCorry was a great controversialist, who responded vigorously to anti-Catholic agitation in Perth. This poster announces one of his many talks in Perth. For Fr. McCorry, see volume 2.
[Copy courtesy Scottish Catholic Archives, Edinburgh]
- 30) **Facsimile Map of Perth in the 1830s.**
This map shows the now fast-growing city, having just gained its first parliamentary representative in the Reform Act, and with a booming industrial base. The prominent presence of the railways shows one reason why so many Catholics came from Ireland to Perth. The bleach fields and the armed forces were others. The newly-founded church of St. John the Baptist is highlighted.
[Copy courtesy of AK Bell Library, Perth]
- 31) **Facsimile Photograph of the Church of St. John the Baptist, Perth, in 1855.**
[Copy courtesy of the Scottish Catholic Archives, Edinburgh]
- 32) **Several Authors, *Errors of the Church of Rome. A Course of Lectures delivered in Perth, 1853-54, London, 1859.***
This book appeared as the accompaniment to the anti-Catholic activities of the Scottish Reformation Society, which was supported by most of the Protestant denominations in Perth, as well as by the Lord Provost.
[AK Bell Library, Perth]
- 33) **Fr. John Stewart McCorry, *The monks of Iona; in reply to “Iona” by the Duke of Argyll, London, 1871.***
A typical product from the pen of Fr. McCorry, whose fierce defence of the Church is clearly illustrated by this scathing attack on the ideas of the powerful Duke of Argyll.
[National Library of Scotland, Edinburgh]
- 34) **Facsimile of the *Perthshire Critic*, December 1893: A Presbyterian visits Midnight Mass.**
[Copy courtesy of the AK Bell Library, Perth]
- 35) **Fr. Michael Lavelle, *Historical Sketch of the Perth Mission: 1831-1907, Perth, 1907.***
Written to commemorate the 75th anniversary of the foundation of the church of St. John the Baptist, the book is still the main guide to the earlier history of the Catholic community, although not without its faults.
[AK Bell Library, Perth]

- 36) **Lourdes Medal.**
Silver, late 19th century.
Pilgrimages to what had become one of the main pilgrimage sites of the modern Catholic Church were started from Perth in 1880. This medal shows just how much this Scottish Catholic community was part of the global Catholic Church.
[The Blairs Catholic Museum]
- 37) **Facsimile of Photographs of the Chapel of Our Lady of Good Aid at Tullymet, and of St. Columba's in Methven.**
Aristocratic or land-owning converts were a marked feature of Catholic life in Scotland during the nineteenth century. They included Mr. William Dick, who had this fine, and now sadly demolished, chapel constructed next to his home in the hills above Logierait. For less wealthy Catholics, the so-called 'tin church' at Methven was constructed, which closed in the 1970s.
[Dunkeld Diocesan Archives]
- 38) **Murthly. The Chapel of St. Anthony the Eremite.**
Lithographs by Schenk & Ghemar from the design by James Gillespie Graham, 1850.
This sumptuous book shows the equally sumptuous chapel created for Sir William Drummond-Steuart, the Laird of Murthly. Sir William was an outstanding supporter of the mission in Perth, and a close friend of one of its earliest priests, Fr. Mackay.
[AK Bell Library, Perth]
- 39) **How to Behave in Church, 1850.**
This amusing list shows that piety in church was not necessarily the norm in the past either.
[Catholic Directory, 1850; collection Stephen Clayes]
- 40) **Parish War Memorial.**
- 41) **Black Watch Memorabilia.**
The Regiment was the main unit for Perth soldiers to serve in. A French prayer book, pierced by a bullet; the owner, P. Dunn, was clearly a Roman Catholic.
The Red Hackle, First World War. The Red Hackle is the primary symbol of the regiment.
An embroidered postcard, showing the flags of the Allies, French, 1915.
Regimental Badge, Black Watch.
[Black Watch Regimental Museum, Perth]

- 42) **First World War Commemorative Plaque and Box, Letters of Condolence for Harry Conlin, World War I; and Service Medals.**
Mr. Conlin died in France from wounds received in the trenches, on 18 July 1915. He served in the 6th Black Watch. His commemorative plaque represents all the men from the Catholic community in Perth who gave their lives in all conflicts fought by their country. The medals are: Star 1914-15, British War Medal, Allied Victory Medal. All are campaign medals.

[Loaned by Mrs. Cassidy, Harry Conlin's niece;
medals from the Black Watch Regimental Museum, Perth]

- 43) **Prayer Card and Photograph.**

This small prayer card was found lying in a trench during the First World War. It symbolises the Faith that sustained those who suffered more than anyone should expect to suffer. This suffering is exemplified by the three MacDougall brothers, who were all killed in action during the conflict.

[Loaned by Mrs. Jane MacFarlane; Dundee Yearbook, 1918]

- 44) **Second World War Memorabilia.**

A child's 'Mickey Mouse' gas mask, a steel police helmet, facsimile of an identity card, and a Scottish soldier's pay book.

[Stirling High School]

- 45) **Priests from Perth in the World Wars.**

These photographs show the priests from Perth who were active during the two world wars. Fr. Shine was killed in the trenches in the last weeks of the First World War, whilst administering the sacraments to a dying soldier. Fr. Page served as a chaplain in the Second World War. Fr. Hupa, O.F.M., was a chaplain to the Polish army, and was killed on the beaches in Normandy a few days after D-Day by a German sniper; we have no photographs, but he was present when this open-air Mass was celebrated on the North Inch in Perth. Frs. Howard and Ahearne, C.Ss.R., both from St. Mary's Monastery, Kinnoull, received military honours for their bravery.

[From the Dundee and District Catholic Year Book, various years;
Polish Mass, Mrs. Cassidy]

- 46) **Composite Photograph of the Ursulines, the Sisters of Mercy, the Daughters of Charity of St. Vincent de Paul, and the Marist Sisters.**

These female religious orders were all present in Perth for longer or shorter periods of time.

[Collection Stephen Clayes, Congregation of the Ursulines of Jesus, Edinburgh]

- 47) **Composite Photograph of the 1932 Celebrations of the 100th Anniversary of the Construction of St. John the Baptist's Church.**
[Collection Stephen Clayes]
- 48) **Composite Photograph of Early Civic Office Bearers.**
During this period, several Catholics broke through the glass ceiling and entered civic office, including the parish priest, who sat on the School Board.
[Collection Stephen Clayes]
- 49) **Composite Photograph of Social Events in the Parish.**
[Mary Carroll, MBE; collection Stephen Clayes]
- 50) **Artefacts from Kilgraston School.**
The school was founded in 1930 by the Society of the Sacred Heart in Bridge of Earn, as a fee-paying girls-only school. Both the Sisters and the School are still in Bridge of Earn. Mass is said in the school by the parish priests from St. John the Baptist's, Perth.
[Kilgraston School]
- 51) **Copy of the Wedding Certificate of James Connolly.**
Connolly was founder of the Irish Socialist Republican Party in 1906, and prominent campaigner for Irish independence. He was executed in the wake of the Easter Rising. Connolly, like so many other Catholics of Irish extraction in Scotland during this period, was also deeply involved with the Independent Labour Party of Keir Hardie. Paradoxically, this pre-occupation with the fraught political situation in Ireland coincided with the first moves towards integration into the wider Scottish society in which this community lived. Connolly was married in St. John the Baptist's, Perth.
[Collection Stephen Clayes]
- 52) **Rev. D. Donnelly, S.J., *A Gallant Knight of Christ. Blessed John Ogilvy, S.J., Dublin, 1944.***
St. John Ogilvy is the only canonised Saint of the Scottish Church since the Reformation. His martyrdom is retold in this booklet, which, significantly, was written and printed in Ireland. It neatly encapsulates the slow merging of Irish and Scottish Catholic identities.
[Collection Dr. Harry Schnitker]
- 53) **Facsimile Photograph of Fr. Michael Lavelle.**
Fr. Lavelle sat on the Perthshire School Board, and was the first Catholic priest to do so here.
[Collection Stephen Clayes]

54) **Crucifix, Donated by Lady Gray, Kinfauns.**

Rock Crystal, brass foot and links, brass Christ, c. 1600, possibly by Guitelo.

Although damaged, this cross reveals much about Catholic culture in Perth during this period. Patronage by prominent Catholics completely dominated the cultural language of the time. It also shows the artistic heights reached by Catholic artistic imagination. Baroness Gray donated this Milanese crucifix to the community in Perth in 1867.

[Parish of St. John the Baptist, Perth]

55) **Irish, Italian, and Polish Devotional materials.**

Three cultural groups have been prominent in the Catholic community in Perth, the Irish, Italians, and the Poles. Each brought its own particular devotional practices, which are reflected in the display. More recently, the Polish part of the community has been much strengthened by the arrival of migrants from Poland. Mass is said in Polish every Sunday, and in Italian once a month.

For the Irish community: picture of Our Lady and the Child Jesus with the Sacred Heart; statue of St. Patrick, the patron saint of Ireland; card with An Irish Blessing; a reed St. Brigit cross.

For the Italian community: statue of St. Anthony of Padua, patron of the Perth-Italian Society; statue of St. Francis of Assisi; St Damian's Cross; altar-bread cutter; a miraculous medal, given to new-born children in Italy.

For the Polish community: a glass icon of Our Lady of Czestochowa, patron of Poland; Missal in Polish; framed picture of the Black Madonna; Polish heraldic Eagle.

[Materials donated by: the Perth-Italian Society, the Polish Mission in Scotland, Mr. Richard Jackson, Mrs. Kate Campbell, Mrs. Pat Foley, Mrs. Mary Doogan, collection Dr. Harry Schnitker]

56) **Emigration Posters.**

Emigration from Scotland severely impacted on its Catholic population. Many of the original Catholic population left during the eighteenth- and nineteenth centuries. Some of those, particularly from the Highlands, never made it beyond the ports of embarkation, thus creating the Highland element of the urban Catholic population. This was also the case in Perth. In addition, many Irish, and later Italian, migrants came with a view of travelling onwards from a Scottish port, but, again, never left.

- 57) **Bishop Rigg's Chalice and Paten.**
Silver, with enamel inlay, 1880s.
It was common for people to donate chalices to friends who were priests. This one was given to Bishop Rigg by A.B. James and his family.
[Diocese of Dunkeld, the Right Reverend Bishop Vincent Logan]
- 58) **Episcopal Vestments.**
These vestments once belonged to Bishop Hart, and show the opulence that once accompanied the episcopal status. The chasuble, for example, is of red silk, with gold metal thread. Bishop Rigg was buried with his vestments.
[Diocese of Dunkeld, the Right Reverend Bishop Vincent Logan]
- 59) **Bute Mitre.**
Damask, with precious stones, 1878.
This particular mitre was given by the Marquess of Bute to Angus MacDonald, Bishop of Argyll and the Isles. John, third Marquess of Bute, was a convert to the Faith, and one of the richest men in Victorian Scotland. He greatly admired the artistic achievements of the Catholic Middle Ages, and wished to see these renewed in the Church in Scotland.
[Diocese of Argyll and the Isles, the Right Reverend Bishop Ian Murray]
- 60) **Episcopal Crosier.**
Ebony staff, with gold-plated brass crook and butt, inlaid with precious stones, Scotland, 1878.
This is a surviving crosier from the restored hierarchy of 1878. It was donated to the first post-Reformation bishop of Argyll and the Isles by the staunchly Catholic people of Morar and Arisaig. This very fine piece comes apart into four pieces
[Diocese of Argyll and the Isles, the Right Reverend Bishop Ian Murray]
- 61) **Commemorative Plaque for Bishop Rigg.**
Brass, 1880s.
This heavy plaque used to be on the floor in the Lady's Chapel, where the new hall stands today. It marked the Bishop's grave.
He was re-interred in Perth.
[Parish of St. John the Baptist, Perth]
- 62) **Facsimile Photograph of the Scottish Episcopate, 1886.**
This photograph shows the bishops of the restored hierarchy with the vestments and pectoral crosses donated by the Marquess of Bute. The photograph was taken one year before Bishop Rigg's death.
[St. Peter's Magazine, collection Stephen Clayes]

63) **The Clergy.**

These eight panels portray some of the most outstanding priests of the Catholic Church in Scotland since the Reformation who have served the community at Stobhall Castle, Drummond Castle, at Park, or in Perth.

64) **Monstrance.**

Gold-plated brass with enamel inlay, second half 19th century, Low Countries or Italy.

Since the thirteenth century, the use of a vessel to display the Sacred Host has been common in the Catholic Church. Over time, they have become more elaborate, developing into the monstrance such as the one on display here. There are two models, this one being the newer, 'sunburst' model. St. Alphonsus Liguori, founder of the Congregation of the Most Holy Redeemer, was instrumental in entrenching the monstrance as part of the furniture of every Catholic church. This monstrance comes from the Redemptorist monastery of St. Mary's in Perth, and shows the icon of Our Lady of Perpetual Succour, another devotional element typical of the Redemptorists.

[St. Mary's Redemptorist Monastery, Kinnoull, Perth]

65) **Pilgrimage Objects.**

Pilgrimages are almost as old as the Catholic Church, indeed, are a universal expression of religious sentiment in many different religions. By the late eighteenth century, Catholics from Perthshire were going on pilgrimage to the defunct shrine of St. Fillan's in Glendochart.

Since then, pilgrimage has become part of the lives of many practising Catholics from our community. The objects here range widely, from the Holy Land and Rome, via Lourdes, Santiago, and Fatima, to Iona and Carfin in Scotland. They also reflect the strong Irish roots of many in the community, with their references to Knock and St. Patrick's Purgatory.

[Various donors from the parish]

66) **Objects from the Society of Saint Vincent de Paul, the Union of Catholic Mothers, and from the Catenians.**

Societies have been a hallmark of Catholic life for well over two centuries. They provide the laity with an opportunity to become more deeply involved with the life of the Church. Some are universal, others particular to a church province. Included are the mission statement of the Union of Catholic Mothers, the charter and a collection box of the Society of Saint Vincent de Paul, and the handbook and the president's insignia from the Catenians. The Catenians, although not present in the parish as an association, are included as many parishioners have been active in the organisation.

[On loan from the various societies in the parish]

- 67) **Agnus Dei Reliquary in the Shape of the Sacred Heart.**
The Sacred Heart did not really commence as a devotion in the Catholic Church until the seventeenth century, although it has its roots in the thirteenth century. It reached a crescendo during the nineteenth- and first half of the twentieth century. This object recalls the theology of transubstantiation, with the Blessed Sacrament – the Body of Christ – encased in a reliquary that recalls the love and humanity of Our Lord.
[The Blairs Catholic Museum]
- 68) **Statue of the Sacred Heart.**
Plaster cast, first half 20th century.
This rather uninspired, but friendly statue, reflects the continued importance of the devotion to the Sacred Heart, as well as the rather diminished artistic level of sculpture in the Catholic community of the early twentieth century.
[St. Mary's Redemptorist Monastery, Kinnoull, Perth]
- 69) **Biretta.**
The biretta developed out of the hats worn by academics in the middle ages. It is a reminder that our universities originated within the Church. Since the Second Vatican Council, few priests wear their biretta, although it was never formally abolished.
[Loaned by the Rt. Rev. Mgr. Charles, Provost Hendry]
- 70) **Reliquary of St. Teresa of Lisieux.**
The display of relics originates from the time of the martyrs, when people during the first three centuries of the Faith wished to have a tangible reminder of those who had suffered for their faith. Over time, these developed into the presence of the saint within the community in which the relics were kept. Reliance on the intercession of the saints was always important, but grew as the notion of purgatory developed during the high middle ages. Since the Second Vatican Council, devotion to many of the saints has tailed off, even though many new saints' cults have sprung up. Although the gentle St. Teresa still has some standing, she, too, has suffered a decline in popularity.
[Parish of St. John the Baptist, Perth]
- 71) **Latin Missal and Devotional Books.**
Only a few religious houses and some parishes now use Latin as the standard language of the Mass. Although Latin is still the official language of the Latin Rite Church, the vernacular has replaced it in the wake of the rulings of the Second Vatican Council.
[Parish of St. John the Baptist, Perth]
- 72) **Composite Photograph of Pre-Vatican II Practices.**
Although many of these practices are still around, they tend to be much reduced in popularity.
[Courtesy Gabriel Communications Ltd]

73) **Rosary.**

Silver, early 20th century, The Netherlands.

The rosary as we know it developed during the fifteenth century in the Low Countries. For centuries, it has stood at the heart of lay devotional activity. It has not disappeared since the Second Vatican Council, partly due to the renewed efforts of Pope John Paul II to revive its use. Anecdotal evidence suggests, however, that the rosary is less widely used today than it was before the 1970s.

[Collection Dr. Harry Schnitker]

74) **New Hymn Book.**

Hymns have been sung in the Church from the earliest days, and some, such as the Salve Regina, have survived over the centuries. Nonetheless, the liturgical reforms of the Second Vatican Council have introduced a much greater emphasis on hymns in the vernacular. In Scotland, this has entailed the widespread adaptation of hymns from an Episcopalian and even Presbyterian background. At the same time, much of the long-standing Latin music has gradually vanished from the parishes.

[Parish of St. John the Baptist, Perth]

75) **English Sunday Missal.**

With the introduction of the vernacular, English, and, in some parts of Scotland, Gaelic, replaced Latin as the language used during Mass in the 1970s. This is the Sunday Missal as it has been in use since 1973, with subsequent alterations.

[Collection Dr. Harry Schnitker.]

76) **Charismatic Renewal.**

In the wake of the liturgical changes of the Second Vatican Council, all types of renewal initiatives were launched. The items on display here illustrate some of these.

[Loaned by Carol Gillespie]

77) **Dutch Catechism and Liberation Theology.**

Quite unintentionally, the Second Vatican Council sparked off some rather heterodox movements and ideas within the Church. On display is a catechism from the Dutch episcopate which was banned by the Vatican, and some work by Latin American liberation theologians.

[Collection Stephen Clayes]

78) **Facsimile of the Osservatore Romano on the Opening of the Second Vatican Council.**

The official newspaper of the Vatican reporting on the official start of the Second Vatican Council.

[Courtesy of the Osservatore Romano]

79) **Vestments.**

This collection of vestments shows the rich ornamental dress priests are required to wear during Mass. They originate in the Roman Empire, but have undergone significant developments, partly influenced by changes in taste. Since the Second Vatican Council, they have become somewhat less ornate. Perhaps the single most important difference is that the priest no longer celebrates the Eucharist with his back to the congregation, and that, as a result, the back of the chasuble, in particular, is of far less importance. On display are: Humeral veil, embroidered silk, Poland, late 20th century; full set of blue cut silk vestments for Marian feast days, Spain, 20th century; Dalmatic chasuble, with gold metal thread, first half 20th century.

[Parish of St. John the Baptist, Perth; the Rt. Rev. Mgr. Charles, Provost Hendry]

80) **The Ward Red Chasuble.**

Cut silk velvet, first half 20th century, Louis Grosse, Belgium. The outside vestment of the priest's clothes worn during Mass is the most conspicuous. It is referred to in texts from the fifth century, and its prominence has made it the ideal place to display symbols: this was what the laity saw during the central acts of the Mass until the Second Vatican Council. Here, this Gothic shaped chasuble displays the coat of arms of the Ward family. This was a normal device. Any lay patron, from kings and queens to local magnates, would ensure that their donations were seen to be coming from them. The embroidered roundels show the Good Shepherd on the front, and St. Andrew on the back. This vestment perfectly shows both the loss of artistic richness, but also the emancipation of the ordinary laity, and the removal of inappropriate symbols since the Second Vatican Council.

[The Blairs Catholic Museum]

81) **Composite Photograph of Marian Devotions Past and Present.**

[Norma Guilianotti, Tom Campbell, Jim Carroll]

82) **Statue of Our Lady of Lourdes.**

Cast-iron, 1920s, France (?).

This rather delicate statue now stands in the garden of the church, but was formerly the focal point of the Chapel of Our Lady of Lourdes, constructed in 1925. The material is certainly unusual, and shows that Catholics are not always afraid to embrace modern technologies to create representations of the Holy.

[Parish of St. John the Baptist, Perth]

83) **Three Great Marian Hymns.**

The plainchant *Ave Maris Stella* (Hail Star of the Sea) dates back to the Dark Ages, and was perhaps composed by St. Venantius Fortunatis. It formed the basis for the hymn, *Hail Queen of Heaven*, written by the first professional Catholic historian of the post-Reformation period, John Lingard, in the early nineteenth-century. The final hymn, *Holy Virgin*, by Jean-Paul Lécot, dates from 1988, and shows the continued popularity of the Mother of God within the Church.

84) **Marian Processional Banner.**

Damask with gold and silver metal thread, early 20th century, Continental.

Marian processions were once the mainstay of Catholic culture, and, at times, of whole parishes. This one portrays Our Lady of Perpetual Succour, held in particular devotion by the Redemptorists, and through them, a prominent feature of Catholic life in Perth. The banner is Continental in origin.

[St. Mary's Redemptorist Monastery, Kinnoull, Perth]

85) **Photographs of the 175th Anniversary Mass.**

These show the major elements during the celebration of the Eucharist, including the consecration and the elevation of the Blessed Sacrament.

[Andrew Mitchell]

86) **Altar Cloth.**

The altar, the table of the Eucharist, is one of the most ancient elements still in use during Mass in the Catholic Church. Ever since the third century, the altar has been a pre-requisite for the celebration of the deepest mystery of the Church. In the Church in Antiquity the priest stood behind the altar, facing the congregation, which practice altered during the middle ages. Since the 1960s, priests once more stand behind the altar.

[Parish of St. John the Baptist, Perth]

87) **Modern Chalice.**

Silver with red, white, and green enamel inlay, 1921, Maurice van Poulle, France.

The chalice is the vessel in which wine is transformed into the Blood of Christ. It, too, is a necessity for Mass to be valid. Throughout this exhibition, the chalice is frequently represented. This rather elaborate chalice is still in use, amongst others for Mass during Christmas. It was made for the occasion of Fr. John McDaniel's silver jubilee.

[Parish of St. John the Baptist, Perth]

- 88) **Monstrance.**
Gilded brass, late 19th century, England.
Unlike the monstrance from Kinnoull, this one is of an older model, with pronounced architectural features by which medieval artists, and their nineteenth-century imitators, wished to represent the house of God. Unlike many others, the parish has retained the Exposition of the Blessed Sacrament in a monstrance, with adoration.
[Parish of St. John the Baptist, Perth]
- 89) **Large Candlesticks.**
Brass, originally in a group of six from Our Lady and St. George's, Glasgow, late 19th century, England.
The presence of candles in the church hardly requires explanation: they mirror the Divine light, and call to mind the presence of Our Lord, especially on the altar during the Eucharist.
[The Rt. Rev. Mgr. Charles, Provost Hendry]
- 90) **Crucifix.**
Black marble with brass endings, ivory Christ, 1848, Continental, possibly French.
The cross reminds us of the ultimate sacrifice of God, the death of Christ on the cross of Golgotha. This one was presented to the community by Viscount Allan from Inchmartine, a noted benefactor of the mission in the first half of the nineteenth century. It was placed on the high altar in 1907.
[Parish of St. John the Baptist, Perth]
- 91) **The 1982 Papal Visit.**
The visit of John Paul II to Scotland in 1982 marked the coming of age of the post-Reformation Catholic Church in the country. It caused great optimism amongst the Faithful, and ensured that official opinion in Scotland became more favourable towards the Church.
[Scottish Catholic Media Office, Glasgow]
- 92) **Bust of Pope John Paul II.**
[Parish of St. John the Baptist, Perth]
- 93) **Collage of Photographs from the Parish.**
The photographs show some of the main events that have occurred in the parish over the past 25 years.
[Dunkeld News, various dates]
- 94) **Civil Honours Parishioners.**
One parishioner has received an OBE and one an MBE over the past years, Dame Joan Knight and Mary Carroll. Miss Carroll received her honour for her work with the inter-denominational charity, CATH, a practical expression of the growing ecumenical relations in Perth.
[Loaned by Mary Carroll, MBE]

- 95) **New Prayer Cards: St John the Baptist, Padre Pio, Fatima.**
 The prayer card is a nineteenth-century phenomenon, assisting and promoting devotion towards particular saints. Whereas some saints such as Christopher or Rita have almost been forgotten since the Second Vatican Council, other, newer saints have gained a popular following. None more so than St. Padre Pio, the Capuchin monk who received the stigmata. Others, such as St. Francis of Assisi, have survived the changes of the 1960s with ease. Marian devotions, in the meantime, have never been more popular. Lourdes has been joined by Fatima in Portugal as the premier Marian pilgrimage sites in the Catholic Church.
 [Parish of St. John the Baptist, Perth; Collection Dr. Harry Schnitker]
- 96) **Books on Mother Teresa, Padre Pio, Fr. Merton, and Carlo Coretto.**
 Modern devotional reading reflects in part the impact of the new saints, and in part the continued influence of monastic thinkers.
 [Parish of St. John the Baptist, Perth; collection Dr. Harry Schnitker; collection Stephen Clayes]
- 97) **Books by Fr. Jim McManus, C.Ss.R.**
 The rector of St. Mary's Monastery, Kinnoull, is an important contributor to the spiritual literature of the modern Catholic Church, and an acknowledged authority on self-esteem and the spiritual problems facing the elderly.
 [Loaned by the Very Rev. Rector Jim McManus, C.Ss.R.]
- 98) **CaFE booklet**
 New evangelisation projects have marked the parish's recent history. This is just one product of the efforts that have been made.
 [Parish of St. John the Baptist, Perth]
- 99) **SCIAF box; ACN envelope.**
 The major charities of the Catholic Church are very much part of the fabric of the parish, a sign of the solidarity of the Catholic community in Perth with fellow Catholics who are suffering physically and spiritually.
 [SCIAF and Aid to the Church in Need]
- 100) **Mass booklet 175th Anniversary.**
 This Mass booklet accompanied the first celebration of the 175th anniversary of the church of St. John the Baptist, the Episcopal Mass said on 14 September, 2007.
 [Collection Dr. Harry Schnitker]
- 101) **Papal Encyclicals.**
 The role of the Holy Father is still as important today as it was in 1685. The writings of the Holy Father carry great weight with the global Catholic Church, of which the community in Perth is a small part. Several are on display here.
 [Collection Stephen Clayes; collection Dr. Harry Schnitker]
- 102) **Display by the Catholic Schools in Perth.**

**Specially Selected Artefacts
St. John the Baptist's
and St. Mary's Monastery, Perth**

Artist's name (or attribution):

Unknown.

Title of the object:

Portrait of Bishop Alexander Cameron, 1747-1828.

Place/region of origin:

Probably London, England.

Date/period:

Between 1817 and 1828.

Technical material:

Oil on canvas.

Location:

Presbytery of St. John the Baptist's church, Perth.

Details:

Alexander Cameron was the Rector of the Royal Scots College in Valladolid when he first heard that he had been elevated to the episcopate in 1798. He had been proposed by Bishop Hay, who found it impossible to give leadership to the District, which encompassed much of south-eastern Scotland, including the mission at Park. Bishop Cameron is shown here in non-clerical clothes, a normal situation during this period: there was still a fear of offending Protestant neighbours. Although the painting requires cleaning, Cameron's mitre and crosier are – just – visible.

This painting bears, on the reverse, the hallmark of Rowney & Forster, and an address, 51 Rathbone Place, London. These facts allow us to date the painting with reasonable precision. Bishop Cameron had arrived in Scotland to take up his role as coadjutor only in 1802, succeeding Bishop Hay in the Eastern District in 1805. Rowney & Forster was established in 1815, and moved to Rathbone Place in 1817. Since Bishop Cameron died in 1828, that gives us dates between 1817 and 1828. Why this painting is in Perth is unclear.

HS



Artist's name (or attribution):
Mackay Cunningham & Company.

Title of the object:
Chalice and Paten, with Box.

Place/region of origin:
Edinburgh, Scotland.

Date/period:
1848 (?).

Technical material:
Gold plated with a silver cup, beech box.

Location:
St. Andrew's Cathedral, Dundee, on permanent loan
from the parish of St. John the Baptist, Perth.

Details:
This chalice, the oldest to survive from the parish, was made in Edinburgh by Mackay Cunningham & Company, goldsmith to Queen Victoria. There is no information on this chalice, other than that it was produced by them. The company was one of the most illustrious members of the Incorporation of Goldsmiths of Edinburgh during the nineteenth century, and produced the famous Claret Jug Trophy for the British Open gold championships in 1873, at a gigantic cost of £30. These artefacts were clearly expensive, and there are very few candidates for the donor of these fine works of art. Sir William Drummond-Steuart, the Laird of Murthly, is one of them. The work of Mackay Cunningham was heavily influenced by French tastes, and they had a workshop in Paris. We know that Sir William's own artistic appreciation was equally moulded by French culture, and that his own Catholicism owed much to French example. He also had the financial means to afford such a lavish present.

A more likely candidate, however, is Mr. Allan of Inchmartine, who, in 1848, donated a chalice as well as a new marble altar and a new sanctuary. His income was more than sufficient to pay for such a high quality and expensive item. The chalice is very typical of its period: a narrow, tulip-style neck, with a heavy central boss, which allowed the celebrant to lift the vessel above his head during the celebration of the Eucharist, thus allowing the congregation a better view of the Blood of Christ.

HS

Photograph © Dr Harry Schnitker



Artist's name (or attribution):
Friedrich III and Ludwig Pustet.

Title of the object:
Missale romanum.

Place/region of origin:
Regensburg, Germany.

Date/period:
1913.

Technical material:
Ink and paper, leather binding.

Location:
St. Mary's Monastery, Kinnoull, Perth.

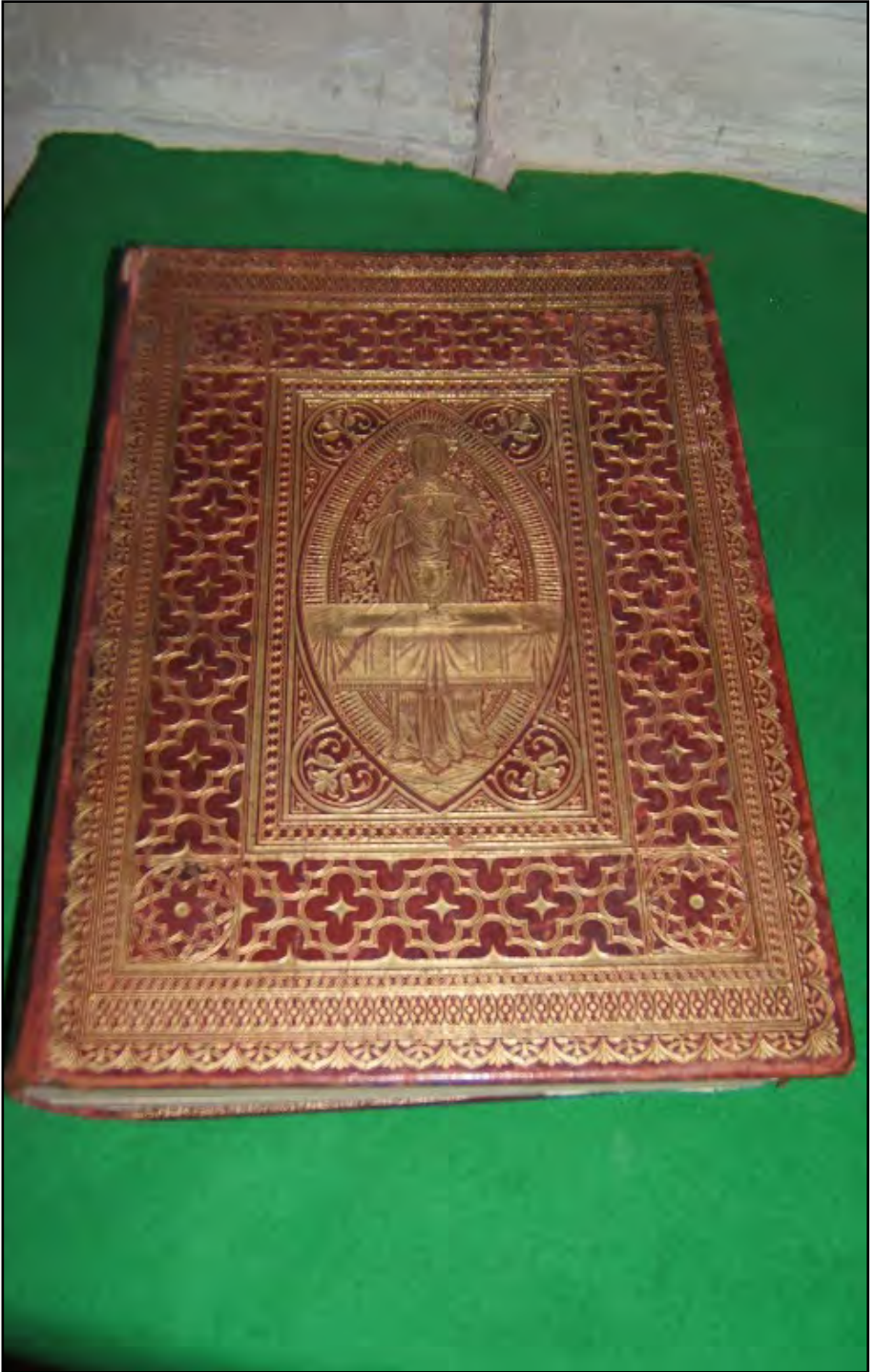
Details:

This gorgeous missal comes from one of the most famous names in the history of the printed religious book. The German firm of Pustet is based in Regensburg, and became famous as the 'Ratisbon' imprint after the Latin name of the city. Incidentally, when the printing firm began its existence, the Schottenkloster was still open. This object brings to mind the long battle for the 'correct' form of printing for Gregorian chant, a battle which was fought during the nineteenth century between the famous Benedictine abbey of Solesmes in France and Pustet, joined from the side-lines by the Belgian printers Jules Desclée. All were obsessed by recreating the 'perfect' Gothic book.

Of the three competitors, Pustet had been established the longest. The publishing house was founded in 1828, and, since 1845, it has had an important liturgical arm. Such was the impact made by the scholarship of the firm, that in 1870 the title "Typographus S. R. Congregationis" was bestowed upon them. The Holy See entrusted Pustet with the world-famous *editio typica* of all the liturgical works. They were to lose this privilege in 1901, but their editions were very much appreciated by many, including many religious orders, who did not appreciate the Solesmes style of plain chant. This copy is a particularly fine one, with lavishly coloured prints, and fine examples of the musical pages for which Pustet is famous.

HS

Photograph © Dr Harry Schnitker



Artist's name (or attribution):

Unknown.

Title of the object:

Portrait of Bishop George Rigg, 1814-1887.

Place/region of origin:

Scotland (?).

Date/period:

Last quarter 19th century.

Technical material:

Oil on wood panel.

Location:

Presbytery of St. John the Baptist's, Perth.

Details:

This is a rather endearing portrait of the first post-Reformation Bishop of Dunkeld. It is naïve in execution, and is very probably from the brush of a local painter. It shows Bishop Rigg in episcopal dress, but is rather sober and understated. It shows the bishop in the final years of his life, as a comparison with a photograph of the Scottish episcopate from 1886 clearly shows. Without an attribution, one cannot pursue the origins of this work any further.

HS



Artist's name (or attribution):

P. Guitelo (?).

Title of the object:

Crucifix.

Place/region of origin:

Milan.

Date/period:

c. 1600.

Technical material:

Rock Crystal, Brass Foot, Loops, and Christ.

Location:

Parish of St. John the Baptist, Perth.

Details:

This cross has, unfortunately, suffered some serious damage. The left arm of the cross has, at one point, been broken, and the delicate ending has been lost. Nevertheless, this remains an outstanding artefact. The precision of the glass cutting, creates the optical illusion of a tall object, and is evidence of an artist of outstanding ability. Italian glass making has been of the highest artistic quality since the high Middle Ages. In Milan, artists specialised from the middle of the sixteenth century in rock crystal. It was considered to be sacred material, and was frequently used for religious artefacts. This crucifix was bought in Milan in 1821, by Francis, fourteenth Lord Gray and his wife, Mary Anne Johnstone. It was presented by the Baroness to the mission in Perth in 1867. It originally came with a box, but this was badly affected by woodworm, and lost in the 1980s. The crucifix, which had fallen apart around the same time, was restored in 1988.

HS



Artist's name (or attribution):

Unknown.

Title of the object:

A so-called 'Sunburst' Monstrance.

Place/region of origin:

Redemptorist workshop, either in the Low Countries or Italy.

Date/period:

Second half 19th century.

Technical material:

Gold-plated brass, enamel inlay.

Location:

St. Mary's Redemptorist Monastery, Kinnoull, Perth.

Details:

This is an amazing work of craftsmanship, and one of the finest pieces of Catholic art to be found in Perth today. Its origins are no longer recalled, but there can be no doubt as to the intended purchaser. One would guess that the monstrance was actually made for the monastery in Kinnoull. It displays, in enamel, the icon of Our Lady of Perpetual Succour, a devotion to Our Lady that is intimately connected with the Redemptorist order. The original icon is Byzantine, and is probably late medieval. It has been in the care of the Redemptorists in Rome since 1866, and became the focus of sustained devotion, initiated by Pope Pius IX in 1867, when he crowned the icon. One year later, the order moved into the newly-constructed St. Mary's Monastery in Kinnoull.

The impact of the devotion was and is considerable. The Catholic church in nearby Auchterarder, for example, goes under the name of Our Lady of Perpetual Succour. In addition, it was the founder of the Redemptorists, St. Alphonsus Liguori, who revived the, in his day already ancient, custom of displaying the Host in a monstrance. The order maintained the practice stringently, and it is, therefore, unsurprising that this monstrance is as elaborate as it is. As an object, it speaks of the intense devotion of the Catholic worshippers of the time.

HS



Artist's name (or attribution):

Unknown.

Title of the object:

Statue of Our Lady of Lourdes.

Place/region of origin:

France (?).

Date/period:

1920s.

Technical material:

Cast-iron.

Location:

Parish of St. John the Baptist, Perth.

Details:

This is certainly an unusual object. Statues of Our Lady are, of course, far from rare, and the execution of this one is also rather typical. The statue's pose reflects early twentieth-century preoccupations, with the Virgin's hands clasped in prayer, looking towards heaven, in a semi-submissive pose. The statue is a representation of the description given by St. Bernadette Soubirous, in 1858, of how the Virgin Mary looked when she appeared to her at Lourdes: dressed in white, with a blue sash, and with Rosary Beads. What is unusual is the material: cast-iron. There was some small-scale production of statues of the saints in cast-iron, mainly in France.

The chapel of Our Lady of Lourdes was one of two built in St John's in the renovation work of 1925; the other was dedicated to the Sacred Heart. The statue was unveiled by Father McDaniel on the 3rd of May 1925. The society of the Children of Mary, which encouraged devotion to Our Lady, contributed £50 towards the cost. It Measures 1.58cm. The statue was in the church until the major reconstruction work in 1967, and was eventually put in the Convent garden, where it can still be seen today, resting upon an altar stone from the pre-Reformation Augustinian abbey of Inchaffray.

SC



Artist's name (or attribution):

Unknown.

Title of the object:

Processional Banner of the Blessed Virgin Mary.

Place/region of origin:

Continental.

Date/period:

Early 20th century.

Technical material:

Damask with gold and silver metal thread.

Location:

St. Mary's Monastery, Kinnoull, Perth.

Details:

Carrying banners in a procession is an old Church practice. Since the twelfth century, they have often replaced the processional cross. In Catholic countries, they frequently precede open-air processions. They are elaborate, designed to attract as much attention as possible. Like the monstrance from Kinnoull, this banner displays the icon of Our Lady of Perpetual Succour, and was clearly made for the Redemptorists. It was probably ordered to feature in one of the many Marian processions which marked the first half of the twentieth century. As with the vestments, this banner displays the high flight of Catholic embroidery in this period.

HS



Artist's name (or attribution):

Maurice van Poulle.

Title of the object:

Chalice.

Place/region of origin:

Belgium.

Date/period:

1921.

Technical material:

Silver with red, white, and green enamel inlay.

Location:

Parish of St. John the Baptist, Perth.

Details:

This very delicately worked chalice was created by the workshop of Maurice van Poulle, from Belgium, and imported by them via London. The parishioners donated it to Canon John McDaniel, parish priest between 1920 and 1939, on the occasion of his silver jubilee. The paten that accompanied it has been lost. The filigree work is of an incredible standard, as is the enamel inlay, which has as its highlight an extremely delicate portrait of the Madonna.

HS



Artist's name (or attribution):

Unknown.

Title of the object:

Altar Crucifix.

Place/region of origin:

Continental, possibly French.

Date/period:

1848.

Technical material:

Black Carerra marble with brass endings,
ivory carving of the crucified Christ.

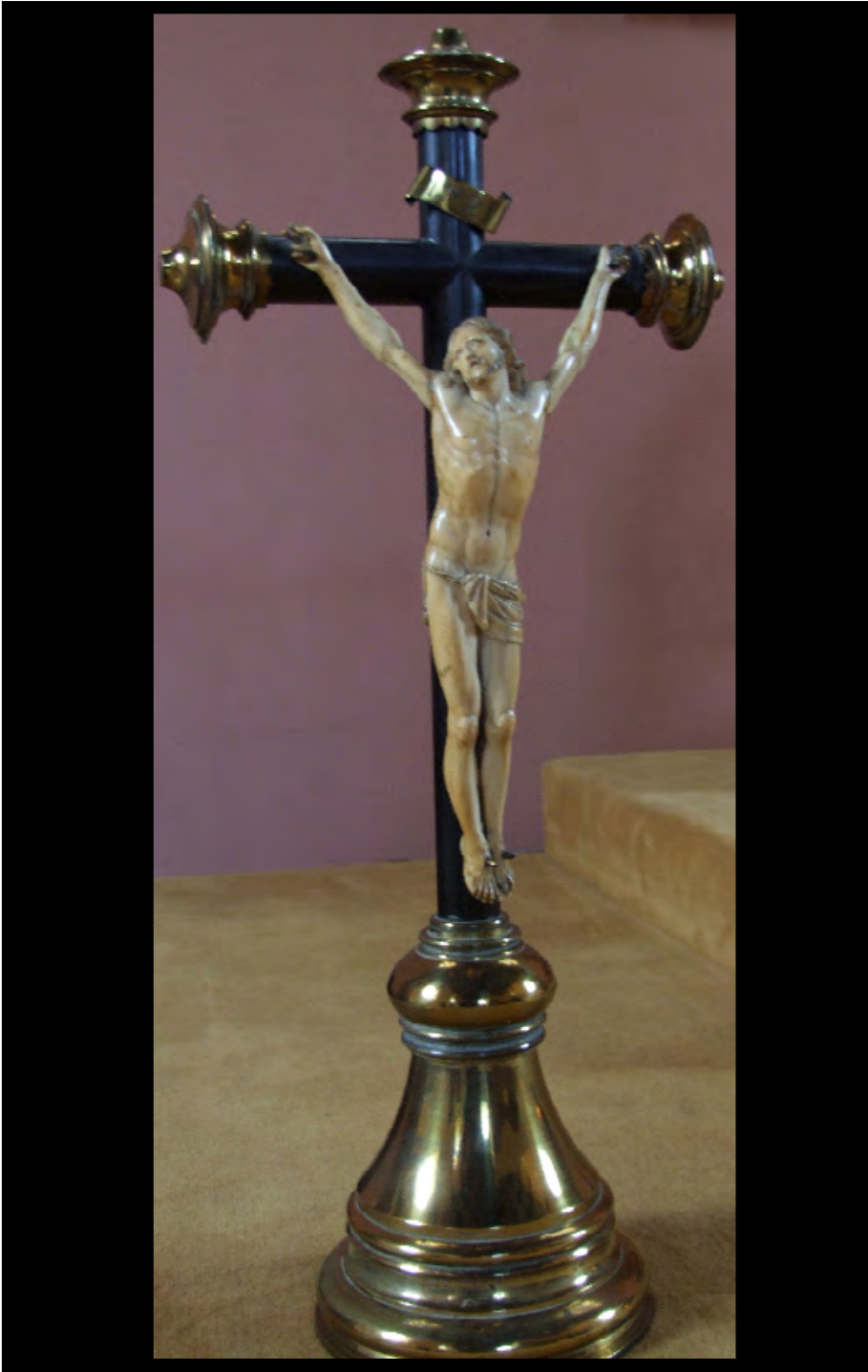
Location:

Parish of St. John the Baptist, Perth.

Details:

Mr. Allan of Inchmartine, whose munificence to the mission in Perth has been encountered before with respect to the 1848 chalice, donated a delicate Carerra marble altar to the church. It fitted perfectly in the apse, as testified by a photograph taken before the new high altar was installed in 1905. The same photograph shows, dimly but unmistakably, the crucifix on display here. The colour combination is what makes this artefact so striking. The ivory Christ looks fragile and lost against the black cross; the brass endings would have ensured a glowing reflection of the candlelight from the altar. The cross was saved when the 1848 altar was demolished, and placed on the pinnacle of the new high altar, thereby ensuring that its fine carving could no longer be seen. Fortunately, the artistic value of this crucifix was recognised when the high altar was removed in the wake of the Second Vatican Council, and it was kept.

HS



Artist's name (or attribution):

Unknown.

Title of the object:

Tullymet Font.

Place/region of origin:

Scotland.

Date/period:

1855.

Technical material:

Stone, with a brass rim, lead lining, and an oak lid.

Location:

Church of St. John the Baptist, Perth.

Details:

The Font is used to baptise people, the first Sacrament. The Rite is one of the Seven Sacraments of the Church. The font in St John's came from the dismantled Chapel of Our Lady of Good Aid, Tullymet. The chapel was built by William Dick of Tullymet, an eminent family who had lived at Tullymet for nearly 200 years. In 1889, the estate was sold to the Duke of Atholl, though the chapel and land were retained. The chapel was built in 1855, but was never greatly used and never had a resident priest. At some stage, the interior fitting and wood were removed. By 1937, it had become dangerous and was demolished. The rubble was left lying there as a memorial to the chapel. Later, some of the stone from the chapel was used in the building of a small bridge on the A9 by Tynreich. All that remains now is its foundations and old Yew tree.

The Baptismal Font came to St John's in 1893, placed at the back of the church beneath a statue of St. John, in between two confessionals. In the 1920s it was still to be found there, but now inside a specially constructed baptistry. In 1967, it was moved to where the Chapel of Our Lady of Lourdes had been, and, again, in the 1990s, to where it is today. The stained-glass windows from Our Lady of Good Aid came to St John's in 1901.

The Font is a goblet-shaped structure measuring 98 cm x 80 cm. It has a solid wooden lid with a metal handle. There are seven carved images, symbolising the Four Evangelists (Mathew, Mark, Luke, and John), Jesus, Our Lady, Angels, and the date: 1855. It has a brass rim which has an inscription in Latin which says, 'Go therefore teach all nations baptising them in the name of the Father, Son and Holy Spirit and teach them to observe all I command you'. The font is lined with lead, whilst the lid is made from oak.

SC

Photograph © Stephen Clayes



Artist's name (or attribution):

Unknown.

Title of the object:

Sanctuary Lamp.

Place/region of origin:

Perth, Scotland.

Date/period:

1941.

Technical material:

Brass and red glass.

Location:

Church of St. John the Baptist, Perth.

Details:

The purpose of a special light near the tabernacle in a Catholic church is to show the continuous presence of the Blessed Sacrament there; the sacramental presence of Jesus Christ. The Polish Forces, who were stationed in Perth and the surrounding area, presented the Sanctuary Lamp as a mark of appreciation to the parishioners of St John's, on their national Feast day, in May 1941. The lamp is reputed to be made of spent artillery shells. It measures 140 cm x 48 cm, in two parts, held together by eight chains. The red light shade is surrounded by eight eagles, the national symbol of Poland. The ball on the base has the inscription, in Latin: *Semper Fidelis Polonia*, which translates as 'Poland will remain Faithful.' That was also the year in which a high altar was constructed on the North Inch for a High Mass celebrated by the Poles and the Catholics of Perth.

SC



Artist's name (or attribution):

Anonymous Austrian Woodcutters.

Title of the object:

Stations of the Cross.

Place/region of origin:

Austria.

Date/period:

1926-1927.

Technical material:

Painted wood.

Location:

Church of St. John the Baptist, Perth.

Details:

There are fourteen, wooden, painted Stations of the Cross in St John's, each measuring circa 78 cm x 72 cm. The Stations of the Cross are also known as the Way of the Cross, a very old and still popular devotion in the Church, especially at Lent. The Stations recall, by means of images or pictures, the route taken by Christ on the way to his crucifixion, and reflect on incidents on the *Via dolorosa*. They are a meditation on the suffering and sacrifice of Christ for us; we walk with Christ on the way to the Cross. St John's received its first Stations of the "Via Crucis", in 1856, and which are recorded as still being there in 1877. The extensive renovation work of 1892-3 saw the introduction of a new set of Stations of the Cross, which are described in the *Catholic Directory* of 1894 as a 'relievo work tastefully executed'.

Then with the next bout of work inside the chapel, in 1927, new stations were inaugurated and blessed by Father Leonard of St. Francis', Glasgow, who gave an inspiring sermon on the occasion. They were framed, hand carved in Oak, the *Perthshire Advertiser* explains in 1932, 'of hand carved Oak, delicately painted, made by Austrian peasants.' The Stations are estimated to have cost £200, £120 of which was donated by Mr. J.J. Calder of Forgandenny. The *Catholic Directory* of 1928 says that, 'The Stations in St John's are reputed to be the finest set in the country. The renovation work of 1967 saw the frames removed from the Stations, and in the redecoration of recent years they have been repainted.

SC

Photograph © Stephen Clayes



Artist's name (or attribution):

Anne Davidson.

Title of the object:

Sculpture of St. John the Baptist.

Place/region of origin:

Aberdeen, Scotland.

Date/period:

2007.

Technical material:

Bronze.

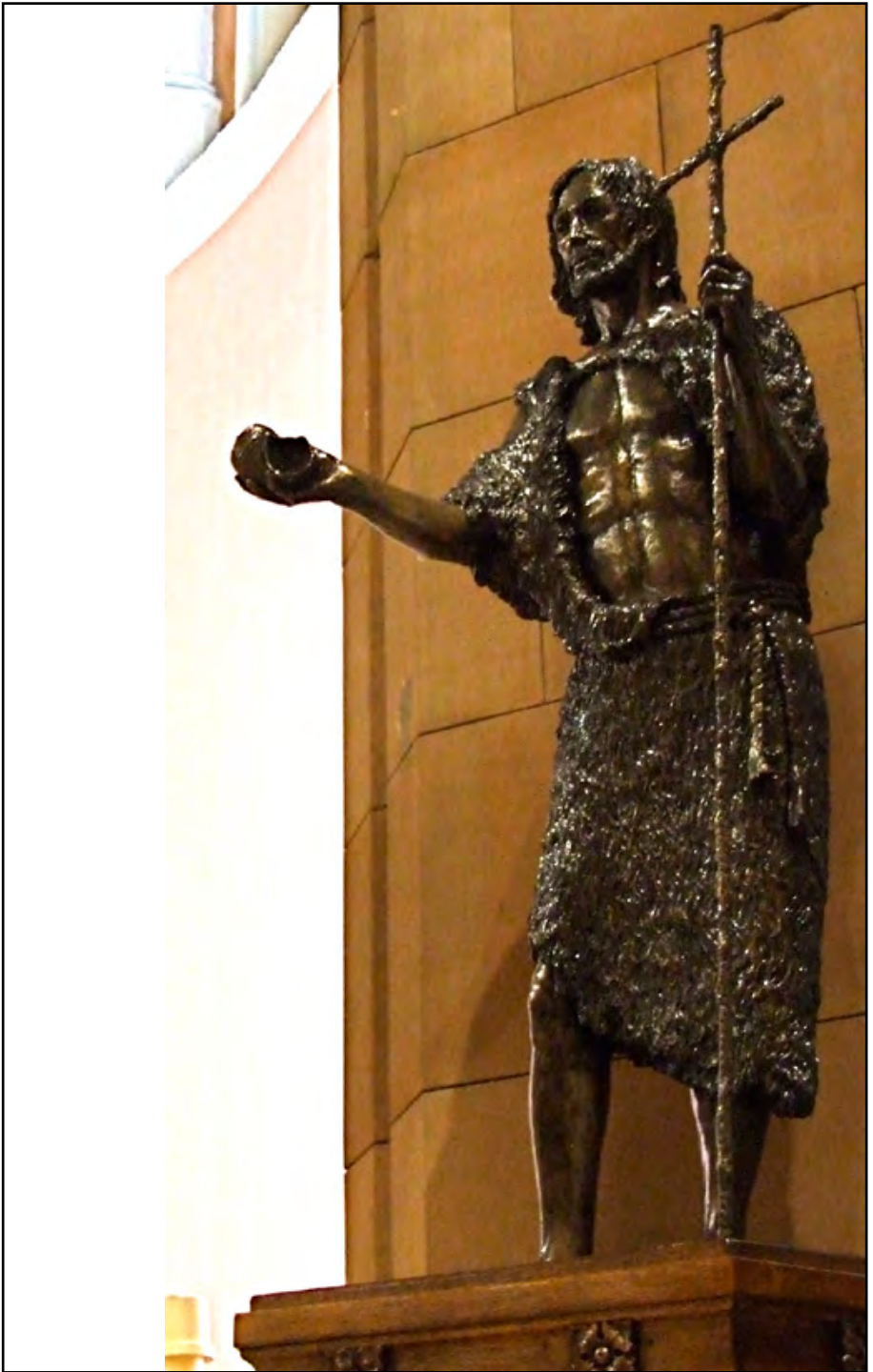
Location:

Church of St. John the Baptist, Perth.

Details:

This statue was commissioned by Norma and Ralph Guilianotti, for the Church to commemorate the 175th anniversary of its building. It was made by Anne Davidson, one of Scotland's leading modern sculptors. It shows St. John wearing a camel shirt, and the shell he used to baptise. It is the latest addition to the artistic inheritance of the Catholic community in Perth.

HS



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