

**JAMES KENNEDY, BISHOP  
OF ST. ANDREWS: HIS  
CHURCH, TOMB, AND  
MACE. PP.1-45**

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James Kennedy, Bishop of St. Andrews: His Church, Tomb, and Mace. pp.1-45 by Walter Coutts

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**WALTER COUTTS**

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HIS

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BY WALTER COUTTS.

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In placing this brief sketch of the life and work of Bishop Kennedy before the public, I take the opportunity of conveying my most sincere thanks to Professor Knight, for much valuable help and encouragement; and to Miss Helen S. Ogilvy, M.A., Dundee, for the photographs of the Church and Monument, from which the illustrations have been prepared.

W. COUTTS.

## Preface.

I have carefully examined, and revised, Mr. Coutts' monograph on Bishop Kennedy, his Church, Tomb, and Monuments (the preparation of which I have urged upon him for many years); and I gladly call the attention of all who are interested in our City's History—more especially in its Pre-Reformation period—to this little book, and to the interpretation which it gives of the symbolism of the Tomb and the Mace. Mr. Coutts has studied these with special care; and he has given an explanation of the two structures which seems to me quite new, extremely interesting, and correct in almost every point of detail. His guide-book should be of great use—suggestive to the archæologist, and helpful to the ordinary visitor.

The Rev. John Ferguson, of Aberdalgie, Perth, has sent me an interesting letter in reference to Bishop Kennedy, enclosing an extract from the seventh volume of the *Annales Ordinis Cartusiensis, auctore, Dom. Carlo Le Conteulx, Cartusiano*.

The extract is so important, and so little known, that I think it should be transcribed, and printed in full.

It is as follows:—"Hinc Principes ac Nobiles pietate erga Ordinem affecti, magnis ac multis beneficiis hunc tenerem Cartusiensium Stirpem fovere cœperunt. Jacobus Kennedy, S. Andreae episcopus, in cujus diocesi posita erat Cartusia, sororis Jacobi Regis filius non solum confirmavit, sed sua libertate multum auxit, quamobrem tricenario per totum Ordinem post mortem donatus est, per Chartam anni 1466, quo circa Julium obisse a quibusdam autoribus dicitur. Sed cum Capitulum generale eodem anno, mense Mais, celebratum sit, hinc colligimus tempus mortis ejus ad annum superiorem revocandum esse."

These Annals of the Carthusian Order are most valuable. They shew that Bishop Kennedy had a warm interest in its House at Perth. This could hardly be altogether due to the fact that he was a nephew of the founder of the Monastery, King James I. He was evidently a man whose ambitions in life were not guided by mere family feeling. He was profoundly interested in the religious condition of his countrymen; and he felt no doubt (as his uncle did) the value of having a Monastery, the inmates of which set an example of fidelity to a high, and even a rigid, rule. The conditions of the time demanded it. Two Popes—Alexander the IV., and Pius the II.—said of the Carthusian Order, in formal Bulls, "Cartusia nunquam reformata, quia nunquam deformata."

It was doubtless because of the high character of the Order that King James founded a House of



Carthusians at Perth. It was for the same reason, probably, that Bishop Kennedy supported them ; as he is said to have done. See the "multum auxit," in the extract from the *Annales*.

There is no doubt that the memory of the Bishop was kept alive in the whole Order by his good deeds, both at St. Andrews and Perth ; and the intimate relations which existed between him and the Carthusian Order testify, in a remarkable manner, to the goodness of heart, the wisdom, the practical insight, and the genuine piety of this illustrious statesman and ecclesiastic. Kennedy was "a great man," in the best sense of the term. Although for him "the times were out of joint," alike in Church and State, he faced his difficulties with a manly courage, a clear mind, and sincerest piety. His ideals were greater than his achievements. He certainly did not succeed in all he aimed after, but that was very much because he was so far in advance of his age ; and there were few of his contemporaries in whose minds his great ideas could take root, and develop while he lived. His efforts, however, did not end with his life. They bore rich after-fruit ; and happy has it been for the University of St. Andrews that its St. Salvators College had such a founder as James Kennedy.

It would be extremely interesting to know the details of his services to the Carthusian House in Perth. He doubtless helped it by gifts of money, for he was rich. He would know that what he gave

would be well spent by the Order, and made the most of for useful ends. The Prior of the House, when Kennedy was made Bishop of Dunkeld, was a Scotsman. He came from a Monastery in the Department of Gard, in France—a man of simple and sincere piety—with whom Bishop Kennedy would doubtless have many a friendly and pleasant talk. Most of the monks at the time were foreigners, chiefly from Flanders; and Kennedy's advice in all practical matters would be as eagerly sought, as it would be cordially given.

Mr. Ferguson tells me that he has visited the Monastery at Gard, which is about five or six miles from Pont Saint Esprit, on the Rhone. He wished not only to see the place, but also to ascertain whether a Breviary was still there, which the Prior had taken with him to Perth; and which his successor was ordered to send back, or to pay fifteen florins! As florins would not be too plentiful in a new Carthusian House at that time, he thought the Breviary would be returned to France, and not the money! But he did not find it. If it was returned, it may have perished in one or other of the contests between the Monastery and the Protestants of the Cevennes, or at the Revolution.

Mr. Ferguson had a most pleasant reception from the Prior, who is one who proves what a charming personality an educated and religious Frenchman is. He got information about a member of the Order, who was made Prior of the Perth House, but who died before setting out to come to Scotland. His

successor at Perth was a native of Flanders. Having been a Cistercian before he became a Carthusian, he introduced some relaxations into the rigid rules of the latter Order. This led to a time of difficulty and division; when, doubtless, Bishop Kennedy's friendly help and sympathy would be sought for, obtained, and much valued.

It is possible that when Mr. Coutts' booklet, on the great Bishop's Church and Tomb and Mace, is read—as it doubtless will be—by those most interested in the Religious Houses of the Middle Age of Ecclesiastical European History, some recluse scholar-priest, or some custodian of venerable relics, may be able to cast fresh light on the life and times of the great and good Bishop Kennedy, on his work as a whole, and on what he initiated for Scotland, but left to others to develop in detail.

WILLIAM KNIGHT.