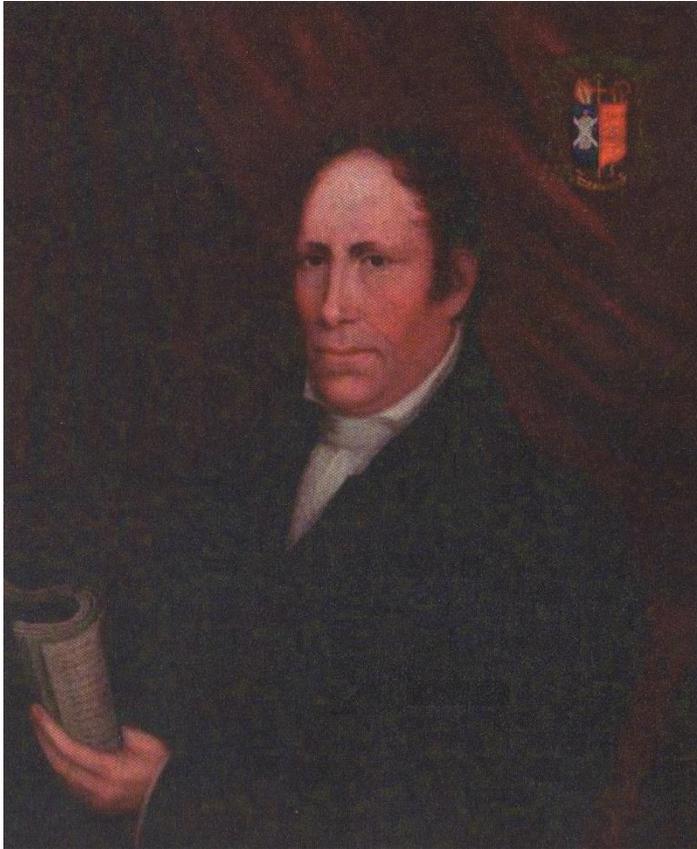




## Bishop Andrew Carruthers



Andrew Carruthers was born at Glenmillan near New Abbey in the Stewartry of Kirkcudbright on the 7th of February 1770. He was the son of Catholic parents, Andrew Carruthers and his wife Lucy m.s. Rigg. The Carruthers family were a recusant Scottish Catholic family who had managed to maintain their Catholic faith despite '*the trials and persecutions*' of the 2 centuries since the Protestant Reformation.

The young Carruthers earned the nickname amongst his childhood friends of '*the young priest*' as he was wont to wander up and down the remains of the old Cistercian so called 'Sweetheart' Abbey near his home and wonder about the old Catholic traditions now lost.

With the blessing of his parents Andrew Carruthers set off for Paris in the footsteps of his older brother James Carruthers (1759-1832) who also became a Catholic priest and celebrated historian, to be educated at the Scots College at Douai near Paris. He arrived there at the age of 16 in 1886. He was to remain in Paris for 6 years until the turmoil of the

French Revolution made it too dangerous to stay and he was eventually, along with his fellow students, to return to Scotland. During those years in Paris he was reported to have made great progress in the classics of Greek and Latin and showed a particular flair for the emerging science of chemistry then known as 'Natural Philosophy'. He was already well advanced with his theological studies when he was forced to abandon his education for a while before resuming later at Aberdeen, under the guidance of the Rev. John Farquarson, formerly Rector of Douai College. During his gap period between stopping his studies in Paris and restarting them in Aberdeen he was for a short while appointed as Prefect of Studies at Scalán, the secret seminary hidden in Glen Livet in the Scottish Highlands, instructing his fellow students for the priesthood.

On the conclusion of his studies in Aberdeen, he was advanced to the priesthood by Bishop Hay. His ordination took place on the festival of the Annunciation, 25th March, 1795.

His first appointment as a priest was to the missionary station at Balloch on the Drummond Castle estate, in Perthshire. Within the range of this mission were Drummond Castle, so long the residence of the Dukes of Perth, and the town of Crieff, together with the Highlands of Perthshire. The Catholics, although few in number, were widely scattered throughout these mountainous regions; and, notwithstanding the difficulties they had to contend with in fulfilling the duties of their religion, had faithfully adhered to it during the most trying times. The young priest was most zealous in the discharge of his duties towards this devoted remnant of his fellow Catholics. He afforded them the consolation of numerous visits and frequent administration of the sacraments of the Church, travelling on foot from house to house, through the beautiful glens and mountain passes of the country.

In 1797 he was moved to Traquair in Peeblesshire. There his duties were less onerous, but not less faithfully fulfilled. He acted as chaplain to the noble family of the Stewarts, the Earls of Traquair, and as missionary priest among the Catholics of the neighbouring country.

In 1800 he was moved to the mission at Munches, the seat of the Maxwell's at Dalbeattie in his native Kirkcudbrightshire. Munches was the seat of the ancient Maxwell family, still Catholic, at the time of his appointment. There he was not only family chaplain, but at the same time the more laborious charge of the numerous Catholics of the neighbourhood who assembled for Mass in the chapel of Munches House. He remained resident in Munches House until some years later, the property falling to Protestant heirs, and the domestic chapel besides, being too small for the congregation, he moved to the neighbouring village of Dalbeattie where, in 1814, he expended a portion of the fund left to the mission by Miss Agnes Maxwell, the last Catholic who held the estate of Munches, in building a church and house on a piece of ground which he had acquired for the purpose.

On June 29<sup>th</sup> 2014 St Peter's Dalbeattie it celebrated its 200th anniversary and now forms part of Scotland's cultural heritage, marking as it does, the physical re-emergence by way of a church building, of the Catholic Church in Scotland after the post Reformation period.

Fr Carruthers was an excellent gardener and took great delight in cultivating a variety of the most beautiful flowers. Every portion of his garden at St Peter's was very tastefully laid out, in so much that he acquired in the neighbourhood the reputation of being an admirable botanist and landscape gardener. His work became an object of curiosity and attraction throughout the country; and whenever there was a pleasure ground, a plantation, an avenue, a shrubbery or garden to be planned he was invariably consulted.

He had in early life acquired a knowledge of experimental philosophy. Chemistry in particular was his favourite study; and he never failed to cultivate his knowledge this science during his missionary career and indeed, throughout his whole lifetime. He was generally very successful in the chemical experiments, which he made, as often as he had time for them. He took care to acquire the most recent publications about his favourite study. He thus became aware of every discovery at the earliest moment. When resident at Blairs College later in life as a Bishop, he took pleasure in imparting to the students a taste and liking for the scientific pursuits in which he himself took so much delight.

Edinburgh University Medical School was at that time in history the leading medical school in the world and Edinburgh was at the centre of the advancement of medical science and knowledge. Chloroform was discovered in 1831 and, on 10<sup>th</sup> November 1847, Dr. James Young Simpson, a midwifery specialist, made use of it during a birth. Simpson was pleased to observe how effective and safe it was. A short time afterwards he made his discovery known to the Medico-Chirurgical Society of Edinburgh, Scotland. The then Bishop Carruthers would have been very aware of Simpson's work and was a great supporter of scientific progress through natural philosophy. Carruthers like every priest would have been keenly aware of the alarmingly high rate of infant mortality and the danger of childbirth to the mother in those times. The poor Catholic community would have suffered these mortality rates perhaps more than other sectors of more affluent society and Carruthers unlike some more fundamentalist Christian leaders held no moral objection to the application of science and medical knowledge to the betterment of his flock.

Fr. Carruthers lived quite a remote and isolated missionary life during the long period of his career at Dalbeattie and was little known beyond those portions of Kirkcudbrightshire where duty required his presence. He had scarcely any acquaintance with his brother priests, especially in the northern part of the Lowland District, as this administrative region of Scotland was known at that time within the Catholic Church. The remoteness of his parish in great part accounts for this. It is no surprise, therefore, that he took no part in the questions which concerned the general state of the missions; nor that he did not attend any of the meetings of the clergy till the year 1827. In that year he was present at the annual meeting of the St Andrew's Catholic Friendly Society which was held at Huntly. The Society had been set up in 1785 to raise funds for the '*old and infirm and to assist the sick and distressed in brotherly love and friendship*'. On that occasion, by the judicious and timely remarks which he

made on the various subjects that came under discussion, he produced a particularly favourable impression on the meeting and won the esteem of many priests to whom he had hitherto been quite unknown. He resumed, on returning home, his usual routine of duties, little imagining that he was to be torn from his beloved county and placed in a more prominent position, exchanging the care of a comparatively small portion for the charge of the whole Eastern district of Scotland as the administrative geography of Scotland had then become.

Bishop Paterson, who, in 1827, had obtained from the Holy See a new partition of the Ecclesiastical jurisdiction of Scotland and the establishment of a third Vicariate. Thus, the Highland and Lowland Districts of Scotland were to become the Eastern, Western and Northern Districts of Scotland.

In 1831 shortly after he delivered a 45-minute sermon to the Catholics of Dundee at St Mary's exhorting them to contribute charitably to the city's infirmary, Bishop Patterson died. His remains were taken from Dundee to Edinburgh and he was buried at St Mary's Cathedral in a funeral Mass that was to be the first celebrated by a Cardinal in Scotland since the Reformation. The Mass was celebrated by Cardinal de Latil of Rheims along with many other Bishops and clergy. The funeral was also attended by Charles X of France and many of the French nobility who had set up a French court in exile in Edinburgh due to the continuing revolutionary turmoil in their home country.

The question after Bishop Patterson's funeral then turned to who was best placed to succeed him. A considerable delay took place in the choice of his Successor. One group of priests advocated for the appointment of a very young but highly capable priest James Gillis. Fr Carruthers himself wrote to the Holy See objecting to this suggestion of Gillis' appointment on the grounds of his youth and inexperience. In the end the other Vicar Apostolic of the Western and Northern District together with the majority of priests lobbied for Andrew Carruthers to be appointed to the role. At length the other two Vicars Apostolic, with the general concurrence of the Clergy, addressed a Supplication to the Holy Father, Pope Gregory XVI., in which they Postulated for the appointment of Fr. Carruthers to the vacant Vicariate. In consequence of this Postulation, Briefs were issued on the 13<sup>th</sup> November 1832, nominating him Titular Bishop of Ceramis in partibus Infidelium, and Vicar Apostolic (Bishop) of the Eastern District of Scotland.

Bishop Carruthers' Consecration to the Episcopate took place on Sunday, the 13th January 1833, in St. Mary's, Edinburgh. The principal consecrator was Bishop Thomas Penswick, Vicar Apostolic of the Northern District of England, and the principal co-consecrators were Bishop Andrew Scott and Bishop James Kyle. According to The Scotsman a '*numerous concourse*' had gathered outside the chapel long before the ceremony was to begin. As the service began, 70 schoolgirls all dressed in white entered the chapel first followed by the bishops and priests who processed to '*march of the Priests*' from Mozart's *The Magic Flute*. During the consecration rite, music from Haydn and Mozart was played while during the offertory Zingarelli's *Laudate Pueri Dominum* was performed. After the rite of consecration was concluded Bishop Carruthers blessed the congregation as a *Te Deum* was sung. To conclude the ceremony the *Hallelujah* chorus from Handel's *Messiah* was performed.

#### **CONSECRATION OF THE NEW CATHOLIC BISHOP AT EDINBURGH.**

Sunday being the day fixed for the consecration of the New Catholic Bishop, the Right Rev. Andrew Carruthers, this imposing ceremony was performed with a suitable dignity and splendour, according to the forms prescribed in the Roman Pontifical. Three Bishops were in attendance, namely, Dr. Perswick, Vicar Apostolic of the Northern District of England, the officiating Bishop, and Drs. Scott and Kyle, assistant Bishops. The ceremonial commenced at half past ten o'clock, and was as follows— The Clergy having entered the sanctuary, and the officiating Bishop having taken his seat before the altar, the senior assistant addressed him thus : "*Most Reverend Father, it is the wish of our Holy Mother, the Catholic Church, that you should promote this presbytery to the Episcopal Church.*" Consecrator — "*Are you in possession of an order from the Apostolic See?*" Senior Assistant— "*We are.*" Consecrator— "*Let it be read.*" Upon this one of the Chaplains of the Consecrator having received the document from the Assistant Bishop, read it aloud, after which the Bishop-elect knelt before the Consecrator, and with his hands on the Holy Evangel, promised, upon oath, to remain, faithful to the constitution of the Catholic

Church, and to obey its supreme head upon earth, the Bishop of Rome, and his legitimate successors. The Bishop-elect then retired to his seat between the two Assistant Bishops and interrogated by the Consecrator respecting the principal tenets of the Catholic faith, and the most important duties of a Christian Bishop. When the examen was concluded, the newly-elected Bishop knelt before the Consecrator, and kissed his hand, while the Consecrator addressed him in these words: —*“Most beloved brother in Christ, may the Lord increase the faith which you have just professed, until he reward it with eternal happiness.”* Mass was then commenced by the officiating Bishop and continued as usual until the last verse of the tract that follows the lesson. When the prayers that are said at the foot of the altar had been concluded, the two Assistant Bishops retired with the Bishop-elect to his private chapel, there the latter quitted the cope, and was clothed with the episcopal robes. He then returned again with his assistants, and having read at a separate altar the office of the mass, up to the part above mentioned, he was again presented to the Consecrator, who, having resumed his seat in front of the altar, said, addressing the Bishop-elect, *“It is the duty of a Bishop to judge, to interpret, to consecrate, to ordain, to offer sacrifices, to baptize, and to confirm ;”* upon which he invited all present to join with him in prayer, whilst he implored the Almighty, for the greater good of his church, to bestow an ample portion of his graces upon the newly elected Bishop. The litanies were then chanted or recited by the clergy, and special invocations were offered up in behalf of the new Bishop, who, during this time, lay prostrate on the ground, to signify his nothingness in presence of the Almighty. When the litanies were ended, the Consecrators assisted by the two other Bishops, placed the book of the gospels upon the shoulders of the new Bishop, so as to cover the back of his head, when all three joined in the ceremony of the imposition of hands, saying, *“Receive the Holy Ghost.”* A prayer was then chanted by the officiating Bishop, to the ordinary notes of the preface, the purport of which was, to give thanks to Almighty God for having perfected in the Pontiffs of the new law, what had been prefigured in the priesthood of Aaron, and to desire that the newly elected Bishop might ever view in the brilliancy of the sacred vestments with which he had been clothed, the emblem of those sacerdotal virtues which he was called to show an example of to all. The hymn, *“Veni Creator”* or Invocation of the Holy Spirit, was then sung in magnificent style and with sublime effect by the choir ; after which, a linen bandage having been fastened around the head of the Bishop-elect, the Consecrator anointed him on the crown of the head with holy chrism (being a mixture of oil and balm blessed by the Bishop) saying, *“May thy head be anointed and consecrated through the blessing of Heaven unto the Episcopal order. In the name of the Father (crossing), and of the Son (crossing), and of the Holy Ghost (crossing). Amen.”* The Consecrator then continued to pray that the new Bishop might be amply endowed from above with all the virtues becoming the new dignity he had received, that his faith might ever be constant, and his charity ever pure ; that his solicitude might never abate, nor his fervour ever wax cold ; but that like a debtor to the wise and to the unwise, he might be enabled to rule with piety the church of God, and to feed, in due season, the flock committed to his care. The Consecrator then anointed the new Bishop on the palms of the hands, while the choir sung the 132d psalm. The Episcopal crozier and ring, together with the book of the gospels, and now successively delivered to the newly-created Bishop, with appropriate instructions from the Consecrator ; after which the service was resumed, and the deacon chanted the gospel of the day. When the offertory had been read, the newly-consecrated Bishop approached the altar, and kneeling before the Consecrator, made an offering of two burning torches, two loaves of bread, and two small barrels of wine, after which he continued to repeat, along with the officiating Bishop, the office of the Mass, and partook with him of the sacrament, when the time for communion arrived. When the officiating Bishop had given his blessing to the people, at the conclusion of the mass, he crowned the newly-consecrated Bishop with the mitre, and put the episcopal gloves upon his hands, addressing at the same time prayers to Almighty; after which he intoned the Te Deum, or hymn of thanksgiving, and the new Bishop, vested in his full pontificals, was led by the two Assistant Bishops through the church, whilst the people knelt to receive his blessing. —When he had ascended to the altar, and the Consecrator had sung the prayer, which follows the Te Deum, the new Bishop ascended to the centre of the highest step, and chanted the solemn episcopal benediction. The latter ceremony, which consisted in thanking the Consecrator, was performed successively by the

new Bishop and his assistants, each kneeling thrice before the officiating Bishop, and repeating every time the words *Ad multos annos*, implying, "*May you be long preserved unto the Creator,*" and the last gospel having been recited, all retired to the vestry.

Such is a detailed account of this elaborate ceremonial. Those who are curious in such-matters will find its antiquity established, and its import explained, in the *Origines Ecclesiasticæ*, book ii, ch. 2, sec. 4, of Bingham, a Protestant writer of considerable name, who has collected, expounded, and illustrated the usages and practices of the Primitive Church respecting a variety of points both of discipline and ceremonial.

#### **Catholic sentinel (1833), Volume IV, Number XXI, 25 May 1833**

Bishop Carruthers immediately began to make himself acquainted with the circumstances and needs of the Flock committed to his charge. The Clergy and Missions of his Vicariate were, at that period, few indeed having only ten priests in the nine Missions of his geography - and one of these was without a Chapel. There was no immediate expectation of any new priests to the ranks of his Clergy, and no funds for the erection of new Places of Worship. Meanwhile, Catholics were increasing in numbers, and altogether the prospect before him was discouraging in the extreme!

Aided by a gift of money from the late Mr. Menzies of Pitfodells, who was a munificent benefactor to the Mission in general, he erected in 1834 the Chapel of St. Patrick's Cowgate in Edinburgh. Through the exertions of his Clergy, whom he encouraged, and with whom he, in some cases, co-operated in the good work, the Churches of St. Andrew's (1836) and St. Mary's (1851) in Dundee, and those of Stirling, of Falkirk, and of Hawick, were raised.

Bishop Carruthers himself took the direct management in the erection of the Churches of St Paul's Campsie (as it was then known) (1846) and Arbroath, and, in accordance with his instructions, a Chapel was bought in Portobello and another in Annan; Houses were purchased in Kirkcudbright and in Forfar, which were converted into temporary Places of Worship, and a site for a Chapel was secured in Leith.

Thus, during his Episcopacy, the state of the Eastern District of Scotland was gradually and materially improved; the number of the clergy and Church accommodation for the faithful were more than trebled. In the erection of so many Churches, he was aided to a great extent by the charitable grants made to the Eastern District by the "*Society of the Propagation of the Faith.*" When he himself had any Pecuniary aid to bestow, he gave it readily and cheerfully, but often in so secret a manner that it may be truly said of him that his left hand knew not what his right hand gave.

In his intercourse with his Clergy, while he wielded with a firm hand the authority which God had committed to him, he was invariably kind, indulgent, and condescending, and by them, in return, he was beloved and revered as a father. He had a certain sternness of manner, which, instead of being, a hindrance, rather facilitated the maintenance of discipline amongst his clergy and his flock.

At the age of 67, feeling the infirmities of advancing age, and being sensible that he could not long sustain alone the burden of so weighty a charge, he determined to apply for a Coadjutor, with whom he might share his labours and solitudes; and obtained from the Holy See, in 1837, the appointment of the Right Rev. Dr. Gillis, who had been unsuccessfully nominated to the post of Bishop at such a young age and was instead replaced by Bishop Carruthers himself. Gillis was Consecrated Bishop Co-Adjutor on the 22<sup>nd</sup> July 1838. To Bishop Gillis he soon afterwards resigned the direct charge of the Edinburgh congregations, and withdrew to Blairs College Aberdeen, where he spent nearly four years, continuing to superintend the other Missions of his District as his declining health and age permitted him. As Bishop Gillis was frequently obliged to absent himself from the Eastern District in order to promote elsewhere the general interests of the Scottish Mission abroad, Bishop Carruthers in 1844 resumed, for some time, his ordinary residence in Edinburgh, till the end of 1849, when he retired to Dundee.

Although, for the last three years of his life, he had fixed his ordinary residence at Dundee, during that period he still made frequent excursions, when duty called him, to various parts of his District. It was after one of these

journeys to Edinburgh - the last which he ever made - that the first symptoms of the fatal disease (Typhus Fever) which, in the course of eleven days, carried him off, made themselves manifest. His sufferings he bore with the most exemplary patience, and having received, with the most fervent piety, the last Sacraments, he calmly resigned his soul to his Creator on the evening of Monday, the 24th May, 1852, in the 83d year of his age, [*Ed- aged 82 at death, etc*] the 58th after his Ordination, and the 20th of his Episcopacy.

His Funeral obsequies, at which the Right Rev. Drs. Murdoch and Smith from Glasgow assisted, and which were attended by all those of his sorrowing Clergy who could possibly be present, were performed on Friday the 28<sup>th</sup> July 1852, in St. Mary's Church Edinburgh, by the Right Rev. Dr. Gillis, and his remains were laid in the same tomb, on the Gospel side of the Altar, which nearly 25 years previously had received those of one of his illustrious Predecessors, Bishop Cameron.

At the conclusion of the solemn Rites, Bishop Gillis intimated that, on occasion of the Clergy assembling again to hold their Annual Meeting, the ancient Catholic custom of celebrating the "*Month's Mind*" should be revived, for the first time for at least 300 years; and, accordingly, another funeral service was celebrated by Bishop Gillis at St. Mary's, on Thursday the 8th July, at which nearly all the Clergy were present, and a funeral discourse was delivered by the Rev. John Strain, who was his successor in the Mission of St Peter's Dalbeattie.

This short history of Bishop Andrew Carruthers has been based in large part upon the memo written by the Rev John Strain concerning the life and works of the Bishop.

### **Bishop Andrew Carruthers**

Titular Bishop of Ceramus and Vicar Apostolic of Eastern  
District of Scotland 28<sup>th</sup> September 1832 – 24<sup>th</sup> May 1852.

Natus: New Abbey on 7<sup>th</sup> February 1770.

Ordained Priest: 25<sup>th</sup> March 1795

Nominated by the Holy See: 28<sup>th</sup> September 1832

Consecrated Bishop: Edinburgh 13<sup>th</sup> January 1833

Obit: Dundee 24<sup>th</sup> May 1852 aged 82

Interred: St Mary's Cathedral Edinburgh 28<sup>th</sup> July 1852