

A Short History
of
St. Bride's
Episcopal Church, Glasgow

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Foreword

This Short History of St. Bride's Episcopal Church, Glasgow is a brave account of a fascinating journey by the congregation, from its origin in a proposal by a group of affluent businessmen, through 'many a scene of conflict', to the present day in which the Christian Church as a whole is coming to terms with its mission in a social climate which is much changed. It is an account that paints a picture that is 'warts and all'.

In offering a frankly factual account, the author, Helen Ball, presents the congregation – and indeed the whole church – with a challenge. Are we imprisoned by our history, or can we, in the cause of sharing the gospel of Jesus Christ, seek to work for an expression of our faith which is at the same time appealing and credible to the society of which we are part?

I commend this carefully researched short history for prayerful reflection in the hope that its effect will be to urge all of us towards a desire to 'grow in unity and love' so that St. Bride's, with all the congregations in our Diocese, may become a beacon of light for those who are seeking for a sense of purpose and hope in our troubled world.

+Idris

Bishop of Glasgow and Galloway

March 2004

Sources and Acknowledgements

The origins of this book lie in the decision of the present Rector of St Bride's Church, the Revd Russell Jones, to commission a study of the Church to mark the centenary of the dedication of the chancel. I was delighted when Mr Jones asked me to carry out this project.

During the course of my research I have benefited immeasurably from the kindness of many people. It is my great pleasure to thank Dr John Ferguson Smith who shared a life-time of experiences at St Bride's with me during a most informative interview. Mr Michael Hall, an expert on the life and work of the architect G. F. Bodley, was of inestimable assistance in answering detailed queries. Mr Jim Easton shared with me a number of illuminating reminiscences about the late Revd Canon David McCubbin. Mr Philip Reeves responded to my appeal for oral testimony with a most interesting account of St Bride's madrigal group. Mr Roy Parkin gave me access to a quantity of fascinating information, formerly in the possession of the late Mrs Elizabeth Thomson. My husband, Dr Simon Ball, has been a constant source of help and encouragement.

The bulk of the research was carried out in St Bride's own archive, in which may be found all the Vestry Minutes and church magazines.

Helen Ball
March 2004

Communicant Numbers at St Bride's Church

<i>Year</i>	<i>Communicants' Roll</i>	<i>Year</i>	<i>Communicants' Roll</i>
1895	59	1951	302
1897	81	1953	298
1899	120	1955	219
1901	120	1957	232
1903	200	1959	216
1905	250	1961	185
1907	250	1963	164
1909	260	1965	120
1911	126	1967	120
1913	279	1969	120
1915	339	1971	125
1917	356	1973	125
1919	494	1975	129
1921	581	1977	147
1923	603	1979	146
1925	511	1981	145
1927	250	1983	123
1929	437	1985	139
1931	403	1987	104
1933	359	1989	95
1935	338	1991	not known
1937	262	1993	not known
1939	242	1995	not known
1941	296	1997	118
1943	not known	1999	113
1945	not known	2001	91
1947	302	2003	98
1949	302		

Rectors of St Bride's

<i>Name</i>	<i>Dates of Incumbency</i>
Theodore Mansel Rhys Younghughes	1893 – 1910 (Pr-in-Ch 1893-99 & R 1899-1910)
Edward Thomas Scott Reid	1910-21 Dean of Glasgow & Galloway, 1920-21. Bishop of Glasgow and Galloway, 1921-31. Bishop of St Andrews, Dunkeld & Dunblane, 1931-38.
Oswald Paget Revely	1921-27
Philip Charles Lempriere	1927-35 App. Canon , St Mary's Cath., Glasgow, 1933.
William Smith Robinson	1935-44
John Stewart	1944-53
Ernest Tarrant Allen	1953-1964
James Johnston Cleland	1964-1973
John Frederick Ames Farrant	1973-1981 Canon , St Mary's Cath., Glasgow, 1977-81.
David McCubbin	1981-87
George Miller McMillan Thomson	1987-1997
Russell Frederick Jones	1998 – the present

Early Years at St Bride's

St Bride's Episcopal Church began its life as one of a number of temporary church buildings which sprang up in the West End of Glasgow in the late nineteenth century. It was part of a wider movement encompassing all denominations, to make provision for their followers in the new suburbs of the city. The Scottish Episcopal Church was a small but increasingly successful denomination. In the mid-nineteenth century Episcopalianism in Glasgow had seen rapid growth, albeit from a low base. Although the 1792 Relief Act had granted legal toleration to Scottish Episcopalians, there were only six congregations in the diocese of Glasgow in 1832. By 1888 there were sixty-seven congregations in the city, an elevenfold increase.¹

Further congregations were added during the episcopate of William Harrison (1888-1903). Twenty-two new missions were started under his aegis, at the rate of almost one every two years.² As part of this programme Harrison agreed to a proposal made by a group of business and professional men in 1891 for the creation of a church in the affluent Kelvinside area. An arrangement was made for them to have the use of a small wooden chapel which had been in the grounds of Douglas Castle. One of the interested businessmen was J. B. Fleming, owner of the Kelvinside Estate. He provided a plot of land for the church in Beaconsfield Road.³ Fleming, along with R. Y. Pickering, the managing director of the largest railway carriage and wagon building firm in Scotland, became joint trustees of the church.⁴ Others in the group of founders included James Parker Smith, the Liberal Unionist MP for Partick and owner of Jordanhill; Francis H. Newbery, head master of the Glasgow School of Art; William Kennedy of Hugh Kennedy and Sons, railway and public work contractors; and R. W. Shanks, a Partick fishmonger.

Between 1891 and 1893, the Beaconsfield Road mission was served by curates from St Mary's, Great Western Road. By 1893 it was ready to support its own priest-in-charge. Pickering and Fleming guaranteed £250 a year to the priest, until the end of 1897. The Revd T. M. R. Younghughes was appointed to the post. His new church had room

¹ Edward Luscombe, *The Scottish Episcopal Church in the Twentieth Century*, (Edinburgh, 1996), p.6

² W. G. S. Snow, *William Thomas Harrison, Bishop of Glasgow and Galloway 1888-1903*, (Evesham, 1950), p. 31

³ See St Bride's Constitution, Vestry Minutes of St Bride's Episcopal Church, Book 1

⁴ A. Slaven & S. Checkland, 'R. Y. Pickering,' *Dictionary of Scottish Business Biography*, Volume 1, (Aberdeen, 1986)

inside for 114 people and all the seats were ‘free and unappropriated.’ It was dedicated to St Bride of Kildare, patron saint of the Douglas family. It was also in debt: well over £600 was owed to Pickering and Fleming and ‘the congregation scarcely existed, except on paper.’⁵

Initially J. B. Fleming was satisfied with St Bride’s. In his book *Kelvinside*, published in 1894, he described the ‘little wooden edifice’ fondly, commenting favourably on its proximity to his own house, its beautiful views across the Clyde valley and its previous life as the chapel of the Earl of Home.⁶ Within eighteen months, however, he had fallen out with the new priest-in-charge. Theodore Younghughes’s first months in Glasgow were not easy, since besides Fleming, he found dealing with Pickering and Shanks difficult. Pickering soon lost interest in St Bride’s: he was establishing himself as a Lanarkshire landowner and offered to reduce the debt owed to him by £100 in exchange for prompt repayment. He resigned from the Vestry in 1896.⁷ Meanwhile, Mr Fleming and Mr Shanks grew increasingly aggressive. Fleming made ‘strong expressions’ about Theodore Younghughes during a Vestry meeting and refused to withdraw them.⁸ He and Shanks opposed giving Younghughes extra money to pay for a substitute priest during the holidays.⁹ Younghughes gave up replying to the rude letters sent him by Fleming: their irate author vowed to forward copies of them to the Bishop.¹⁰ Fleming and Shanks’s campaign came to a head at the Annual Congregational Meeting of 1896. Fleming moved, ‘that in the opinion of this Meeting it is to be regretted that the Priest-in-Charge has not been able to do more in the course of his two years work towards building up a permanent congregation than he has done.’ Shanks seconded the motion but no-one else present voted for it.¹¹ Patience with Fleming and Shanks was beginning to wear out.

Younghughes had total support from the rest of the Vestry and the congregation. His two most vigorous champions were churchwarden William Kennedy and J. A. Brown, the treasurer. Seconded by Brown, Kennedy moved to censure Fleming for his offensive letters and to send a vote of confidence in their priest to the Bishop.¹² When Brown moved to have Shanks’s ‘uncharitable’ remarks read out at the ACM, Kennedy seconded him.¹³ Kennedy proposed paying off Fleming’s debt and

⁵ Church Magazine, February 1903

⁶ J. B. M. Fleming, *Kelvinside*, (Glasgow, 1894), pp. 6-7

⁷ Vestry Minutes, 1 June 1896

⁸ Vestry Minutes, 26 June 1895

⁹ Vestry Minutes, 22 November 1895

¹⁰ Vestry Minutes, 22 November 1895

¹¹ Vestry Minutes, 3 February 1896

¹² Vestry Minutes, 1 June 1896

¹³ Vestry Minutes, 9 November 1896

asking him to resign; Brown seconded the motion. The only problem was that Fleming refused to resign.¹⁴

By the time of the 1897 ACM, however, the accounts showed that the debt to Fleming had been cleared. Theodore Younghughes said that as neither Fleming nor Shanks had taken communion at St Bride's for two-and-a-half years, they had forfeited their right to be vestrymen. The congregation promptly elected two new ones. The names of Fleming and Shanks were heard no more at St Bride's, Kelvinside.¹⁵

The quarrel with Fleming created a serious problem since the church was sited on his land. The Vestry had recently changed the locks after Fleming's refusal to return a set of keys.¹⁶ At the ACM, the Priest-in-Charge described how he and the Vestry had been looking around for a new site on which to build a permanent church. The Beaconsfield Road site, practically at the doorstep of Fleming's Beaconsfield House mansion, had become embarrassing and was also inconvenient. It was on the north-western edge of the area served by St Bride's, a long walk for people in Dowanhill and Hyndland, and even further from Partick. Although almost four years was still to run on the Beaconsfield Road lease, the Vestry purchased a plot of land on the Hyndland Estate, centrally positioned at Hanover Terrace and with excellent transport links, being served by trams and opposite Hyndland Station.

Moving day for St Bride's Church was Saturday 5th November 1899. Rather than dismantle the wooden building, it was cheaper and quicker to transport it all in one piece.¹⁷ Although moving whole buildings about in this fashion was not unknown in America, it was unusual in Britain. St Bride's and its 'unique flitting' attracted some notice in engineering circles for some years to come.¹⁸

The church's spire would have become caught up in telephone wires, so it was temporarily removed. Then a timber frame was slid under the church building; wooden runners were laid down in front of it and soaped to make them slippery. A traction engine dragged the church on its frame over the runners into the road, and once wheels had been fitted to the frame, pulled the whole structure along the half mile from Beaconsfield Road to Hanover Terrace in just one hour. Several more hours were needed in order to turn the building round and position it correctly but by

¹⁴ Vestry Minutes, 12 January 1897

¹⁵ Vestry Minutes, 3 February 1897

¹⁶ Vestry Minutes, 23 December 1896

¹⁷ Vestry Minutes, 30 August 1899

¹⁸ *Motor World* magazine produced a piece describing these events in December 1914.

6pm the road had reopened to traffic and St Bride's people were inside tidying the place up. The next day was Sunday and so smoothly had the move taken place that the church was open for business as usual. Theodore Younghughes took all the services at their regular times.¹⁹

¹⁹ Church Magazine, December 1899

Building a Permanent Church

In 1899 St Bride's was raised to the status of an incumbency, having found a permanent site and purged its initial debt. Theodore Younghughes was installed as rector.²⁰ The next task was to build a permanent church. Plans were commissioned from G. F. Bodley. Bodley was a well-known and much-admired church architect who specialised in buildings in the Decorated style of Gothic design. Some of his recent commissions included the church of St Mary of Eton at Hackney Wick; Queen's College Chapel, Cambridge; and the parish church at Eccleston, Cheshire, for the Duke of Westminster.²¹ A contemporary edition of *The Builder* described him as, 'the greatest living exponent of Gothic architecture.'²² He had worked in Scotland before as the architect of St Salvador's Church, Dundee. Although he was an old man when he became involved with St Bride's, his designs continued to delight: John White, the Glasgow Master of Works, told Younghughes that, 'the plans for the south elevation of St Bride's were the most beautiful he had seen in his fifty years experience.'²³

The decision to engage Bodley was not a straightforward one, however. William Kennedy and J. A. Brown fell out with St Bride's over it. They claimed that the designs were 'thrust' upon the congregation and were affronted that they, the trustees of the ground, had not been privately consulted. Their opposition to Bodley was apparently not on aesthetic or practical grounds. It was the architect's ethnic origins that disturbed them. He was an Englishman: they thought that Scottish firms ought to have been competing for the job.²⁴ The two friends refused to be mollified and left the church despite the Vestry's best efforts to placate them.²⁵

Whatever the tensions within the Vestry, the church itself was flourishing. There were about 350 members and it was hard to accommodate all the worshippers on Sundays. The first phase of the church extension scheme was the building of a permanent chancel, for which the wooden chapel could form a temporary nave. The problem

²⁰ Vestry Minutes, 5 February 1900

²¹ Jane Fawcett (ed.) *Seven Victorian Architects*, (London, 1976). I am very grateful to Michael Hall for suggesting this book to me and for kindly sending me a copy of his entry on Bodley for the forthcoming *Oxford Dictionary of National Biography*.

²² *The Builder*, 20 June 1903

²³ Church Magazine, September 1900

²⁴ Vestry Minutes, 1 February 1900

²⁵ Vestry Minutes, 4 & 16 December 1900

was that although the church had congregants, it was short of money for the scheme. The project would have developed very slowly indeed had it not been for the intervention of a rich benefactress. Sarah Mackie was the elderly widow of James Logan Mackie whose firm Mackie and Co. ran the Lagavulin distillery on the Isle of Islay. She first started coming to St Bride's in 1895 and lived near the new Hyndland site at Ravelston on Great Western Road. Mrs Mackie was a model benefactress: as the Rector pointed out, 'without her help, under God, not a single stone of the present noble pile would by this time have been laid.'²⁶ As well as being enormously generous in financial terms, she was an encouraging friend to Theodore Younghughes. She never tried to control him or the running of St Bride's, a trait in her which he appreciated, particularly when he recalled the Fleming and Shanks saga, and all the other 'difficulties which beset the guiding of the little church in its early years.'²⁷

St Bride's employed the building firm used regularly by Bodley, Stephens and Bastow and Co. of London and Bristol, to build the church. The chancel's foundation stone was laid on 9th May 1903 and the day of dedication was at its completion a year later, on 30th April 1904. Mrs J. Logan Mackie donated most of the furnishings for the new sanctuary.

Throughout this period, Younghughes was anxious about St Bride's. He worried about money, worried about whether the size of the project was too ambitious, worried about whether he had been right in choosing Bodley for the job. As the work progressed, however, his confidence grew. He cheered up enormously when he discovered that Bodley was to be joint architect with Giles Gilbert Scott of Liverpool Cathedral: 'To your Rector the testimony of the very representative and influential Committee of the Liverpool Cathedral to Mr Bodley's greatness is specially welcome.'²⁸ He was further encouraged when the Ecclesiological Society visited St Bride's new chancel and described it as, 'The stateliest fragment of a modern church building in Scotland.'²⁹

Buoyed by this rising confidence, Younghughes and the congregation decided to press ahead with building the nave, despite the fact that they still owed £700 for the chancel. More space was needed for the swelling numbers who attended St Bride's and they were sure of Sarah Mackie's long-term support.

²⁶ Church Magazine, July 1906

²⁷ Church Magazine, July 1908

²⁸ Church Magazine, August 1903

²⁹ Church Magazine, April 1904

‘The day of ugly and cheap houses of God is fast passing away,’³⁰ said the Rector, delighted with the quality of workmanship at the site. *The Scottish Standard Bearer* described how, ‘In showing friends and strangers over St Bride’s, he always points with pride to Mr Bodley’s love of thoroughness, eg. the specially strong foundations of the church and the “joggling” of every stone in the walls with strong cement.’³¹

Bishop Harrison had feared that the plans were too ambitious and had recommended the building of small, inexpensive churches. Now he wrote generously from retirement, withdrawing his words: ‘It is good for a man to confess if need be that he has been in the wrong...I used to think that you would have done well to have built a church for some £5000 some years ago, but I see you have done better, and I congratulate you on the fulfilment of your plan.’³²

Mrs Mackie laid the foundation stone of the nave on 5th May 1906 and it was dedicated by Bishop Campbell on 25th May 1907. Large sums of money were still owed to the builders but calculations based on Mrs Mackie’s support suggested that in less than three years, the church would be free of debt.

It was at this point that disaster struck. Mrs Mackie suddenly died of a heart attack and was never able to carry out all that she had intended to do for St Bride’s. She left £1500 to the church in her will but her trustees were reluctant to fulfil this bequest.³³ In order to meet their ‘pressing liabilities,’ the Vestry tried and failed to get a loan on the church property. £2500 was owed to the builders and to the bank. Bishop Campbell gave his own guarantee for £500, trusting them to pay him back within a year.³⁴ Younghughes, who had donated large sums of his own money to the Building Fund over the years, now took a stipend cut and sent away his curate. He and the Vestry negotiated to pay the builders in instalments over five years at 4% interest.³⁵ Although the ladies’ fundraising committee worked hard, their efforts only brought in tens of pounds. Without Mrs Mackie, collecting money was pitifully slow.

In 1910, after almost seventeen years at the church, Theodore Younghughes gave up the struggle, telling the people sadly, ‘I have for

³⁰ Church Magazine, June 1904

³¹ *The Scottish Standard Bearer*, July 1907

³² Church Magazine, June 1907

³³ Vestry Minutes, 13 April 1908

³⁴ Church Magazine, July 1908

³⁵ Vestry Minutes, 17 September 1908

some time felt that a new priest, and possibly better methods are called for at St Bride's.' The dire financial situation was beyond his power to remedy. The 'silver lining,' as he put it to the congregation, was that the man lined up as his successor was perfect for the job.³⁶

³⁶ Church Magazine, March 1910

Rescued by Reids

After the unexpected death of Mrs Logan Mackie, Bishop Campbell was concerned for the plight of St Bride's. 'You have my sincerest sympathy,' he wrote, 'There is at the moment no case of greater urgency in the diocese than your own.'³⁷ When it became clear that Younghughes could no longer cope, the Bishop approached the Revd E. T. S. Reid, the Rector of St Cuthbert's, Hawick, for help.

Edward Reid was the son of a successful locomotive engineer, James Reid of Auchterarder, partner in the firm of Neilson, Reid and Co. at the Hyde Park Works, Springburn. His four older brothers had joined the business and when their father died, the eldest brother, Hugh, became the senior partner. The Reids were a very rich, philanthropic family. In 1896 the five brothers gave paintings worth £23,000 to the Kelvingrove Art Gallery in their father's memory. Hugh Reid donated winter gardens, a museum, playgrounds and other amenities for the people of Springburn;³⁸ the second brother, John, built the Erskine Hospital for Limbless Soldiers and Sailors.³⁹

Edward Reid's charitable interests tended towards church-building. He built St Kessog's, Auchterarder, in memory of his parents in 1897 and carried out improvements to the church at Hawick. He was able and willing to take on the financial mess at St Bride's. The move to Glasgow attracted him. His brothers were important figures on the civic scene. St Bride's, described by Bishop Campbell as 'a church that will take its place as one of the finest in our city,'⁴⁰ was a good strategic base in the heart of Glasgow's fashionable West End.

Reid consented to guarantee the payment of St Bride's debts of £2,390. He arrived in Glasgow with his curate, whose stipend he paid out of his own pocket, and moved his family into Mrs Logan Mackie's old house on Great Western Road. On his arrival, Reid discovered that the situation at St Bride's was much worse than anyone had suspected. Determined to become more fully acquainted with the church building, he made his way down into the crypt and had a thorough poke about. His inspection uncovered a terrible secret: St Bride's new nave was falling down. There

³⁷ Church Magazine, July 1908

³⁸ A. Slaven and S. Checkland, 'Hugh Reid,' *Dictionary of Scottish Business Biography*, (Aberdeen, 1986)

³⁹ *The Bailie*, 15 June 1921, pp. 3-4

⁴⁰ Church Magazine, July 1908

were cracks in the piers of the foundations and in the floor, while the cementing of much of the foundations was 'in a disgraceful state.'⁴¹

Cecil Hare, Bodley's successor, and a local architect, H. O. Tarbolton of Edinburgh, inspected the church. They concluded that the nave would have to be levelled to the foundations and rebuilt. St Bride's had been the victim of corrupt builders. The specification for mortar had been ignored so that instead of three parts sand, there were six parts sand to one part lime. The core of the walls were filled with little pebbles: 'You can push a stick into the wall about twelve inches.' The pointing was poor: 'in fact it runs out like water.' There were signs of settlement in two of the nave piers, 'and in fact the fabric is very badly built in every way.'⁴²

Stephens and Bastow, it emerged, had a record of incompetence: they 'had built a church at Harrow to the design of Mr Garner (Mr Bodley's late partner) and the church had collapsed before the date fixed for the opening.'⁴³ Theodore Younghughes had clearly expected the best quality workmanship but he had been duped. Reid believed that Stephens and Bastow had been able to get away with their misdeeds because of poor supervision. Bodley had been too ill to come up from London for site inspections and had died in October 1907. His clerk of works had also died during the building of the nave.⁴⁴

There seemed no way of proving deliberate fraud, however. Worse still, the repayment agreement which the Vestry had signed with Stephens and Bastow after Mrs Mackie's death, meant that they would have to pay the builders £900 outstanding on the crumbling nave. After months of negotiation this sum was reduced by a mere £150.⁴⁵ St Bride's humiliation was complete.

Unsurprisingly, the congregation were low-spirited. The debt and the building problem were discouraging new members. Their fundraising efforts received indifferent support. Some of their favourite ways of collecting money had been forbidden by their new rector. Whist drives, raffles, even guessing games were banned. 'Can you for one moment imagine one of the Apostles trying to raise money by asking one of his converts to guess how many peas were contained in a certain bottle?' he

⁴¹ Vestry Minutes, 22 October 1910

⁴² Vestry Minutes, 10 March 1911

⁴³ Vestry Minutes, 10 March 1911

⁴⁴ Church Magazine, August 1916

⁴⁵ Church Magazine, March 1912

demanded, 'Do let us try to lift the whole subject of church finance onto a higher level.'⁴⁶

Eventually Reid devised a plan to put them out of their misery. He and his brothers would fund the necessary repairs in the crypt and build the tower, the north aisle, north chapel, vestries and the rooms underneath the vestries in memory of their sister Elizabeth, who had died in 1912. Hugh, John and Andrew Reid contributed £2,500 in the first instance and the Rector gave £5,000, but their donations grew considerably as the work progressed. They chose H. O. Tarbolton as architect. Tarbolton found that Bodley's plans had not been strictly followed by Stephens and Bastow, some measurements being six inches out in places, so he prepared new ones.⁴⁷ The congregation moved out of St Bride's during the building work. Edward Reid thought that worshipping in the crypt would be 'quite suggestive of the days when the early Christians worshipped in the catacombs,'⁴⁸ but romance gave way to comfort and they hired the Unionist Rooms on the other side of Hyndland Road. The tower, the north aisle and the rebuilding work in the nave were completed in 1913-1914. The new building was consecrated on 1st February 1915.⁴⁹

The seven years from 1915 to 1921 were St Bride's golden age. Inevitably, the First World War brought personal tragedies. Ella Osborne went down with the *Lusitania* when it was torpedoed by a German submarine in 1915. Fifteen young men attached to the church lost their lives on military service. The curate's brother was among the dead; so were two of St Bride's altar servers, Daniel Sneddon, who died just three weeks after standing at the High Altar, and Tom Banks. Banks's death particularly upset the Rector. They had been friends since Reid's Hawick days.

Yet the demands of wartime production fuelled a boom time in Glasgow's economy. So many new members joined St Bride's that the communicants' roll was soon one of the largest in the diocese.⁵⁰ Beautiful treasures arrived for the new Lady Chapel; for example, an altar, stained glass and most spectacularly of all, a statue of the Virgin and Child, carved by the sculptor Eric Gill. The war was the inspiration for further adornment of the church building as the congregation

⁴⁶ Church Magazine, November 1912

⁴⁷ Vestry Minutes, 12 March 1913

⁴⁸ Church Magazine, August 1914

⁴⁹ A copy of the Order for the Consecration of St Bride's in 1915 has been recently discovered by Mr Roy Parkin and I am very grateful to him for his kindness in lending it to me.

⁵⁰ *The Bailie*, 15 June 1921, pp. 3-4

honoured their loved ones through specific gifts or by contributing to the War Memorial Fund.

The War Memorial was still a project in hand when Edward Reid was chosen to be Bishop of Glasgow in 1921. The congregation sent him on his way with a hand-embroidered cope and mitre designed by one of St Bride's ladies. During his incumbency, the congregation had doubled in size. The church building had been considerably repaired and enlarged under his direction. The tower, north aisle, Lady Chapel and porch designed by Tarbolton had been added to Bodley's chancel and restored nave. Tarbolton had also built the sacristy, the choir vestry and the rooms in the crypt. St Bride's church building today is the building as Reid left it in 1921.

The Revd Oswald Revely arrived to take up the post of Rector in November 1921. The capital investments made by the Reid brothers had cleared the debt from the Building Fund. Edward Reid had met many of the church's running costs from his own pocket. His absence soon showed up in the accounts. At the end of 1921 there was a deficit on the Ordinary Account of about £50; moreover, by the end of the following quarter, the deficit had grown to £81. The church needed an overdraft at the bank.⁵¹ The good times at St Bride's were over.

⁵¹ Vestry Minutes, 8 February 1922 & 28 March 1922

Taking the Gospel to Partick

The area of Glasgow served by St Bride's was unusual because it contained one of the poorest as well as one of the richest parts of the city. At the bottom of the hill, just a couple of miles from the palaces that lined the Great Western Road, lay Partick: rapidly expanding, grotesquely over-crowded, many of its residents were desperately poor. Theodore Younghughes calculated that of the 20,000 Partick people in his care, there were approximately 1000 Episcopalians, but many more thousands with no contact with any church at all.⁵² Early in 1897, St Bride's mission opened in premises at 31 Anderson Street. Younghughes planned a series of lectures, each with a 'short illustrated lantern service.' One of the first was intriguingly titled, 'The Meaning of Tears.'⁵³

The venture closed down almost immediately because of a boundary dispute with the Rector of St John's, Anderston.⁵⁴ However, a year later the mission was up and running again and dedicated to St Patrick. For a while St Patrick's was based in a rented shop in Byres Road; later the mission moved into a building in Douglas Street. Afternoon Sunday School was held there, a mothers' meeting on Tuesdays and there were evening services twice a week.⁵⁵ With the help of a succession of lay readers and curates, Younghughes juggled the two churches successfully. Eighty-nine people attended the evening service at St Patrick's on 6th February 1898, 'really surprising seeing how short a time the Mission has been started.'⁵⁶

Theodore Younghughes guaranteed the finances of the mission himself but the people of St Bride's rallied behind him. They held an exhibition and sale of dolls to raise money for the new Douglas Street site and staged a series of concerts to support it further.⁵⁷ The Partick mission became a focus for the energies of the women of St Bride's. It was not really possible for them to hold many positions of responsibility in the mother church; for example, they were banned from serving on the Vestry until 1944. Down at St Patrick's, however, they could be leaders. They ran the mothers' meeting and the thriving Sunday School, trained the choir and played the organ.⁵⁸ They collected second-hand clothes and

⁵² Church Magazine, April 1902

⁵³ Church Magazine, March 1897

⁵⁴ Vestry Minutes, 29 March 1897

⁵⁵ Church Magazine, February 1898

⁵⁶ Church Magazine, March 1898

⁵⁷ Church Magazine, September 1901 & March 1902

⁵⁸ Church Magazine, March 1902

carpets which poor people could buy cheaply at St Patrick's jumble sales. They felt that they were doing something thoroughly useful and knew that they had approval at diocesan level. Bishop Harrison admired St Patrick's: at the diocesan council meeting in 1901, he spoke of the 'debt of gratitude he considered the diocese owed to the Rector of S. Bride's [sic] for the steps he had taken in this matter.'⁵⁹

Harrison visited St Patrick's regularly and even volunteered to do duty there when the Rector was on holiday.⁶⁰ In 1904, as Partick continued to expand, Younghughes opened a second mission church, St Faith's, in a room at 663 Dumbarton Road.⁶¹

Archibald Ean Campbell, Bishop Harrison's successor, was an equally missionary-minded man. Campbell, however, had a radically different strategy for the development of the Episcopal Church in Glasgow. He found that the diocese had been practically bankrupted by the many small missions which had sprung up in the city.⁶² In his opinion it would have been better to have a few large churches, amply staffed, than so many small, shabby ones in substandard back-street premises. Famously, in a letter to the Bishop of Edinburgh, he described these missions as 'no better than rabbit hutches.'⁶³

St Bride's missions fell into the rabbit hutch category. The converted blacksmith's cottage which housed St Patrick's was incurably damp, infested by rats and was condemned by the Burgh Surveyor.⁶⁴ Bishop Campbell blessed an iron church in Thornwood Avenue for St Faith's in November 1905 and reopened St Patrick's in a new building the following year. The ancient organ broke down while he did so and the choir sang on without it. Campbell kindly assured them that he 'could not tell that they were singing unaccompanied,' but this sort of thing was not what he wanted.⁶⁵

Neither of the missions survived Edward Reid's arrival. St Faith's was the first to go, in 1910.⁶⁶ Then at a congregational meeting in 1912 attended by the Bishop, Reid reminded St Bride's of the 'absurdity' of

⁵⁹ Church Magazine, September 1901

⁶⁰ Church Magazine, January 1900

⁶¹ Church Magazine, October 1904

⁶² G. T. S. Farquhar, *The Right Revd Archibald Ean Campbell, D. D.*, (Edinburgh, 1924), p. 185

⁶³ Farquhar, *Campbell*, p. 114

⁶⁴ Church Magazine, August 1904

⁶⁵ Church Magazine, March 1906

⁶⁶ Vestry Minutes, letter of the Revd E. T. S. Reid to Bishop Archibald Ean Campbell, 16 February 1910

trying to run St Patrick's in their present crippled financial state.⁶⁷ Their debt-ridden home church was falling down. St Patrick's was not in a position to survive alone: £434 was owed upon its new site, which needed upgrading. There were other Episcopalian churches nearby; for example, St Silas's mission was 'just three streets away.'⁶⁸ Reluctantly the congregation took his point and voted to close it.

Five years can make a significant difference in the life of a church, however. By 1917 St Bride's was solvent again and was reacting positively to the challenge of the province-wide Call to Religious Revival. Those were exciting days: more than 900 people squeezed into church to hear the charismatic Bishop Winnington Ingram of London, and a further 200 had to be turned away.⁶⁹

As their response to the Call, the League of Fellowship and Social Service was formed by St Bride's, 'to study social problems and undertake social work and encourage other members of the congregation to take an interest.'⁷⁰ The League organised speaker meetings in the crypt on 'the slum question,' and their thoughts turned Partick-wards. They decided to resuscitate the mission.

St Bride's mission format was exactly the same as before: a mothers' meeting, a Sunday School and Sunday services held in a hired hall. It seemed natural to call it St Patrick's.⁷¹ The new Orchard Street Mission was well-supported by St Bride's people and well-attended by people in Partick. By 1923 the hall was full to bursting with people coming for Holy Communion, so a service was established for them on Sunday mornings at 9.30am at St Bride's, shorter and simpler than the Sung Eucharist and 'especially suitable' for children.⁷² The joint Sunday Schools' outing became an important annual event: the children of St Patrick's and St Bride's went together on the train to Balloch for a picnic and games.

⁶⁷ Vestry Minutes, 21 February 1912

⁶⁸ Church Magazine, November 1912

⁶⁹ Church Magazine, March 1917

⁷⁰ Church Magazine March 1917.

⁷¹ Church Magazine, June 1917

⁷² Church Magazine, February 1923. The people who attended this service on 10th May 1925 participated in a curious act of ecumenism: while their Holy Communion service was celebrated in the Lady Chapel, the visiting Archbishop Germanos, Metropolitan of Thyateira, held Mass for his Greek congregation at the High Altar. St Bride's Rector, Oswald Revely, remarked, 'Very rarely since the break-up of Christendom can there have been such a unique witness to unity.' (Church Magazine, June 1925)

This phase of the Partick mission lasted for almost twenty years. St Patrick's moved from Orchard Street to Vine Street and in 1934 to an even larger hall in Merkland Street.⁷³ The following year, the Revd William Robinson arrived as Rector of St Bride's. He had strong missionary instincts of his own. As an enthusiastic member of the Industrial Christian Fellowship, he encouraged the congregation to come down and join him at open-air evangelistic meetings at Anderston Cross, where 250 listeners 'seemed very interested and quite kindly disposed.'⁷⁴ However, Robinson was also determined to put St Bride's finances onto a sound footing. After all those years, St Patrick's church was still not self-supporting.⁷⁵ At his recommendation it closed in 1936.

⁷³ Vestry Minutes, 28 October 1934

⁷⁴ Church Magazine, Summer 1937

⁷⁵ Vestry Minutes, 6 February 1936

Developing the Liturgy

In the early years of its history, St Bride's used the English Prayer Book. There were services of Holy Communion every Sunday morning at 8 o'clock and Sung Eucharist at various times every other Sunday. There was evensong on Sunday evening and a children's service in the afternoon.⁷⁶ From the mid-1890s, the doctrinally 'higher' Scottish Communion Office was used on one Sunday a month and on weekdays.⁷⁷ However, a feeling persisted that 11 o'clock matins was the main Sunday service at St Bride's.

Under the influence of the Tractarian Movement, many Anglican priests across Britain were persuading their people that the Eucharist should be the chief act of worship every Sunday. Theodore Younghughes was one such priest, but he proceeded cautiously. Tractarian ideas were often regarded as 'Catholic' and frequently provoked strong resistance from congregations. In 1909, however, the congregation at St Bride's voted unanimously for a full choral celebration of the Eucharist on the great church festivals and on every third Sunday after matins. Younghughes was overjoyed that 'after many years of waiting he had been able to take this step with the full approval of all concerned.'⁷⁸

Edward Reid was similarly enthusiastic about the Sung Eucharist and was determined to press ahead with liturgical reform: 'He would never be satisfied until he had seen the Eucharist adopted at St Bride's for every Sunday.'⁷⁹ He reminded the congregation that 'really the matter rested entirely with himself,' but he wanted to carry them with him if he could.⁸⁰ To this end he ran a pro-Eucharistic campaign in the church magazine. His eight tightly-argued columns advocating the rightness of that service as the main weekly act of worship was also printed up as a pamphlet and distributed by the verger.⁸¹ After some months of rectorial propaganda, Reid was persuaded that most of the congregation had come round to his way of thinking. Other observers were not so sure. Some worried that Choral Eucharist would frighten strangers away. Others were just sorry to say goodbye to the pattern of worship that they had enjoyed for the past twenty-five years. The Rector dismissed these objections, declaring that strangers would love the Choral Eucharist. He

⁷⁶ Year Book for the Episcopal Church in Scotland for 1893

⁷⁷ Year Book for the Episcopal Church in Scotland for 1896

⁷⁸ Church Magazine, May 1909

⁷⁹ Vestry Minutes, 20 January 1914

⁸⁰ Vestry Minutes, 20 January 1914

⁸¹ Church Magazine, April 1914

introduced the new regime at the consecration of the building extension in 1915.⁸²

From the mid-1890s onwards, five of the Six Ritual Points were in use at St Bride's. These Six Points, as defined by the English Church Union in 1875, were the use of Eucharistic vestments, the eastward position of the celebrant at the altar, altar lights, the mixed chalice, wafer bread and incense.⁸³ St Bride's did not use incense. In January 1915 Edward Reid surprised the Vestry with the announcement that he had been offered the gift of a censer for the Sung Eucharist. He argued that the consecration was the moment to introduce incense. The Vestry hesitated; indeed, some members were firmly against it. They decided to write to the Bishop and ask him whether he wanted to sanction this innovation.⁸⁴

Bishop Campbell was a high churchman and comfortable with ritual.⁸⁵ He had no objection to the proposal but declined to make an official pronouncement, being happy to leave it to the Rector's discretion. Once this had been made clear, Edward Reid 'then informed the members that the use of incense would be commenced the Sunday following the Consecration.'⁸⁶

When he introduced incense to St Bride's, Reid followed the so-called 'London use' at the Bishop's request. This involved the use of incense during the Introit, as a symbolic ritual 'purification' of the church at the beginning of services, and during festive processions.⁸⁷ Oswald Revely continued this custom. However, in 1927, very shortly after arriving, the Revd Philip Lempriere made a change. He started using incense at the Offertory instead. There was consternation in the congregation and the Vestry wrote to complain to the Bishop.⁸⁸

Partly the Vestry were angry because they had not been consulted. It is also clear from their letter that a number of St Bride's people had been uneasy about the use of incense all along, being content to put up with it only while it was confined to the margins of the service. Instead of a straightforward denunciation of incense, however, the Vestry complained to the Bishop on a point of law.

⁸² Vestry Minutes, 2 February 1914

⁸³ J. Shelton Reed, *Glorious Battle: The Cultural Politics of Victorian Anglo-Catholicism*, (Nashville, 1996), p. 69

⁸⁴ Vestry Minutes, 8 January 1915

⁸⁵ Farquhar, *Campbell*, p. 52

⁸⁶ Vestry Minutes, 29 January 1915

⁸⁷ Vestry Minutes, Letter from Bishop E. T. S. Reid to St Bride's Vestry, 29 July 1927

⁸⁸ Vestry Minutes, 26 June 1927

In a letter of leaden pomposity, the Vestrymen set out their case. Incense was not legal at St Bride's, they argued, because Bishop Campbell had never made an official ruling about it. Was incense even allowed in the Scottish Episcopal Church, they asked, and if so, when should it be used? They doubted whether it was for the rector to decide whether incense should be used at a church. They were worried, they claimed, lest other congregations across Scotland were being led into illegal acts by following a precedent wrongly established at St Bride's.⁸⁹

This seems an extraordinary letter for the Vestry to have written, since the bishop to whom it was addressed was Edward Reid. It is inconceivable that they should not have known who he was: he continued to take a very close interest in St Bride's and was still living round the corner at Ravelston. Of the men on the Vestry during the 1927 dispute, three had been on the Vestry when Reid left to become Bishop and one man, Mr Emmerson, had even been a vestryman when incense was introduced in 1915. Incense rage seems to have blinded them to all common sense.

Reid's reply referred them to the copy of Bishop Campbell's letter in their own Minute Book. Moreover, he obtained a ruling from the Diocesan Chancellor: 'he is of the opinion that as far as St Bride's is concerned "the use should be held as legalised."' The use of this 'most scriptural of all forms of ceremonial' was indeed to be regulated by the rector. By placing it at the Offertory, Reid wrote, Lempriere was acting properly. 'In the circumstances,' he concluded, 'I hope the Vestry will see their way to accept the Rector's decision without further objection.'⁹⁰

This was almost the end of the matter, but not quite. When Lempriere resigned in 1935, the Vestry let their new rector know that the 'present type of morning service' was not to their liking.⁹¹ He never did change it, however. The use of incense at the Offertory evolved into one of St Bride's most cherished traditions.

⁸⁹ Vestry Minutes, Letter from the Secretary of St Bride's Vestry to Bishop E. T. S. Reid, 28 June 1927

⁹⁰ Vestry Minutes, Letter from Bishop E. T. S. Reid to St Bride's Vestry, 29 July 1927

⁹¹ Vestry Minutes, 2 July 1935

St Bride's and the Anglo-Catholic Tradition

Anglo-Catholicism is a tradition within the Anglican Church which has its roots in the Tractarian Movement. In the 1830s John Henry Newman and a group of his allies published a number of tracts which stressed the importance of the sacraments, including the doctrines of baptismal regeneration, and the real presence of Christ's body and blood in the Eucharist. Once the movement had spread to the parishes, it became linked with the revival of a number of practices from the pre-Reformation medieval church.⁹² Distinctive features of nineteenth century Anglo-Catholic worship included frequent celebrations of Holy Communion and ritualistic services. Anglo-Catholics restored the practice of saying confession to a priest. They reserved the sacrament and prayed for the dead. Some went considerably further. They used the Latin missal instead of the Book of Common Prayer. They preached the doctrines of the Assumption and Immaculate Conception of the Virgin Mary. They encouraged the invocation of the saints and the veneration of relics.⁹³

Anglo-Catholicism was controversial. Many church people feared that Anglo-Catholics were conspiring to make Britain Roman Catholic again. Public hatred of 'Popery' aroused fierce passions: some Anglican clergymen provoked riots in the 1860s by introducing ritual to their churches.⁹⁴ Nevertheless, the movement's advance was inexorable. Although the use of incense or vestments remained uncommon, flowers on the altar, surplices, the eastward position, lighted candles, the mixed chalice and wafer bread were widespread in England by 1900.⁹⁵

Anglo-Catholicism had a similar influence in Scotland. Although traditional Scottish Episcopalians were used to some of the liturgical practices encouraged by the Tractarian Movement, including the mixed chalice and reservation of the sacrament, they were unaccustomed to an elaborate style of worship.⁹⁶ During the early nineteenth century, the Episcopalian clergy wore plain black gowns. Holy Communion was celebrated just three or four times a year and the service was read, without any musical accompaniment.⁹⁷ Largely as a result of the work of ritualistic English priests, regular services of Holy Communion, the wearing of stoles in liturgical colours and surpliced choirs had become

⁹² Reed, *Glorious Battle*, p. xxi

⁹³ N. Yates, *Anglican Ritualism in Victorian Britain 1830-1910*, (Oxford, 1999), pp. 339-345

⁹⁴ Reed, *Glorious Battle*, pp. 57-59

⁹⁵ N. Yates, *Anglican Ritualism*, p. 334

⁹⁶ R. Strong, *Episcopalianism in Nineteenth Century Scotland*, (Oxford, 2002), p. 262

⁹⁷ F. Goldie, *A Short History of the Episcopal Church in Scotland*, (London, 1951), p. 99

common in Episcopalian churches by the late nineteenth century.⁹⁸ In its earliest years, St Bride's was just such a church. It had a choir which sang 'Gregorian Tones.' Altar lights, the mixed chalice, coloured stoles and the English Prayer Book were used.⁹⁹

The 1662 English Prayer Book was the form of words most widely used for worship in the Scottish Episcopal Church during the nineteenth century. Theodore Younghughes was considered idiosyncratic for introducing the Scottish Office at early celebrations of Holy Communion at St Bride's. The rite was rarely used in Glasgow, although it was common enough elsewhere in the Province.¹⁰⁰ From 1929, St Bride's was like most Episcopalian churches in using the new Scottish Prayer Book at early and weekday communions and the English Office at the main Sunday service. It kept abreast of liturgical developments during the 1960s and 1970s, adopting both the 1967 and the 1977 experimental liturgies soon after their publication. Only latterly has it fallen out of step with the majority of Episcopalian churches. St Bride's was one of just four churches in the Diocese of Glasgow and Galloway advertising the traditional language 1970 Grey Book rite as their sole usage in 1997.¹⁰¹

From early in its history, the style of worship at St Bride's became steadily more elaborate. Plain white vestments, wafer bread and more frequent celebrations of the Sung Eucharist were introduced by Theodore Younghughes. Weekly celebrations of Sung Eucharist with incense and coloured vestments came in with Edward Reid.¹⁰² During Younghughes's incumbency, this advance towards a more Anglo-Catholic position was the work of the congregation as well of the rector. It was the congregation who wanted the Bishop to wear cope and mitre for the dedication of the nave in 1907. They also asked Younghughes for additional services of Choral Eucharist in 1909.¹⁰³

The concord between clergy and laity did not last. The Anglo-Catholic clergy had a high opinion of their status as priests. They could be authoritarian in their dealings with their congregations.¹⁰⁴ Reid was determined that Sung Eucharist should be the main Sunday service at St Bride's and brushed aside objections.¹⁰⁵ Lempriere changed the use of

⁹⁸ Strong, *Episcopalianism*, p. 261

⁹⁹ Year Book for the Episcopal Church in Scotland for 1893

¹⁰⁰ *The Scottish Standard Bearer*, July 1907

¹⁰¹ Handbook for the Diocese of Glasgow and Galloway, 1997.

¹⁰² Year Book for the Episcopal Church in Scotland for 1895; Church Magazine, May 1909; Vestry Minutes, 8 & 29 January 1915; Church Magazine, January 1912

¹⁰³ Vestry Minutes, 19 May 1907 & 4 April 1909

¹⁰⁴ Yates, *Anglican Ritualism*, p. 364

¹⁰⁵ Vestry Minutes, 20 January 1914 & 2 October 1914

incense without consulting the congregation.¹⁰⁶ In 1935 the Vestry informed their new rector, William Robinson: 'the congregation of St Bride's is not entirely Anglo-Catholic in character and also not in complete accord with the present type of morning service.'¹⁰⁷ When Robinson arrived, however, he announced that he had no intention of altering it.¹⁰⁸

For many years, the ritualism of the rectors disturbed members of St Bride's congregation. The Vestry's letter to Robinson was written twenty years after Sung Eucharist with incense had been introduced by Reid. Although dislike of the morning service eventually died down, Evensong became the new arena for liturgical sparring. John Stewart's evening services were too much like 'devotions,' and he held too many 'Festal Evensongs.'¹⁰⁹ In 1946 the Vestry argued with Stewart over the reservation of the sacrament. They wanted to keep it tucked out of sight in an aumbry in the Chantry Chapel. He pointed out 'that it was clearly understood in Bishop Reid's time,' that reservation should take place in the tabernacle on the High Altar.¹¹⁰

It seemed natural to the Rector to invoke the name of Reid, even though the Bishop had been dead for eight years and it was fifteen years since he had left Glasgow. Not only was St Bride's church building Reid's, his other enduring legacy was its style of worship. As rector, he drove along his reforming agenda by the force of his personality. As Bishop of Glasgow, he appointed men to St Bride's whom he could trust to further his vision.

Edward Reid's views on liturgy were not extreme. He taught his congregation to bow at the Incarnatus, to cross their hands properly to receive the sacrament and to come fasting to Communion.¹¹¹ However, he did not accept the doctrine of transubstantiation.¹¹² He never advocated praying to saints and held conventional Protestant views regarding the status of the Virgin.¹¹³ He recommended confession only as laid down in the Book of Common Prayer, as a last resort for those who could find no solace in their prayers at home.¹¹⁴ His position was

¹⁰⁶ Vestry Minutes, 26 June 1927

¹⁰⁷ Vestry Minutes, 2 July 1935

¹⁰⁸ Vestry Minutes, 6 February 1936

¹⁰⁹ Vestry Minutes, 3 July 1945 & 4 October 1953

¹¹⁰ Vestry Minutes, 11 June 1946

¹¹¹ Church Magazine, August 1914, June 1921 & December 1916

¹¹² Church Magazine, July 1915

¹¹³ Church Magazine, March 1915

¹¹⁴ Church Magazine, February 1913

that of a traditional high churchman with a penchant for ceremonial rather than that of a classic Anglo-Catholic.

St Bride's congregation felt that ritualistic worship marked them out from other Episcopalians.¹¹⁵ Yet in 1915, the year Reid introduced Sung Eucharist as their main Sunday service, it was already the custom at half a dozen other Episcopalian churches across Glasgow.¹¹⁶ Other churches in the city had ritualistic practices; for example, all six Ritual Points were in use at St Gabriel's, Govan, by 1898. Five points were in use at St Serf's, Shettleston, by 1915. Incense was used at St Margaret of Scotland Mission Station by 1905 and at St John's, Baillieston, in the 1930s. Devotions were held at St Mark's, Kinning Park, in the 1930s; Benediction at St Barnabas's, Dennistoun, during the 1960s.¹¹⁷ St Bride's was in a minority but not in isolation. However, these other Anglo-Catholic Glasgow churches were in working class districts to the south and east of the city: St Bride's was the only one in the middle class West End.

For the past fifty years, Anglo-Catholicism has been in decline. It was a movement which thrived on controversy but many of its original aims have been accepted into mainstream Anglicanism and no longer appear controversial. Following the reforms of the Roman Catholic Church by the Second Vatican Council, the preoccupations of the more outré Anglo-Catholics – clerical garments, ritual points, liturgies in obsolete language forms, a refusal to engage with protestant churches – looked dated and un-Catholic.¹¹⁸ In 1992 the Church of England's decision to ordain women dealt Anglo-Catholicism a heavy blow: several hundred of its priests left to become Roman Catholics.¹¹⁹

The Scottish Episcopal Church is also in decline. During the twentieth century, the number of its adherents fell by half.¹²⁰ Almost all of the churches which shared Anglo-Catholic practices with St Bride's in the first half of the century have closed. Most Scottish Episcopalian congregations now have church services which are very different from those they had in the 1920s. The people of St Bride's have remained faithful to the style of worship laid down for them by Edward Reid. The fear of ritual so often expressed by earlier generations of St Bride's

¹¹⁵ Vestry Minutes, 2 October 1914

¹¹⁶ Year Book for the Episcopal Church in Scotland for 1915

¹¹⁷ Year Book for the Scottish Episcopal Church for 1898, 1905 & 1915; The Scottish Episcopal Church Year Book for 1935-1936 & 1962-1963

¹¹⁸ A. Hastings, *A History of English Christianity 1920-2000*, (London, 2001), p. 555

¹¹⁹ Hastings, *English Christianity*, p. xliii

¹²⁰ Luscombe, *Episcopal Church*, p. 150

worshippers has been forgotten. The congregation is proud of its liturgical tradition.¹²¹

¹²¹ *Oystercatcher*, February 1998

Post-War Blues

In its early years, St Bride's had gained the reputation of being a troublesome charge. Theodore Younghughes had Bishop Harrison's sympathy in tackling this work 'of special difficulty' and Bishop Campbell was considered to have scored a great coup when he persuaded Edward Reid to go there.¹²² By the end of the First World War, St Bride's seemed more settled. It had some hundreds of names on the communicants' roll and a busy wider institutional life. There were guilds for men, guilds for women, guilds for girls and boys; there were congregational socials, a football team, amateur dramatics, ladies' working parties, and down in the crypt men gathered regularly to sing comic songs to each other at St Bride's popular Smoking Concerts.¹²³

The congregation participated in the Diocesan Mission of 1928, the Home Mission Crusade of 1934 and sent bales of goods out every year to a mission station in South Africa. In 1938 they contributed to a display at the Empire Exhibition in Bellahouston Park. During the Second World War, when their rector, William Robinson, appealed to them to set up a club for servicemen, they immediately held a highly successful dance and concert evening and set about planning another one.¹²⁴ St Bride's gave every indication of being a thriving, useful suburban church.

Nevertheless, during the post-Reid era, several of the rectors showed signs of stress. John Stewart suddenly snapped one Sunday, shouting that the noise of the choir reminded him of a farmyard and that they would drive away what remained of his congregation.¹²⁵ William Robinson seemed forgetful and discouraged after nine years in Hyndland and sought a different charge on the grounds of ill-health.¹²⁶ Philip Lempriere announced in 1935 that his doctor predicted a complete nervous breakdown if he stayed at St Bride's any longer.¹²⁷

Under-funding was an intractable problem. A low stipend and the lack of a rectory had not troubled the wealthy Edward Reid but they mattered a great deal to his successors. Until the Vestry bought a property at 25

¹²² *Scottish Standard Bearer*, July 1907 & Farquhar, *Campbell*, p. 99

¹²³ One of these guilds has survived into the 21st century: the St Margaret's Guild for Women began life in the 1920s as a group for girls aged 14-20. (*Church Magazine*, January 1929)

¹²⁴ *Church Magazine*, Autumn 1940

¹²⁵ Vestry Minutes, 25 May 1951

¹²⁶ Vestry Minutes, 9 November 1944. A newspaper clipping formerly belonging to the late Mrs E. Thomson also attests to Robinson's declining health. I am very grateful to Mr Roy Parkin for this information.

¹²⁷ Vestry Minutes, 15 June 1935

Queensborough Gardens in 1947, the rectors made do with a series of rented flats. The pay and conditions were so poor that several priests were put off coming to Hyndland altogether.¹²⁸ At the root of these problems was the economic situation in Glasgow. From the early 1920s, the city suffered deep, prolonged economic decline. Financial hardship troubled the worshippers at St Bride's. There were so many unemployed men in the congregation that Oswald Revely would round them up in gangs to help keep the church grounds tidy.¹²⁹ People were leaving the district in large numbers, many of them emigrating. They came in some numbers to the Rector's door with passports for him to sign.¹³⁰

The church was still completely dependent upon worshippers' contributions: it was not until 1934 that the nucleus of an endowment fund was set up with a £25 gift.¹³¹ Philip Lempriere tried to alleviate the situation by volunteering to take a reduced stipend and by giving up his curate but despite these cut-backs, there were prolonged periods of financial crisis at St Bride's.¹³² Curateless, the rectors began to find their workload too heavy. Yet try as they might, church membership numbers plummeted from the mid-1920s onwards and would never recover. The clergy perceived themselves to be failing but were powerless to arrest the decline.

Younghughes and Reid convinced the congregation of St Bride's that it would be more than just another neighbourhood church. Later rectors had a keen sense of what might have been. For a long time they remained hopeful that St Bride's would one day be able to take up 'her rightful place within the diocese.'¹³³ Exactly what that 'rightful place' would entail was never clearly defined. However, St Bride's had developed three distinct roles: to be an Episcopalian Christian witness in Hyndland by means of a large and impressive church building, to take the Gospel message, with practical help and support to the Partick poor and to offer worship through a beautiful, dignified liturgy.

In the years after the First World War, two of these had fallen into abeyance. The mission work had come to an end, albeit reluctantly. Although St Patrick's closed in 1936, ten years later the people of St Bride's were still keen to reopen it. John Stewart considered their plans unfeasible but they kept on badgering him: it was only by threatening that

¹²⁸ Church Magazine, September 1921 & Vestry Minutes, 20 August 1935

¹²⁹ Vestry Minutes, 10 September 1923

¹³⁰ Church Magazine, May 1923

¹³¹ Vestry Minutes, 7 October 1934

¹³² Vestry Minutes, 6 February 1931 & 11 October 1931

¹³³ Vestry Minutes, 16 February 1939

they would have to share a mission hall with evangelical St Silas's that they were finally induced to drop the subject.¹³⁴

The church building did not get any bigger or more impressive. For a long time the expectation lingered that the unfinished south aisle of the church would be built. Bishop Reid was also keen that the congregation should build a baptistry. Bravely, if unrealistically given their poor financial circumstances, the congregation voted in 1928 to reopen the Building Fund: 'We may not be able to afford very much but we have the vision of a completed St Bride's before us and somehow we are going to realise it.'¹³⁵ Inevitably, the vision faded. By 1932 the Fund still only stood at £300 and the congregation were coming to understand that the completed St Bride's would not be seen in their life-times. Even small repairs for the existing building proved too much at times: Bishop Reid intervened personally to provide a spring for the sacristy door and radiator covers to prevent discoloration of the walls under the stained glass windows.¹³⁶

The remaining feature of St Bride's that made it stand out from other churches in the locality was its liturgy, but the liturgy, though still lovely, continued to be a vehicle for conflict. By now, quarrelling with the rector over changes to the services had become a habit at St Bride's. Even minor innovations could provoke an ugly backlash. Dealing with the fallout after making some liturgical alterations, John Stewart told the Vestry that he was 'amazed that such small changes as had been introduced could have disturbed anyone,' but disturbed they were and 'a lengthy discussion continued which ranged over much of the past history of St Bride's.'¹³⁷

In 1956 St Bride's flatly refused Bishop Moncrieff's suggestion that their ailing rector, the Revd E. T. Allen, have an ordinand helping him with the chalice at Christmas midnight mass: 'the Vestry unanimously were of the opinion that this procedure would not be acceptable... to the congregation.'¹³⁸ Such discussions often revealed not principle but unkindness.

Relations between the priests and the people had become increasingly quarrelsome: under Ernest Allen they broke down altogether. Opinions are still divided at St Bride's over Allen. Some people think he was a

¹³⁴ Vestry Minutes, 11 June 1946

¹³⁵ Church Magazine, June 1929

¹³⁶ Vestry Minutes, 12 June 1931

¹³⁷ Vestry Minutes, 3 July 1945

¹³⁸ Vestry Minutes, 19 December 1956

difficult man and the architect of his own downfall. Others recall him with pleasure, citing the madrigal group he organised at the Rectory. It performed at local churches and won third place at an amateur music societies' competition at St Andrew's Hall.¹³⁹ Unfortunately, Allen's musical talent also led to trouble. He and Mr Lamont the organist had a terrible row and Lamont resigned.¹⁴⁰ Several years of bitter squabbling followed. In 1963 a crisis point was reached. The Rector said that he was exasperated by people on the Vestry who kept interfering in church affairs without informing him: they retorted that he was provocative.¹⁴¹ The Bishop came to meet with the warring parties. What he said is not recorded but afterwards all the members of the Vestry resigned.¹⁴²

Other sections of the congregation entered the fray. They demanded to know how soon Allen intended to resign. The sacristan said he would not be looking after the sacristy anymore and his wife refused to go on washing the linen. The Sunday School Superintendent stepped down from his post. People withdrew their financial support.¹⁴³ Of the low points in the history of St Bride's, this was the all-time lowest. Allen was driven out in the summer of 1964.

¹³⁹ I am very grateful to Mr Philip Reeves for this story of Ernest Allen and his madrigal group.

¹⁴⁰ Vestry Minutes, 5 February 1957

¹⁴¹ Vestry Minutes, 26 June 1963

¹⁴² Vestry Minutes, 18 September 1963

¹⁴³ Vestry Minutes, 11 November 1963

Reconciliation and Redirection

An exceptional priest was needed, to put things right at St Bride's. The congregation had chased their rector away. The fabric of the building needed major repairs, particularly new lighting and rewiring. The congregation were also dealing with the aftermath of an unsuccessful stewardship campaign during which their professional fund-raising firm had gone bust.¹⁴⁴ The Vestry had been acrimoniously divided over the stewardship campaign; the wider congregation had split into numerous factions.¹⁴⁵ The church had not been a friendly place for a long time: at the Annual Congregational Meeting of 1964, a lady described how she had been coming to St Bride's for twenty-five years and it had been eight years before anyone spoke to her.¹⁴⁶

Into this maelstrom Bishop Moncrieff sent the Revd. J. J. Cleland, a mature, experienced priest who combined toughness of spirit with humility. He turned down a vacant canonry when the Glasgow clergy wanted to appoint him, and was content to go wherever the Bishop sent him.¹⁴⁷ He had worked in Barlinnie Prison before coming to Hyndland. He did not give up at St Bride's, even though it was so hard-going that he was more than once tempted to do so.¹⁴⁸

Cleland detected signs of hope. There were 'very faithful workers at St Bride's,' he discovered, and an 'excellent band of servers.' He congratulated everyone on their beautiful singing and hoped that more of them would join the choir. 'There was no time for jealousy and quarrelling,' he urged them, 'and appealed to people to look forward and not back, as only in this way can God's work be done at St Bride's.'¹⁴⁹

Before James Cleland arrived, Bishop Moncrieff told the Vestry, 'You will find him a loveable man,' and they did.¹⁵⁰ Every year at the Annual Meeting, he described his dread of his part in its proceedings; every year he encouraged the people by praising their faithfulness and the growing spirit of unity among them; every year he begged for an end to bickering,

¹⁴⁴ Vestry Minutes, 8 December 1963 & 26 January 1964

¹⁴⁵ Vestry Minutes, 12 October 1960 & 3 March 1961

¹⁴⁶ Vestry Minutes, 20 October 1964

¹⁴⁷ Church Magazine, October 1985

¹⁴⁸ I am very grateful to Dr J. F. Ferguson Smith for this information.

¹⁴⁹ Vestry Minutes, 20 October 1964

¹⁵⁰ Church Magazine, October 1985

for ‘although there must be differences of opinion, he hoped these would never be expressed in an ugly manner but always as Christian people.’¹⁵¹

Cleland had been told that St Bride’s was a beautiful church but he hoped to be able to say ‘how full of love it was.’¹⁵² Gradually, his wish began to come true. A new tradition of having tea in the crypt after the Sung Eucharist was a great help, ‘for we did not want anyone to feel an outsider.’¹⁵³ The Congregational Party was successful and further social events were planned: coffee mornings for the Women’s Guild, a whist drive for the young people. The new Stations of the Cross were hung up in church after a decade’s delay and a Garden of Remembrance was planted outside the West Door. Gifts started to arrive for the church again: kneelers from the St Margaret’s Guild, slabs and chippings for the paths, new chairs for the crypt, £100 for netting to keep pigeons off the West Window.¹⁵⁴ St Bride’s even accepted some liturgical changes without a fuss, adopting the experimental Grey Book in 1967 and having the Epistle read aloud by a layman every Sunday, ‘which appeared to be a success.’¹⁵⁵

Deciding against another stewardship campaign, the congregation planned their own Stewardship Week, and a Day of Giving to pay for lighting improvements.¹⁵⁶ The money came in, the lights were fixed and the church rewired for the first time since 1918. By 1971, ‘our income was the highest ever.’ The Treasurer linked the gratifying financial situation to St Bride’s improved spiritual life, considering them both ‘in no small measure due to our Rector.’¹⁵⁷

Now that St Bride’s was on a sound spiritual and financial footing, it seemed ready for new challenges. When Cleland retired in 1973, his successor was the Revd John Farrant, an imaginative, energetic missionary priest, just back from Papua New Guinea.

Farrant did not get off to a good start. When he announced that he preferred not to see flower vases standing on the altars, people vented their outrage by scrubbing their names off the flower list.¹⁵⁸ However, it

¹⁵¹ Vestry Minutes, 5 November 1968

¹⁵² Vestry Minutes, 7 November 1967

¹⁵³ Vestry Minutes, 11 November 1969

¹⁵⁴ Vestry Minutes, 2 December 1970. This was not before time: so much guano had accumulated on the steps that a member of the congregation slipped on it, breaking a bone in her foot. (Vestry Minutes, 28 October 1969)

¹⁵⁵ Vestry Minutes, 7 November 1967 & 22 September 1970

¹⁵⁶ Vestry Minutes, 2 May 1965 & 9 November 1966

¹⁵⁷ Vestry Minutes, 7 November 1967

¹⁵⁸ Vestry Minutes, 17 December 1974

is a testament to the profound reformation that had occurred in their community life that the congregation was able to absorb a number of modernising innovations, particularly with regard to the liturgy. Farrant used 'you' instead of 'thee' or 'thou' and took the Gospel readings from the New English Bible.¹⁵⁹ He employed a portable font at baptisms; moreover, not an ecclesiologically suitable font of gothic design but a dish from a high street store.¹⁶⁰ In 1978 he introduced the modern language Orange Book experimental liturgy, first at weekday celebrations and then at the Sunday Sung Eucharist once a month.¹⁶¹ He wanted to set up a nave altar, but the Vestry drew the line at this for the Sung Eucharist.¹⁶² However, his temporary nave altar was accepted at the weekday celebrations, even though it was only a kitchen table.¹⁶³

Some people did not like these changes: other people did. 'It will perhaps surprise those who were displeased by the new service,' wrote Farrant after using the Orange Book at the Sung Eucharist for the first time, 'to know that those who expressed themselves as pleased, helped and released by the new way outnumbered those who complained.'¹⁶⁴ At their annual congregational meetings, the congregation debated the question of the modern language Bible readings and the Orange Book, and repeatedly voted to go on with them.¹⁶⁵ Liturgical progressives were in the ascendancy at St Bride's. Membership numbers at the church did not suffer in consequence; in fact, during Farrant's incumbency the communicants' roll grew larger than during his predecessor's time, or under any of his three successors.

John Farrant was an exceedingly active priest, busy with numerous church projects outside St Bride's. These included work as chaplain to the Gartnaval hospitals and as a member of the ecumenical Multilateral Conversations panel. He was a member of the Working Party on the Ministry, secretary of the Diocesan Board of Education and an advisor to the Bishop and Warden of Lay Readers.¹⁶⁶ This was the best chance in fifty years for St Bride's to assume its 'rightful place' within the diocese. Farrant wanted it to become a centre for diocesan activities and to be fully engaged in wider Christian service. 'He felt that all our money had

¹⁵⁹ Vestry Minutes, 18 December 1973

¹⁶⁰ Vestry Minutes, 26 April 1976

¹⁶¹ Church Newsletter, 7 May 1978 & 2 March 1980. The Orange Book experimental liturgy was produced in 1977, the first modern language version of a Scottish Eucharistic Office. Once revised, it was published as the 1982 Blue Book liturgy. See Luscombe, *Episcopal Church*, p. 87

¹⁶² Vestry Minutes, 13 September 1976

¹⁶³ Church Newsletter, 7 May 1978

¹⁶⁴ Church Newsletter, 13 April 1980

¹⁶⁵ Vestry Minutes, 18 December 1973, 17 December 1974, 7 December 1976 & 30 November 1980

¹⁶⁶ Vestry Minutes, 7 December 1976

been lavished on the building...We have so much in St Bride's,' he told the congregation, 'that we must think what we can do with what we have, or we could be like the man in the parable of the talents who buried his talent in the ground and did nothing with it. We must expand the life and influence of the congregation, extend our faith and work even better for God.'¹⁶⁷

The Rector drew up an all-embracing congregational development plan. He had plenty of new ideas, among them a church library stocked with attractive modern books; a weekly pew-sheet full of news about prayer, Bible readings and current events; a monthly meeting with invited speakers and an annual retreat weekend. House-to-house visits would welcome new members; 'Tupperware-type parties' might draw in new people. Pensioners' lunch clubs and children's playgroups could make use of the crypt. The congregation could support immigrant groups or overseas students. He formed sub-committees and tasked them with finding ways forward in Christian education, mission and outreach, social concern and finance.¹⁶⁸

Individual members of St Bride's made deep, personal commitments during this period, notable among them Drummond Brown, who trained as a deacon. However, as a body, St Bride's response to Farrant's appeal was lukewarm. At the congregational meeting in 1975, he described how 'regarding the parish development programme, his hopes had evaporated during the past year. It perhaps seemed that his expectations were unrealistically high, though he found that rather difficult to accept.'¹⁶⁹ His idea for a monthly parish meeting had proved popular and the weekly newsletter was up and running: the Rector wrote it himself. The sub-committees, on the other hand, had achieved little and the congregation had not been enthused by his vision of a dynamic, socially concerned St Bride's.

The priest and the people simply had different priorities. The Rector invited the Revd Richard Holloway to speak at the parish meeting about his experiences at the World Council of Churches conference in Nairobi. He planned a later session on 'Christian Initiation'. The congregation wanted a whist drive and a trip to the Lake of Menteith. The whist drive and the Lake of Menteith proved popular. However, although a crowd came from across the diocese to hear Richard Holloway in St Bride's crypt, 'the only disappointment was that relatively few members of our

¹⁶⁷ Vestry Minutes, 18 December 1973

¹⁶⁸ Vestry Minutes, 14 February 1974

¹⁶⁹ Vestry Minutes, 17 December 1975

own congregation were present.' Christian Initiation was quietly shelved altogether.¹⁷⁰ Eventually the Rector gave up reproaching his people about the congregational development plan: money worries and repairs to the fabric of the building had returned to haunt them.

Farrant had believed it was possible for the congregation to shift its focus away from the church building, but the building overwhelmed him too in the end. The tower was damaged by lightning in 1978; other major restoration was urgently needed for the north and south walls and the porch steps.¹⁷¹ The programme of repairs took two years to complete.¹⁷² Farrant had often mentioned his wish to return to Papua New Guinea: he did so as soon as the building work was finished.¹⁷³

¹⁷⁰ Vestry Minutes, January - April 1976

¹⁷¹ Vestry Minutes, 10 December 1978

¹⁷² Vestry Minutes, 10 December 1978 - 30 November 1980

¹⁷³ Vestry Minutes, 4 March 1980 & 25 February 1981

The Reinvention Of Tradition

In John Farrant's opinion, the church building was a burden, 'the greatest drain on our resources.'¹⁷⁴ The new rector, the Revd David McCubbin, considered it an asset. He made it his particular mission to restore the traditional furnishings and rites of the churches in his care.¹⁷⁵ The revised line of thinking at St Bride's, established by David McCubbin and maintained by his successor, the Revd George Thomson, echoed that of rectors Reid and Lempriere seventy years earlier: Christian witness by means of a splendid church building and a carefully choreographed, ritualistic form of worship.

The portable font and the temporary kitchen table nave altar were removed. The Orange Book experimental rite was quietly abandoned and the traditional language of the 1970 Grey Book became the accepted usage at St Bride's. David McCubbin tidied up some of the congregation's sloppy habits: there would be no more late arrivals at the Eucharist, no more rushing out before the service ended. Smears of lipstick from the chalice were spoiling the linen purificators: 'Ladies will know the remedy for this,' hinted the Rector.¹⁷⁶

The congregation paid heavy bills for roof repairs and a new central heating boiler; furthermore, they contributed generously to refurbish St Bride's interior. New candlesticks arrived for the Lady Chapel and the Chantry Chapel, a blue carpet for the Lady Chapel, altar linen, a set of Holy Oil Stocks. An appeal for the restoration of the Newbery chalice and paten was answered 'by one of our members who has worshipped in St Bride's since Bishop Reid was rector.'¹⁷⁷

David McCubbin was a knowledgeable historian of the Scottish Episcopal Church and wanted his congregation to appreciate St Bride's past story. Through his lectures and church magazine articles about St Bride's early life, the congregation were reminded about their heritage.¹⁷⁸

¹⁷⁴ Vestry Minutes, 17 December 1975

¹⁷⁵ I am very grateful to Mr Jim Easton for this insight.

¹⁷⁶ Church Newsletter, September 1982

¹⁷⁷ Church Newsletter, October 1983. The Newbery chalice and paten are two of St Bride's oldest treasures. They were designed by Mrs Jessie Newbery, wife of F. H. Newbery, in 1892. (Church Newsletter, Summer 1985 & article by David McCubbin, *Oystercatcher*, July 1992)

¹⁷⁸ Church Newsletter, September 1982. David McCubbin's articles in *Oystercatcher* may be found in the editions for January, May, July, August & October 1992, October 1993, February, June & July 1994 and March 1997. He was preparing a history of St Bride's Church, but sadly died before its completion.

The monthly parish meeting, or 'Fellowship' was the focus of congregational social life during the 1980s: 'St Bride's members sitting down as friends, listening to a speaker, then having a cup of tea and a biscuit and being able to talk to each other for longer than is possible after the Sung Eucharist.'¹⁷⁹ Before long, full-scale buffet suppers were a feature of the Fellowship.¹⁸⁰ Sometimes the speakers were guests: the Earl of Lauderdale on the Haddington Pilgrimage, or Bishop Rawcliffe on his work in the New Hebrides. Sometimes members of the congregation gave talks about their own interests.¹⁸¹ At the Fellowship meeting of November 1986, 250 people packed the crypt to hear a recital by the famous percussionist, Evelyn Glennie.¹⁸²

The 1980s were a decade of contentment. The Rector noticed 'an increase in community feeling' at St Bride's and there was a 'new spirit' in the St Margaret's Guild.¹⁸³ The Treasurer felt encouraged by the response to his appeals for increased giving.¹⁸⁴ The building was in sound repair at last. Although people occasionally wondered aloud whether St Bride's should do more in the world, the Rector had a realistic view of what could be achieved. The congregation supported a number of charities, chief among which was ActionAid.¹⁸⁵ They had responded so positively to his mission of restoring the church furnishings and rites at St Bride's, that after just five years David McCubbin felt that he had nothing left to achieve and he left Hyndland for a fresh challenge as Provost of the Cathedral of the Isles, Cumbrae.¹⁸⁶

His successor, George Thomson, was a similarly conservative, traditional priest. He was struck by the friendliness of the congregation at St Bride's and perceived that the welcome extended to strangers was encouraging new members.¹⁸⁷ People were attracted to the church by its traditional teaching and its form of worship: 'St Bride's is a beautiful church with an atmosphere of prayer.'¹⁸⁸ The building itself could be used to bring St Bride's more widely to public attention.¹⁸⁹ As the Episcopal Church representative on the Churches Ecumenical Committee, planning religious events for Glasgow's year as City of Culture in 1990, he was

¹⁷⁹ Church Newsletter, September 1982

¹⁸⁰ Church Newsletter, January 1983

¹⁸¹ Church Newsletter, September 1982

¹⁸² Church Newsletter, Christmas 1986

¹⁸³ Vestry Minutes, 9 December 1984

¹⁸⁴ Vestry Minutes, 20 November 1983

¹⁸⁵ Vestry Minutes, 20 November 1983 & 15 December 1985

¹⁸⁶ I am very grateful to Mr Jim Easton for this insight.

¹⁸⁷ Vestry Minutes, 12 December 1993, 11 December 1994 & 10 December 1995

¹⁸⁸ Vestry Minutes, 13 December 1987, 10 December 1995 & *Oystercatcher*, November 1994

¹⁸⁹ Vestry Minutes, 4 December 1988

able to encourage a wide variety of local groups to use the church's facilities.

The production of a monthly parish magazine, *Oystercatcher*, was an important step forward during Thomson's incumbency.¹⁹⁰ Previous magazines and newsletters had been the oracles of the rectors and church officers but everybody at St Bride's was welcome to contribute to *Oystercatcher*. As well as church news, it published poetry, recipes, cartoons, book reviews and crosswords. In November 1989, 400 copies were distributed to homes in the local area. 'It may not bring hordes of newcomers,' said the Rector, 'but if it brings one it will have been worth it and the mere fact that we are telling people that we exist and what we stand for is a good example of quiet home-missionary work.'¹⁹¹

After only two years at St Bride's, George Thomson became seriously unwell. The remainder of his ten year incumbency was marked by long periods of illness during which he was often hospitalised. Dr Ivan Draper, ordained as a non-stipendiary priest in 1991, looked after St Bride's in the absence of the Rector. In November 1996, as the Rector's condition grew worse, he was licensed as priest-in-charge. He served in this capacity until George Thomson's retirement six months later and throughout the long, difficult interregnum which followed.

There were signs of trouble at St Bride's. At the Annual Congregational Meeting in 1993, Thomson rebutted criticisms that St Bride's 'did not show enough outreach.'¹⁹² Some members of the congregation used *Oystercatcher* as a forum from which to contradict the clergy and criticise one another.¹⁹³ During the Rector's dangerous illness, there were those who wanted his stipend reduced because he had been so long unfit for duty.¹⁹⁴

When Thomson retired, it was clear to the Vestry and the Bishop that a new direction was needed for St Bride's. They were unable to agree, however, about which direction that might be. The Bishop, John Taylor, was the sole patron of the charge. He wished to appoint the Dean of the Diocese. The Vestry disagreed. They felt that the Dean's diocesan

¹⁹⁰ The oystercatcher is a coastal wading bird, traditionally described as 'the servant of St Bride.'

¹⁹¹ Vestry Minutes, 10 December 1989

¹⁹² Vestry Minutes, 12 December 1993

¹⁹³ *Oystercatcher*, April 1992, December 1992, January 1994, February 1994, June 1994, October 1994. In the edition of May 1994, a member of St Bride's denounced a fellow-congregant as a 'heretic.'

¹⁹⁴ Vestry Minutes, 8 December 1996 & 7 April 1997. Fortunately for the Rector, he was 'technically self-employed and normal criteria for sick pay did not apply in this case.' (Vestry Minutes, 8 December 1996)

commitments would prevent him from ministering effectively at St Bride's.¹⁹⁵ The Dean was unmarried: the Vestry was convinced of the necessity for a married Rector. 'There were various reasons for preferring a married priest,' they believed, 'several members of the congregation had felt that the previous rector had not been ministering to their needs.'¹⁹⁶

For some months there was deadlock. In the Bishop's view, St Bride's, which should be one of the senior charges in the diocese and occupied by one of the senior clergy, had not been sufficiently involved in diocesan affairs.¹⁹⁷ He considered that the congregation needed an experienced priest and resolutely refused to license the candidate favoured by the Vestry. The Cathedral Chapter agreed with him.¹⁹⁸ The Vestry was equally determined that a new rector would not be imposed upon them by the Bishop. Not surprisingly, the congregation was 'very restive.'¹⁹⁹

Bishop Taylor broke the impasse. At his recommendation, the Vestry drew up a parish profile and advertised the post.²⁰⁰ The parish profile identified tradition as the most important aspect of St Bride's life: 'Clearly, we wish first of all to find a Rector who will help us maintain our tradition.' Four other 'immediate areas of priority' were attracting new members, developing the congregation's work with young people, building closer links with Glasgow University and pastoral visiting.²⁰¹ The Revd Russell Jones was invited to become the rector and arrived in the summer of 1998. A married man, he had a family of three small children.²⁰²

Despite the appointment of a new rector, anxieties voiced by the congregation during the 1990s did not go away. Concerns remain that St Bride's traditional pattern of worship will be compromised.²⁰³ Although the forging of links with the University was one of the key areas of priority identified in the Vestry's parish profile in 1998, the Rector's appointment to the Anglican Chaplaincy in 2000 was viewed by some members of the Vestry as an unwelcome development: 'Members of the Vestry expressed the opinion that this local work should not be funded by

¹⁹⁵ Vestry Minutes, 30 June 1997 & 6 November 1997

¹⁹⁶ Vestry Minutes, 17 September 1997

¹⁹⁷ Vestry Minutes, 17 September 1997 & 6 November 1997

¹⁹⁸ Vestry Minutes, 6 November 1997

¹⁹⁹ Vestry Minutes, 14 December 1997 & 6 November 1997

²⁰⁰ Vestry Minutes, 6 November, 1997 & 12 January 1998

²⁰¹ *Oystercatcher*, February 1998. St Bride's tradition was extremely important to the Vestry: the words 'tradition,' 'traditional,' appear seven times in this short document.

²⁰² *Oystercatcher*, April 1998

²⁰³ Vestry Minutes, 21 June 2000 & 14 March 2001

St Bride's.²⁰⁴ Although Bishop Taylor retired in 1998, it is still considered by some in the congregation that his successor has no business imposing his decisions on St Bride's. There has been strong opposition to the policies of Bishop Idris Jones with regard to university chaplaincies and non-stipendiary priests.²⁰⁵ Once again, St Bride's is in financial difficulties.²⁰⁶

However, during the past five years, there have been a number of positive developments within the established framework of church life at St Bride's. Russell Jones has introduced monthly sessions of Contemplative Prayer. A Book Group meets regularly. A new tradition has grown up, of annual congregational weekend retreats. There are sessions of Contextual Bible Study: during Lent 2004, St Bride's joined a group of Scottish churches, using this method to study the Gospel of Mark.²⁰⁷ New members have been attracted to the congregation as a result of the Rector's appointment as University Chaplain. In 2003 the Revd Sidney Maitland joined Dr Ivan Draper as a non-stipendiary priest at St Bride's.²⁰⁸ Served by a full-time rector and two part-time assistant clergy, St Bride's is better staffed than it has been for many years. Although the 1970 Grey Book is still generally used, the 1982 Blue Book rite has been in use at midweek early celebrations of the Eucharist since 1999. Monthly Saturday morning services of the Eucharist using the Blue Book have recently been introduced, with prayers for healing. In January 2004, the Vestry met with the Bishop and the Dean to explore future options for St Bride's. The congregation has subsequently accepted their recommendation to take part in the Mission 21 programme, *Making Your Church More Inviting*.²⁰⁹

²⁰⁴ Vestry Minutes, 14 March 2001

²⁰⁵ Vestry Minutes, 14 March 2001, 22 August 2001, 26 March 2003 & 30 November 2003

²⁰⁶ Vestry Minutes, 30 November 2003

²⁰⁷ *Oystercatcher*, February 2004

²⁰⁸ Vestry Minutes, 26 March 2003

²⁰⁹ *Oystercatcher*, February 2004

What To Look For At St Bride's

St Bride's is an early twentieth century church, built from red sandstone in the English Decorated style. The chancel was designed by G. F. Bodley and built in 1903-1904. The nave, also designed by Bodley, was built in 1906-1907 and restored by H. O. Tarbolton in 1913-1914. The tower, north aisle, Lady Chapel, Chantry Chapel and porch were designed by Tarbolton and built in 1913-1914 by the second rector, the Revd E. T. S. Reid, and his brothers in memory of their sister, Elizabeth.

The church is incomplete. Bodley's design for the chancel included a carved reredos depicting Gospel scenes, to cover the blank east wall. Tarbolton planned a south aisle with a minstrel gallery and, at the north side of the church, a hall and verger's house.

Chancel

Many of the furnishings of the chancel were the gifts of St Bride's first benefactor, Mrs J. Logan Mackie. She donated the marble altar, the tabernacle, the altar cross, credence table and sedilia, in 1903.²¹⁰ The Bishop's throne, on the north side of the altar, designed by Bodley, was presented by the congregation.²¹¹ The candlesticks on the altar were donated by Mr William Lewis in 1948.²¹²

The pulpit and choir stalls are a memorial to the members of St Bride's who lost their lives during the First World War. They were designed by Tarbolton and carved by Messrs. Scott Morton and Co..²¹³ The crucifix above the pulpit belonged to the Revd John Stewart, the sixth rector of St Bride's.²¹⁴

The processional banner is believed to be of sixteenth century Venetian origin and was the gift of Edward Reid.²¹⁵

Lady Chapel

The altar, of marble and opus sectile work, depicts the Annunciation and was presented in 1914 by Mr and Mrs T. Rogers in memory of their

²¹⁰ Church Magazine, February 1908

²¹¹ Church Magazine, January 1906

²¹² Vestry Minutes, 12 April 1948. I am very grateful to Dr J. F. Ferguson Smith for the identification of the anonymous donor of these candlesticks, who paid for them out of the proceeds of a win on the Pools.

²¹³ Vestry Minutes, 13 June & 29 October 1926

²¹⁴ Vestry Minutes, 12 April 1948

²¹⁵ Church Magazine, January 1922

daughter.²¹⁶ The canopy over the altar was a gift from Miss Janet Watson in 1936.²¹⁷

The altar crucifix was purchased with money left to St Bride's by Lieut Thomas Banks who was killed at Bois De Hangard in 1918. It is made of copper gilt and ivory, the work of the Artificers' Guild in London and described by them as, 'the most beautiful which they have ever turned out.'²¹⁸ The two Florentine wood and gilt altar candlesticks were an anonymous gift to St Bride's in 1982, replacing the original pair donated by Mr and Mrs Rogers which was stolen in 1981.²¹⁹ Above the altar is a painting of the Madonna and Child, a copy of a picture by Perugino, painted in 1855 by G. Cannicci and donated to the church in 1911.²²⁰

The arm chair at the north wall just below the altar is believed to have belonged to the Bishop of Glasgow just before the disestablishment of the Episcopalian Church in 1689. It was acquired for St Bride's in 1917.²²¹

The Lady Chapel lectern, carved by Robert Thompson's Craftsmen of Kilburn, Yorkshire, was given in memory of the Revd Drummond Brown in 1986.²²²

In the archway at the back of the Lady Chapel hangs a framed memorial to twenty-two Serbian boys and their tutor, Dr Subotic, who worshipped at St Bride's as refugees during the First World War.²²³

Madonna and Child

The niche to the right of the Lady Chapel altar contains a statue of the Madonna and Child, the work of the artist and sculptor, Eric Gill. The statue is an example of Gill's early work as a sculptor, carved in 1915, at which time he was also working on a commission for the Stations of the Cross at Westminster Cathedral. He produced a number of other figures of the Madonna and Child at this time, in plaster, bronze and stone. The statue at St Bride's, with its fully robed Virgin, is unusual in its restraint.²²⁴

²¹⁶ Church Magazine, May 1914

²¹⁷ Vestry Minutes, 2 July 1936

²¹⁸ Church Magazine, June 1919

²¹⁹ Vestry Minutes, 28 November 1982

²²⁰ Church Magazine, October 1911

²²¹ Church Magazine, October 1917

²²² Vestry Minutes, 21 April 1986

²²³ Church Magazine, November 1916

²²⁴ J. Collins, *Eric Gill: Sculpture*, (London, 1992), pp. 25-36

The statue was the gift of Miss Janet Watson. The Rector, Edward Reid, disliked it. Gill wrote to Miss Watson in 1915, 'I hope the conversion of the Rector will not be too long delayed...it is possible that, as I find very often the case, it is not so much that what he thinks is wrong is in fact right as that what is right is at present invisible to him.'²²⁵

Chantry Chapel

The gates to the Chantry Chapel are a memorial to the men of St Bride's who lost their lives during the Second World War.²²⁶

The painting above the altar shows the entombment of Christ and is the work of Margaret Chilton, a stained glass artist and an early member of St Bride's. It was presented to the church by Edward Reid in 1919, together with its frame, which came from the Holme Lacy collection.²²⁷

The altar candlesticks were the gift of Mrs Elizabeth Thomson in 1987, commemorating the fiftieth anniversary of her confirmation.²²⁸

The recess on the north wall of the chapel was intended to house a recumbent statue of Elizabeth Reid, in whose memory the church was restored and extended.²²⁹

Nave

The large painting of the Annunciation was given to St Bride's by Edward Reid in 1933 and placed as an altarpiece over the High Altar. Following some criticism from the congregation, it was moved to its present position on the south wall of the nave in 1936.²³⁰

The Stations of the Cross which hang in the north aisle were a bequest to the church in 1957.²³¹

The font formerly belonged to St Mary's Church, Renfield Street, one of the earliest Episcopalian congregations in Glasgow.

The porch at the West Door was designed by Tarbolton and was given to St Bride's by the children of the congregation in 1933.²³²

²²⁵ I am very grateful to Mr Jim Easton for kindly showing me this postcard correspondence between Eric Gill and Miss J. Watson, 21 May 1915.

²²⁶ Vestry Minutes, 29 January 1947

²²⁷ Vestry Minutes, 20 September 1919

²²⁸ Vestry Minutes, 12 April 1987

²²⁹ Church Magazine, March 1915

²³⁰ Vestry Minutes, 19 March & 18 September 1933, 7 June 1936

²³¹ Vestry Minutes, 16 October 1957

²³² Vestry Minutes, 9 February 1933 & Church Magazine, August 1933

The narrow frontal chest which stands against the west wall near the north door was donated by Miss Janet Watson in 1935 and is made of oak from the dismantled ocean liner, 'Empress of France.'²³³

Organ

The organ was built in 1865 and belonged to St Peter's Church, Anderston. It was saved and acquired for St Bride's when St Peter's was demolished in 1969.²³⁴

Stained Glass

The Marriage At Cana: (west end of the north aisle) donated by Mr and Mrs Henry Waller in memory of their daughter, Grace Mary Robertson (1890-1918), designed by Edward Woore and dedicated in 1920. The tracery was added in 1929 by J. Ballantine.²³⁵

The Nativity: (Lady Chapel) designed by Karl Parsons, given by Mr Walter Reid in 1915, in memory of his parents, James Reid of Auchterarder and Margaret Ann Scott.²³⁶

The Sorrowful Mysteries: (Lady Chapel) designed by Herbert Hendrie, the gift of Miss Janet Watson in 1934, in memory of her parents, Archibald and Anne Watson.²³⁷

Deliverance Through Sacrifice: (above the sacristy door) designed by Edward Woore, given by Mrs Percy Watson in 1920 as a thank-offering for the safe return from the First World War of her three sons, Percy, John and Robert.²³⁸

St Kentigern: (Chantry Chapel) designed by J. C. Bewsey, donated in 1921 by the ladies of the congregation to commemorate the appointment of the Rector, Edward Reid, as Dean of the Diocese of Glasgow and Galloway.²³⁹

²³³ Church Magazine, Trinity 1935

²³⁴ Vestry Minutes, 14 November 1969

²³⁵ Church Magazine, February 1920 & Vestry Minutes, 3 February 1929

²³⁶ Church Magazine, January 1915

²³⁷ Church Magazine, Holy Week 1934

²³⁸ Church Magazine, January 1921

²³⁹ Vestry Minutes, 27 February 1921 & article by David McCubbin in *Oystercatcher*, June 1994

North Doorway

The carved wooden panel above the outside of the leather-covered north doors represents the figure of Silence, his finger at his lips. At his feet are the hills of the earth; above him, the domes of the heavenly city.²⁴⁰

Tower

Around the top of the tower are carved the symbols of the four Evangelists, Biblical fruits and local coats of arms. There is one bell in the tower, made by Mears and Stainbank in 1914. It is dedicated to the memory of Marion Reid (1868-1913) the wife of Hugh Reid.²⁴¹ It has always rung for services at St Bride's, except during the Second World War.²⁴²

Statue of St Bride

The statue in the niche on the West Wall is of St Bride of Kildare. Her staff symbolises her office as Abbess of Kildare; her lamp represents the light of the Gospel which she carried to the people of Ireland. Her pedestal is decorated with Irish shamrocks. She is surrounded by two doves, a squirrel and a peacock, since according to tradition, St Bride loved birds and animals.²⁴³

Front Cover Illustration

God will illumine the shadows of creation by Veronica Matthew.

²⁴⁰ Church Magazine, March 1915

²⁴¹ Church Magazine, January 1915

²⁴² I am very grateful to Dr J. F. Ferguson Smith for this information.

²⁴³ Church Magazine, March 1915