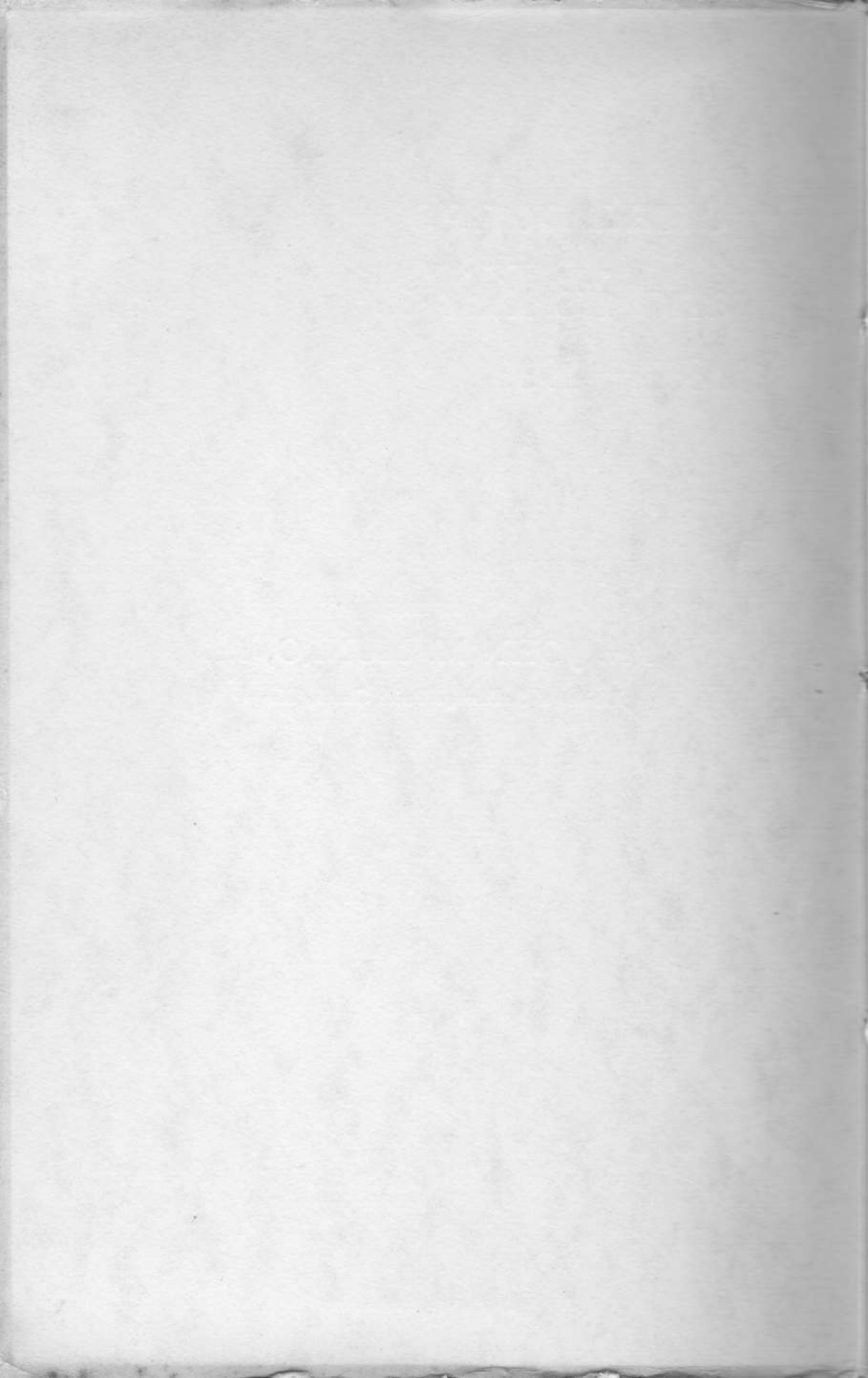


Strathbungo
and its Kirk
1833—1933

BY THE

Rev. JOHN M. MUNRO, B.D.

Minister of Strathbungo Parish Church, Glasgow





EXTERIOR OF PRESENT CHURCH



REV. JOHN M. MUNRO, B.D.

Foreword

THE congregation of Strathbungo Parish Church, Glasgow, looks back with pride and gratitude to its early beginnings a century ago in the old-time village of Strathbungo, which in due course has become merged, if not lost, in the vastly extended city of 1933. The extraordinary development of civic life and enterprise during this period, as also the growth of the Church of Christ within the bounds of the Presbytery of Glasgow, is common knowledge. Our purpose in furnishing this story of Strathbungo and its kirk is to place on permanent record the salient features, events, and personalities of our history as a congregation, ever keeping before us the parallel story of the parish in the midst of which our Church stands as witness to the unchanging and the unseen.

It seems fitting that our Centenary Celebrations should coincide with another great Home Mission movement for Church extension, more or less similar to that which originated our congregation in 1833. In this enterprise of our day Glasgow again looms large in respect of its urgent needs, consequent upon the inevitable increase and redistribution of its population in recent years. From the story here unfolded we may judge that the close of another century will reveal the same stirring story of service for Christ and His Church in many of the Churches now in course of erection.

In the gleaning of reliable information many sources have contributed their share. Besides the available records and documents of our own Church, I have had access to the records of Govan Parish and the Presbytery of Glasgow. For the facilities thus given by the Clerks of Presbytery and by the Minister and Kirk Session of Govan, our mother Church, I am deeply indebted. An expression of thanks is also due to Mr. Shand and other attendants of the Mitchell Library for their constant helpfulness in securing the perusal of plans, maps, and other documents bearing on the history of the district. To the many past and present members of our Church who have given me free entrance to their treasures of memory, and have thereby enriched this record, every page is debtor. I would further acknowledge the kind assistance of the proprietors of the *Glasgow Evening News* in the reproduction of several illustrations.

I am hopeful that this record, however inadequate, may prove of interest and inspiration to many within and outwith our large congregation. The future, like the past, will reveal significant changes in Church and city, but of this we may be confident—"The foundation of the Lord standeth sure." Thereupon let us continue to build.

JOHN M. MUNRO

October, 1933

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*Issued in connection with the
Centenary Celebrations of
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Strathbungo Parish Church

Centenary

THE place-names of Glasgow present complex problems of etymology, and solutions which could be regarded as final by historians of to-day are still to be found. It is at least a matter of interest that two letters, "go," should appear in the names of the city and its patron saint, Mungo of the Molendinar, and on the south side of the Clyde in three of the few distinctive communities which were considered worthy of mention on the maps of the eighteenth century—namely Govan, Gorbals, and Strathbungo. The gradual interchange of letters, both vocalic and consonantal, within these names, and the tendency towards a corrupted pronunciation are seen in ancient forms such as Gufan, Gorbels, and Strabungo. This latter tendency in the direction of "slurring" over the letters "th" is found to this day in Ru'glen for Rutherglen, Stra'blane for Strathblane, and in our own district Stra'bungo for Strathbungo.

Abbreviation, however, does not rid the name of this ancient hamlet of its significant ending "bungo," which will continue as the bone of contention between those who would unravel its mystery of origin. It is readily admitted that there is little of the euphonious about the name when uttered or heard for the first time to-day. From this, however, it cannot be concluded that in the days of its origin any such uncouthness was apparent. If, as many would claim, it can be traced back to a Celtic source, the suggestion of an earlier and more pleasing pronunciation is not impossible. On this possibility Johnstone, in his "Place Names of Scotland," and other later students have based their connection with St. Mungo himself. The district having had, according to their theory, some remote association with the patron saint, the name is derived from "Srath Mhunga" (The Strath of Mungo").

A glance at other suggested origins will at least indicate their too transparent attempts at the humorous or the ridiculous. That a Mearns farmer should have stopped the flow of precious milk from his overturned barrel by the insertion of a "straw bung," thus hastily prepared to meet a real emergency, and thereafter have left behind him this singular name—such a suggestion to-day holds neither milk nor water. Others, following

the association of Straths with flowing rivers or streams elsewhere in Scotland, have attempted to coin the name "Bungo" as an alternative name for the Kinning House Burn which aforetime meandered past the village on its way to the Clyde. Suffice to say that the use of this name never appears in any of the available charters, maps, or ancient documents.

A full discussion of the derivation which seems most feasible, namely, the location of this neighbourhood on a comparatively dry and stable spot amid a wide area of marshland and peat moss, is beyond the limits of this record. Full consideration, however, must be given to the fact that according to reliable accounts of the surrounding districts, as confirmed by place-names still extant, the lands of the Govan Muir and the Gorbals Muir, which lay between Gorbals and the Camphill, and a great portion of the lands of Titwood and Shiels prior to their ultimate drainage, were by their very nature suited neither for crops, cattle, nor communities of souls. Within living memory the "no man's land" of Govanhill was frequently covered with miniature lakes of surface-water, and while the Shiels had by careful cultivation lost this appearance at least a century earlier, the pond of Maxwell Park remains as the reminder of a not very distant time when over the moss and the marsh the cry of the peewit could be heard. Muirhouse Street is the relic of a former distinct community, the Muirhouses, around the present Eglinton Toll where dwellings seem to have been erected at an early date on the edge of the "muir." Hagg's Castle, Hagbow Farm, Shawmoss, Mosspark, and Mall's Mire, clearly indicate the nature of the district.

The late Mr. M'Millan discovered in the course of his studies that the word "bungo," or its plural form "bungos," was a term in use in the neighbourhood of Glasgow even in the early nineteenth century. Its application was always to such tracts of bog-land, or, more definitely, to the dry patches found thereon. The conclusion thus arrived at by Mr. M'Millan was "the strath of the marshes" as the ultimate explanation of the name Strathbungo, the strath having reference to the miniature valley through which the Kinning House Burn flowed. This depression in the landscape is now almost entirely obliterated by the raising of street levels, the upthrust of railway embankments, and the vast changes in contour produced by the hand of man in the course of less than a hundred years.

Accepting the marshland as the probable meaning of the latter portion of the name, we would suggest that the first

syllable, "strath" may be derived from the old Roman word "strata," a paved thoroughfare, or in part from the Gaelic "rathad," a road, the inference being that because of the road or roads across the marshes finding their point of intersection in this locality the resulting group of dwellings and crofts became inseparably associated with the appellation, "the roads of or across the marshes," hence Strathbungo.

Its early history, in common with that of many other communities, is indeed explained by its position at the crossroads, the importance of which is now obscured by the city's growth. For centuries, however, the main road from Glasgow to its first port Irvine, some 25 miles distant, was the present Pollokshaws Road, via Thornliebank and Stewarton, the other route to Ayr and Kilmarnock branching off just south of the Gorbals in its progress via Cathcart, Clarkston, Mearnskirck and Fenwick. It is a notable fact that to-day the vast traffic to the Ayrshire coast and the south-west of Scotland has deserted the road via Cathcart and is found proceeding along this same Pollokshaws Road as far as Shawlands Cross, whence by way of Giffnock and Newton Mearns it rejoins the old Ayr and Kilmarnock Road. At Strathbungo there crossed from east to west the ancient direct road from Hamilton and Rutherglen to Paisley, seen to-day in Allison Street and the general line of Nithsdale Road, Pollokshields. Many have noted the sharp turnings which cause uncomfortable jolts on the tramway route from Strathbungo Station bridge to Victoria Road—these remain as evidence of this road's winding course between the thatched houses and small crofts of old Strathbungo. With the development of the city this road, it would appear, fell into comparative disuse and prior to the growth of Govanhill and Pollokshields had become a byword because of its mud and mire.

Another factor contributory to the existence of a hamlet on this spot was its proximity to a series of burns which drained the higher lands of Camphill and Crossmyloof and provided perennial channels for the outflow of the marshland. To the west of the village there flowed the Kinning House Burn, which long remained the boundary between Renfrewshire and Lanarkshire. Taking its course in the line of the present branch railway from Strathbungo Station to the General Terminus Quay, it passed through Kingston just west of the present Kingston Dock, thence in a more westerly direction to its outlet into the Clyde at a point now known as Springfield Quay. Its tributary, the Crosshill or Howbank Burn, flowed westward to the north of the Camphill lands, and just south of Strathbungo, here

joining the larger stream, while to the east the so-called Blind Burn flowed north-east towards Cathcart Road and the Clyde. The old village was thus formed near by ancient streams, as well as at the junction of ancient highways. The streams have long since disappeared and, if they still run, are confined in common sewers. Yet in their day they provided joy for children and a restful scene for the eye of the weaver and miner of a century ago.

The conjunction of road and stream in the immediate vicinity led to its selection for the purposes of definite boundaries or "marches" between parishes, lands, and even counties. Here were found for many years, possibly for centuries, the lines of demarcation between the parishes of Govan and Cathcart, which together with Eastwood comprised the greater portion of the lands now covered by modern Glasgow south of the Clyde. Strathbungo itself developed on the lands of Titwood and Shiels, but immediately to the north was the boundary line between those lands and the lands of Gorbals. As already stated, the counties of Renfrew and Lanark here met on a somewhat indefinite boundary. This feature of the ancient village was a determining factor in the attempt to foist a new and more euphonious name upon the village in the mid eighteenth century. The feu-charters prepared in 1741 for the Laird of Pollok, superior of the lands, contain frequent reference to Marchtoun, presumably pronounced "Mairchtoun"—the "toun on the marches." Though still a diminutive village of no great pretensions, a township seemed to be in the lap of the near future and for its convenience this new name would seem to have been suggested and given official status in legal documents. On the title-page of our earliest Baptismal Register the name is even applied to the Church, though enclosed in brackets, thus "(Marchtown) Church, Strathbungo." The colour of the ink at this distant date points to the insertion of the parentheses as the work of a later hand. To-day, however, this name survives only in one of the small streets, March Street, and for some years a part of the village was known as Marchtoun Place. The old name Strathbungo thus survives in church and community when the feuing name of Marchtoun is practically forgotten.

Like the name it bears, the actual origins of this community are, in the manner of most things ancient, lost in obscurity. From the configuration of the surrounding district, however, we can picture the early dwellers of the ancient British camp on Camphill taking up their abode in times of more lasting security and peace beside the streams of Strathbungo. A

sheltered spot lying between the boulder-clay "drumlins," which to-day are known as Camphill and "the Shiels," it afforded a means of subsistence adequate to the needs of our primitive ancestors. At a later period, according to a very plausible theory put forward by the late Mr. Alex. M. Scott, a hospital either for lepers or for the poor may have existed to the south-east corner of the village between Allison Street and the Crosshill Burn, thus adding yet another hospital to the St. Ninian's Hospital for Lepers in the Gorbals and the almshouse for the poor at Polmadie. The appearance of the name Spittal Croft for this section in some of the old titles points towards this contraction of the word "Hospital" as a survival from the dim and unrecorded past. This name and spelling certainly occur elsewhere in Scotland in connection with the sites of early Christian hospitals for the sick or hostels for the aged and poor.

At first consisting of a few crofts or holdings under the lands of Titwood, the village in the late seventeenth century began to house a mixed population of miners and weavers. Traces of early coal-workings in the vicinity indicate that, in the time-honoured Scottish phrase, "the winning of coal" was here carried out with a measure of success from a fairly remote period. About 1655 we find a Patrick Bryce along with a certain James Anderson undertaking "the winning againe of the (Govan) muir heugh," and on Barry's map of 1782 the Bryce lands are indicated on a site near the present Eglinton Toll and close to the tiny clachan of Butterbiggins. Many of the workers in these pits probably resided in Strathbungo and even in the old village actual mining operations were carried out on a small scale. The insertion of such names as "Cammeron's Eye" (thus spelt) and "Sievwright's Eye" on the feuing plan of 1741 seems to indicate the presence on each of these feus of an "ingaun ee" (ingoing eye)—as the entrance to such a coal working was called. Stories are still current among the older population of small pits being reopened in the nineteenth century in the back gardens of houses which stood on the east side of Pollokshaws Road and of the small fortunes acquired in a short time by the owners of the property.

The late eighteenth and early nineteenth centuries witnessed a temporary suspension of the coal workings in favour of an extension of hand-loom weaving throughout the village. Writing of his parish in 1793, Dr. Pollok, minister of Govan, relates that "besides the village of Govan which contains 224 families, there are two more in the parish so considerable that in the one,

which is a little north from the Clyde, there are 115 families, and in the other, upon the road to Eastwood, 35. Few of the houses in any of these have been lately built. The old houses, in general, are ill-aired and extremely incommodious." The references to Partick on the north side, which from old time was in Govan Parish, and to Strathbungo "on the road to Eastwood" are obvious; while the old divine's comments on the housing of his parish strike an unusual note of grim realism. The sylvan beauty of an old-world village had not hidden the true situation from the eyes of this parish overseer of souls. With the introduction of the steam loom the hand-loom weaver, so far as he still existed, found a precarious living of from 10/- to 12/- per week. It occasions no surprise to learn that very soon the sound of the weaver's shuttle was silenced in many a "theekit hoose" of old Strathbungo, though a few survived even into the 'seventies of last century.

Meanwhile the presence of the coal seam on the Govan or Gorbals Muir extending westwards to Strathbungo was once more to prove the economic salvation of the small struggling community. Strathbungo, it may be noted in passing, stands roughly on the western point of a great triangle of coal strata, extending from Alloa in the north to Lesmahagow in the south and westward through the great Lanark coalfield to Strathbungo and district as its western apex. The erection of vast industrial concerns for the working of coal and iron in the district was begun by families such as the Raes and Dixons. The latter firm was specially responsible for the opening of the Govan collieries and ironworks in the eastern portion of Govan Parish, then, as now, Govanhill, and many of the workers found residence in the old village of Strathbungo.

The immediate result was a period of activity on the part of the Church and others interested in the welfare of the colliers and weavers of the district. Hitherto this outlying portion of Govan Parish towards Strathbungo and the Govan Hill had been served by infrequent visits from the succeeding ministers of Govan, principally on the occasions of a baptism, marriage, or funeral. Their parochial supervision of so great an extent of territory was only made possible by the constant use of a horse, which had to find stabling wherever and whenever the Govan minister arrived. In response to an urgent summons from Strathbungo, we can visualise the long journey undertaken on horseback by the minister from his manse in Govan along the old Govan Road, through the fields now occupied by the

Prince's Dock, to a point called Parkhouse Toll, long since renamed Paisley Road Toll. Thence we keep him company as he ascends the hill of the Shiels to the south, passing on the way the Shiels Farm close to the already existing Shields Road. Once on the knowe top at a point nearby the present site of Pollokshields Parish Church, he might rest for a moment and survey the wide lands over which the Presbytery had in Christ's name given him the cure of souls. A few hundred yards farther south horse and rider would turn into the "public road from Paisley to Ru'glen" running eastward to his destination, Strathbungo. Going down the small incline to the primitive bridge which carried the roadway over the Kinning House Burn, he was soon across and up the small knowe on the far side to the cluster of cottages gathering round the crossroads. A far cry indeed in the hour of need, but in the best tradition of the Scottish ministry that call had been answered in the name of Christ. A visit to the village dominie and his small class in the village school, with its leaking thatched roof and cold clay floor, would complete the visit ere he turned again for Govan and home by the light of the moon. The romance of such a ministry is worthy of a poet's pen, but its necessity in the vicinity of a growing city was obviously among the things that pass.

From about the year 1730 a chapel under the care of Govan had existed in the Gorbals, which from its early beginnings at "the Brigend" had grown rapidly into a community of some importance. In 1771 the chapel had been erected and disjoined as a Parish Church, and for forty years prior to 1833 had been faithfully served by the Rev. Dr. James Maclean. It can be readily understood that with a parish Church thus brought nearer to their homes, the villagers of Strathbungo were inclined to forgo the long trek to Govan for attendance upon the worship and ordinances of the Church. Thus the death of the revered Gorbals minister, Dr. Maclean, in 1833, provided a fitting opportunity for the Govan Kirk Session to take into consideration the question of initiating a new cause and congregation for the south of the Parish of Govan, with Strathbungo as its inevitable centre. At this time, we must remind ourselves, no other separate community of any size existed between the rapidly extending districts of Gorbals, Hutchesontown, Laurieston, Tradeston and Kingston along the south bank of the Clyde and the large villages of Pollokshaws and Cathcart to the south. For this reason also the Church of Scotland had no other charge in the wide area dividing Clydeside from these outlying villages situated on the two south-going highways from the city.

Under the guidance of Dr. Thomas Chalmers, the Church of Scotland, not least in the populous city of Glasgow and neighbourhood, was awaking to the urgency of a great Church extension movement. To increase the provision of religious ordinances for communities of dense population within the city itself became the sacred task of the Glasgow Church Building Society, by whose labours several new Churches were erected or operations to that end begun in the nine years from 1834 to the Disruption in 1843. The district south of Gorbals and Clydeside had, however, to meet the equally clamant need of a population whose spiritual wants could never by reason of distance be adequately or permanently served by the Mother Church of Govan. To add to the difficulties, the financial resources available for this purpose had to be found locally among those who could number in their midst few, if any, men of wealth.

Fortunately, however, the new minister of Govan, Mr. Matthew Leishman—to whom we shall hereafter refer by his later and more familiar title of Dr. Leishman—had already embarked on a campaign of Church extension with all the enthusiasm of youth and supported by an able Kirk Session. In 1833, twelve years after his admission to Govan, a licentiate was appointed to undertake the work of the new mission station in Strathbungo, until such time as sufficient funds could be raised to proceed with the erection of a Church in the village.

The year 1833, which witnessed the beginnings of Strathbungo Church, was in itself a period of outstanding events in Church and city. In the wider life of the Church of Scotland the so-called "Ten Years' Conflict," later to culminate in the Disruption, saw its real beginning in that year. In the turmoil of those ten years the status and privileges of chapels of ease, like Strathbungo, were indeed to prove one of the chief causes for that cleavage of opinion which in the end separated Christ's brethren in the Church of Scotland. While in our own City of Glasgow among the significant changes of the year were the first popular election of the Town Council under the provisions of the Reform Bill of 1832, and the laying of the foundation stone of a new bridge across the Clyde at Jamaica Street, over which for the next sixty-six years a growing traffic was to pass to the new Glasgow to the south of the river.

Meanwhile the congregation of Strathbungo continued to grow in membership and influence. The scene of those early

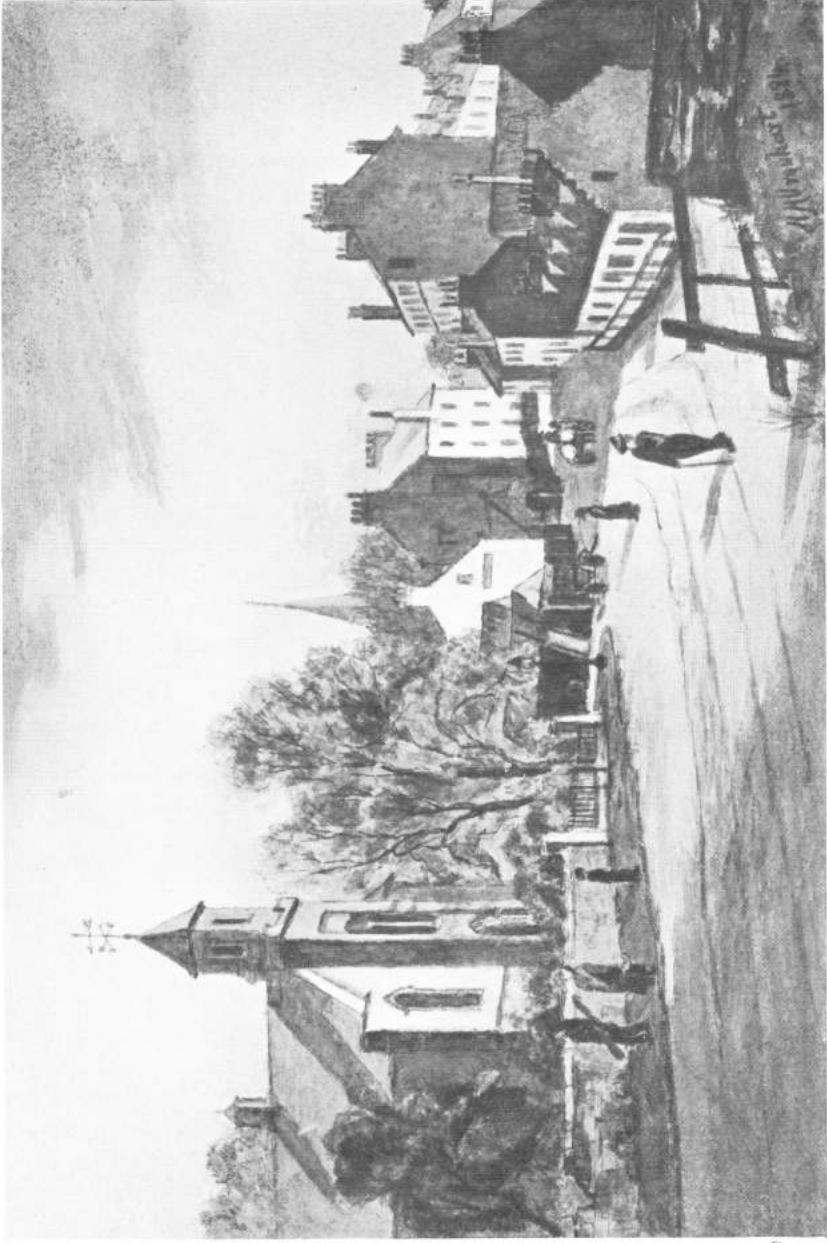
missionary labours is difficult to locate, but there is good reason for suggesting that services were probably conducted in the school, and an intensive effort carried on in the homes of the village as well as in adjoining areas such as the "miners' rows" of the Govan Colliery. The immediate success attending this new effort on the part of the minister and Kirk Session of Govan is evidenced from a report submitted to the Presbytery four years later. To this committee there had been remitted an inquiry in order to ascertain what additional Churches were wanted within the bounds of the Presbytery. In the course of their report we learn that £450 had been subscribed towards the cost of a new Church at Strathbungo and that a parochial missionary was already labouring there.

In view of the immediate prospect of a new Church being erected, the General Assembly on 28th May, 1838, granted a deed of constitution for the chapel at Strathbungo, and on the same day by a similar constitution advanced the status of the new congregation at Kingston. The whole of the necessary funds being now almost assured, part of the present site to the north of the village was obtained from the patrons of Hutchesons' Hospital and building operations commenced. The design of this first Church, as can be seen from the illustrations, was typical of the period. Built between 1839 and 1840 to the design of a Glasgow architect, Mr. Charles Wilson, it fitted into its environment with a certain unassuming dignity of its own, and with the surrounding trees in foliage must have presented a pleasing picture. The cost is said to have been about £1,300.

Owing to the unsettled conditions which supervened on the Disruption, it would appear from the evidence we possess that the charge continued to be served by probationers under the jurisdiction of the minister and Kirk Session of Govan. Before 1843 the probationer, who within limits was the virtual minister of the district, was assured of his meagre stipend, not only by the local contributions or by the grants from Govan Kirk Session, but also by the assistance of the Govan and Partick Home Missionary Society. Formed in connection with the Church and Session of Govan, this society took under its wing the needs of Sabbath School work, the furnishing of small libraries for the children of the parish, the distribution of religious tracts and literature, and what to us here is of great interest, "the provision of part of the salary of the missionary of Strathbungo." The gratitude of succeeding generations may well speak a word of praise regarding these unknown labourers in Home Mission enterprise a hundred years ago.

With regard to the names or length of service of those early licentiates of the Church who, from 1833 to 1848, laid the foundations, only one name, that of Mr. Jamieson Willis, remains. Even in this single instance the evidence has to be pieced together from Presbytery and other records. Educated at Edinburgh University, where he came under the influence of Dr. Chalmers, he was licensed by the Presbytery of Glasgow on 4th February, 1835. A year later the Presbytery granted him a certificate of character, which would indicate his transference as a probationer to some other Presbytery. Later, however, he returned within the bounds on his appointment to Strathbungo, in which he would appear to have served for a considerable time, as his name is so closely associated with those early years. On 25th January, 1844, the minutes of Presbytery record "Mr. Jamieson Willis, probationer within the bounds, as having subscribed the Deed of Separation laid on the table of the General Assembly of 24th May, 1843." To ensure the accuracy of the report, he was then summoned to appear before a later meeting of Presbytery "to state whether he had adhibited his signature to the said protest and act of separation and whether he now adhered to the same." Granting that he had thus separated himself, there is here the quiet suggestion of a welcome awaiting this "prodigal" if he returned to the fold on second thoughts. Mr. Willis, however, neither appeared nor replied to the letter, and on 15th February, 1844, "by his own act ceased to be a minister of the Church of Scotland." He is said to have emigrated abroad, in all probability to Canada, where his eminent brother became Principal Willis of Toronto.

In thus seceding from the Church of Scotland, this Strathbungo probationer followed the majority of the ministers of the many "chapels" which had sprung up, especially in the industrial districts of Scotland. Strathbungo Chapel or Church, however, remained an integral part of the Church of Scotland, though its progress was retarded for a time owing to the conditions of this critical period. In 1845 we find Dr. Leishman as convener of a special committee employed in the raising of a Presbyterial Ecclesiastical Fund for defraying the debt on Kingston, Strathbungo and other similar chapels within the bounds, towards which aid was sought from the Assembly's Home Mission Committee. Less than two years later, on 5th May, 1847, an overture was transmitted from the Presbytery of Glasgow to the General Assembly drawing attention to the existence of these long continued chapel debts and their great hindrance to the success of such Churches. Pleading poverty for the inhabitants of the districts concerned and their con-



OLD STRATHBUNGO
From the painting in possession of Mrs. M'Millan



OLD STRATHBUNGO
CHURCH

REV. ALEX. SUTHERLAND
1848—1875



sequent inability to help themselves to any great extent, the Presbytery overtured the Assembly to devise some scheme for the liquidation of these debts. At this same meeting of Presbytery a sum of £20 was allocated from the Ecclesiastical Fund to the Chapel at Strathbungo.

Whether the response of the Assembly eased the general situation or not, so far as Strathbungo is concerned matters rapidly improved, with the result that on 1st December, 1847, "a petition from the congregation at Strathbungo signed by 161 members was produced, craving the Presbytery to take steps towards the induction of Mr. Sutherland, the missionary there, as minister of that chapel." After full consideration the petition was granted, an additional allowance toward stipend secured from the Home Mission Committee, and on 6th July, 1848, the Rev. Alexander Sutherland was admitted as Strathbungo's first minister, in the full sense of the term.

A native of Paisley, Mr. Sutherland in his youth had been a schoolfellow of Dr. Matthew Leishman of Govan, but it remains a moot point whether this early association was help or hindrance to their future relations as the respective ministers of Strathbungo and Govan. It is said that the minister of the old village in the manner of his time always referred to his former classmate as "Mattha Leishman." After further pursuit of his studies at the University of Glasgow, and at the Selkirk Divinity Hall of the Secession Church, he had been ordained to the ministry of the United Secession Church in January, 1834. Less than two years after the Disruption, having decided to throw in his lot with the Church of Scotland, he resigned his charge and, following a brief period of service as a missionary near Helensburgh, he was appointed to the same office in Strathbungo Church. His ministrations being acceptable to the congregation, election and admission, as we have noted, followed in due course in the summer of 1848. At the age of 54, with some fourteen years of varied experience as minister and home missionary to his credit, the people of Strathbungo obviously considered such an appointment to be to the advantage of the Church and district in preference to that of a younger man.

Among the existing traces of the early years of his ministry we find the bell of the old Church with its inscription, "David Burges, Founder, Glasgow, 1849." The bell, preserved after the demolition of the first Church in 1887, has for many years found a prominent resting place in the Session House. Its

date may indicate that the bell and belfry were an addition made to the Church buildings after the appointment of a regular minister. On the other hand, if we are to judge from the damage to the bell and belfry caused by a storm during the 'fifties of last century, a similar gale eight years earlier may have left the congregation with no alternative but the purchase of a new bell. A small pocket account-book, still in the possession of the Church, gives details of subscriptions to the amount of £137 received towards the extensive repairs occasioned by the storm of 1856. The other relic of Mr. Sutherland's early ministry is a small metal communion token, octagonal in shape and inscribed on one side with the words "Strathbungo Church, 1849," the reverse side bearing the usual words of institution, "This do in remembrance of Me.—1 Cor. xi. 24." It is not known when the metal tokens were replaced by the communion cards, to which the word "token" was still applied for many years.

Among the generous contributors to the Church repairs mentioned above was Mr. Neale Thomson, of Camphill House, whose bakery at Crossmyloof supplied the city and neighbourhood with much of its daily bread. Although his name is not found on the early communion rolls, he took more than ordinary interest in the welfare of the Church and its minister, and was probably a "hearer," or, in modern phrase, an adherent. For the furnishing of the minister's first manse, as evidenced by another account book from 1852 to 1854, he made himself responsible for the entire outlay, and at a later date just prior to his death granted Mr. Sutherland the use of a cottage in Langside Avenue. Although it was Mr. Thomson's "evident and declared intention" to hand this house over to the Church in free gift as a manse, unfortunately his desire was not put into testamentary form. The trustees on the estate were therefore reluctantly compelled to oust the old minister from his new quarters, whence he removed for the closing years of his life to a house in Allanton Terrace, the first group of houses erected at the corner of Langside Road and Allison Street. This house still exists on the ground flat of 220 Langside Road.

The minister's changes of residence were a symptom not only of the difficulties with which he had to contend, but also of the changing nature of the locality. His first manse was in the cottage, afterwards known as "Boyd's Cottage," which stood nestling among overshadowing trees where the large garage now stands in Allison Street. If the story is still credited, it was towards this same cottage that a certain terrified housewife must have fled for comfort to one of the earlier ministers of the Church,

when one evening in the mirk she is said to have seen the slain of the Battle of Langside move in procession along the avenue of Camphill House. Fear gives wings, and on these she sped from the old lodge which stood until a few years ago at the entrance to Queen's Park, near the pond. We may well believe the story of her flight, though modern psychology would attribute her fancies to a haunted imagination, produced by the current tradition regarding the precincts of her home. It was generally believed that the dead of Langside battle were buried in the level marshy ground now covered by the pond, and known locally in earlier days as "The Deil's Kirkyard."

Like the manse, the parochial school had altered its locus more than once even within the century. From a primitive building in Allison Street and probably a former cottage utilised as a schoolhouse, but still retaining its thatched roof and clay floor, it had moved from one side of Pollokshaws Road to the other, from shop to barn, until about 1840 the Govan Sessional School was erected. This building stood for many years in Nithsdale Street, at the south end of a feu now covered by March Street. From the day in 1848, when Mr. Kenneth M'Kenzie, the schoolmaster, superintended the signing of the call to Mr. Sutherland to the days of Mr. James M'Lardy, the last of the line, the successive occupants of the schoolhouse took a worthy share in the life and work of the little Church. As members of the Church courts, and especially as their clerks, they assisted the minister in many directions. From a curious minute book of 1863 we learn of Sunday School teachers' meetings in the schoolhouse, where ambitious plans were drawn up for the improvement of the village, and especially of its youth by means of a library and Sunday morning classes, in addition to the regular Sunday School. The minutes only record the meetings for one year, the remainder of the book having been used by the local dominie to record the due payment of the scholars' fees of threepence weekly for each child attending the village school. Juvenile delinquency in minor forms finds a record on the last pages where, after the names of individual children whose later careers are lost to history, we find their offences of kicking and stone-throwing given in detail. The only case which seems to us worthy of punishment is that of "beating a blind boy." Truly a dominie come to judgment! Yet, in spite of the severe discipline, the school, in the ultimate control of which the Church was supreme, exercised an influence for good and, by its high record of scholarship, attracted scholars from all the surrounding districts. With the advent of the School Boards in 1873 education passed out of direct supervision on the

part of the Church, but in the local schools of to-day the same high ideals of character and learning still hold sway amid vastly different conditions.

Turning to other general features of the village prior to 1860, though many of these remain after that date, a quotation from Hugh Macdonald's "Rambles Round Glasgow" will serve as an introduction. Writing in 1851 his description of a ramble to "Pollokshaws and its Environs," he says, "Crossing the Clyde by the elegant and spacious Broomielaw Bridge and passing along Bridge Street, Eglinton Street, and past the front of the Cavalry Barracks, now deserted by its gay cavaliers, we soon arrive outside the boundaries of the city. A walk of a mile or so farther, during which we pass on the right, Muirhouses, a row of one-storeyed and thatched edifices, and at a short distance to the left the hamlet of Butterbiggins, brings us to a little village which rejoices in the somewhat unmusical appellation of Strathbungo. There is nothing particularly attractive or worthy of attention about this tiny little congregation of houses. With the exception of the Church, a small and neat but plain specimen of ecclesiastical architecture, the houses are for the most part humble one and two-storeyed buildings inhabited principally by weavers, miners, and other descriptions of operatives. There are, of course, several public-houses in the village; and those who have an eye to the fine arts, as manifested on sign-boards, will be amused, if not delighted, with a unique head of Burns, which is suspended over the entrance to one of them, with a barefaced quotation in praise of whisky attached to it by way of pendant. There is no mistaking the double-breasted waistcoat of the poet: it at once stamps the man." This contemporary impression is of added interest to our congregation, because of the writer's family connection with Strathbungo Church. The genial rambler's surviving daughter, now in the fullness of her years, still worships within our gates.

The village, situated halfway between the centre of the city and Pollokshaws, acquired an importance as a resting-place for man and beast. Though the taverns were plentiful, they supplied the supposed needs not only of the resident population, but also of the passing wayfarers and of a bohemian brotherhood who resorted thither from Glasgow and the Gorbals. "Can two walk together except they be agreed?"—so ran a word of sacred writ. In reply the argumentative travellers of that day resorted to one or other of the local change-houses to settle their differences ere they continued their journey. Granny M'Dougall's inn, sometimes called the Robert Burns Tavern, stood at the

north-west corner of the road-junction, and it is to the following quotation from Burns on its signboard that Macdonald refers:—

When neebors anger at a plea,
An' just as wud as wud can be,
How easy can the barley-brie
Cement the quarrel!
It's aye the cheapest lawyer's fee,
To taste the barrel.

This ancient hostelry was occupied till about 1870, after which date it gradually fell into a dilapidated condition and was eventually removed about 1896 to make room for the present building on the same site. Among the other inns, long since demolished, were the Cross Keys Inn almost directly opposite the Church, the "Curlers'" Inn, also on the west side but to the south of the village, and Hunter's Inn at the south-east corner, now occupied by a draper's shop. The habits of succeeding generations have certainly altered for the better in this regard, but for the purposes of this record the existence of the old village taverns is recalled in order to complete the picture of earlier days.

The "walk of a mile or so" from Eglinton Toll to Strathbungo needs correction, for the distance is exactly half a mile. Yet to the traveller on foot this country road, as it then appeared, may well have seemed a rather long walk. Bordered on either side by hedgerows instead of hoardings, the road only contained the thatched cottages of the Upper Muirhouses, so called in distinction from the Muirhouses on the west side of Pollokshaws Road to the north of the Muirhouse (later called Eglinton) Toll. The two old cottages which are still occupied to the south of Coplaw Street were also in existence. But along this rather imperfect road, unlit by night, there passed in successive generations the footsore traveller and the pack-horse laden with foreign goods from the Irvine port. These were followed by the Hackney coach or Noddy of 1833 conveying passengers from the city to Strathbungo for a half-crown, all according to magistrates' regulations. Reid's stage-coaches or M'Kendrick's ran twice daily from the Stockwell to the 'Shaws, Barrhead, and even to Irvine, and these were replaced in turn by lumbering horse-buses to the 'Shaws. The first tramway line laid in the city in 1872 had its original southern terminus at Eglinton Toll, the line being later extended to Shawlands and eventually to Pollokshaws. In this same year the various tolls in the city were abolished. Horses, or more correctly mules, were employed as the source of energy for haulage and of amusement for a new generation. However,

once rails had been laid even for the horse-drawn cars, the aspect of the village Macdonald had known soon disappeared. Street levels had to be raised, the road widened and other improvements effected. Yet to-day modern tram and bus traffic still follows the old bends of the road at "Strathbungo Cross," at the Church itself, and at Coplawhill Tramway Depot. Through the greater part of these changes in modes of transport a Strathbungo Church, old and new, has stood beside the King's highway.

Sidelights of this nature upon the earlier aspect of the village and its neighbourhood give point to the type of life, social and religious, which here took its course. Usually quiet and peaceful, the "sleepy hollow" could be roused in a moment, mayhap through some tavern quarrel, into a very different scene. Or a fair face would appear on the village street and damsels in the doorways, with mingled envy and admiration, would whisper "Strathbungo Jean."

The Glasgow lasses gang fu' braw,
And country girls gang neat and clean,
But nane o' them's a match ava
To my sweet maid, Strathbungo Jean.

Neither the love-sick swain who thus wrote of his lass, nor yet the lass herself, can be now identified, though the local song is still sung.

On one occasion the calm routine of village life was disturbed in the gloaming by the loud clanging of the Church bell. In a moment the villagers were assembled *en masse* only to find that the son of Andrew Dewar, worthy beadle for many years from 1867, had been left inadvertently in Church during cleaning operations. Rousing himself from slumber in one of the pews and discovering his plight, he had tried to attract attention or to escape by breaking one of the windows. This failing, the bell saved the situation and the youthful sleeper. Among the many reminiscences of the aged beadle was that of repairing, along with Mr. Sutherland, the crude stobs and fencing surrounding the Church. The managers of those early days were often called upon to repair damages caused by the inroads of cows, who unsatisfied with the grassland on the brickfields behind the Church, sought better fare within the enclosure of the Church itself.

In response to the old bell's call to worship, the congregation on a Sabbath morn or afternoon would gather from the village

and the neighbouring farms in Titwood and the Shiels, from the clachans of Crossmyloof, Butterbiggins and the Muirhouses, from the miners' rows of Allanton Pit and the Govan Collieries in Govanhill to a service of unadorned simplicity. For until the end of Mr. Sutherland's ministry the precentor, at a salary of only nine or ten pounds per annum, still led "the psalmody" undiluted by hymns of any description save the time-honoured paraphrases. During the singing the congregation remained seated, rising only to stand with bowed head in prayer before God. No instrumental music impeded the unison of congregational praise. After this manner the services of worship continued for many years.

In the late 'fifties and early 'sixties of the century, however, changes were impending which were soon to alter the old paths in the Church as well as in the whole surrounding district. In 1857 the lands of Pathhead were acquired by the Glasgow Corporation from Mr. Neale Thomson, of Camphill, and following the plans of Sir Joseph Paxton, the eminent landscape gardener, were laid out in 1858 and 1859, the work providing employment for many homes in a time of distress. Formally opened in 1862, the new park immediately increased the amenity of the district of Crosshill. At the same time Sir John Maxwell, of Pollok, feued over 36 acres of the lands of Titwood to the east of the Barrhead railway which had been opened about 1845. Within a few years this district, designated as Regent Park, saw the building of Regent Park Square with its gateway of handsome lamps, now removed, the erection of Regent Park Terrace, the first portion of Moray Place, and Matilda Terrace or the south side of Nithsdale Road. The northern section of Moray Place nearest the present station was the design of "Greek" Thomson, the noted city architect.

Operations continued until the brickfields, Titwood tile works and the agricultural lands surrounding them had vanished before the new residential suburb of a larger Strathbungo with its mid-Victorian titles of squares, terraces, places, and quadrants. Most of these names are still legible on the fine grey buildings of the period, though in many cases time has crushed their individuality into a procrustean bed of ordinary roads or streets. The renaming of a city's streets and lanes may be the companion of its rapid progress, but it is questionable if in every case the loss of individuality serves the high ends of local tradition and sentiment. Even a progressive city may well leave for future generations some hints of that local history, from the sum of which in its distinctive districts the history and tradition of the

city itself are really made. We can but express the hope that the names of this district, associated for the most part with the ill-starred Mary Queen of Scots or her friends and foes, will never give place to new designations lacking both the tang of historic romance and strong links with the past. A glance at the local names of Strathbungo, Pollokshields, and Langside also reveal connections with the Maxwells, lairds of Pollok for centuries and in their time supporters of Queen Mary's cause.

According to the old roll-books of the Church, this same period between the 'fifties and 'sixties of last century saw the beginnings of modern Pollokshields. The name first occurs in the record of new members joining the Church in April, 1857, and even in the following year it was possible to locate a family residing at "Pollokshields Cottage." The whole district in every direction was developing rapidly. Even to the north the brickfields began to present a new appearance when, on the completion of Victoria Road, constructed in the direction of the new Queen's Park, a new Church was opened at Eglinton Toll in 1864. The East Gorbals Free Church congregation had worshipped in the former Gorbals Parish Church from 1853 to 1864, but in this latter year the Parish Church came once more into the possession of the Church of Scotland, with the Rev. Andrew Leiper as minister. In the beginning of October, 1864, therefore, the Church was opened for worship as Victoria Free Church and continued as a distinct landmark at the toll until its destruction by fire a few years ago.

The rising of this new Church did not affect Strathbungo congregation, for the days of division between Auld Kirk or Free Kirk were then far from an end. The difficulties were to appear much nearer home. It can be readily understood that the incoming population with its different outlook and habits would be inclined to seek some reflection of the progressive age even in the little village Church. While this adjustment of modes of worship in the direction of brighter sermons and services, and a closer pastoral oversight of the growing district, might have been easy for a minister in the full vigour of youth, advancing years made these things almost impossible for the minister of Strathbungo. The undercurrent of dissatisfaction showed its presence in decreasing attendances and in the lack of financial support. Some more influential members made representations to the old minister that in the interests of all concerned he might retire from the charge, seeing that his age did not permit of that energy and initiative required for the obvious task of Church reconstruction in Strathbungo. Apparently the parties who

made this move for the good of Church and minister alike found Mr. Sutherland unwilling to meet their suggestion. As a result they proceeded, with the help of other residents in Crosshill and district, to the formation in 1868 of a temporary structure opposite the Queen's Park gate. This in a short space of time became the nucleus of the Queen's Park Parish Church congregation, and by 1873 the present beautiful Church had been erected in Queen's Drive.

Never at any time during his ministry had his emoluments exceeded the "competent and legal stipend" of £80 provided for as a minimum in the Strathbungo Church constitution of 1838. It is not surprising that he remained a bachelor to the end! To ease his lot, Sir John Maxwell, of Pollok, out of a generous heart, provided in his will for an annuity of £20 payable to the minister of the Church and his successors. The capital sum thus accruing to the Church in 1865 was in later years applied to its permanent endowment. To the aged minister the letter intimating this addition to his meagre resources must have seemed a very gift of Heaven. Ultimately, however, the inevitable hour of unfitness for duty arrived and it was with difficulty that the office-bearers kept the cause from utter disaster before he died on 3rd November, 1875, in the 81st year of his age.

Shortly before his death an assistant had been appointed in the person of the Rev. Alexander Clark, M.A., a middle-aged missionary recently returned from India. Born in 1832 at Sorn, Ayrshire, he had received his later education at Glasgow University, and was ordained as a missionary of the Church of Scotland to Gyah, India, in 1859. After further service at Madras he demitted office in the foreign field and returned to Scotland in 1873. His services as an assistant led, within six weeks of Mr. Sutherland's death, to his election as minister of the Church on 14th December, 1875, and on Thursday, 20th January, 1876, he was inducted to his charge. The high hopes entertained for the Church under its new minister were to be rudely dashed to the ground when within another week he announced to his congregation that he had accepted the call to the Parish of Wick, for which he had been a candidate. Although not admitted to that charge until 9th March, seven weeks after his admission to Strathbungo, the latter charge fell vacant immediately. There can be few shorter ministries recorded in the annals of the Scottish Church. His ministry as Parish Minister of Wick continued until 1900, when on his resignation he returned to Glasgow for his closing years until his death there on 27th November, 1908. We can only surmise his feelings when

he may have revisited the scene of his brief ministry and discovered the changes wrought by thirty years in old Strathbungo.

This untoward ending to the new ministry was almost more than the already diminished congregation could bear. The feelings of many faithful members who had remained loyal to the cause through its recent adversity can well be imagined. Gladly do we pay tribute at this distant date to that small band of office-bearers and members who believed that greater things were yet to be, and in their faith set out anew to secure for pastorate and pulpit someone who could lead them and this growing community to more prosperous days. In the providence of God they were led to make choice of the Rev. Robert M'Millan, assistant in the Barony of Glasgow under Dr. J. Marshall Lang.

At first engaged in business in his native town of Ayr, he had thence proceeded to the ministry, and after the usual course of study at the University of Glasgow, was licensed by the Presbytery of Glasgow in April, 1875. For about a year he underwent training as a licentiate in the Old Barony Church, where his conscientious and able work was never forgotten. His "Bishop," Dr. Marshall Lang, showed his continued regard and friendship through the succeeding years of his young assistant's growing influence in Strathbungo. When ordained to the Church, Mr. M'Millan was still in his thirtieth year, and by the possession of a deep religious experience, together with the boundless energy of youth, was able to face the heavy task awaiting him on the south of the river. He was duly ordained to the charge on 6th July, 1876.

With a certain measure of satisfaction, which was fully justified, he recalled the comparison between the small membership of about sixty communicants on the roll in 1876 and the greatly increased numbers of later years. Prior to his admission the Church attendances had dwindled to about thirty at the forenoon, and sixty, including adherents, at the afternoon diets of worship. The clamant need of more adequate provision for the conduct of the regular services, apart from other needs in the spiritual life of the district, was answered immediately. On 24th July, 1876, eighteen days after his admission, a joint meeting of the Kirk Session and management, and a subsequent congregational meeting, discussed plans for alterations and improvements in the existing structure. Among the decisions arrived at was the construction of a gallery in the Church. This had previously been projected as a solution of some of the difficulties, but had never been executed. By this means 300

extra sittings would be added to the accommodation of the old Church. In view of the fine relations existing between the neighbouring Churches and ourselves, especially since the Union of the Churches in 1929, it is interesting to record that during the period of alterations from early September to mid-December of 1876, the Kirk Session, by the kindness of Queen's Park Free Church (now Queen's Park West), were allowed the use of the temporary Church which had been erected behind Bute Terrace in the early days of that congregation. The site occupied by this building was at a point now marked by the junction of Niddrie (lately Cromwell) Road and Torrisdale Street—these and other streets of the district then existing only on plan and paper. A brick construction, but probably roofed with corrugated iron, this erection was in all probability the "iron Church" sometimes referred to by older members of the Church. In the next twelve years pending the coming of a new Church and halls, the Strathbungo congregation were under a debt to both Queen's Park Free Church and Camphill United Presbyterian Church for putting their properties at our disposal for social and other purposes. Occasion was taken at the same time to introduce other improvements, though these, we presume, were then labelled "innovations." Instrumental music, in the form of a harmonium, was used at the first service in the temporary Church on 3rd September, 1876. This instrument was the gift of Mr. Robert Galloway, afterwards Church treasurer, and a group of interested friends, all of whom, according to the letter intimating the gift, were outwith the actual membership of the Church but interested in its welfare. Probably many of this helpful company were soon definitely inside the Strathbungo fold. On the same day the present "postures" of worship which were then becoming customary in most of the Churches in Scotland were introduced along with the use of "standard hymns." The removal of the last precentor, Robert Brown, must have caused mingled feelings in the hearts of the older generation, but the harmonium in charge of Mr. J. A. Peterkin, and later of Mr. Thos. F. Dalglish, paved the way for the introduction of the Willis organ at a later day.

On the completion of the alterations, costing from £500 to £600, the congregation returned to the renovated Church, where further improvements in the services, as well as in the appearance of the building, were gradually effected. By October, 1878, matters had progressed so far that in addition to commencing the payment of the harmoniumist, hitherto a voluntary servant of the Church, a soprano leader was appointed for the choir. In succession to Miss Crawford, who received the first appoint-

ment, this office was filled by Miss Mary Bennett from 1883 to 1886, and by Miss Christina M. Hutchison from 1886 to 1890, both of them leaving the choir on their marriage. We are glad that these two choir leaders, in the persons of Mrs. Morton and Mrs. M'Dearmid, are with us as members of the congregation in our Centenary year. Other avenues of effective service were opened by the initiation of a Literary Society and a branch of the Y.M.C.A., to be succeeded later by a branch of the Young Men's Guild, to the fellowship of which in the later history of the Church we owe the inspiration of not a few whose services to Christ, here and elsewhere, are in the records of God.

Meanwhile in the early days of the ministry, thus happily inaugurated, there was carried out the great task of securing the endowment of the chapel and its consequent erection and disjunction as a *quoad sacra* Church and parish. In 1874 Dr. Leishman, of Govan, had died and was succeeded in 1875 by Dr. John Macleod, than whom no one did more to carry out the best principles of Church Extension in the bounds of the original Govan Parish. Even during the course of the Church alterations the question of endowment was entered into in October, 1876, and within two years the local portion of the necessary endowment was raised. Local subscriptions, the capital of the legacy of Sir John Maxwell already mentioned, a gift of £190 from Govan Kirk Session of part proceeds from the sale of Govan Sessional School in the village, and the generous help of the Baird Trust made this achievement possible.

However, before the actual disjunction as a parish could take place, boundaries must needs be agreed upon locally, and for over a year the matter was delayed. The main difficulty was the question of the residential quarter of Regent Park, which had been assigned to Queen's Park Parish on its erection and disjunction in March, 1875. To-day we can understand the natural disinclination to disturb boundaries so recently fixed. But the viewpoint of Strathbungo eventually prevailed. The district, being contiguous to the Church, was universally known as Strathbungo and already supplied a good proportion of members to Strathbungo Church. Eventually the decree of disjunction and erection as a parish *quoad sacra* was passed by the Court of Teinds on 13th January, 1879. Thus after decades of varied history the "chapel of ease" at Strathbungo gave place to Strathbungo Parish Church, with a definite parochial territory for the exercise of its labours. The parish now disjoined extended from Eglinton Toll southwards to Crossmyloof Station, comprising on the west side of Pollokshaws Road the whole area

to the Barrhead railway (with its branch line to the Terminus Quay), from Maxwell Road on the north to the old Higgs Road (behind the present Titwood Road) on the south. East of Pollokshaws Road the parish had a triangle bounded on the east by Victoria Road and on the south by a rough line along the present Prince Edward Street to Pollokshaws Road. According to the Presbytery report on the boundaries, the parish at the date of erection contained a population of about 2,500, "this being the smallest population in any one of the fifty parishes *quoad sacra* hitherto erected within the bounds of the Presbytery."

In view of this erection into a parish there had been granted to the Church in February of the previous year (1878) a new deed of constitution which continued in operation until 1933. According to the terms of this constitution a group of three local and acting trustees had to be appointed in addition to the body of six managers, to whom were assigned most of the temporal and financial affairs of the Church. The trustees so appointed for fifty-five years have included Sir James King, Bart., of Levernholm; Mr. William Wilson and Mr. William Taylor (the three original trustees, of whom the two latter were ex-preceptors of Hutchesons' Hospital); Sir John Neilson Cuthbertson, Sir William Laird, Sir John Stirling-Maxwell, Bart., of Pollok, and Mr. Henry Erskine Gordon, of Aikenhead. From among former office-bearers there were also chosen gentlemen of honoured service chiefly as ex-chairmen of managers in connection with the Church. In recent years these have included the late Mr. James Leggatt, Mr. Charles S. Crawford, and Mr. George Monro. With Sir John Stirling-Maxwell, Bart., the two last-named gentlemen formed the last body of trustees under the old constitution.

During the process of endowment and erection of the parish the question of a new Church had frequently arisen. The alterations carried out in 1876 could only be, in the nature of the case, a temporary expedient. Even in 1877 the Baird Trust considered "the building unsuitable for the locality, and that it fell far short of what they exacted in the matter of ventilation." Something much more extensive was obviously necessary if the Church were to serve adequately the need of the rapidly-growing parish. Unfortunately on 2nd October, 1878, the community was startled by the failure of the City of Glasgow Bank, in which much of the money belonging to the congregation was lodged. As a result purse-strings were tightened for some years to come. By June, 1882, however, the tide had sufficiently turned to warrant an inquiry into the possibility of erecting a hall to the

rear of the Church, and in January, 1883, a building scheme was launched on the understanding that Church and hall were now to form part of one great scheme of reconstruction.

The year 1883, standing as it did midway in the history of our Church to the present day, was fraught with great importance for the future of the Church in Strathbungo. In the spring of that year a canvass of the congregation disclosed the almost unanimous desire of the congregation to proceed with the scheme and on 14th May, 1883, on the motion of the late Mr. Andrew Muir, whose name and labours in this enterprise we still honour, it was unanimously resolved to erect a new Church and halls for the parish, the Drill Hall in Coplaw Street to be used for services during the intervening period. The result of the labours of the building committee then formed, and of the support given by the congregation and friends during the succeeding years, is seen in the substantial and well-appointed edifice of to-day. From the designs submitted, the one finally adopted was that of Messrs. M'Kissack & Rowan, architects, Glasgow, the actual details of the plan being in the main the work of Mr. John M'Kissack, who was also a member of the congregation. The general features as now seen reveal a fine conception of the beautiful in Norman architecture, incorporating the massive crown or lantern tower on truly Scottish lines, after the fashion of St. Giles' Cathedral, Edinburgh, and King's College, Aberdeen. To this day the stone carving of the main doorway remains an outstanding example of the sculptor's skill, and by those competent to judge is considered among the finest to be seen in the city. The interior unfolds the same massiveness of conception with its lofty pitch of roof and its strong pillars. While it provides comfortable accommodation for about a thousand persons, it has on occasion proved itself capable of seating beyond that number.

The additional ground feued from the Hutchesons' Hospital was utilised not only for the larger Church but also for the commodious hall which was completed by October, 1887, to the rear of the Church. Towards the cost of the new buildings, amounting to nearly £6,000, the congregation contributed generously. An appeal in 1886 elicited the response of £1,100, and a three-days' bazaar held in the Victoria Halls, West Regent Street, from 29th September to 1st October, 1887, was the means of realising another £1,300. The ceremony of laying the memorial or foundation stone of the Church took place on 22nd October, 1887. The Right Hon. The Earl of Hopetoun (afterwards Marquis of Linlithgow), Lord High Commissioner

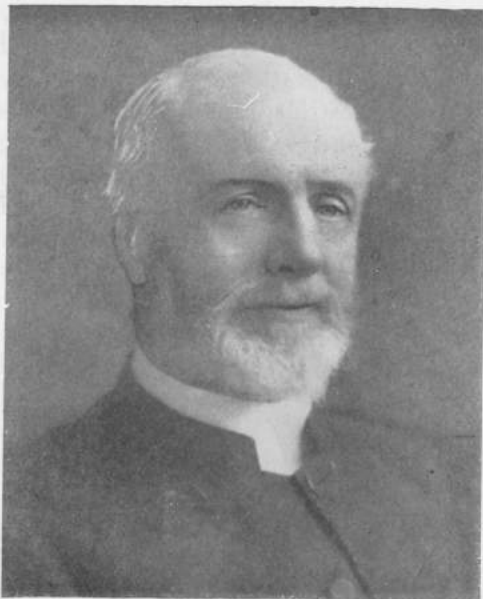
to the General Assembly of that year, had agreed to lay the stone, but, in his absence due to the serious illness of the Countess, this duty was performed by Sir John Neilson Cuthbertson, whose life work for the city is fittingly perpetuated in the school which bears his name and which stands in our parish at Coplaw Street. The memorial stone is built into the northern angle of the great tower about twenty feet from the ground. The contents of the jar deposited at the time beneath the stone included city and local newspapers of that date, Church magazines, a plan of the Church, a brief outline of our congregational history, and the names of elders, managers and building committee. The year 1887 being the Jubilee Year of Queen Victoria, a set of silver jubilee coins was also included.

In order to preserve links of contact between the old village Church with its sacred associations and the new Church destined to be the home of a large city congregation, a few "souvenirs" of the past were embodied in the new structure. The major portion of the present iron railing, erected in 1879 to replace the old wall in front of the Church, was retained, though it was later moved nearer the Church to allow of the road being widened for the increasing traffic. In the south gable of the Church hall we can still see the three windows from above the pulpit of the earlier Church, and, as already noted, the bell is preserved in the Session House. Quite recently there came to light the original Pulpit Bible which had been in use in the Church from about 1840 and is now brought into use in the Sunday School. One could wish that it were still possible for the children to look in at the door of the smithy which for long stood beside the Church and watch the village blacksmith beside the glow of anvil and fire. The trees that grew between Church and smithy have long since disappeared and with them the vestiges of the romantic past. There they stood, however, on Sunday, 7th October, 1888, when the new Church was opened, a monument in things made to that spiritual faith, and hope, and love which in their unity outlast all things. For wellnigh fifty years this greater Church has stood close to the hub and traffic of men, as a symbol of the enduring amid the passing show, of the stable amid the flux of human life. Now surrounded and in part hidden by typical city tenements, it demands little imagination in order to picture its striking appearance when it stood almost alone against a background of open spaces still intervening between itself and the uprising Govanhill and Crosshill. An uninterrupted view of its fine lines could then be obtained from every direction, and even now its great tower is a well-recognised feature from many points of Pollokshaws Road.

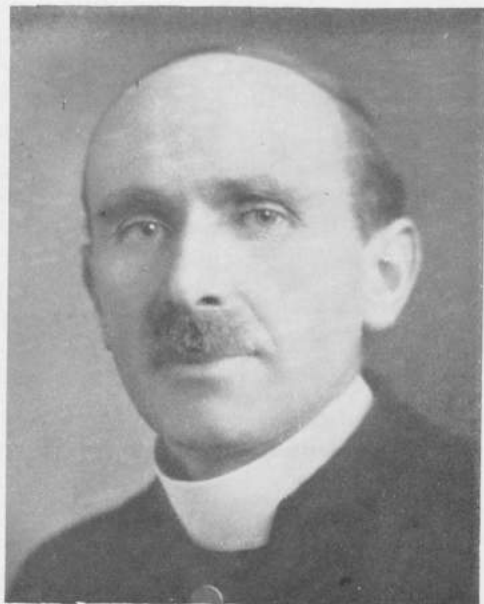
By the end of 1888 the greater portion of the grey buildings which form the squares and terraces of Strathbungo were completed. Several of the ancient thatched houses were already giving place to those modern grey tenements, soon to be coated with the universal grey black of a city's atmosphere. In every direction, especially east and west of Strathbungo, new suburbs were quickly coming to their own, and as they grew asserting their independence as burghs outwith the city. Govanhill, Crosshill, Pollokshields East and Pollokshields West had advanced to burghal status, and proud they were indeed of their new dignity, while Strathbungo, with an existence and history prior to them all, remained "the village," slow to discard the old, yet receiving into itself all that was valuable in the new. Here and there an old-world tavern or a weaver's cottage still held on to life: little shops, not yet superseded by more powerful competitors, still provided a variety of wares and viands for a district which in its demands was quickly passing beyond the limit of their meagre supply.

Apart from the beautiful Church, Strathbungo during the years of Church erection was gaining notoriety, if not fame, by its association with "the adventures and opinions of 'Jeems Kaye,'" his wife Betty, and his friend, Mr. Pinkerton. Many there must still be who in the 'eighties read with avidity the weekly letters of "Jeems Kaye" to *The Bailie*, whence they were afterwards issued in book form, to the further delight of thousands who had never seen Stra'bungo, its coal-ree or its kirk. Mr. Archibald Macmillan, the author of these pleasing tales, resided for a time in the district and later in Pollokshields. He himself narrated in after years that his choice of Strathbungo as the scene of the life and labours of "Jeems Kaye" was thus accounted for. As a boy the author had paid his first visit to Glasgow from Kilmacolm and then met a lad of his acquaintance on his way to Stra'bungo, as he called it. The oddity of the name impressed itself on his memory and in due course became for his purpose the fitting environment for "Jeems Kaye" in his manifold offices of coal-ree proprietor, douce elder of the kirk, Provost of the non-existent burgh of Stra'bungo, and Officer-Commanding its very local Volunteer force.

The latter office gave the author an opportunity for shrewd and witty comments on the contemporary Volunteer unit, the 3rd L.R.V., which being interpreted for the present generation of youth was the 3rd Lanarkshire Rifle Volunteers. On parade in their scarlet tunics with blue facings, they presented a fine appearance on the drill ground at Coplawhill, where they carried



REV. ROBERT M'MILLAN
1876—1916



REV. C. GUTHRIE COOPER, B.D.
1917—1926

on the local association of the open spaces or brickfields just north of Strathbungo with military units of different types through the generations. Here the local militia had found a parade ground in Napoleonic times, and they were followed in their turn by the Volunteer Force and later by the modern Territorial Army, of which the 7th Battalion Cameronians (Scottish Rifles) as a unit is the local representative. Within the last few years the Territorial unit of the Royal Air Force has also established its headquarters in the near vicinity.

The *nom de plume* of "Jeems Kaye," it is said, was added by the editor of *The Bailie* to the first unsigned manuscript submitted for publication, using thereby the name of an old Glasgow worthy. Archibald Macmillan accepted the quiet suggestion and thereafter Stra'bungo and "Jeems Kaye" became inseparable as passing events and matters of public moment in local or civic life passed through the alembic of humour and humanity in the author's mind. One can still read the special letter issued in *The Bailie* on the occasion of the Bazaar of 1887—"Jeems Kaye on a Kirk Bazaar." Three pictures adorn the page—the minister of the same clan as the author, the worthy "Jeems" himself, and his "municipal colleague," Mr. Pinkerton with the wooden leg. "Jeems Kaye" and his colleagues are reported to have possessed actual counterparts in Strathbungo.

The strain of twelve years' ministry, and especially of the final efforts towards the rebuilding of the Church, had so absorbed the thought and energy of Mr. M'Millan that a release from duty became necessary, and in the spring of 1889 he was granted leave of absence by the Presbytery. Opportunity was then taken to visit the Holy Land, whence he returned not only invigorated for continued ministry in the new Church, but with an enthusiasm for missions to the Jews, whose needs and possibilities were thenceforward brought prominently before the congregation. Immediately after his resumption of duty in the autumn, a change was made on 27th October, 1889, with regard to the second service, which was now transferred from the afternoon to the evening, and has so continued to this day, except for a time during the lighting restrictions of the war. Several members will also recall that at the same time a music class for the young was organised by Mr. J. W. Bennett, whose efforts met with marked success until his departure to Greenock six years later.

The advent of the 'nineties brought vast changes to the district, and these in turn were reflected in the congregation. The

great movement of the city southward, and along the south side of the river, had now reached its full stream, necessitating the construction of the Subway (1890-1896), Finnieston Tunnel (1895) and the Cathcart District Railway ("The Circle"). Some years previously the station had been opened at Strathbungo on the Barrhead Railway to meet the needs of the district, and we have still with us Mr. James Brown, who recalls his issue of the first ticket at this station in 1876. In addition, the prolonged negotiations promoted for the annexation of the southern suburbs now came to a fruitful issue. At one of the earliest meetings of the Literary Society in January, 1885, one of the discussions, according to the minutes, centred round the question, "Should Strathbungo be annexed to Glasgow?" The inevitable affirmative answer arrived in 1891 when the district, together with the burghs of Govanhill, Crosshill, Pollokshields East and West, was brought within the city boundaries.

Among the important consequences of this civic and railway development, so far as our immediate neighbourhood was concerned, was the removal of the Hutchesontown Gardens from their site between Allison Street and Prince Edward Street to Crossmyloof. Beginning about 1840 on a site in Hutchesontown between Caledonia Road and Cumberland Street they later removed in 1866 to a field lying between Langside Road and the Blind Burn (west of Cathcart Road). In 1876 another change of locus had brought the gardens to the open space in Strathbungo, covering the lands of the ancient Spittal Croft mentioned in the earlier history of the village. The first property erected at the junction of Prince Edward Street and Cromwell Road (now Niddrie Road) was, in fact, known for many years as Hutchesontown Gardens. This site, however, was chosen by the Corporation in 1891 for the purpose of buildings to house the new Police, Fire, and Lighting Departments made necessary by the city's extension southward. In the centre of March Street there still stands the former Police Station which housed the local constabulary and in its cells gave free lodging to "the misfits" of the locality. Another section of the Hutchesontown Gardens was utilised for the erection (1894-1895) of the Strathbungo Higher Grade School. The large space still left unoccupied in front of Prince Edward Street is accounted for by the presence of old coal workings underground, which might cause serious subsidence if any buildings were erected thereon. During the construction of the cutting through Strathbungo for the Cathcart Circle Railway some of those shallow mine roadways of olden time were discovered. The geological formation of solid rock was disclosed by the same operations. This rock foundation,

as we have stated earlier in the record, made Strathbungo in the early centuries a comparatively dry "island" amid the moss or morass stretching on either side.

A further development of civic enterprise in 1892 was the Corporation's assumption of control over the tramway undertaking, hitherto operated by lessees. Strathbungo and district was selected mainly because of its open spaces and its central situation, as the site of the great Coplawhill Depot for the housing, construction, and repair of the running stock belonging to this municipal undertaking. By its erection in 1893 the depot, and at a later date the houses near Nursery Street, displaced the nurseries of Messrs. Austin & M'Aslan, who for several years of their long history as a firm had occupied this site. Nursery Street denotes in its name this long association.

If, however, the authorities of the encroaching city thus removed the gardens and allotments with one hand, they with the other made ample compensation by their purchase in 1893 of the Camphill Estate from the Hutchesons' Hospital Trustees, to whom it had passed by purchase in 1886. When opened in 1894 as an extensive addition to the already existing portion of Queen's Park to the east, the attractiveness and amenity of the district as a place of residence were much enhanced. With the very best facilities for travel by road or rail, a variety of stations surrounding Strathbungo, and the beautiful Queen's Park in the immediate vicinity, the district witnessed still further growth during the succeeding twenty years to 1914. From the addresses in Communion and Baptismal Rolls of the Church during this period it is possible to draw up a fairly accurate calendar, giving the dates of erection of the various tenements which now appeared in their familiar red stone. Streets of houses followed in quick succession, the period from 1900 to 1908 being specially productive of the district behind the Church to Victoria Road.

With one or two exceptions the passage of time in this district is marked in the colour of its houses. The old "lands," such as Edmiston's Land, Hunter's Land, Storie's Land, and Neilson's Land, which made up the original village, were mainly of the white-washed variety. It is with the utmost pleasure we see one of these white houses of old Strathbungo still standing to the south-west corner of the crossing, which has more right to a special designation than many less venerable crossways of the city. A generation yet unborn may see a reconstruction of the adjoining buildings in the direction of a more spacious crossing. Then, if not now, one name alone will emerge—Strathbungo Cross. The new Strathbungo of 1860 to 1899 is marked by the

fine enduring grey-stone of Church, square, and tenement. To the more recent decades, comprised in the twentieth century, belong the red buildings with which the district now abounds. It may be noted that Pollokshields and other districts of the city unfold similar features of history in colour.

With an increasing membership the closing years of the nineteenth century were marked by notable events in the story of the Church, all of which continue to influence the congregational life of to-day. On 31st January, 1892, there took place the first January celebration of Holy Communion, and since that date the thrice-yearly observation of the Sacrament in January, April, and October has continued without interruption. In 1894 as a result of a final effort, the outstanding debt on the new Church buildings was liquidated. To mark this signal evidence of God's blessing upon the congregation and in token of the successful completion by minister and people of the great reconstruction scheme within the short space of eleven years, a memorable service of thanksgiving was held on the last Sunday of that year. Because of their good work forty years ago our Church has not been called upon to carry a debt on the original buildings, and has therefore been more able to meet special expenditure in renovation and other improvements as these emerged in course of time.

Three years later, in 1897, the need for increased hall accommodation presented itself in view of the intensive organisation now taking place, especially in the interests of youth. It may be noted that it was in this same year that the Southern Institute of the Y.M.C.A. was erected within the parish at Eglinton Toll. The congregation encouraged the minister in the twenty-first year of his ministry not only by appropriate gifts to Mrs. M'Millan and himself, but by their ready response to his appeal on behalf of this new addition to the Church hall. Constructed in 1898 at a cost of about £550 the present suite of small halls to the north-east of the Church is the result of this effort. The Primary and Beginners' Departments of the Sunday School have for years used these halls to good purpose, at first under the leadership of Miss Bennie and Miss Muir, and during recent years under the efficient care of Misses Binning, Johnston, and Brown with their large staff of assistants. It is noteworthy that the present Baptismal Font in Caen Stone was gifted anonymously in the same year, 1898. From baptism to full membership in Christ's fellowship the Church of to-day seeks to guide the stream of young life which will constitute the Church of the future, the river that makes glad the city of God.

The Boys' Brigade movement, which this year commemorates its Jubilee, had been extending its activities in the city and beyond for some sixteen years when, on 15th October, 1899, a letter from the Strathbungo Sabbath School Society was submitted to the Kirk Session requesting permission "to form companies of the Boys' Brigade and the Girls' Brigade." The latter was, presumably, some form of the organisation now known as the Girls' Guildry, which was founded a year later in 1900. While the girls received less consideration than their brothers and had to wait till 1925 before a definite organisation, the Girl Guides, was organised for their benefit in the Church, the Boys' Brigade was given every encouragement and our 20th Glasgow Company remains to this day one of the foremost companies in the district. From the beginning this intimate connection between the Sunday School and the various youth organisations has never been forgotten. In the case of the Boys' Brigade the late Mr. James S. H. Duncan held for several years the joint offices of Sunday School Superintendent and Captain of the Boys' Brigade, his eighteen years in the latter, from 1899 to 1917, being pre-eminent for the fine service rendered to the Church and its youth. On his retirement from the company Mr. James R. Campbell was appointed as his successor, but owing to departure on war service the post was temporarily filled by Mr. James Horne. On his return from active service Mr. Campbell took over the company and, with the exception of two sessions (1924 to 1926) under Mr. Maxwell Davidson, continued until 1929 to build on the fine foundations laid by his predecessor. Since that date Mr. Duncan K. Binning, son of Mr. Robert Binning, one of our senior elders, has captained the company. For several years he also had served as teacher in our Sunday School, over which his father was superintendent from 1919 to 1928.

The succeeding thirty-three years since 1900 in the story of Strathbungo and its Kirk constitute the opening third portion of the twentieth century. While in themselves they rank equal in importance to any similar period in the past, if indeed they do not far surpass it, for the purposes of this record it will be sufficient to select leading events, many of which are familiar to a large proportion of our congregation to-day. The pre-war period witnessed the growth of the group of streets in the eastern portion of the parish, and the continued replacement of the last vestiges of the old village by the modern tenements along the Pollokshaws Road and its adjoining areas. But this process of rehousing the population was by no means confined to our district, with the result that the flow of membership to more

outlying areas was barely balanced by the addition of new households in the vicinity of the Church. This is evident from the fact that while at the opening of 1900 the membership was 828, certainly a notable increase from the 60 communicants at the outset of Mr. M'Millan's ministry, the membership sixteen years later had not passed the thousand mark. This is also to some extent accounted for by the stream of emigration to the Colonies, especially about 1910, consequent on the years of trade depression in 1905 and 1908. It is hoped that some of these "exiles" of Strathbungo and its Kirk, who then or in the post-war years migrated from our midst, may have an opportunity of perusing this record. To any such we would express, in passing, the cordial greetings of the congregation in which so many of them rendered valuable service.

They, with many still present with us, will recall the familiar scenes and personalities in the Church during the pre-war days. Not least, indeed, the figure of Thomas Watson, the Church officer, who into the twentieth century brought a resurrection of an old-time beadle's dignity and authority. His previous service as butler to General Wauchope of Niddrie House, Midlothian, who had been killed leading the Highland Brigade in the South African War, left its enduring mark on his personality as beadle of the Church. The voluminous white shirt front and lengthy cuffs protruding from an immaculate dress suit made him a force to be reckoned with on Sunday and weekday for ten years to 1914. While many to-day would reserve the old name of Cromwell Road, recently altered to Niddrie Road, he would have rejoiced in this new association of Strathbungo with Niddrie, the scene of his earlier years.

The strain of almost thirty years' ministry, added to the increasing labours entailed by the large congregation, made necessary the appointment of a succession of assistants from 1905 to the outbreak of war in 1914. The first assistant appointed was the Rev. Gordon Quig, B.D., who after a stay of two years from June, 1905, to May, 1907, was ordained to Renton, later receiving appointments to St. Paul's Parish, Glasgow, and Monifieth. His associations with the Church have been renewed on special occasions during the intervening years, notably at the unveiling to the memorial window to his former "bishop," the Rev. Robert M'Millan in 1922, and the introduction of the present minister in November, 1926. It is fitting that once again he should take part with us in conducting the Communion Services in connection with the Centenary. The later assistants in order of their service in Strathbungo were the Rev. Neil M'Caig, B.D.,

of Annan ; the Rev. John Smart, of Carstairs ; the Rev. Alex. W. Macnair, of St. Boswells, and the Rev. Wm. Y. Whitehead, B.D., Ph.D., of Ormiston.

The long association of the patrons of Hutchesons' Hospital with Strathbungo was embodied in enduring architecture when in 1912 the Hutchesons' Educational Trust transferred the Hutchesons' Girls' Grammar School from the old building in Elgin Street (now Turriff Street) to a portion of their own ground in Strathbungo, between Calder Street and Kingarth Street. The fine appearance of this new building is known to every traveller along Pollokshaws Road and Victoria Road. Strangers to the district often inquire regarding the Church, or rather hall, situated on the south side of Nithsdale Drive and now used for the meetings of one of the smaller religious bodies. This for some years was the Nithsdale U.F. Church which, after a more or less languishing existence, came to an end about 1910. Our only connection with it seems to be the local Penny Savings Bank transferred in that year to the control of Strathbungo Church.

With the advent of 1913 the Church records begin to present the aspect of an Appian way of tombs right through "the day of the ordeal" to the post-war years. The passing of aged members of the Church, many of whom had given their very lives to its welfare, was accompanied by the costly offering of youth by land and sea. Among those who as "pillars of the Church" were mourned by the congregation we would name the following:—Mr. Thomas Muir, who died in 1913 after thirty-two years' service in Kirk Session ; Mr. George Turner, who died in 1915 and whose ungrudging services as an elder of the Church were specially evident in the valuable work of the Literary Society ; and Mr. Andrew Muir, who died in 1917 after over forty years' connection with the Church in which he had held office as manager and elder and had been honoured by the congregation and his fellow office-bearers in a variety of positions of trust. The death early in 1913 of Mrs. Izat removed from the roll a member of seventy-five years' standing, her connection with Strathbungo going back to the beginnings of the old Church in 1838. The closing years of war witnessed the retiral in 1917 of Mr. J. S. H. Duncan from the Boys' Brigade, and Mr. Alex. Bonar's demission of office as Session Clerk in 1918 after twenty years' service, his successor being Mr. John Wylie, who now holds office.

The years of the Great War, though fast receding in the course of time, can never be forgotten by the present generation.

In common with the rest of the land, Strathbungo and its Kirk played its part in service and sacrifice during those years when "never morning wore to evening but some heart did break." At home the congregation in a multitude of ways served the high cause of freedom, not least by the raising of large sums for various funds in aid of prisoners and wounded or refugees and orphans of the war. In the field of service some 300 of the congregation, men and women, went forth in answer to the call of duty, and in those high days of celebration we recall in silence those who laid down their lives and whose names are recorded on the Church roll of honour. "Their name liveth for evermore."

The sense of strain induced by the constant attendance upon his people in their anxiety and loss, and the completion of over forty years of honoured and onerous ministry in the Church, were factors which led to Mr. M'Millan's decision to resign his charge on 29th November, 1916, a few weeks after attaining his three score years and ten. With that largeness and wisdom of heart, for which his long ministry had been noted, he did not apply for an assistant and successor but left the congregation free to choose a new leader who without restrictions might continue to guide the congregation and serve the parish. The election of the Rev. Charles Guthrie Cooper, B.D., followed in due course on 16th April, 1917. As his ministry, like that of his successor, is so recent, the course of the congregational life in these last sixteen years needs only brief narration.

A native of Broughty Ferry, the Rev. C. Guthrie Cooper, B.D., had received his earlier education at Dundee High School, and after graduation in the Faculties of Arts and Divinity at the University of St. Andrews, was licensed by that venerable Presbytery in 1907. Following an assistantship in Ayr, he had been ordained to the Parish of St. David's, Kirkintilloch, in March, 1909. The advent of war discovered in him a chaplain of the ideal type with a high sense of his responsibilities and a willingness to share the rigours and hardships of active service with his men. Further, he was already recognised as a preacher of outstanding gifts, which must eventually secure for him a field of larger exercise and influence. This field awaited him in Strathbungo Church, to which he was inducted on 21st June, 1917, when the congregation numbered somewhat less than 1,000 members. His nine years of ministry in the Church were marked by an extraordinary growth in the congregation's strength and influence, as may be seen from the fact that on his departure to Wilton Parish, Hawick, in May, 1926, the roll had reached

the figure of 1,500 communicants. This fact in itself was a significant tribute to fidelity in the pastoral oversight of so great a people and to more than ordinary pulpit ministrations.

Shortly after entering on the pastorate of the Church a great scheme of renovation was initiated, as a result of which in the summer of 1920 extensive alterations were effected on all the Church buildings. The painting of the Church in its present grey colouring replaced the brighter decoration that had earned for the Church, since 1902 or even earlier, the name of "The Tartan Kirk." At the same time it brought the interior appearance into a closer association with the grey Giffnock stone used in the whole structure. The installation of electric lighting was a prominent feature of the whole renovation scheme, which cost about £2,000.

But ere the great work was completed there had passed on to higher service some of those outstanding in the earlier story of the Church. In March, 1920, the death of Mr. James Leggatt removed from our congregational life one who from the days of Church building in the 'eighties had taken a large share in the guidance of congregational affairs. In Sunday School, Management, and Kirk Session few have rendered more helpful service. Always on terms of intimate friendship with his minister, his death withdrew from Mr. M'Millan's life the strength of happy fellowship and the sharing of mutual memories of Strathbungo and its Kirk. Four months later, on 1st July, 1920, the Rev. Robert M'Millan entered into rest, leaving behind him in the hearts, as in the records, of a sorrowing congregation the fragrance of a life-time of service and inspiration. As the leader of the Church through the vast changes of forty years, the sanctuary and streets of Strathbungo had become for him holy ground. His successors have but built on his secure foundations, even as these rested on the one sure foundation of Christ. The three-light memorial window in the east end of the south gallery, depicting subjects drawn from the Sermon on the Mount, remains as the visible token of the high place which this faithful minister of God must ever hold in the remembrance of Strathbungo congregation. We rejoice that Mrs. M'Millan should still be with us in the year of Centenary. On the unpublished list of honour, consisting of those who were communicants in the old Church prior to 1888, and who are still numbered among us, she holds an honoured place. Out of the present membership of 1,700 only about twenty names now remain from the communion rolls of the previous Church, displaced by the present building in 1888.

The closing years of Mr. Cooper's ministry were marked by an outgoing tide of emigration abroad, and transference of the population in and around the city itself. From about 1923 there began the erection of those vast schemes in various districts surrounding the city, which have since continued to influence the membership of all Churches situated nearer the busy centres of the city's life. With the removal of the static conditions which had prevailed in the housing of the population, inevitable changes have followed. In Strathbungo, however, while in these ten years we have parted with regret from many friends in the congregation, the inflow of new members has been such as to continue the increase of a large congregation, held together from far and near by a common loyalty and bond of fellowship. The result is seen in the present membership of over 1,700 members.

In the autumn of 1925 a manse for the Church was purchased in Albert Drive, Pollokshields, and, in spite of the continued years of trade depression, the debt thus incurred is now practically cleared. By the final effort now being put forward it is hoped to reach and pass the days of Centenary without the vestige of any debt in the accounts of the Church. Before this manse, however, could be prepared for occupation, a call to Wilton Parish Church, Hawick, had been accepted by the Rev. C. Guthrie Cooper, to the great sorrow of his large congregation. With a natural interest and pride we have followed his later career in Hawick and rejoiced in his election to Paisley Abbey (First Charge) in 1930. The conferring of the degree of D.D. by his Alma Mater of St. Andrews in February, 1932, was a further honour, hailed with our affectionate pride.

The vacancy caused by Mr. Cooper's translation to Hawick was ended by the election of the Rev. John M. Munro, B.D., in September and his induction to the charge on 16th November, 1926. A native of Oban, his earlier education at Oban High School was followed by the usual course of study at the University of Glasgow, in which he graduated in the Faculties of Arts and Divinity. Completing his studies after return from active service in the war, he was licensed by the Presbytery of Glasgow and fulfilled the duties of assistant minister, first at Clarkston, Airdrie, and afterwards in the Barony of Glasgow, where he was ordained by the Presbytery in November, 1922. Elected to the parish of Ferryport-on-Craig (Tayport), Fife, in the spring of 1923, he was three years later called in 1926 to the ministry of Strathbungo. Of the years that have followed another hand must pen the record. Suffice to say that those seven years have witnessed the

continued growth of this great congregation, the more intensive organisation of its service and activity towards the Kingdom of God, the reduction of its parish boundaries following the Union of the Churches, and the adoption of a new deed of constitution in the year of its Centenary. The faithful service rendered through the years by the womanhood of the Church, and especially by the Woman's Guild, now secures recognition, long delayed, in the appointment of two ladies of the congregation to the Congregational Board formed under the provisions of this constitution.

The fine relationship existing between the congregation and its office-bearers was proved, if such proof were needed, by the transference of the entire body comprising the former committee of management to the new Congregational Board, over which Mr. James Forrest presides as chairman. The office of treasurer has been occupied since 1906 by Mr. William C. M'Kail, to whose services since 1889 in Sunday School, Management and Eldership this record would pay a well-merited tribute. Recently retiring from long service as Sheriff-Clerk Depute of Lanarkshire, his labours for the highest good of Strathbungo Church continue in the days of greater leisure. Owing to Mr. William Keith's recent illness the post of Clerk to the new Board is now filled by Mr. John Muir. We wish it were possible to place on record in the compass of these pages the services of many, past and present, who for the love of Christ and His Church have here served or still serve the Kingdom of God. But time would fail if we were to tell of men like James Waddell, George Mennie, John Allison, Thomas S. Burnet, Duncan M'Dearmid, William Strang, William Campbell, and many more, whose record is on high and in our hearts.

It is fitting that this story of Strathbungo and its Kirk should close on a note of optimism for the future. We pass our hundredth milestone with a high heart and a great confidence, knowing that God who thus has led the Church and community through the changing generations will give grace and glory, even "the glory of going on, and still to be."

Office-bearers



Minister

THE REV. JOHN M. MUNRO, B.D.

Kirk Session

<i>Name.</i>	<i>Ordained or Admitted</i>	<i>Name</i>	<i>Ordained or Admitted</i>
ROBERT BINNING	- 1902	JAMES A. THOMSON	- 1924
WILLIAM TULLY	- - 1902	WILLIAM J. YOUNG	- 1924
JAMES M. SIMPSON	- 1905	THOMAS R. DENNISON	1927
JOHN WYLIE	- - - 1905	HUGH W. DICK	- - 1927
ADAM DUNCAN	- - 1910	JAMES B. DONALD	- 1927
HUGH INGLIS	- - 1910	DAVID HUNTER	- - 1927
JOHN TURNER	- - 1910	PETER KEITH	- - 1927
ROBERT BEGG	- - 1918	ROBERT LINDSAY	- 1927
DUNCAN B. GILMOUR	1918	FORBES MURISON	- 1927
ADAM L. GOWANS	- 1918	JAMES F. SUTHERLAND	1927
WILLIAM C. M'KAIL	- 1918	JAMES D. VALENTINE	1927
DAVID PATON	- - 1918	ANDREW F. WEIR	- 1927
JOHN SMITH	- - - 1918	WILLIAM BELL	- - 1931
ROBERT WILSON	- - 1918	JAMES MACNAB	- - 1931
JAMES FORREST	- - 1921	JOHN MOODIE	- - 1931
ANDREW E. NEISH	- 1921	GEORGE THOMSON	- 1931
ARCHIBALD MILLAR	- 1924	JOHN J. THOMSON	- 1931

Session Clerk Mr. JOHN WYLIE

Session Treasurer MR. DUNCAN B. GILMOUR

Congregational Board

Consisting of the Minister, Elders, and certain members elected by the congregation

Chairman Mr. JAMES FORREST

Clerk Mr. JOHN MUIR

Treasurer .. Mr. WILLIAM C. M'KAIL

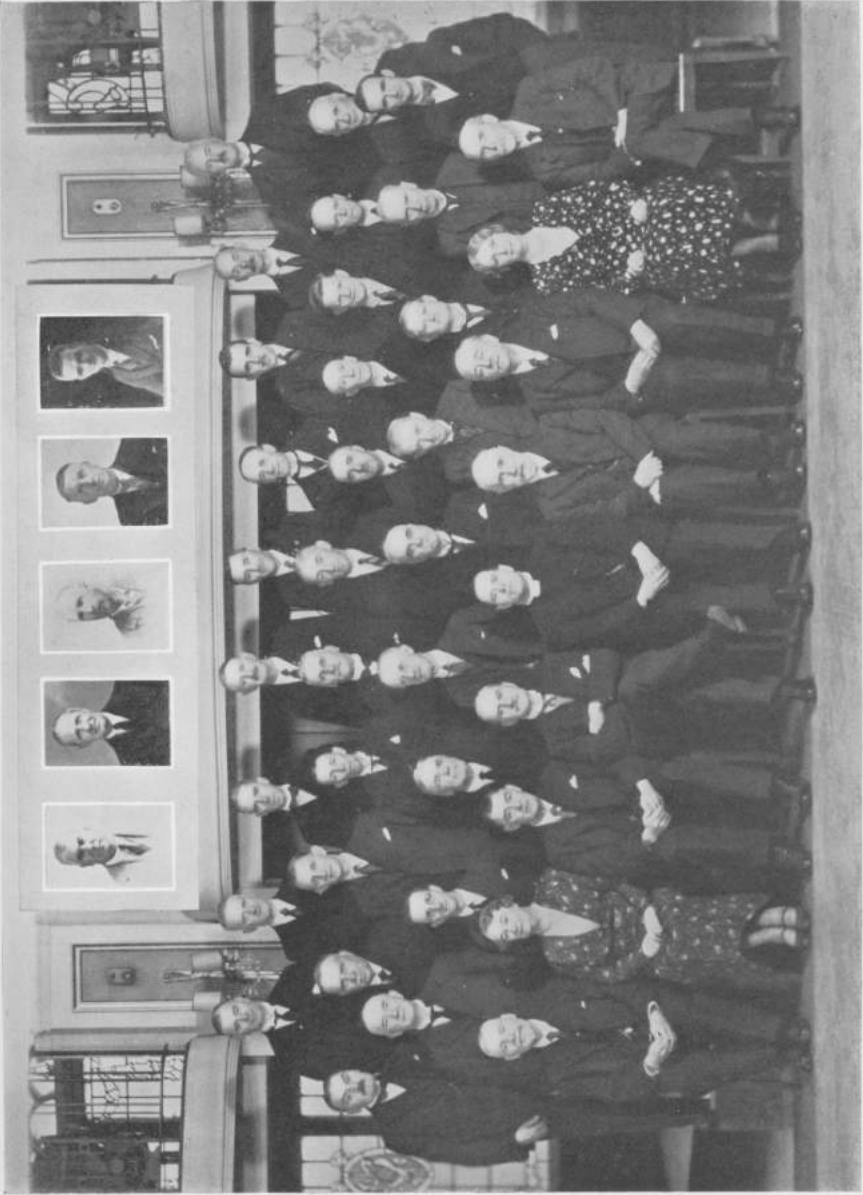
Members of the Board elected by Congregation (1933)

* Mr. WILLIAM KEITH	Mrs. JAMES FORREST
* Mr. WILLIAM MACKELVIE	Mrs. JOHN J. THOMSON
* Mr. ANDREW MUIR	Mr. DUNCAN K. BINNING
* Mr. JOHN MUIR	Mr. ARCHIBALD BUCHANAN
	Mr. ANDREW D. DUNSMUIR

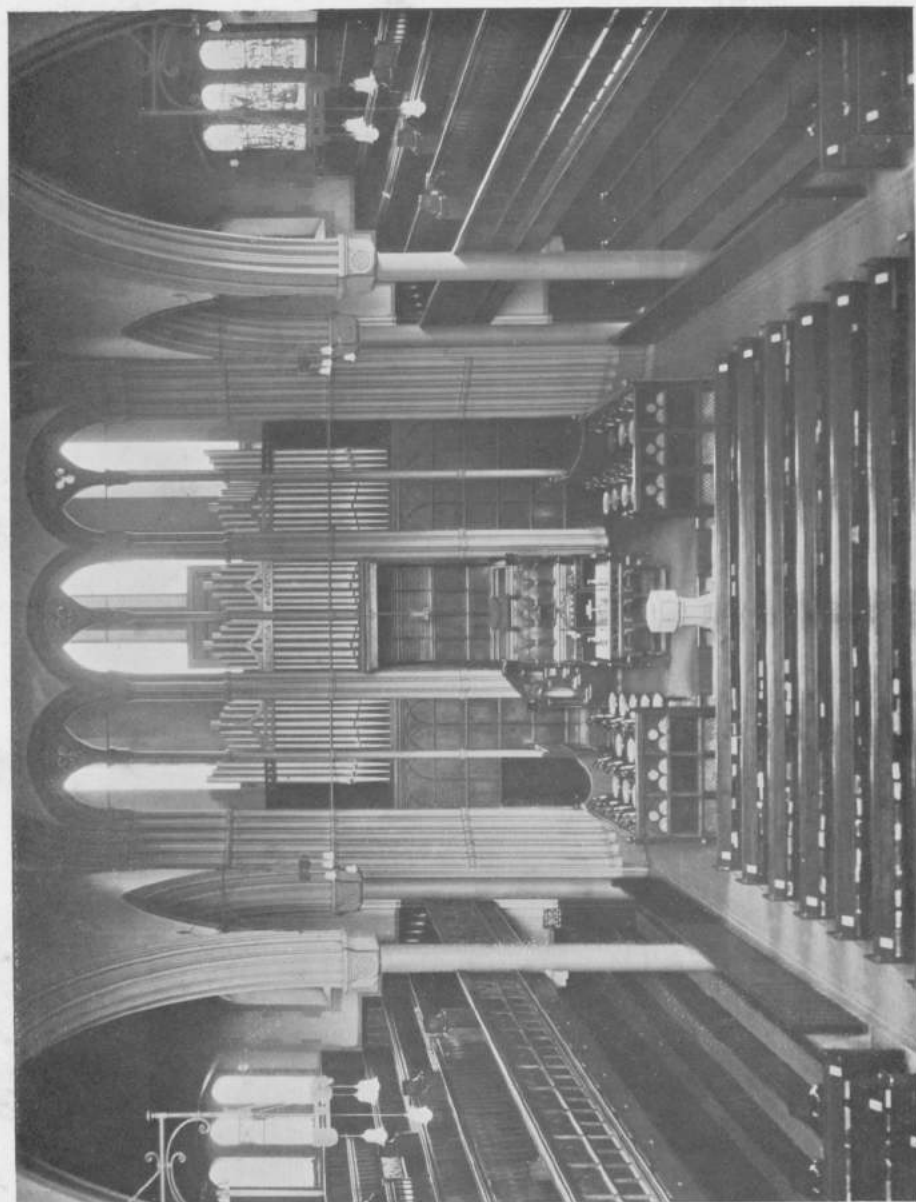
* Prior to the adoption of the new Constitution of the Church in 1933, the four gentlemen named, together with Mr. Forrest and Mr. M'Kail, formed the previous Committee of Management under the provisions of the former Constitution

Organist and Choirmaster Mr. HARRY DORMAN, L.R.A.M., A.R.C.M

Church Officer Mr. JAMES L. MORRISON



KIRK SESSION AND CONGREGATIONAL BOARD



INTERIOR OF PRESENT CHURCH

