

St James the Less Penicuik

The History and Architecture



FOREWORD

This booklet is the first attempt at a comprehensive history of St. James' the Less, Penicuik. It has been compiled mainly from surviving Newsletters and Vestry Minutes. For the early years reference was also made to William Black's collection of local press cuttings, preserved in Penicuik Library. There has not been time to consult many people still living in Penicuik, however, and I know that there are many omissions of people and events. Perhaps the interest which may be caused by the production of this booklet may enable a further collection of unwritten memories to be made, so that a revised and fuller edition may one day be published. I would like to thank Irene Redpath for many hours of work on the major part of this booklet and for producing the illustrations, and Elinor Tavner and the Penicuik Historical Society for giving permission for the reprinting of the final article. Finally, I would like to thank Ray Chester for typing the manuscript so attractively and in such record time.

Angus Palmer.

ST. JAMES THE LESS, PENICUIK

On Thursday, 13th April, 1882, a new church building was opened for worship in Penicuik. A press report of the time described the opening services: "As early as half past five eighteen of the operative class made their communion in their working dress before going to the mills. A similar number communicated at the other two celebrations. Long before the appointed hour for afternoon service, despite the unfavourable weather, the church was completely filled. A few minutes after three the Bishop, who was preceded by his chaplain bearing his pastoral staff, the clergy, the surpliced choir from St. Mary's, Dalkeith, by special permission of his Grace the Duke of Buccleuch, proceeded from a cottage opposite, and as soon as they entered the outside ground commenced singing the hymn 'Onward Christian soldiers'.... . After the third Collect the Bishop directed the Chancellor to read his license for the opening of the church (it was not consecrated until November, 1885). On the following Sunday, in the evening, the church was simply packed. Every regular seat was occupied; five dozen chairs were brought into requisition ... and over a hundred people were counted as they turned away from the door, not able to find even standing room."

These services marked the culmination of the hopes of the congregation who had begun to meet in the Croft Street Hall in 1878, four years earlier. Before that there had been no provision of worship for Episcopalians in Penicuik for a long time. In the 1860s, a Chaplain of Glencorse Barracks, the Rev. R. Cole (who had been instrumental in the restoration of Rosslyn Chapel in 1862) devoted himself to visiting in and around Penicuik. (No doubt quite a few of the soldiers, some of them English, were married to local girls and settled in the town.) He was most anxious to have 'an iron church' built in Penicuik, but this never became possible. Meanwhile, some worshipped at Rosslyn Chapel, and also, occasionally, at Penicuik House. In July 1878 the Rev. A. T. Grant of Rosslyn, was engaged by the Clerk family to conduct regular Sunday services in 'Miss Bell's School' in Croft Street, which eventually became St. James Church Hall. The surviving diary recording these events states that 'the opening of this Episcopal Church Mission will be a great boon to the Episcopalians resident in Penicuik, who will be spared a long walk, and, I earnestly believe and trust will see their Church flourish and increase in numbers. As members of the Church, we must return hearty thanks to God for having put it into the minds and hearts of those who have the means to bestow this boon on their poorer neighbours. I earnestly trust that God may bless and prosper the undertaking, and that by its teachings many souls may be brought to the knowledge of Christ crucified. 'In thee O Lord have I trusted, let me never be confounded" It is recorded also that 126 people were present at the first service. Owing to the illness of the Rev. A. T. Grant, however, it proved to be impossible to continue services for longer than three months. It was not until the June of the following year that the Dowager Lady Clerk made an arrangement with the Rev. R. Strong, Diocesan Supernumerary, to continue the services.

This arrangement continued for three months. In October the Mission was taken in charge by the Rev. C. E. Bowden, of St. Columba's Edinburgh. In 1880 the Rev. John Hammond, an assistant priest at St. Columba's, formerly Archdeacon of Florida, became priest-in-charge at Penicuik. After about six months it was arranged for him to take up residence at Penicuik, and to devote himself entirely to the work there. He was reported to be a preacher of more than ordinary ability, and the schoolroom soon became full to overflowing every Sunday. He at once restored the weekly Communion 'after a desolation of nearly two centuries' and an attempt was made to make the Mission self-supporting, 'in which the working men of Penicuik heartily joined'. The great desire was to have a church built, and land was given free of expenses by Sir George Clerk in a field called Broomhill Garden.

The original church building consisted of the nave of the present church and was designed by Mr. R. T. N. Speir of Culdees (nephew of Lady Aymee Clerk). At the east end of the church was a very shallow chancel, with an apsidal or semicircular sanctuary. There was a wrought iron screen and gates and five narrow arrow-headed east windows. The rood beam was surmounted by a large cross. The present marble communion table was in the sanctuary, a gift of the Scottish Community of the Blessed Sacrament. There was no pulpit, and a reporter of the time was informed that it was desired to teach by a 'sermon in stone', 'that the church was a house of prayer and of sacrifice, and not a mere preaching room.' Nevertheless, it was also noted as a somewhat remarkable feature in an Episcopal Church that all the sermons were preached *extempore*. Another thing noticed by the same reporter was the large number of hassocks, on most of which there is woven into the felt the significant hint "for kneeling. The seats were declared on a placard to be 'free and unappropriated to all comers'. It was also recorded that Mr. Hammond had nominated Mr. Harry Montague as Head Verger; 'our worthy friend, whose imperturbable temper in endeavouring to accomplish the physical impossibility of making two bodies, and occasionally portly bodies, occupy the same space in the crowded little schoolroom, has long been appreciated'. More detail of the church building is given in Elinor Tavner's article.

An account of the Jubilee at St. James' in the 'Scottish Churchman' records that 'in 1884 came a certain young priest (aged 30), the Rev. C. A. Elrington by name, accompanied by his faithful dog Jock, and the golden age of St. James' began ... that heroic ministry of almost thirty years.' Charles Elrington was born in Somerset, of Anglo-Scottish descent. He was educated at Sherborne School and at Oxford University, where he obtained a degree in History. He received his theological training at Cuddesdon, Dr. King and Dr. Bright being among his teachers, in the tradition of the Oxford movement, the Tractarian or 'High Church' movement. Peter being ordained deacon in 1880 and priest in 1881 he served a curacy in the Oxford diocese before being invited to serve at St. Salvador's Dundee in 1883. This appointment lasted only a few months, before he was asked to be priest-in-charge of St. James' Penicuik, where he arrived at the end of that year. Charles Elrington was above all a

pastor, and his devoted ministry is still remembered by some of the oldest members of the present congregation. One of the earliest things he did (in 1887) was to open a Day School next to the Church in a building of 'corrugated iron lined with wood' ... the 'Tin School' as it came to be known. A year later he started a 'Young Men's Friendly Society', it being the desire of Mr. Elrington 'to provide amusement for young men as an alternative to the public house'. There are also reports of many social gatherings which he held, and in which he took part. These took place in a Hall in Bridge Street, and included dancing and singing, and might last until 1 a.m. in the morning. In 1901 he organised a 'Bazaar' on an enormous scale, lasting from Friday evening until Saturday evening, which raised £340 towards paying off the £750 debt on the church building. In 1899 the church was considerably extended. Sir George Clerk and his sisters, Mary and Jane who lived at Bank House, gave a sum of money to provide for the building of the chancel and sanctuary. The congregation provided vestries under the chancel, and a tower. Again this addition is described in Elinor Tavner's article. The rood screen was a gift of Canon Elrington himself in 1912. (He was elected Canon the year before.)

In the earliest surviving News Letters there are several accounts of Inspectors' reports of the school, and it seems that a high standard of education and discipline was reached. The purpose of the school is said to be 'that the children entrusted to our care should receive an education in secular subjects equal to that given in any other primary school in the place; and at the same time, they should receive the Religious Instruction without which the best secular instruction is worse than useless'. It is recalled that the pupils would begin each day with worship in the church before beginning lessons in school. Another memory often repeated is of Canon Elrington walking up to the school in his cassock from the Rectory (then the Parsonage built in 1890, next to the Croft Street Hall) surrounded by children. Later he married one of the teachers at the school, Miss MacKenzie.

To mark his 25 years in Penicuik, in a Newsletter of 1909, Canon Elrington gives figures for the Baptisms, Confirmations, Communicants, Marriages and Burials. He explains that a very large number had left Penicuik showing that even in those days it was very much a mobile population. There had been 1049 baptisms; the large number being because whole families had been found unbaptised and some came from a large area, as Roslin and Dalkeith were still regarded as private chapels (Also, many children still died in infancy.) Only 269 were still living in Penicuik. In 1884 60 had been on the communicants roll by 1909 this number had doubled. Just a few members of the congregation of that time are still with us in 1982: Mrs. Taylor, now 88, is the oldest. As well as the Clerk family, the Sanfords of Beeslack and the Cowans, who owned Valleyfield Mill, belonged to the congregation of the time.

At the end of 1913 Canon Elrington left Penicuik for Jedburgh, 30 years to the day from his arrival. A special presentation of sovereigns was

made to him and his wife. He lived another 23 years, and left a legend in Penicuik, which has lasted 70 years.

Angus Palmer

1914 - 1919

During the First World War, the Priest-in-charge at St. James' was Relton Askey. The church was then still a mission charge, but in 1916 the Congregational Committee decided that the time had come for the state of the Church to be raised to that of an Incumbency. They accordingly drew up a form of Constitution and, after the approval of the body of the congregation, submitted it to the Representative Church Council. The R.C.C. considered, and after clarifying some minor problems, mainly to do with the Church's financial position, granted the Certificate which enabled the matter to be brought before the Bishop. In February 1918 permission was finally granted, and at last the Church had a Rector, instead of a Priest-in-Charge, and could formally elect the first Vestry.

In spite of the prevailing conditions in the outside world, the everyday life of the Church had to continue. Repairs had to be done to the Hall, which was in the hands of the military authorities, the School needed new desks and a new fence, and the Church itself required a larger Hymn Board and new hassocks, in order to encourage kneeling, and 'a more reverent attitude' to worship. The chancel walls were in such a bad state that it was suggested that a curtain should be hung over the east end wall, and tenders were invited for washing the walls down. The chancel roof and tower were found to have defects, and following repairs the chancel, organ chamber and Priest's Vestry were all re-decorated.

After the end of the War, the question arose of a Memorial to those among the congregation who had lost their lives. After discussion it was decided to have a Memorial Reredos Screen above the communion table, and there was a proposal to remove the north doors of the church and build up the gap with masonry to form a Shrine containing a tablet with the names of the fallen members of the congregation. This proposal was not carried out.

In 1919 Mr Askey was offered a post at St. Peter's Church, Galashiels, and accepted, with some regrets at leaving Penicuik. Before he left, he was able to take part in the triumphal congregational gathering held at Valleyfield Gardens to welcome returning soldiers and sailors home from the war.

To fill the vacancy at St. James', the Vestry accepted the Bishop's recommendation, and the Rev. Arthur Smyth Hichens, MA., BD., was appointed Rector at an annual Stipend of £250. Only four years earlier the annual sum had been £100, paid quarterly. In the same period the Organist's salary had also been raised, from £5 to £20 per annum. The

Hall Caretaker's salary had been doubled to four shillings, and the Verger received three shillings per week.

1919 - 1929

In 1920 two new Memorials were dedicated in the church, to members of the congregation who had died during the Great War. The first was a window in the nave, in memory of Captain C. J. A. Cowan of The Royal Scots, designed by Mr. Meredith Williams, who did much work for St. James'. It shows St. John the Evangelist, holding a Chalice, above the Eagle which is his symbol. An alabaster tablet in a green marble frame commemorates Maud Alice Clerk, who died of fever, 'worn out by her labours for the Italian Red Cross'.

Several attempts were made at this time to attract more young men to the Church. In July 1920 a separate service 'for lads and young men' began to be held in the Rectory Chapel on Sunday evenings. A Lad's Club was to open later in the year, and there was a proposal to start a St. James' Scout Troop, and possibly a Guide Company, if there were enough interest.

Apart from the Memorials to individuals mentioned previously, there was no War Memorial in the church until, in May 1921, the Bishop dedicated the new reredos, designed by Mrs. Meredith Williams. This is a triptych of the Resurrection modelled in clay, painted and framed in oak. Roman soldiers sleep beneath the figure of the Risen Lord; on either side are Saints Andrew and George, and James the Less and Victor. The wings show groups of soldiers and sailors, and are identical to two of the bronze reliefs designed by Mrs. Williams for the Scottish War Memorial at Edinburgh Castle. There was, however, no sign to indicate that the reredos was in fact a war Memorial until May 1924, when Alexander Cowan presented a carved oak tablet, also designed by Mrs. Meredith Williams and carved by Mr. Good, who carved the Chancel Screen. This tablet named the twenty men of St. James' who fell in the War. It was dedicated by the Bishop at a Confirmation Service, when the Church was so full that in spite of extra forms and chairs being brought in, many people had to be turned away. A piper, and buglers of The Royal Scots, took part in the proceedings, and all the men of the choir wore their medals on their surplices. A wreath is placed on this Memorial each year.

In June 1922 Arthur Hichens announced that he would be leaving Penicuik to take up a post in Athens. He had suffered poor health for some time, and had been advised to winter abroad, if he could not manage to spend the whole year in a warmer climate. Falling attendances also affected his decision to leave; "The tremendous importance now attached to amusements seemed to me to be drawing people away from God, nor did my warnings seem of any effect".

The new Rector was to be the Rev. Cyril Mayhew, who had been a Chaplain in India, and had a great interest in mission work. He also found the size of the congregation could be disappointing, though at his first Christmas Midnight Service the number of communicants was a record. Mr. Mayhew sent each member of the Church an Almanack, with texts for each day, as a New Year card, and regularly exhorted them to read and consider these useful verses. In the Newsletter for December 1924 he laments 'I have ordered the Almanacs for next year. Although no one has ever acknowledged their receipt, I suppose they are appreciated as everyone puts them up.' St. James' saw a number of changes during the ministry of the Rev. Cyril Mayhew. At certain times of the year Evensong would be replaced by a series of Mission Services and each Lent, a course of Lantern Lectures, or Services, was held in the Hall. For the first few years these were poorly attended and made a financial loss, but they did eventually gain in popularity.

Finances, then as now, were a constant worry. In 1923 St. James' was one of the three Churches in the Diocese which failed to send its full quota for the Clergy Sustentation Fund. In view of this the Rector decided that the Easter Offerings, which had hitherto been treated as a personal gift to the Rector, should instead go towards the fund. He was to repeat this action several times over the years. Other expenses at this time included a new floor for the Church Hall, a new organ and various repairs. The annual sum needed to keep the church functioning was £500.

In 1924 the Vestry decided to install electric light in the Church. Donations were requested towards the estimated cost of £39.15.0. This shows great faith on their part, since at the time the Church needed £162.19 to pay existing bills, and had less than £20 towards them. Money for the Electric Light Fund was slow to come in, and a suggestion was made to hold an "Entertainment" to help. This was turned down on the ground that it 'would not be seemly', because 'a straight giving is the only reverent way to raise money' to pay for work to be done in the church itself. By January 1926 the Rev. Cyril Mayhew was still saying that the electric light would be installed 'soon', although only £20 had been collected toward it (as there were other items to pay for, including: the School, which had been extensively repaired, the gutters, roof and windows all requiring attention). It was decided to send collectors to all families who had not yet contributed to the light fund. In August 1926 it was announced that the Cable Company had laid the cable to the church, and in October, two years after the original plan, the light was at last in use though the bill turned out to be rather larger than the estimate. The Rectory was fitted with electric light in late 1928, though this time most of the money required was given in advance.

During 1925 the Church Hall was used as a Fever Hospital through an epidemic which closed both School and Sunday School for a time. It was disinfected before the Schools reopened, to renewed pleas to parents to send their children not only to Sunday School, but also to the Church Day School.

More changes were proposed in 1926. Among the alterations to the Constitution of the Church was the suggestion that ladies might be admitted to the Vestry - but only if properly qualified. Two years later Miss Duncan, Headmistress of the Day School, became the first woman to hold a place on the Vestry.

At Michaelmas (October 2nd) 1927, the School celebrated its 40th anniversary, but the state of the building was giving serious concern, and at the end of the year it was decided to build a new school to replace 'that cold and venerable shack'. A site was chosen in Bog Road, and work began in 1928.

Until 1928 it had been the practice for some weddings to be performed in the Rectory Chapel, but in March of that year the Rev. Cyril Mayhew announced that he would not continue to do so unless his health, always a problem, prevented his leaving the house on any occasion. Shortly afterwards a letter from the Bishop pointed out that since the Church required that marriages be public, weddings in houses were in fact forbidden under Canon Law.

In August 1928 the Rev. Cyril Mayhew announced his intention of leaving Penicuik. He had been unwell for years, and frequently apologised for being unable to perform all the services he would have liked. Finally, when three doctors all agreed that he ought not to face another winter in Penicuik, he agreed to take the charge of the Episcopal Church of Saint Adrian at Gullane, where he was Inducted on October 5th, 1928. Twenty-one other clergymen attended this service, and on his final day as Rector of St. James the number of Communicants was a record for one Sunday.

Cyril Mayhew had come to Penicuik after serving at St. John the Evangelist, Edinburgh, and curiously the new Rector, the Rev. Richard George Davison, took the same path, following the Rev. Cyril Mayhew twice. He began his Ministry by urging members of the congregation to take an interest in the everyday running of their church by attending meetings, and explained the financial position, stating how much money was needed per annum, and for what purposes. Believing that a good Church choir needs regular and early training, he instituted training sessions for boys as young as eight years old. These half hourly sessions were held immediately after school since the normal choir practice time (7.30 p.m.) was too late for these younger boys.

On Trinity Sunday, 26th May, 1929, the fiftieth Anniversary of the founding of the Congregation was celebrated. Ill health prevented the attendance of the Rev. Cyril Mayhew (who died not long afterwards) but Canon Elrington preached the 11 a.m. Holy Communion, and Mr. Askey at the evening service. Three years later came the Golden Jubilee of the Church building itself, which was marked by a special service of Thanksgiving, on October 2nd. Canon Elrington was again able to be present. An article in "The Scottish Churchman" for November, 1932, describes the joyful celebrations of the day. The Church was full at each of the five services held on that Sunday. Evensong, at which the preacher

was the Rev. Canon Mackay, ended with a triumphant rendering of "Now Thank We All Our God", during which 'even the asthmatic little organ seemed to swell with pride and thanksgiving too'.

1929 - 1936

In an attempt to prolong the feeling of fellowship which had come from the Jubilee celebrations, there began an experimental "Social Hour". Throughout the winter the Church Hall was opened, lighted and heated for an hour each Sunday, after the evening service. These informal get-togethers were open to any member of the congregation who wished to come, and they could sing, play, tell stories or try out new hymn tunes. The Social Hour proved a success with up to 60 people taking part, and they continued for some years. It was also during this time that a branch of the Mothers' Union was formed for the first time.

In November, 1929, a revised edition of the Scottish Book of Common Prayer was published, and since use of the new Book was mandatory, the Sermons for several weeks took on the task of explaining the changes to the Services. One hundred copies of the new Prayer Book were presented to the Church by Mrs. McMillan, along with new Hymn Books for the choir, which were apparently badly needed.

The new Episcopal School in Bog Road opened in January 1930. Amongst other dignitaries present was Canon Elrington, who was responsible for the birth of the original "Tin School" some 43 years previously.

A major financial blow fell the following year when it was realised that the harmonium bought for the Church only four years before had been a bad bargain. Although at the time all had been delighted with the purchase, it had proved unreliable and was now beyond repair, liable to break down completely at any moment. The plan was to replace it with a pipe organ, either new or a rebuilt second-hand one. A Fund towards the estimated cost of £400 (for a second-hand instrument) was opened with an offer of £50. There was also a sum of £27 which had been deposited in the bank 'for the good of the choir' and, since the overwhelming need of the choir at the time was an Organ, it was agreed that the money could be added to the Fund if required. Collectors were asked to visit members of the Congregation and invite them to contribute to the Organ Fund, though there was to be no compulsion to give. By April the Fund stood at £117, and it was hoped that it would be possible to raise £100 per year. Money trickled in slowly until in November, 1932, £25 given in memory of the Rev. Cyril Mayhew, raised the total to £204. The need to replace what was now described as 'our present decrepit organ' was becoming more urgent. The Vestry considered that the task of collecting could become the job of the younger members of the Congregation and a Committee was duly elected. The Organist and choir of St. John's,

Edinburgh, consented to give a concert in West Street Hall in aid of the Organ Fund, but still it grew very slowly. The choir needed money for other things too, its cassocks and surplices were in a bad way, and the temporary step of requesting two ladles to repair them regularly was not enough. By 1932 the Rector appealed for £5 to replace a few of the worst cassocks, which were in rags since further repair would be a waste of labour. Twice this amount was given, and the choir was able to buy not only nine new cassocks, at a cost of £7.12.0, but also a few surplices. Ronald Cowan later gave more cassocks and surplices for the choir, but the Communion Vestments were now the worse for wear. A further appeal resulted in the appearance, at Easter 1936, of a new white Chasuble and Stole, and new collection bags. The Church was well filled, the number of Communicants being the largest for years.

Funds were also needed for decorating the Vestry and Church Hall, and the greater expense, in 1936, of improving heating in the Church, and providing a hot water supply in the Verger's house. Before this could be undertaken, the cost of heating in the Church Hall had to be paid and two members of the congregation gave money to clear the outstanding balance to enable the other work to go ahead.

In April 1937 the Organ Fund Committee, whose hopes must have been dwindling for some time, had a stroke of luck. A lady from Haddington, Miss Douglas, wrote to Mr. Davison to say that she had in her possession a pipe organ, the property of her late brother-in-law, which she was willing to sell to the Church, should it prove suitable. An organ builder was sent to inspect and value the instrument. It turned out to be ideal for the purpose, consisting of twelve stops, two manuals and having four hundred and fifty pipes. The total weight of four tons made the removal a considerable undertaking, but the quality of the organ was clear, and a price was agreed. The organ was dismantled and overhauled before being installed in St. James'. Although it continued to be hand blown for a short time, an electric blower was installed soon after. Despite the incidental extra costs such as treating the exposed pipes at the front with gold bronze cellulose paint to improve their appearance, and the building of a false ceiling to act as a sound board, the original estimate of the sum required proved to be an over-estimate. The actual purchase price was only £65, and the total cost, including removal, overhaul, rebuilding and other work came to £175 - which, as events have proved, was an excellent bargain, since the organ is still giving valiant service today. The entire transaction, from the original offer to the completion of the work, took only two and a half months.

Sadly, this was one addition to St. James' that Canon Elrington was not to see. Although he had left Penicuik long before, he regularly came back to visit his old friends, particularly on special occasions such as the Jubilee of the opening of the church building in 1932. However in September 1936 he passed away. At his funeral service in the Cathedral, many of the congregation came from Penicuik and it was at his own request that those who laid him to rest in the Dean Cemetery were four of his 'Penicuik boys'.

1937 - 1957

The installation of the new organ was one of the last achievements of Mr. Davison's ministry in Penicuik. Later in his ministry he was Vicar of Seahouses, Northumberland, where the Rev. Angus Palmer met him while a curate in the nineteen-sixties. Mr. Davison died a few years ago.

Towards the end of 1937 a new Rector, the Rev. C. A. W. Harvey, arrived and quickly began to make alterations. It had been the practice for many years to hold a service of Holy Communion after Matins on the first Sunday of each month, but now these two services were to be combined; the service would begun with Matins as far as the Benedictus, and then go on into the Communion Service. Those who had already taken Communion at the 8 a.m. service were permitted to leave during the hymn which followed the sermon, and it became normal practice for young families to leave at this time, since children did not take part in the Communion Service as they can now. Shortly afterwards the time of the early service was moved from 8 a.m. to 8.30 a. m. in the hope of attracting larger congregations. For the same purpose a Young Communicants' Guild was started for 14 to 25 year-olds, and they were encouraged to make a habit of attending early Communion as a body once a month.

The financing of the church newspaper had always been a problem, as not all those who received a copy remembered to send a subscription. There was now to be a direct charge of one penny per copy.

A few months after his arrival in Penicuik, Mr. Harvey was married in a full church, and it was just as full for the Christmas celebrations that first year. On Boxing Day there was a Service of Nine Lessons with Carols at which the choir, accompanied by violins and a trumpet as well as the organ, excelled itself. A special collection taken after the service raised half the cost of the extra music which had been needed for the occasion, but the choir was becoming an expensive item again.

Donations enabled the Choirboys to have an outing to the pantomime and to tea afterwards, but money was needed for music, and there were new boys who required cassocks and surplices. The latter problem was solved by Lent Boxes, which provided cassocks and ruffles for £6.3.6 and surplices at £10.6.0. Sheet music had, however, to be changed more often, and as the choir become more ambitious in its performances, a regular income was needed. In order not to be a financial burden on the Vestry, the choir ran whist drives and in March 1938 the adult members each began to contribute one penny per week towards the cost of music.

For twenty-five years the organist at St. James' had been George Franklin, but early in 1938 he fell ill, and a young lady from the congregation, Mrs. Lily Macfarlane, was asked to take his place for a month, until he was better. Unhappily his health did not improve and he had to resign from the post, but luckily Mrs. Mac was able to step into the breach, and her 'month' as organist extended to over forty years.

One of her first tasks was to play at the choir's performance of Stainer's "Crucifixion" in April 138. This was the first time they had tackled a major work such as this, and to try with a relatively new organist must have been rather nervewracking for all concerned. However, the performance was well received, and the hope was expressed that this event was to be only the forerunner of many to come. On Ascension Day St. James', along with several other choirs of the Diocese, took part in a special Evensong in the Cathedral, and in May, choirs from Rosslyn and Lasswade came to Penicuik for the day. The three choirs had a 'most enjoyable' joint practice with Dr. Head, the Cathedral Organist, after which they all had tea before Evensong. For the occasion Mrs. Mac had the use of a 'new electric Hammond Organ', and her recital of music was very much appreciated. Perhaps the remark in the Newsletter that 'all that is left to be done is to pay £400 and procure one' was less appreciated - at least by the recent Organ Fund Committee!

Following their success with Stainer, the choir moved on to perform parts of Handel's "Messiah" at Evensong on Christmas Day, which brought much praise, especially for 'our brilliant and indefatigable organist', Mrs. Mac. The Service of Nine Lessons with Carols was repeated, this time on New Year's Day. Another whist drive raised most of the cost of new Hymn Books and Psalters. On Good Friday, 1939, the choir sang Stainer's "Crucifixion" again, this time with a few members of St. Mungo's choir to swell the numbers. A more unusual occasion happened when, in June, St. James' choir met the choir of Christ Church, Morningside, for a game of cricket. As time was limited they were to play twenty overs per side. Christ Church won the toss and batted first. As two of their team played in the First Elevens of their respective schools, their innings was watched with much interest, and a little trepidation. They scored 73 for 6 wickets, but when the match ended St. James' had scored 'a notable victory' with 83 runs for only 4 wickets.

Amongst other gifts to the Church that year were embroidered pulpit falls and book marks in colours for all the seasons of the Church's year, made by six ladies from the congregation, and a new communion rail kneeler.

A fund opened for a Memorial to Canon Elrington resulted in an oak tablet with gold lettering, placed on the south wall of the chancel opposite the War Memorial. It was dedicated in June by the Bishop, at a Confirmation Service, along with two standard candle sticks also made of oak, given by Mrs. Elrington for the Sanctuary, in memory of her late husband.

As 1939 drew to a close world events put a stop to many things, and among them was the publication of a regular Church Newsletter. Although the issue of January 1940 expressed the hope that the paper could be published four times a year, at the increased cost of 3d. per issue, this was not to be, and this was the last regular edition for some years, although there were occasional News sheets. The choir was doing its best to keep up morale by continuing to sing, and the members were now responsible for the whole cost of the music. This year they performed the first part of Handel's "Messiah" at New Year, the Passion

Music from the same work on Palm Sunday and the Easter Music on Easter Sunday itself. On Good Friday, as had become the custom, they sang "The Crucifixion" again.

Soon after the outbreak of the Second World War, Charles Harvey was called up to serve as an Army Chaplain, and had to leave Penicuik for several years. In his absence, while Matins and Evensong could be taken by Readers, it was necessary to find a clergyman to take Holy Communion Services. First to carry out these duties was Mr. Taylor from Roslin, and then in 1942 the Rev. H. J. Boyd, from Yarrowlea, Selkirk, took over from him. His son also officiated at St. James' for nine weeks, before taking the Charge of St. Adrian's at Niddrie Mains.

As well as the problem of personnel, there had to be changes to the times of some services. During the winter months Evensong had to be held earlier in the day than many people wished, since it was impossible to black out the Nave of the Church, and the services were arranged to take place during the hours of daylight. The earlier time did, however, result in better attendance.

A forecast shortage of communion wine led to a period of bulk buying, so as not to run out. Unfortunately the only wine available locally for the purpose turned out to be rather poor quality stuff, and there were a number of complaints until another source was found.

The Church Hall had been occupied by the Home Guard for much of the war, and Church functions could not be held there. The Vestry meetings often took place in Valleyfield House. The old School building was also in use, as the Imperial Chemical Company, of Roslin, was using it as a store for non-explosive materials. When they finally vacated it there were discussions on the advisability of selling the building for demolition but Mr. Harvey's return home in late 1945 postponed a decision on this. A proposal to use the old School building for a new local industry fell through, and it was decided to offer the let to the Army Cadet Force, instead of their using the Church Hall.

After several years' absence, the Church Newsletter was published again in January 1946, and the life of the Church slowly began to return to normality. The Church Hall was in need of redecoration, and a Fund was opened in the hope of eventually enlarging it, so that all church functions could take place there, rather than having to hire another venue for concerts, dances, etc., when more room was needed. In spite of the space problem, it was decided to hold a fortnightly dance in the Church Hall for the younger members of the congregation, and there were social evenings for everyone.

Now that the new School building was open, the old School was becoming a financial burden, and it was therefore demolished and the materials sold, with the proceeds going to the Hall Enlargement Fund.

Generally, the financial state of the Church seemed very healthy in the early post-war years, and in 1947 the Rector's stipend was able to be increased to £400 per annum - even better, since this sum could be paid

from income, without any help from grants, the practice of making the Easter offering a personal gift to the Rector could be resumed. St. James' was now, in terms of finance, the sixth Church in the Diocese. The Vestry was able to consider redecorating the Chancel, and a more ambitious plan was formed to divide the Rectory into two houses. This would cost £800 and require the Bishop's approval, but various problems prevented the idea from coming to fruition. The Rectory was very damp, and during work on investigating this it was discovered that in many places the damp course was at least two feet below the soil level. That year Mr. Harvey spent his 'holiday' shifting many tons of earth away from the walls with a pick and shovel.

Inside the Church there were some changes. The pulpit was restored and remodelled by Mrs. Elrington, in memory of her parents, and a handsome lectern stand was presented by C. D. S. Cowan, whose father Alex. was a Reader for many years. "All we need now", as the Newsletter says, "to complete the East End of the Church are oak choir stalls, which are at present unobtainable". A collection provided two flower vases for the Altar steps, in memory of Mrs. Cowan, who for many years had been largely responsible for the floral decoration of the Church.

The choir, too, was moving forward. The members were still taking full responsibility for the cost of music, and they began to travel, visiting Choral Festivals both in St. Mary's Cathedral and in other Churches of the Diocese. In May 1946 they went even further and sang in Bridgeton, Glasgow, at the Church where Mr. Harvey had formerly served. By the end of 1947 the choir was approaching its pre-war standard, helped by the fact that, apart from attending (at least) two services each Sunday, it also practised on four evenings each week. At this time none of the choir members was paid at all, and even the Organist refused the increase which the Vestry wanted to pay her.

A close friendship developed between the choirs of St. James', St. Cuthbert's, Colinton and Roslin. All three choirs would sing together, usually a Choral Evensong, visiting each church in turn. On one notable occasion a festival held in Lasswade boasted a combined choir of ninety voices, made up from Colinton, Dalkeith, Lasswade, Peebles and Penicuik. Apparently St. James' became known for the quality of the teas, always provided by the "home team" after such events.

A major change came for the choir in early 1951. New cassocks were needed, since none had been bought during the war years, and it was decided to buy red ones this time, instead of the normal black. The Lent Offerings in 1950 had been saved for this purpose, and together with the 1951 Offerings, sufficient funds were available to order new red cassocks (at a cost of £42.16.3) and material for new surplices (£10) for the ten leading boys. The new colour proved popular, and donations were given to enable more red cassocks to be bought. There was a slight problem in the fact that the choir vestry was so close to the boiler room that the robes became very dirty when hung there after use, but old curtains were given to screen the cupboards and protect them.

It was a fitting and well earned reward for all Mrs. Mac's work with the choir that in 1948 she was elected to membership of the Committee of the Diocesan Choral Association, and at last St. James the Less was 'represented up top in the music world'.

1958 - 1963

In 1958 the Rev. Charles Harvey was succeeded at St. James' by the Rev. John D. Broadbent, who quickly became very popular, especially with the Sunday School children he loved to be amongst. Soon after his arrival he gave a talk on the church stained glass windows, and as he walked around the building he was followed by crowds of youngsters, fascinated by the stories he told of the Saints depicted in the glass. The Newsletter each month carried details of Saints' Days in the following weeks, and Mr. Broadbent would often add a short piece explaining the story behind the Saint, and the history of his or her window in the Church. He considered publishing a history or guide book to St. James', but sadly he was never able to produce this.

Another teaching aid he used was to build models from matchboxes to illustrate Bible stories, and on one memorable occasion he came up with a model of Solomon's Temple, made of no less than four hundred boxes. Several changes were made in the arrangements for Sunday School at this time, to enable whole families to join in worship. The Sunday School held in the Miner's Institute was not entirely satisfactory, and the times meant that some parents could not take their children there and collect them afterwards without missing the Sunday service themselves. An experimental afternoon Sunday School was awkward for the younger members of the choir, who had to come for Matins at 11 a.m., come back at 2.30 p.m. for Sunday School, and then sing Evensong at 6 p.m.

There were a number of alterations and additions to the church fabric and furnishings. A temporary partition which had been built between the doors at the west end was removed to give more light, and after being rewired and redecorated it was decided to make this porch the Priest's Vestry, while the old Clergy Vestry downstairs was to be given to the ladies of the choir, who could then have a Vestry room to themselves. The Vestries downstairs were eventually repainted in 1962, twenty-seven years after the last time. In 1960 a list of Rectors of St. James', made by Roderick Braggins, was presented to the Church and hung in the porch. At the Service of Lessons and Carols that year the readings were all taken from a book handmade and handwritten by an inmate of Winchester Prison, where Mr. Broadbent had once been Chaplain. Another interesting new addition was a Visitors Book, which was placed in the Church for visitors and newcomers to sign. In two months, it held over one hundred signatures. A new Notice Board was given by Lieut. Col. C. A. R. McRae in memory of his mother, Eleanor McRae, who, amongst her many other good deeds, used to give a supper for the choirboys at

Easter and at Christmas. A sign was erected in West Street to direct people to St. James', since its location is not obvious to the casual passerby. On Easter Sunday 1962 the choir boys had not only new surplices, but also new kneelers, which had been fitted by Messrs. Hogarth to the front rows of the choirstalls. Later the same year a small Chalice and Paten in silver gilt and ivory were presented by Roddy Braggins and his mother to the Church, and it was decided to use these vessels at the 8 a.m. Holy Communion Service. Another new kneeler was given by Mr. Broadbent, this one for use on the Chancel steps at weddings.

On several occasions during Mr. Broadbent's ministry in Penicuik, his father, Rev. H. S. Broadbent, who had been a Church of England priest for over fifty years, was able to preach in St. James', and on July 3rd 1960 three generations of the family were in the Sanctuary for the Communion Service - Mr. Broadbent celebrating, while his father assisted and his son acted as Server.

The choir continued to sing, both in its home Church and elsewhere, including at one Choral Festival in the Cathedral where the combined Choirs included five altos (three from Penicuik) battling against three hundred sopranos.

As a gesture of appreciation of the hard work done by the choir, and particularly by Mrs. Macfarlane as Organist and Choirmistress, it was decided to hold a 'choir Sunday' each year to thank them. The day chosen was the Sunday nearest to St. Cecilia's Day (22nd November), St. Cecilia being the Patron Saint of Organists and Choirs. Perhaps the fact that St. Cecilia appears, playing the organ, in a window on the North side of the Nave accounts for the quality of music for which St. James Church has always been known. After the first choir Sunday, a piano was given to the Church, to be used at choir Practices. In 1961 the choir travelled to St. Peter's Church, Peebles, having been specially asked to go to sing at a wedding there. It is recorded that the wedding guests enjoyed the singing, but possibly not as much as the choir members enjoyed the fish and chips, wedding cake and strawberries and cream to which they were treated afterwards!

Sadly, the Episcopal School was not doing so well, and in fact its days by then were numbered. Although there was no doubt as to the quality of education given to pupils, numbers were declining as more and more parents sent their children to 'ordinary' schools. The Education Authorities were not in favour of one teacher schools, but a Committee was formed from the parents to resist the closure plan and recruit more pupils from the children in the congregation.

The Christian Stewardship Campaign which began in 1961 was a great success, Sir John Clerk and many other men in the congregation took part in this major undertaking. After the Campaign, the income from offerings more than doubled in its first year. This meant, among other benefits, that the new Rectory, first proposed in 1959, could at last become more than a pipedream. The Vestry decided that the old Rectory,

now far too big and costly to heat and maintain, should be sold and a new house built on the site formally occupied by the 'tin school'. Being right beside the Church, this would be much more convenient. It would also look better than the rubbish dump which had developed there. It was agreed that a wooden house might be best, being both warm and quick to erect. The plans finally adopted were for a bungalow built largely of timber. As the new owners of the old Rectory needed to move in before the new one could be ready, Mr. Broadbent and family moved into Brae House, Kirkhill, for the intervening period.

Although it had been hoped that the Rector could occupy his new home from the end of January 1963, the extremely bad winter held up work on the building, and for a short time the Broadbent family was the guest of Mr. Richmond of St. Mungo's.

At last, in early March, the new Rectory was completed and ready for occupation. The Rector and family moved in on the Friday, but sadly Mr. Broadbent lived there for only one weekend. He died suddenly on the Monday, and the tragedy stunned the whole congregation. The Newsletter for April 1963 contains a moving tribute to this much loved Rector. In the many months which were to pass before a successor could be found, services were taken by Readers Captain Gellatly and Ronald Hurst, and by visiting priests, including Mr. Walls from Roslin.

On a happier note, in October 1963 Mrs. Mac completed twenty-five years as Organist and Choirmistress at St. James', and a presentation was made to mark this occasion. Shortly afterwards the choir was asked to sing at the celebration held to mark the Salvation Army's seventy-fifth Anniversary.

1964 - 1970

Rev. J. Gordon Steven was Instituted as Rector in early 1964. Like his predecessor, Mr. Steven took a great interest in the younger members of the congregation, and he was pleased to find St. James' well supplied with many keen youngsters. The time of Sunday School was still not entirely satisfactory, and it was changed from 12.30 p.m., after the morning service, to 10 a.m., so that the choir and any other children who wished to, could go from Sunday School straight to the Church in good time.

Another change was the Family Service which was to be held on the third Sunday in each month, to which families were encouraged to bring even the youngest child. In 1965 Easter Sunday fell on a third Sunday, and as an experiment it was decided to combine the Family Service with the service of Holy Communion, with the children staying during the whole proceedings. This was very successful and the combined service continued to be held. In this way children could learn about the Communion Service at an early age, and would not suddenly be faced with a new and possibly frightening rite at the time of their Confirmation.

In spite of a general falling-off of church attendance at this time, St. James' Sunday School flourished, the numbers growing steadily, and at the Cathedral Pilgrimage for children held in 1968 they proved that they

had quality as well as quantity by taking first prize in a project competition, out of thirty-seven entries from the Diocese. In his six years in Penicuik Mr. Steven built up the Sunday School to 'one of the largest, finest and most progressive in the Diocese'. He also had much to do with organising Youth Clubs and other youth groups among the congregation. It was a policy to accept young people for Confirmation only if they had come up through the Sunday School and Bible Class, and this policy reduced the number of 'post Confirmation dropouts'. Adults, of course, could still be accepted into classes.

As always, the Church had money troubles, including the theft of money from an alms box that resulted in the church doors having to be kept locked. The Hall was desperately in need of a major overhaul. The heating system did not work properly, and it needed redecoration. In 1965 it was closed to allow the work to be done, and when it was reopened with a Parish Gathering in October it had been transformed.

Unfortunately this was not to be the end of the matter - later the kitchen was modernised, and it was discovered that the roof and gutters were in need of some work. Even worse, there was dry rot in the cloakroom. Once again volunteers were found to help, and repairs were completed in time for a Harvest Supper notable for the entertainment provided by members of the congregation, including a folk group and a young flautist. Star of the evening was Sandy McSuttle, to judge from the Newsletter report - 'Jolly good - apart from that, words fail me!'

A Fund had been opened to provide a Memorial to the late Mr. Broadbent, but the form which the memorial was to take brought problems. The original suggestion was to use the money to buy new vestments for use at Communion services, since the original set were no longer in the possession of the Church. This idea was not universally accepted, however, and after much discussion it was eventually agreed that the Fund should be used to help in renewing the Church lighting, which was insufficient for the needs of the congregation. The work was started in July 1966, but the new lights revealed not only the words of the Hymns, but also a large number of cobwebs on the roof. A group of volunteers was recruited to give the building a thorough spring-clean. A plaque in memory of Mr. Broadbent was dedicated in March, 1967.

Also in need of a spring-clean was the Church organ. A gift from the Elrington family paid the cost of a major restoration, during which dust and dirt were found to be nearly an inch thick in places. A new motor and blower completed the job, which greatly improved the sound of the instrument. At about the same time, an anonymous benefactor made it possible to install a new central heating boiler in the Church. Sadly, even all these improved comfort did not result in better attendance, although the better lighting did bring a few more people to Evensong.

The Episcopal School had been a cause of concern for some years, and when in 1964 Mrs. Campbell, the Headmistress, announced her retirement, its future was inescapable. In view of the impossibility of finding anyone to take over the post, the School had to close. After the

summer holiday in 1965, the remaining pupils were transferred to Cuiken Primary School. The Education Authorities had, however, given a number of assurances to safeguard the education of Episcopal children.

The Rector of St. James' was appointed joint Chaplain of Cuiken School until such time as the new Primary School at Cornbank could be opened, and when the latter was in use it would become the official school to be attended by all children who belonged to St. James', not just those who lived in the Cornbank area, and the Rector would be appointed Chaplain to the new school. There were a few initial problems of admittance for children living outside the catchment area, but these were resolved by examining the conditions agreed to when the Episcopal School was closed.

Cornbank St. James' School was officially opened on June 1st, 1968. With the building of new housing estates, the population of Penicuik was growing fast, and the Stewardship Group began a campaign of visiting the new houses to gain members for the congregation. Many of the newcomers had come from south of the Border, and found the transfer to the Episcopal Church easy.

Until the time of the Golden Jubilee, the form of service used in St. James' had always been the Scottish Liturgy, but this had fallen out of use. As an experiment, this service was revived at the early Communion services on the first Sunday of the month, from June 1965. This was so successful that, a few months later, its use was extended and the Scottish Liturgy was used on third Sundays at 8 a.m. and on all Saint's Days. In 1967 this form of service was revised. Two years later the revised Holy Communion Service was in use at the 11.15 a.m. service on the first Sunday of each month, and the congregation was asked for its opinions on its continued use. It was a period of many revisions in the Liturgy.

There were some changes inside the church building too. Two new Hymn boards were presented by Captain Gellatly in memory of his late wife, and a sizeable legacy from the first person on the Baptismal Register (in 1878), Flora McRae, later Mrs. Chamberlain, paid off the Church's outstanding debts and enabled the chancel and the area behind the organ to be redecorated.

The choir resumed its sporting activities in 1968, when it took on the choir of Old St. Paul's, this time for a game of football. Once again the members proved that not only could they sing - they could also play football in no uncertain manner. Several of the boys showed a surprising degree of skill, and the result was a win for the Penicuik team with eight goals to two.

One project which was less successful was the idea, which had surfaced again, of writing a history of the Church and School. Mr. Steven appealed for stories and recollections, particularly from older members of the congregation whose memories went back to the early days of St. James', so that the story could be collected before it was all forgotten and lost. Once again, however, the idea came to nothing.

Despite the increase in size of the town, attendance at Church continued to fall. Although the Midnight Service at Christmas was always held in a packed Church, for the rest of the year the number of Communicants was disappointing, particularly among the men. A Prayer Group had begun satisfactorily, but members had dwindled away until only four or five were regularly attending. In the summer of 1970 Mr. Steven announced that he would be leaving Penicuik, to take over the joint Charges of four churches in Suffolk - Great Beallings, Little Beallings, Playford and Culpto. He felt that as Penicuik was growing so fast, a younger man was needed to take over the responsibility for the church, someone who could spend the next ten years or so working with the young people of the congregation, building them into a strong united group to form the next generation of the family of St. James'.

During most of Mr. Steven's ministry in Penicuik, he was greatly assisted by Readers Ronald Hurst and Neville Suttle, especially in preaching, and in the organisation of social events.

1970 - 1982

The Vestry asked other members of the congregation to consider carefully what type of man they should choose as the new Rector, and make their views known. It was generally agreed that, in the light of the rapid growth of the local community, and the speed with which changes were happening in the life of the Church as a whole, a younger man was needed, and so they began to look for one.

Several possible candidates were interviewed and discussed at length before the post was offered finally to the Rev. Angus D. Palmer, from Jesmond, Newcastle. At thirty, he certainly had youth on his side, but even so he must have rather surprised many who had not realised just how much of a New Broom he would turn out to be.

Within two months of his arrival he began to alter the services. The revised Scottish Liturgy was introduced, and used for a time at all Communion Services. The Family Service held on the third Sunday of each month was moved to 10 a.m., and people were encouraged to stay after the service for tea or coffee in the Rectory. This service became a Eucharist, and a table was used at the front of the nave. Services became less formal and children, who had always been denied access to the Altar, were now able to come up with their parents, and kneel with them at the Altar rail to receive a blessing.

There was a number of experiments with the various forms of Communion service now available. At one time three different forms were in use at once, with Series 2 (revised English Liturgy) being used at Family Services, the revised Scottish Liturgy (grey book) at other morning services, and the English 1662 Liturgy twice a month after Evensong. The new informality was welcomed by young families particularly. Laymen, and women too, began to take more part in

worship and the bread and wine for the Eucharist were brought to the Communion Table by members of the congregation, with the offerings.

In 1971 it was announced that a new road was to be built and the Church Hall would have to be demolished to make room for it. A fund was opened to pay for the building of a new Hall, but this was to be some years away yet. Plans were changed repeatedly, and the existing Hall needed repairs. In 1975 the proposed road was postponed for 5-10 years, and two years after that it was announced that the road would not now be built.

The Vestry and Hall Committee faced a difficult decision. For some time there had been an idea of building a new hall next to the church, but this would obviously be expensive, and depended largely on the amount of compensation that would have been paid on the demolition of the old hall. Now that this compensation would not be paid, they had either to abandon the idea and retain the old hall, which would need major renovations, or they must sell the existing building to cover the cost of the new one. In July 1977 the hall, together with the allotment ground, went up for sale. After one hundred years of use by the Church, the hall in Croft Street was used for the last time at the Harvest Supper in October 1977.

Work on the new hall which had to be designed to satisfy the authorities that it would be in keeping with the church, began in June 1978 and, although it was not quite finished, it was used to house the Church Christmas parties in December. The official opening ceremony took place in February, at the traditional Shrove Tuesday party. The new hall opened new opportunities for education both of children and adults. Sunday School could now be held in the hall during the first part of the morning service, with the children coming into church to join their parents at the Peace. Also, the informal family Eucharist could now be held there once a month. The hall also gave a convenient place for members of the congregation to meet after the service for fellowship and coffee, and an adult education group grew from this. Fellowship Lunch could be held, once a month, in the hall instead of in houses, and the extra room meant that more people could attend these gatherings. Another new venture was a regular Congregational Open Evening, when all were welcome to meet, some times for talks or discussions, sometimes just socially. By the seventies a constant feature of life at St. James' had become the many arrivals and departures from all parts of the country and many parts of the world.

Musically, St. James' began to move into the seventies with the purchase of the new supplement to *"Hymns Ancient and Modern"*, *"100 Hymns for Today"*. When the Series 3 Communion rite was published, a musical setting of this service was produced by Raymond Monelle. Later copies of the book *"Sound of Living Waters"* were presented to the Church, in memory of the Rev. C. Berwick, by his wife, Helen. Guitars and other instruments began to make occasional appearances in church, to the horror of a few, and the delight of others. At an Easter party in 1978, Mr. and Mrs. Macfarlane were presented with a record player, to mark their

forty years of loyal and loving service to the Church and choir of St. James'. Also in 1978 the Centenary of the Congregation was celebrated. The Bishop celebrated the Eucharist, and members of the Congregation were invited by Sir John and Lady Clerk to Penicuik House as on many other occasions.

Two years later there was an even greater celebration, to mark the fiftieth anniversary of the affiliation of St. James choir to the Royal School of Church Music. It was only the second in Scotland to be so affiliated. A Flower Festival was held in the Church, and a special Concert included the very up-to-date "Joseph and his amazing Technicolor Dreamcoat", in which the Rector displayed a hitherto unsuspected (by most of us) talent as a Rock'n'Roller - his Elvis Presley impersonation as the Pharaoh being the surprise hit of the evening. During the course of the concert a presentation was made to mark Mrs. Mac's forty two years with the choir, and another was made to Robert Reid, who had been a member of the choir for no less than fifty eight years. At Christmas 1980, as well as the traditional carols, the choir, again under the direction of Mr. Mike Hay, put on a modern nativity play called "Rock Nativity". Mr. Palmer, following his success as the Pharaoh, was a suitably wicked Herod.

Among the gifts presented to the Church at this time was a Sick Communion set, which was soon in use as there had not been a special set before. In 1972 Dr. and Mrs. Suttle gave a lectern edition of the New English Bible, to celebrate the birth of their daughter, Theresa, and at the same time new white lectern markers were given. St. James' still had no proper Vestments for use at the Communion Service, and as they were far too expensive to buy, a white Chasuble was lent by the Dean for use at Christmas and Easter. Towards the end of 1972 a service was held to mark the ninetieth anniversary of the church building, and a new White Chasuble, a gift from Mr. and Mrs. Tavner, was dedicated on that day. Four years later an old friend of Angus Palmer's, Chris Shirren, presented a green Chasuble, the colour used for most of the year, and the following year the red Vestment for Whitsun and Saint's Days was made and presented by Sheila Cox, who also made a Mothers' Union banner. Sheila also made a purple Chasuble and when she gave it to the Church in 1979, for use during Lent and Advent, St. James' possessed a complete set of Vestments for the Church's year, for the first time in over fifty years.

Other gifts to the Church included a new notice board made by Peter Thomson, an Alb (the robe worn by Servers), kneelers, including a memorial altar rail kneeler, designed and worked by members of the congregation, wine and water cruets, a clock for the new hall, and a small Chalice and Paten given by Steve and Pauline Goldsmith, who also presented an Altar edition of the Alternative Service Book, for which Karen Suttle embroidered a cushion to support it. Kitchen units and a freezer were donated to the Rectory. On display at the Congregational Centenary Exhibition was a book, made by Elinor Tavner, recording all the gifts which had been given to the Church throughout its history.

Major changes were taking place in the Church as a whole, both in the modernisation of the Liturgy and in views on Ministry. Many congregations were finding it difficult to support a full time Priest, and the revolutionary idea arose of having a part-time clergy. It was suggested that perhaps three men from a congregation could be trained while continuing in their normal work, and after Ordination could either assist the Priest or take the place of a Priest completely. There was a great deal of discussion before the idea was accepted, but St. James' Church was the first to have three non-stipendiary priests (Colin Chaplin, Stephen Goldsmith and Neville Suttle) ordained, on 7th December 1977. This was the first Ordination Service to take place in the Church in Penicuik.

By that time three more members of St. James' had started on the course, now renamed "Training for Ministry" and no longer designed to lead necessarily to Ordination - but this time two of them were women. Janet Palmer and Morna Menzies were licensed in September 1980 to preach, and to administer the Chalice at the Eucharist. The following year Janet Palmer was asked to become a tutor on the same course.

In 1977, it was agreed that St. Mungo's West Linton, should be linked with St. James', and the whole "Ministry Team", including at that time an Australian Reader, Graham Yapp, took part in the Induction service.

Angus Palmer has been described as 'an innovator', and he has certainly made sweeping changes in the life of St. James' and no doubt he hasn't finished yet. Climbing Carnethy at dawn to welcome Easter Sunday must have seemed a peculiar idea to many, but those who tried it will never forget the experience.

The last few years have seen the growth of House Groups in which people gather in each other's homes, either for Bible study or Prayer, or as discussion groups. There are flourishing House Groups both for adults and for young people, Mothers' Union and Church Women's Fellowship continue, and recently a men's study group was formed. There have also been a number of opportunities for members of the congregation to go away on weekend retreats with their families, to such places as the Isle of Cumbrae, Holy Island and Overtoun House. Brother Roland of the Roslin Fraternity conducted the first of these, and he and more often Bishop Neil Russell were regular visitors to St. James'. A group of Pastors helps with visiting members of the congregation in their homes. Among his other concerns, Mr. Palmer has been involved in the setting up of a telephone counselling service and courses on Marriage Enrichment. He was also responsible for establishing a small side Chapel in the Church, which anyone is free to use for private prayer. There were youth missions in the mid seventies, and recently a rather unexpected new venture was the inclusion of dancing as part of a service though that was not so much a new idea as the reintroduction of a very old one. Looking to the future, there are plans to develop the Ministry of Healing as a natural part of worship. A small booklet such as this cannot possibly contain the full history of a Church and community which is continually growing and changing. Many deserving people and organisations have

had to be omitted for lack of space to do them all justice. To sum up briefly, St. James' the Less, Penicuik, is a happy Church as well as a beautiful one, where everyone is welcome to come and worship. And as for the next hundred years - who knows what changes they will bring?

PRIESTS-IN-CHARGE

- 1879 Rev. C. E. Bowden (Rector of St Columba's, Edinburgh)
- 1880 Rev. John Hammond
- 1884 Rev. Charles A. Elrington (Later Canon) MA, Oxford
- 1914 Rev. Relton Askey

RECTORS

- 1918 Rev. Relton Askey
- 1919 Rev. Arthur Smyth Hichens MA, BD
- 1922 Rev. Cyril Mayhew
- 1928 Rev. Richard George Davison MA, Durham (later Canon)
- 1937 Rev. C. A. W. Harvey MA, HCF
- 1942 Rev. H. J. Boyd (Acting Priest-in-Charge during C. A. W. Harvey's absence, till 1945)
- 1958 Rev. John D. Broadbent MA, HCF
- 1964 Rev. J. Gordon Steven
- 1970 Rev. Angus D. Palmer BA, Dip. Theol., Durham

LIST OF VESTRY MEMBERS

including Churchwardens and Readers (with date of first election)

CONGREGATIONAL COMMITTEE

- | | | |
|------|-------------------|----------------------|
| 1915 | Rev Relton Askey | Sir George J R Clerk |
| | Alexander Cowan | J F Dawson |
| | Adam Dickson | John Fraser |
| | J D Mason | A C Mauran |
| | David Moffatt | Isaac Palmer |
| | W B Smith | |
| 1916 | George W Franklin | |

VESTRY

1918	Rev Relton Askey Adam Dickson John Fraser Isaac Palmer	Alexander Cowan George W Franklin J D Mason
1919	J F Dawson A C Mauran	Rev Arthur Smyth Hichens
1921	John H Topple	J Walker
1922	George Macdonald Andrew Pendleton	Rev Cyril Mayhew Thomas Tait
1923	R Montague	
1925	H Golding	
1926	Andrew Dickson	
1927	Charles Whaley	
1928	Rev Richard Davison	Miss E Duncan
1930	George Pendleton	J Winchester
1931	H Cottrill	
1932	Albert Taylor	

1933	Horace Hibbert	
1934	Alexander Pendleton	J Reid
1935	F Dando Miss E Liddell Mrs J Pendleton Miss E Topple	D Liddell Duncan Macfarlane C Topple
1936	Henry Todd	John Walker Jun
1937	Rev C A W Harvey	Mrs D Rae
1938	Mrs Lily Macfarlane J Porterfield	Miss Pendleton
1939	Lady Elisabeth Clerk Miss Phillips	Capt Leonard Gellatly
1941	W Topple	
1942	Rev H J Boyd Mrs Waring	Miss Reid
1943	Mrs Hibbert	
1944	Mrs A Cowan Mrs D Liddell	Mrs C Harvey
1945	Mrs Henry Mrs J Watt	Isaac Palmer Jun

1947	Sir John D Clerk S Wilkie	David Cowan
1948	Robert Reid	Arthur H Winchester
1949	Joseph Barnes	C D S Cowan
1950	G Bromley Miss Ella Whalley (later Mrs Dow)	Miss E H Errington
1951	Mrs J Campbell	
1952	Mrs J Dickson	Miss Nisbet
1954	Laurence Broom	
1955	Donald Dickson	
1958	Rev John D Broadbent	
1960	Major A M Warrack	Mr Ashley
1961	J Clark Rev J Gordon Steven	S I Hogarth H Watt
1963	Mr (later Rev) Ronald S Hurst	
1964	Mrs M Affleck A Nisbet	Mrs Irene Hair

1965	Capt Ernest Whiteoak	
1966	Mr Towler	
1967	Mr Griffiths	Mrs MacRobbie
	Mrs Mason	Mr Milroy
	Dr (later Rev) Neville Suttle	
1968	Ralph Hindle	
1969	Mrs H Lamb	Mr Pratt
	R C B Pritchard	Miss Anne Reid
1970	Colin Chaplin (later Rev)	Arthur Galloway
	Rev Angus D Palmer	Dr J B Wilson
1971	Mrs Christine Barrow	Miss Agnes Hawkins
1972	Mrs Pauline Goldsmith	R J Griffiths
	Bill Hamilton	Dr R F O Kemp
	Ian Maclennan	Michael Shannon
1973	Brian Dorrington	
1974	Tom Eggeling	Miss Jacqueline McGavin
	Raymond Monelle	Miss Margaret Paton
	Dr Adrian Sumner	

1975	Stephen Goldsmith (later Rev)	
1976	Graham Yapp	
1977	Mrs Angela Davidson (later Mrs Sibley)	Mrs Rose Mackenzie
	Miss Morna Menzies	Eric Virtue
1978	David McGavin Alan Sibley	Alex Reid
1979	Dr Peter Darke	
1981	Dr Tony Bramley (later Rev)	Miss Margeret Coull
	Mrs Jennifer Edge	Geoff Mather

APPENDIX

The origins, architecture and furnishings of St James the Less, Penicuik.

by Elinor Tavner

The following article is divided into two parts: firstly, the history of the church and its links with the Clerk family, and secondly, a description of the architecture and furnishings and the links with contemporary architectural and design movements.

The history of Episcopalianism in Scotland is very complex. After the Reformation and the establishment of the Scottish church as the Established church in Scotland, Episcopacy went underground, for they had neither churches nor regular income and were suspected of disloyalty. Their association with the Jacobite cause and support of the Stuarts brought much suffering in the persecution and oppression which followed the defeat of the clansmen at Culloden. Penal laws were introduced forbidding more than four Episcopalianians to assemble for worship and depriving the clergy of the right to minister in public, under the threat of heavy penalties. The church could scarcely worship, teach or maintain itself. It was not until after the death of Prince Charles Edward that the Penal Acts were finally repealed in 1792 and Episcopacy came out of the shadows.

Slowly the Episcopal Church in Scotland began to establish herself again and to build churches to worship in. Penicuik was the last of the Border towns to support an Episcopal Church. The church at Jedburgh began in 1844, Melrose 1849, Galashiels 1854 and St Peters, Peebles even earlier. St Columba, Edinburgh, established in 1848 was a strong supporter of the Oxford Movement begun by Pusey, Keble and Newman, and it was from St Columba that the first priest came to help set up the Mission of St James the Less. Earlier, in 1862, Roslin Chapel had been restored by the Rev. R. Cole, the Army Chaplain of Glencorse Barracks along with Lady Wedderburn, and the weekly service held there was probably attended by Episcopalianians in Penicuik.

Then Miss Isabella, a daughter of Sir George Clerk of Penicuik House, began a school for children of the employees of the estate, and from this sprang a Sunday School with Episcopalian children learning their Catechism. Later arrangements were made for the Chaplain of Roslin to say Evensong in a large room at Penicuik House, for by this time Sir James had succeeded his father, and his wife, Jane Calvert Mercer, was an Episcopalian. Up till then the Clerk family had attended the parish church, the Established church in Scotland.

By 1878 growing numbers demanded regular services, which were held in the schoolroom in the village, Croft Street Hall with the Rev. A. T. Grant from Roslin Chapel officiating. During the winter months,

however, he found the travelling difficult and tiring and services were abandoned. Then in 1879 Canon Bowden of St Columba took the little Mission under his wing, and in 1880 a resident priest, the Rev. John Hammond, was appointed. Two years later the little church of St James the Less was built.

Penicuik's chief industries at this time were papermaking and coal mining at Mauricewood Pit so the little congregation consisted of millworkers, labourers and miners, the local doctor and lawyer, the Clerks of Penicuik House, the Sanfords of Beeslack and the Cowans who owned the mill. The proximity of Glencorse Barracks brought some Englishmen and their families to share in the church life and quite a few of the soldiers settled in the village after their Army service was completed, having married local girls and found employment in the paper mill or the pit.

The Dowager Lady Clerk had generously assumed the burden of the main support of the Mission when the Rev. R. Strong conducted regular morning and evening services before the Rev. C. Bowden took charge of the Mission. Now vigorous efforts were made in which the working men of Penicuik joined to render the Mission self-supporting, and so, by united action of the members of the congregation, the project went forward.

Sir George Clerk, who had succeeded his father when he died in 1870, feued the site nestling at the edge of the woods on the old road out of the village towards Penicuik House; the feu to the congregation was "for one penny a year, if asked for". The feu charter is dated 1881 and among the trustees was Dame Jane Calvert Mercer Clerk. The ground was in a field called Broomhill Garden. There was incorporated into the charter the right of burial for the Clerks in a section of the churchyard.

The church was designed by Mr R. T. N. Speir of Culdees and the plans drawn by Mr Henry Seymour, an Edinburgh architect who was also the organist at St Columba. Mr Speir was well known in ecclesiastical circles and was for forty years chairman of the Executive Committee of the Home Mission Board. He was a nephew of Lady Aymee Clerk, Sir George's wife, so it would be natural for the family to seek his advice, and he was probably instrumental in securing for them the grant which the Home Mission Fund promised the congregation.

Local builders and craftsmen, Mr James Tait and Mr Michael Lawson, created the building, carrying out all the joinery, slating and masonry work. It was a plain structure in a rather severe Gothic revival style, built in a rectangular shape, semicircular at the east end to form a sanctuary, and with a pointed arched doorway facing north. It was built with local stone quarried from Marfield quarry, externally in quarry faced coursers and internally in coursers of a dressed white stone. The saddleback roof was of grey slate with a crest of red fire clay edging. There was a little bell tower surmounted by a Celtic type cross with a single bell.

The interior of the church was very simple. The roof was a single span running from end to end without any break at the chancel. It was open timbered, unstained and unvarnished, supported on main couples with

buildup ribs. There was no chancel arch, as is usual, and the ribs and main couples with a rood beam were, for the sake of economy, made to do duty instead of it. This tie beam was surmounted by a large cross. It was stated by an expert at this time to be the best specimen of such workmanship that he had seen. Each piece of wood was so accurately made in the workshop that not even a shaving had to be made when it was taken to the church to be put together. Lighting and heating were by gas.

The ground around the church was laid out and planted with trees and shrubs and surrounded by a lattice fence to the design of Mr France, the factor at Penicuik House estate, who superintended the work.

The first improvement undertaken was the addition of a lean-to against the west wall of the church to form vestries and a new entrance to the church. The old north door was closed. In 1887 a little church school was built beside the church, supplied by a Mr Kent, Euston Road, London, who was a builder of iron churches, schools and hospitals. It was demolished after the Second World War.

In 1899 a much larger addition was made to the church. Sir George Clerk and his sisters Mary and Jane gave a sum of money to provide for the building and glazing of a chancel. The congregation extended the scheme to provide vestries under the chancel, and a tower and a bell. These plans were drawn and designed by Mr Harold Tarbolton, an Edinburgh architect.

The Arts and Crafts movement of William Morris emanated in mid-nineteenth century with the pre-Raphaelite brotherhood of his friends, Philip Webb, Ford Madox Brown, Edward Burne-Jones and Dante Gabriel Rossetti. Their idealistic principles were concerned with a return to crafts by artists and crafts men, in place of machine made goods with their crude ornamentation. When we study the architecture and furnishings of St James the Less we find many evidences of the influence of the Arts and Crafts movement. These artists were very involved with church building because of their stained glass work, which formed the major part of their work.

The chancel stained glass windows were given by the Clerk family in memory of Sir James Clerk, seventh baronet, his wife Jane Calvert Mercer Clerk and his sisters Maria and Isabella. They were executed by Charles Eamer Kempe, the well-known Victorian stained glass artist. G. F. Bodley, the Gothic revival architect, was a great supporter of William Morris's artistic ideals and gave Morris one of his earliest commissions in stained glass work when he designed his first church at Brighton, St Michael and All Angels. Bodley also helped to launch Charles E. Kempe on his career. He believed that colour in a church should be planned along with its building, so stained glass for him was a handmaiden to architecture.

Bodley would have especially appreciated the chancel at St James where all the windows are linked together in design and there is no juxtaposition of different artists. The west window also designed by Kempe is one of

the finest he executed. He seems to have studied the colours peculiar to a west window, with plenty of sunshine and chosen with care. The use of repeating patterns is very marked in the stained glass designed by William Morris, who used a simple leaf or flower or abstract motif. In this window Kempe has used this idea and there is none of the usual fussy top and bottom ornamentation that he often employs. It was given by Major Sanford and his wife in memory of four children who died in infancy.

There are eleven other lights in the nave of the church. These have all been given to commemorate different people. Lady Aymee Clerk gave one for her mother, Lady Napier, and one for her brother. The McRae family gave a pair for their parents depicting appropriately St Luke for their father, the doctor, and Martha for their mother.

Several windows were damaged by a burglar in 1995; repairs cost over £1000 - a large expense, though the work was most skilfully done.

The use of stained glass as a church decoration reflects the Arts and Crafts Movement return to medieval crafts, although they could not produce the same effects as the old craftsmen, chiefly because of the lack of understanding of medieval feeling and craftsmanship. The lack of suitable material was in part the cause of failure, for it was not until Charles Winston made experiments to recover the desirable quality of the medieval glass that progress was made. It was natural in the Gothic revival to use stained glass in churches as decoration.

In medieval times, however, the stained glass was used not only to give light and colour to a church, but as a teaching method depicting Saints and relating stories. Now it was used by patrons to commemorate families and individuals. There is a very lovely pair representing St Eustace, patron saint of huntsmen, with the Clerk family coat-of-arms given by Lady Aymee in memory of her husband Sir George Clerk.

The rood screen was the gift of Canon Elrington in 1912. It was designed by Mr Tarbolton and the carving executed by Mr Thomas Good, Reigo Street, Edinburgh. The communion rails were given by the Sanfords and were also designed by Mr Tarbolton, and carved in oak by Mr Scott Morton. The design is extremely lovely and symbolic in its treatment. The six uprights are carved with grapes, pomegranates, lilies, roses, passion flowers and apples, while along the top rail are carved many kinds of fruit, representing the gifts and graces of God's Holy Spirit. Here and there among the leaves are little birds which are symbolic of souls refreshing themselves.

The reredos screen, behind the communion table, which was commissioned by the congregation to commemorate the men of the church who died in the Great War, was designed and executed by Alice Meredith Williams. It consists of seven panels of wood, and represents the Adoration of the Risen Christ by saints and soldiers. It is beautifully carved in low relief and painted with gold and muted reds and browns and khaki. Mrs Williams and her husband together designed the bronze plaques in the Scottish War Memorial at Edinburgh Castle, representing

the men and women who went to war, and two of the panels of the reredos screen are similar to the figures there.

The floor of the chancel is laid with marble in an attractive design of black and white. The tiles came from a firm in Belgium.

St James the Less was built by a local man and is vernacular architecture at its best. Built with the same warm-toned sandstone used for villas, also put up by Mr Tait in the little road leading up to the church, it fits into its environment, giving ecclesiastical architecture an almost domestic air.

Philip Webb would have approved of James Tait and his building methods, for Webb had a compulsion always to use local material. He aimed at living architecture. He would carefully relate his building to the neighbourhood, both in the use of site and the style of surrounding buildings. James Tait's use of locally quarried stone and excellent craftsmanship in carpentry, not only in the roof but also in the sturdy seat benches, which are still in use, would have warmed his heart.

While the early church is severely Gothic in style, the tower and chancel add a new dimension and a new style, for they introduce Romanesque in the form of the rounded arch of the belfry windows in the square tower and its battlemented top. One is reminded of the vernacular architecture of the Scottish villages of Fife, but their towers are narrower and the squat shape of St James the Less and the way it sits snugly into the side of the chancel instead of the end give it a distinctly early English look.

We recognise, having examined the architecture and design and the details of the furnishings of the church, how indebted St James the Less was to her many patrons, especially the Clerks, the Sanfords and the Cowans; and indeed, without the continued support of these local families the little church would have foundered. But patronage to a great extent determined the taste.

Kenneth Clerk in his book *'The Gothic Revival'* states that the aristocracy who are always Conservative favoured the Gothic, which accounts for the strong predominance at this period. The links between the various members of the aristocracy and members of the churches and ecclesiastical circles were important in affecting the choice of designs and craftsmanship through their control, and through their contact with artists in the field of stained glass, wood carvings and other furnishings.

But in spite of the poverty of the Episcopal Church generally, and the low wages of the millworkers, it reflects the sturdy love for their church and appreciation of beautiful works of art these people had, to support along with their patrons the employment of such fine artists and craftsmen. Though only a small country church, it holds a wealth of contemporary attitudes in its architecture and furnishings and reflects to a high degree what was being done in artistic movements.

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