

# *The Churches in Scotland To-day: A Survey of Their Principles, Strength Work and Statements*, by John Highet (Jackson Son & Company, Glasgow, 1950)

## CHAPTER I: PRINCIPLES, GOVERNMENT AND STRENGTH

### 3. THE EPISCOPAL CHURCHES (*pp.30ff.*)

#### The Scottish Episcopal Church

Although an independent denomination, representing the unbroken Episcopal tradition of the Reformation in Scotland, the Scottish Episcopal Church resembles the Church of England in doctrine, worship and government. It is in full communion with the Church of England, of which it is a Province, and also with the Church of Ireland, the Church in Wales, and the Protestant Episcopal Church of the United States, of which it is the parent. Although the appropriate religious haven for members of the Anglican Church who take up residence in Scotland, the Scottish Episcopal Church does not appear to fill this role to the extent it deems desirable, primarily, it would seem, because of ignorance in England of its polity and principles, if not indeed of its existence. Writing on this matter in the *Episcopal Church Year Book*, 1948-49, the editor, the Rev. W. N. Gordon Boxer, states: 'Far too many Anglicans arrive north of the border without knowing of a sister Church at work there, with which they are at once in communion, and which provides services almost identical with those to which they are accustomed.' 'It has always been', he continues, 'a matter of regret that so many, especially from England, have joined themselves in ignorance to the Presbyterian and Established Church in our land... It is hoped that skilfully directed publicity (without rancour) may be successful in damming this avoidable and unnecessary leakage.' To this end a new Church Society — 'The Companionship of St. Ninian and St. Aidan' — was setup in 1947.<sup>1</sup>

The doctrinal standpoint is, in the main, that of the three great Catholic creeds, the Thirty-Nine Articles of the Church of England and the Book of Common Prayer. The authorised service books are the Scottish Prayer Book (1929) and the Book of Common Prayer (1662). One contrast between the religious services of the Episcopalian Church and the Presbyterian denominations is that in the former less emphasis is placed upon preaching, and the congregation makes a greater contribution through outward and audible forms of communal worship.

The Clergy comprise the three orders of Bishops, Priests and Deacons. The Bishop is the head of the Diocese, and from him the other clergy derive their authority in the Diocese. He is elected by certain of the clergy and by Lay Electors, chosen by the communicants on the basis of one for each Incumbency and qualified Mission Charge. The Bishops elect one of their

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<sup>1</sup> *Scottish Episcopal Church Year Book*, 1948-49, pp.xiii-xiv.

number as Primus. The Primus (who is neither Primate nor Archbishop of the Scottish Church) presides at all Synods and meetings of Bishops and is accorded the title of 'Most Reverend'. Together the Bishops, of whom there are 7, form the College of Bishops, constituting the Episcopal Synod of the Scottish Church. Priests may be Rectors, Priests-in-charge of Missions, Curates, or Chaplains.

There are also Deans (one Dean of each Diocese) who act, as far as competent *qua* Presbyter to do so, for the Bishop in his absence; and Canons, who act as the advisory body in ecclesiastical affairs when consulted by the Bishop, and who along with the Bishop and the Dean form the Chapter of the Cathedral Church. The Provost of a Cathedral Church is *ex officio*, a Canon of the Chapter, ranking next after the Dean.

The Laity are all baptised members of the Church who have not been ordained, and may hold offices in the Church's organisation, e.g., as Licensed Lay Readers and Catechists, as, Lay Electors, or as Lay Representatives, communicants elected to represent a congregation at the Diocesan and the Representative Church Councils.

Administratively Scotland is divided into 7 Dioceses. The general government of the affairs of the Church at large rests with the *Episcopal Synod* (consisting of the Bishops), the *Provincial Synod* (which has two chambers, the first being composed of the Bishops, and the second of the Deans and Elected Clergy), the *Consultative Council on Church Legislation* (consisting of the Bishops, five clerical and five lay members nominated by the Bishops, the Representative Clergy and the Representative Laity, who in virtue of sitting on this Council are assigned a constitutional position in the legislative work of the Church), and the *Representative Church Council* (which comprises the Bishops and Clergy, Diocesan Officials, and one Lay Representative from each congregation). The Episcopal Synod meets at least once yearly; the Provincial Synod as circumstances require. The Consultative Council considers and prepares matter for legislative action by the Provincial Synod. Administration and finance are in the hands of the Representative Church Council, which functions through Diocesan Councils and Congregational Committees.<sup>2</sup>

As regards Episcopalian polity generally, and particularly in the light of the post-Reformation Presbyterian tradition in Scotland, the following remarks by the Primus, the Most Rev. Dr. John C. H. How, in his charge to the clergy at the annual Synod of the Glasgow Diocese in February, 1947, may be of interest. He is reported to have said that the clergy may be profoundly thankful that in their Scottish Church the share of the presbyters (i.e. Clergy of the second order) in the government of the diocese was fully recognised, and that they had a constitutional Episcopacy such as might serve as a model to other provinces less happily ordered. 'Our bishops are not autocrats, but exercise their authority in counsel with their Synods, and also in close contact with one another through the College of Bishops.'<sup>3</sup>

It is a point frequently made that many of the landed gentry in Scotland joined the Episcopal Church in the nineteenth century, and it is very probably the case, as James Fergusson has suggested, that this was in consequence 'of the general anglicization of speech and manners which followed the fashion of sending their sons to school in England'.<sup>4</sup> Many of that class in Scotland are among the members of the Episcopal Church to-day. Outside of Edinburgh and

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<sup>2</sup> The foregoing account is based on the *Year Book*, 1948-1949, pp.6-18.

<sup>3</sup> *Glasgow Herald*, 14.2.47

<sup>4</sup> In *Scotland*, edited by H. W. Meikle (Nelson, 1947), p.126.

Glasgow, it is strongest in Aberdeenshire, Perthshire, and Fifeshire. In 1947 there were in Scotland 405 churches (including Missions, Cathedral Missions, Mission Chapels and Private Chapels), with 316 Clergy on the Active List. Membership figures are computed for two classes: (a) Permanent members, that is, people who are fairly regular attenders but have not taken Communion; and (b) Communicants, that is, those who have communicated during the year, publicly or privately. The first class corresponds, in the main, to the class which other denominations describe as 'adherents', except that here it includes children who have been baptised and whose names are on the Baptismal Roll. (It may, therefore, include babies of a few months old.) The second class is not the exact equivalent of the 'communicant membership' recorded by other Churches, which generally comprises those who have joined or been confirmed although they may not have communicated during the year for which the figure is given. (Those, however, who have not communicated for a period varying from church to church are, generally speaking, struck off the Roll at periodic revisions.) Despite this, we shall take the Episcopal Church 'communicants' figure as the nearest equivalent of the communicant membership of other Churches. With the exception of those relating to the Youth Organisations and to the City of Glasgow, the figures which follow are those given in the *Annual Report, 1947*, of the Representative Church Council.<sup>5</sup> These differ slightly from the totals given under the same heads in the 1948-49 *Year Book*;<sup>6</sup> they are, the writer has been assured, the more accurate.

In 1947, then, the number of Permanent Members in Scotland was 108,844, an increase of 286 on the previous year. The number of Communicants in 1947 was 55,270, a drop of 201 on the total for 1946. There were 14,279 Sunday School Children, 70 Youth Fellowships, 64 Boy Scout Troops, 65 Girl Guide Companies, 54 Wolf Cub Packs, 53 Brownie Packs, 11 Boys' Brigade Companies, 6 Life and 7 Girls' Guildry Companies, and a further 22 Boys' Clubs and 19 Girls' Clubs.

The Diocese of Glasgow and Galloway, which embraces the Clyde Valley and the South-West of Scotland, and certain civil parishes in Stirlingshire, had 101 churches, 40,925 Permanent Members and 18,439 communicants in 1947, an increase of 693 and 19 respectively on the previous year.

Within the city of Glasgow itself, there were in 1947, 33 churches, 39 clergy, and 18,352 members, of whom 8,316 were communicants.

An official of the Church supplies the following account of recent trends in membership in the city churches: 'From the beginning of the century until 1930 membership increased, with slight variations, to about 50 per cent over what it was. Numbers remained fairly stationary during the Nineteen-thirties until the outbreak of the Second World War. Since then there has been a decrease which seems to have been arrested in 1945. It may be worth noting, however, that communicant membership increased gradually right up to 1939, since when the decrease has not been very marked.

'Sunday School statistics, after having increased remarkably up to 1913, have dropped deplorably. Last year (1947) the returns have shown a slight increase for the first time since the first Great War... The decrease began in the 'twenties and was most marked in the 'thirties. Evacuation during the war had a most depressing effect.'

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<sup>5</sup> *Representative Church Council Annual Report, 1947*, p.230.

<sup>6</sup> *Episcopal Church Year Book, 1948-49*, pp.334-35

The Episcopal Church engages in considerable and well-organised social work, about aspects of which something will be said later. Thirty-four day schools are run in connection with the Church; most of them are in the East and North-East, but there is one in the city of Glasgow. There is also the boys' boarding school, Trinity College, Glenalmond, Perthshire, staffed almost entirely by Oxford and Cambridge graduates, few of whom bear Scottish names. Ten of the College's endowed scholarships are open only to sons of Clergy serving in the Episcopal Church. The Lansdowne House School for Girls, Edinburgh, had about 120 pupils in 1947, 31 of whom were boarders. Candidates for the ministry are trained in the Theological College of the Episcopal Church in Scotland.<sup>7</sup> At the Cumbrae Test School, Millport, Isle of Cumbrae, ex-Service candidates for the ministry are tested and given preliminary training.<sup>8</sup>

In May, 1944, a Special Meeting of the Diocesan Council of the Diocese of Glasgow and Galloway made recommendations, finally approved and accepted by the Diocesan Council, and submitted to the various Congregations in the form of a Report, *The Church and Social Order*, for the revision and reform of certain of the Episcopal Church's 'ways and workings within her own household'. The recommendations applied, *inter alia*, to the following topics: The Congregation; the Selection, Training and Organisation of the Clergy; and Diocesan Organisation. The proposals contained in that Report have not become effective. The matter is, however, mentioned as indicating a realisation at least by the Glasgow This school has now been closed.

Diocesan Council that, in the words of the Primus' Preface to that Report, 'all good reform must begin at home'.

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<sup>7</sup> Cf. Year Book, 1948-49, Sections II and III.

<sup>8</sup> This school has now been closed.

## CHAPTER I: PRINCIPLES, GOVERNMENT AND STRENGTH

### 9. A NOTE ON THE TRAINING AND EDUCATION OF THE CLERGY OF THE SCOTTISH EPISCOPAL CHURCH) AND ON THE NAMES OF THE CLERGY OF SOME NON-PRESBYTERIAN CHURCHES IN SCOTLAND (pp.64ff.)

*The Scottish Episcopal Church Year Book and Directory*, 1948-49, prints an Analysis of the Clergy List from which the following data are taken.<sup>9</sup> Out of the total on the Active List of 316 Clergy, the numbers who are in the various Orders are as follows:

#### *Number of Scottish Episcopal Church Clergy who are in:*

Scottish Orders	177
English Orders	112
Welsh Orders	3
Irish Orders	4
Dominion or Colonial Orders	16
American Orders	1

The remaining three were received from the Roman Catholic Communion.

In glancing through the List of Clergy, I was struck by what seemed the high proportion of Scottish Episcopal Church Clergy who had been trained elsewhere than at the Edinburgh Theological College and had graduated from Universities outside of Scotland. I was about to compute various totals when I discovered that the *Year Book* had already supplied the information in the following tables:

#### *Number of Scottish Episcopal Church Clergy Trained at:*

Edinburgh Theological College	148
Other Theological Colleges	132
No Theological College (some being University Graduates)	36

#### *Scottish Episcopal Church Clergy: University Graduates*

Scottish Graduates	75
Oxford Graduates	34
Cambridge Graduates	27
Other English Universities	54
Welsh Graduates	3
Irish Graduates	10
Other Universities	1
<b>TOTAL</b>	<b><u>204</u></b>

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<sup>9</sup> *Scottish Episcopal Church Year Book*, 1948-49, p.329.

Non-Graduates 112

**GRAND TOTAL 316**

A further point of interest in considering the place of the Scottish Episcopal Church, and of some other non-Presbyterian Churches, in the life of Scotland to-day is the question of the extent to which they attract young Scotsmen intending to enter the ministry, and the extent to which their Clergy are recruited from men born outside of Scotland, or born in Scotland of non- or partly-Scottish parents. The data available to the writer are at present insufficient to allow of a satisfactory analysis along these lines. But it may be worth noting that an examination of some lists of non-Presbyterian Church clergy reveals a considerable number of non-Scottish names; and this, although not a reliable guide, affords some indication of the proportion of Scots clergy to non-Scots clergy in these churches. In the Scottish Episcopal Church there are, on a rough estimate, about 180 ministers with non-Scottish names. The outstanding feature of the List of Clergy in the Roman Catholic Archdiocese of Glasgow is, as might be expected, the predominance of Irish names, although many of the bearers of these may be of settled Scoto-Irish stock. Of a total of 488 priests in the diocese, no more than between 90 and 100 have Scottish names; and that figure includes names such as 'Smith' and 'White' that are not indisputably Scottish. In the lists of the Baptist Union and Congregational Union ministers the proportion of non-Scottish names is, in each case, about one-fourth. Several Methodist Church Ministers in Scotland bear non-Scottish names; and there is a marked predominance of these over Scottish names among the ministers of the smaller branches in Scotland of the Church Ecumenical. As well as having some interest on the grounds already mentioned, this topic is one aspect of a larger subject which is of considerable sociological import in relation to Scotland, and might well be pursued. .

## CHAPTER III: THE GOSPEL IN ACTION

### **The Social Service of the Episcopal Church** (*pp.119ff.*)

A similar point is made by the Primus of the Scottish Episcopal Church in his 'Foreword' to the 1946 Report of the Glasgow Diocesan Social Service Board. 'People', he writes, 'so often ask the question, "What is the Church doing about this or that social evil?" or "Is it doing anything to meet this or that need in the cause of social welfare?" So many seem to think that the Church is doing nothing in this way. This Report will show that we are at any rate doing, something (indeed, a very great deal). But we might do so very much more if we had (a) the money and (b) the personal helpers and workers. Perhaps this Report may do more than interest. It may set some questioning-not so much about what is the Church doing, as about "What am I doing to help the Church in the Social Service side of its work?"

The work of the Board is three-fold:

- a) 'the direction and support of rescue work in the Diocese' (of Glasgow and Galloway);
- b) 'the co-ordination of various pieces of work of a social and spiritual nature, such as the care of prisoners, Parochial Youth Work, and "Club" work';
- c) 'support of work done locally by Societies, such as the Missions to Seamen and the Industrial Christian Fellowship.'

The conception which an organisation or institution holds of the nature, aim, and significance of its work is only a little if at all less important than the work it in fact achieves. The following passage from the Board's *Report* sets out its general attitude to the work on which it proceeds to speak: 'The Board's title "Social Service" should be a constant reminder to all Churchfolk that there is a job to be done and that, whilst an immense amount of invaluable service, both voluntary and paid, is carried out, almost unrecorded, in this city (Glasgow), we who claim to have a vocation as Christian Missionaries believe that we have a peculiar contribution to make to its volume and character. The fact that the Social Services of the Government are expanding in every direction makes it not less but more necessary for Christians to seize every opportunity for making that contribution.'<sup>10</sup>

The Episcopal Church has a Central Social Service Board, and we shall shortly refer to some of its institutions. Here we shall describe the work of the Glasgow Board, which has representation on it. For some years the Diocesan Board has had the assistance, in its 'rescue work', of one of the Central Board's Moral Welfare Organisers. In her 1946 report the organiser states that the greater part of her 'personal work' (as she describes it) has been concerned with sex problems — 'the unmarried mothers, ages ranging from 15 to 36, and the care of children', and marital problems of various kinds. 'Loose views on marriage and easy divorce account for a number of my problems, and the effects are far-reaching'. During a year's work problems touching 127 individuals or families (of whom 107 were new applicants from all parts of the Diocese) were dealt with. Declaring that 'an outstanding feature at

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<sup>10</sup>*Report of the Social Service Board of the Glasgow Diocese*, 1946, p.5. The description which follows of the world of this Board is based upon, and quoted passages are taken from, the 1946 *Report*, which deals with the Moral Welfare work on pp.4-8; with Prison Visiting on pp.8-10; with the Missions to Seamen on pp.10-11; and with the Industrial Christian Fellowship on p.13.

present is the great lack of any sense of responsibility for people's own dilemmas, towards marriage vows, to the family, or to the community', and an unwillingness on the part of some to do anything to help themselves, the organiser stresses in her report the need for preventative and educational work, especially among young people. 'Moral Welfare Work', she states, 'is more and more being acknowledged as an integral part of the Church's work.'

Prison visiting — to Barlinnie Prison, Glasgow — is carried out by the Episcopalian Visiting Chaplain and — to the women's prison at Duke Street, Glasgow — by a Sister. The former has an average 'congregation' in Barlinnie of 36, of very different types and capabilities, many of whom regard the prison as their fixed abode, and as 'a relief from the intolerably harsh conditions of their life outside'. During the year covered by the Report compulsory church attendance was abolished, a step warmly welcomed by the Chaplain. After it became voluntary, attendance at the Sunday afternoon service was not greatly affected, though it is recognised that many may come to chapel simply because to do so affords a break in the monotony of prison Sundays. Every effort is made to help discharged prisoners. 'Perhaps the saddest part of my chaplaincy work', the Visiting Chaplain writes, 'comes when I have to tell a man that there is no place outside to which I can send him for a few days. Usually the unfortunate finds his way back to Barlinnie. I have several such men in mind, one a young person; this last seems doomed to a life of crime, unless conditions outside the prison are amended to give him a chance to find his balance.'

Many regular weekly visits are paid to Duke Street Prison. These were welcomed by the prisoners, who were ready to talk freely. Regular interviews were held during the major part of 1946 with 14 different women between the ages of 21 and 36, most of whom were on short sentences and only two of whom were second offenders. The visiting Sister reports that she was greatly impressed by 'the absence of any sense of responsibility for their crime' and the tendency to lay the blame on circumstances — 'the war, other people, bad company, or lack of work or home'. Only two of those with whom she made regular contact were led 'to repentance and the Sacraments'. The difficulties of the postdischarge period are again stressed. 'One prisoner returned on a second charge a fortnight after her first discharge. She seems to have refused the work that was offered her and to have taken up with her former bad friends, her own people having refused to acknowledge her.'

An important branch of the Board's Social Service work is the Missions to Seamen in the Scottish Ports. The activities in this sphere are again of a spiritual and social nature; no line of demarcation is drawn between the two, 'since the whole of them are undertaken with the religious motive'. At the Missions' headquarters at 4 York Street, Glasgow, merchant seamen are provided with a good restaurant service which is open to them between 6.30 a.m. and 10.30 p.m. every day of the week. Over 144,000 meals were served during 1946. Social programmes in that year included three dances, two cinema shows, and one whist drive per week — all free of charge. Football matches were organised at the rate of one per week. A 'comforts store', providing hundreds of seamen with free issue of woollens, distributed over 300 articles monthly, and books, magazines and games were placed aboard ships on request of the masters of the vessels. 'Seamen in temporary distress were provided with board and lodging or, if necessary, their fares to their homes were paid by the Mission. Hospitals were visited and sick seamen given any comfort they desired... Over 7,000 seamen attended Church Services in our chapel; 260 seamen received the Holy Communion; while 13 were confirmed and 2 baptised. In our Indian Seamen's Hostels, we catered for about 200 seamen per night. These men are either awaiting repatriation or standing by ships still building or under repair.



Over 73,000 beds and 219,000 meals were provided here. In the Gareloch we have a very useful Institute, which serves countless hundreds of Royal Naval ratings and cadets. Here, too, entertainments are provided.... Over 3,000 men attended the services held by our representatives in the Gareloch. Study groups for seamen and religious discussion groups are a feature of our evening work in this part of the Clyde.' Concluding his report, the Superintendent and Secretary of Missions to Seamen sounds a plea for greater support of this work from Church people in Scotland. 'We more and more depend on our Church people to maintain, support, and foster the work we do for sailor men.'

Club work in the Church is being steadily maintained, and during the year 'an enthusiastic and well-attended Youth Conference' was held in Glasgow. During the latter part of 1946, 36 members were enrolled in the Industrial Christian Fellowship, of which there is a committee in the Glasgow Diocese. In connection with the I.C.F. a Conference on 'The Christian Angle on Industry' was held at St. Ninian's, Glasgow, in November, 1946. The honorary secretary of this committee reported that interest in the I.C.F. had been shown by individuals outwith the Glasgow Diocese, and suggested that this 'might form a basis for a wider Scottish I.C.F.'

As regards Central Board, it deals, for example, with two of the Church's five Eventide Homes, the others being under diocesan auspices. St. Andrew's Home, near Edinburgh, a Rescue Preventative Home for Girls and Women, which can accommodate 45 and in which the residents are prepared for various avocations; and St. Ronan's Home, Dundee, a Maternity Centre for unmarried mothers, which can accommodate 16 and admits without regard to religious denomination, are also the responsibility of the Board. In certain districts work among tinkers is undertaken. Connected with the Church are 2 Retreat Houses, 1 in Joppa and 1 in Walkerburn; and the Aberlour Orphanage, on Speyside, an impressive assemblage of buildings, which can provide home and schooling for 400 children. The ideal of the Orphanage is that of a large family united in a domestic spirit, and the children wear no uniform clothing or distinctive dress. Mention should also be made of The Church Army, which 'has carried on a vast programme of special war work for men and women of the Services'. It is continuing to operate its Hostels, Leave and Recreational Centres, Station and Mobile Canteens, etc., and will do so as long as the need exists. Although in the Glasgow Diocese, as has been stated, a committee of the Industrial Christian Fellowship ('perhaps the most important evangelising body in the Church of England') is at work, there is no director in Scotland.<sup>11</sup>

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<sup>11</sup>*Scottish Episcopal Church Year Book, 1948-49, Sections II and III. The first quotation is from p.43 and the second from p.46.*

## CHAPTER IV: THE MIND OF THE CHURCHES

### 7. THE SCOTTISH EPISCOPAL CHURCH (*pp. 200 ff.*)

#### Self-questioning

In this section we shall take as reflecting the mind of the Episcopal Church on general questions the pronouncements of the Primus, other Bishops, and some others holding responsible positions in the affairs of the Church. Addressing the meeting of the Representative Church Council held in May, 1947, the Primus, the Most Rev. Dr. J. C. H. How, called for a spiritual revival 'touching life in all its departments'. The Church's work, he stated, was 'intensely relevant to the common life of the world'. But the realisation of this was sadly lacking at the present time, he added, and went on to put these questions to members of the Council. Was churchgoing a habit or was it a real expression of intense conviction — an act of worship inseparable from dedication of life and goods to the service of God? Was the aim of our worship and religious life our own personal comfort and satisfaction, or the furtherance of the Kingdom of God in the world — in our own land and beyond?<sup>12</sup> A month later, when presiding at a conference in Glasgow arranged by the Glasgow Diocese with the object of pointing out the opportunities and responsibilities of the laity in the present-day Church, the Primus made a reference to the part the laity could play in that 'furtherance of the Kingdom of God'. 'I have long felt,' he said, 'that we have not got the right estimate of the importance of the laity in the life of the Church, and I believe that now we are being driven to what may be a desperate situation in the fight the Church has got to make. If the Church is to bring the world back again to God it will not be done by the clergy, alone.'<sup>13</sup>

#### Self-criticism

From some of the passages cited in the course of this survey, it is evident that, as well as being forward on occasion to criticise others, the Scottish Churches are not lacking in appreciation of the salutariness of self-criticism. Reference has already been made to a report approved by the Diocesan Council of the Diocese of Glasgow and Galloway which, although entitled 'The Church and Social Order' concerned itself primarily with proposals for the revision and reform of the Episcopal Church's 'ways and workings within her own household'. Perhaps the most outspoken estimate of the clergy of his own Church made recently by any churchman was that contained in the address by the Bishop of St. Andrew's (Bishop J. L. Barkway) to the R.C.C. in May, 1948. Setting forth 'in plain everyday, colloquial language', the qualities required in new young ministers, Bishop Barkway said that they had to be 'men of the world'. Important qualities were the three 'G's'. The first G stood for 'goodness' — the minister had to be a good man — the second for 'gumption' — when he learned the three 'R's', he must learn them a little better than his fellows, because to-day congregations were more highly educated — and the third stood for 'guts'. If, the Bishop urged, a minister hasn't got 'guts', he lacks staying power; and, in face of anxiety, strain and tension, 'a priest these days certainly needs that.' 'I am not ignorant of the criticisms made against many of the clergy to-day,' he said. 'I know quite well that they are entirely justified, and because they are, you and I should see that there is less justification for these charges being made in the future.'<sup>14</sup>

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<sup>12</sup>*Glasgow Herald*, 22.5.47

<sup>13</sup>*Glasgow Herald*, 13.6.47

<sup>14</sup>*The Scotsman*, 21.5.48

## **Betting and Gambling**

In response to several inquiries on the matter, the College of Bishops, in 1947, decided that while not feeling justified in actually forbidding raffles for Church purposes, they strongly deprecated their use, and they expressed the hope that those responsible for financial efforts would refrain from allowing them. The Primus added his opinion in these terms: 'I do myself fully endorse this decision, and I would certainly ask our people not to use the raffle method of raising money for the Church. A raffle may be quite harmless in itself, but it is difficult for the Church to make a stand against the undoubtedly big and mischievous social evil of gambling in its various forms if it employs gambling methods (for raffles are a form of gambling, however mild) for its financial ends. Surely people who have the cause of the Church at heart will be ready to give (or pay the just price) without our having to resort to the raffle method.'<sup>15</sup>

A reference to gambling was made by Dr. E. W. M. Balfour-Melville, convener of the Social Service Board, in appealing for funds for moral welfare work to the annual conference of the R.C.C. held at Perth in May, 1948. Asserting that moral standards were lower to-day than they were twenty-three years ago, he stated that it could no longer be said that the chief fault of the Scottish people was drunkenness. The main fault to-day, he suggested, was gambling, and the cause was the acceptance of wrong values and a failure to appreciate responsibility for moral welfare.<sup>16</sup>

## **Social and Economic Issues**

At the corresponding meeting of the R.C.C. the previous year Dr. Balfour-Melville touched on social and economic issues. Addressing over 300 delegates, he declared that a Christian society must be one which combined scope for the individual in proper relation to his neighbours. 'The nationalisation of the mines is an important economic subject, and the establishment of the five-day week is a great step in social matters. But neither of these things is in itself one for the Council either to condemn or applaud. All legislation, whether for industrial conditions, National Insurance, or anything else, has its good side and its dangers. Schemes for State management are, no doubt, good insofar as they develop a sense of, common responsibility, but they are bad in that they correspondingly eliminate individuality.' It would, he believed, be a poor world which left no scope for kindly charity, and in which everyone was too proud to receive a neighbour's help.<sup>17</sup>

### **(a) Marriage and Morals**

In his charge to the clergy before a meeting of the Synod of the Diocese of Glasgow and Galloway in Glasgow in February, 1948, the Primus referred to the 'present break-up of home and family life through the terrible landslide away from previously accepted standards of morality'. They must all, he stated, have been appalled at the lamentable state of sexual morals and the consequent disasters. 'Many of us have been brought up against tragic instances with which we ourselves had to deal in our pastoral ministrations, but we are dealing with only a minute fraction of a calamity which is nation-wide.' This 'break-up' was 'quite unprecedented in the whole of history'. War, bad housing, and economic strain were not the main causes. The main cause was 'the falling away from God'. Dr. How then proceeded to a defence of indissolubility as a fundamental principle in Christian marriage. The Church, he said, did not

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<sup>15</sup>*The Scotsman*, 29.3.47

<sup>16</sup>*Glasgow Herald*, 20.5.48

<sup>17</sup>*The Scotsman*, 22.5.47

recognise civil divorce as dissolving a marriage made in the sight of God. But indissolubility was not the only point about marriage which they needed to teach. Lifelong obligation was the aspect of Christian marriage which the Church seemed to emphasise almost to the exclusion of the rest. But their Prayer Book stated plainly the purposes of marriage, and they must teach the people about them: 'I want to plead for a great forward step in this matter. We must bring the subject of holy matrimony much more to the fore in our general teaching and preaching, and also do much more than perhaps some of us have done in the way of direct preparation of those intending to enter the married state and who ask for the blessing of the Church on their union.'<sup>18</sup>

#### **(b) The Industrial Christian Fellowship**

At that meeting of the Synod, the Provost of St. Mary's Cathedral, the Very Rev. M. P. G. Leonard, asked that the Synod receive a report on the work of the Industrial Christian Fellowship. In a defence of the Fellowship against certain criticisms, he denied that the movement was unduly 'Red' and that it had gone 'off the rails to the Left'. The I.C.F. was a Christian association of men and women who were anxious to say to the world that the whole of man's activity was for God and His Kingdom. 'I plead that we snap our fingers in the face of the devil and that we recognise the Industrial Christian Fellowship for what it is.' The motion was unanimously adopted.<sup>19</sup>

#### **The Failure of Christians and the Rise of Communism**

Presenting the prizes at the annual commemoration day ceremony at Trinity College, Glenalmond, on 27th July, 1948, the Primus declared (*Glasgow Herald*, 28.7.48): 'I believe that the vocation of the public school is essentially to train our sons for the life of true Christian community. It is precisely because we Christians have failed in that first purpose of God in his Church, to build up the true community the world over, that there has sprung up into energetic activity that faction which is making its bid to capture the world for its own type of community — the Marxian brand of godless Communism.'

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<sup>18</sup>*The Scotsman and Glasgow Herald*, 14.2.48

<sup>19</sup>*Glasgow Herald*, 14.2.48

## POSTSCRIPT: THE SITUATION IN 1949-50

### 4. THE MIND OF THE CHURCHES (*pp. 254 ff.*)

#### The Scottish Episcopal Church

On many occasions during the two years under review, at Diocesan meetings, rallies and conferences, or at meetings of the Representative Church Council, Church leaders dealt with various pressing problems in the social and moral situation at home and abroad, and with such themes as 'The Church's Answer to the World's Confusion'. Repeatedly insistence was laid on the need for Church people to make their Christian faith a more integral part of their lives and thought, to bring 'the Christian law of morals and ethics into politics, economics, and social life'. Communism was often the subject of addresses, and the contrast was frequently drawn — as by the Primus when speaking to the meeting of the Representative Church Council, in May, 1950 — between what might be called the missionary spirit of Communists and the lack of concern in many Christians 'in the world-wide task of the Church'; or — as by the Very Rev. A. J. Kinnell, Provost of Aberdeen Cathedral, when presenting the Report of the Board of Education to the 1949 meeting of the R.C.C. — between the vigorousness of the attack being made 'on the common man in the factory, workshop and shipyard' and such defeatist sentiments of many Christians as ' "I never argue about religion" or "Every man is entitled to his own opinion" '.

In his introductory remarks at the opening of the May, 1950, meeting of the R.C.C., the Primus (the Most Rev. Dr. J. C. H. How, Bishop of Glasgow and Galloway) spoke once again of 'that mighty force of Marxian atheistic communism' which, 'as a reproach to our indifference, our errors, and our individualism, sweeps ahead in its victorious march across the world'. He felt, he said, that sometimes both the clergy and laity alike should have a keener sense of their personal responsibility. At the meeting of the R.C.C. the previous year, he had spoken on a similar theme, remarking on the mistaken ideas on the part of some of the Church's congregations about the real purpose of the Church. The idea still lived on, he said, that the Church was there to supply its members with the consolations of religion. Ought it not rather to be, he asked, that members should think little of their own personal satisfaction, spiritual or otherwise, but 'first and foremost of the call of Christ'?

Here, then, may be heard a double resounding of the note of 'self-questioning' and 'self-criticism' which, we found in Chapter IV, was struck in earlier statements by the Primus and at least one other leader of the Episcopal Church. At the same time, it must not be thought that in drawing attention to this we are at all implying that the situation is any worse with this Church than with the others. As may be clear enough by now, most of the Scottish Churches are not slow to pass unfavourable judgment on themselves when they see need to do so; and that is by no means seldom. Our concern is simply to offer, in respect of this Church as we have done here and there in respect of others, at least one illustration of consistency of attitude, of continuity of thought.

But along with this should perhaps go another illustration, this time of readiness to rethink a position to suit a changing situation. At a meeting in Edinburgh in June, 1949, of the Consultative Council on Church Legislation, it was agreed to advise that the Church rule regarding the marriage of a widower to his deceased wife's sister or of a widow to her deceased husband's brother be amended in the light of the fact that the Convocations of Canterbury

and York now recognised that there was no ecclesiastical bar to such marriages. At the same meeting, it may be added, a motion was approved that provision be made in the Church's rules for the employment and licensing of women workers other than deaconesses.