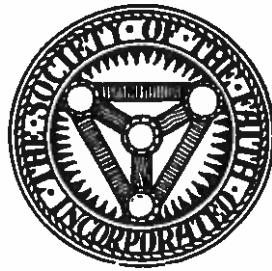


The
Society of the Faith
1905—1955



A Commemorative Tribute
to
The Society and its Founder

July 1955

BIRTHDAY GREETINGS

FROM HIS GRACE THE ARCHBISHOP OF
CANTERBURY

HAVING heard that the Society of the Faith is celebrating its 50th Birthday, I am happy to send this brief Birthday greeting to the Society as it celebrates this event. In particular I should wish to send special felicitations to its founder the Rev. C. E. Douglas and to his brother Canon J. A. Douglas, *nomina venerabilia*.

I see that the Society has as its first object 'to act as an Association of Christians in communion with the See of Canterbury for mutual assistance in the work of Christ's Church.' That is an excellent purpose and has led to many acts of encouragement and help to the Church in its work. I have myself particularly appreciated the contributions the Society has made towards better understanding between the Church of England and other Churches, and more particularly those of the Eastern Orthodox tradition, by helping in the entertainment of visitors and in the training of students here from those Churches. For all your benefactions we are your debtors and with gratitude for them I wish the Society every prosperity in the future.

FROM THE RT. REV. THE LORD BISHOP OF LONDON

I SEND my warmest congratulations to the Society of the Faith on the attainment of its Jubilee.

During the fifty years of its existence the Society has been of the greatest assistance to the clergy in their educational work, in their care for their churches and in their personal studies. The Society has also been a true handmaid of the Church in all its ministrations to the souls for whom Christ died and whom He committed to its charge.

In congratulating the Society I should like also to express the affection and admiration we all feel for our pious founder, the Rev. C. E. Douglas. May God pour His abundant blessing upon him and the great work he was inspired to inaugurate.

The Romance of the Society of the Faith

'ROMANCE,' said Rudyard Kipling, 'brought up the g.15.' Behind the familiar suburban train there was a whole world of 'romance'—if by that we mean pioneering, the taking of risks, the dream and the accomplishment, and not simply our top-hatted, be-whiskered ancestors in the early days of Queen Victoria.

If you consult the *Church of England Year-book* you will find the Society of the Faith listed among scores of other worthy bodies. Its bookshop and showroom in Tufton Street are staid and respectable enough, with something of that faint aura of incense, candles and ladies' gloves which can be sensed at Mowbray's and similar establishments. But behind it all there is 'romance,' the story of a fine ideal and its fruition and as it began in 1905 we could make a brave show if we celebrated its fiftieth birthday by arraying ourselves in the dresses of the period.

The first meeting was sometime in August that year and it was held in the little district church of S. Andrew's, Portland Place, N.W. The intention of its founders was set out later in the *S.F. Circular*.

'Those who wished to do anything for the Church should associate themselves with others interested in *doing* things, so that, by mutual intercession, encouragement and support, the projects of each would have a better chance of realization. At the same time they should aim at forming a collegiate institution to serve as the

core and focus of their undertakings—a sort of centre of energy as it were. In this College, those would live who could; those whose work took them elsewhere being non-resident members of the College.' No attempt was made to get the Society known. The two members lived and worked together, so that the College was, at the start, actually in existence.

The two members were the Rev. J. A. Douglas and the Rev. C. E. Douglas. They had both travelled in the Levant and had had personal knowledge and contacts with the Eastern Churches, which bore fruit later on.

Its first enterprise was the 'Stamp System,' described elsewhere. It is interesting that one of its early customers was the Rev. R. A. Kingdon who died the other day, full of years. In due course the Faith Press and Leighton Buzzard came on the scene. After 1907 the Stamps were well established, and the Society became active in other ways, notably in the foundation of the Catholic Literature Association and the Anglican and Eastern Orthodox



THE FOUNDER

Churches' Association. *Eirene*, the quarterly magazine of the latter, was very ambitious, being printed both in English and modern Greek!

In 1909 the 'Church Printing Company' at Manchester was taken over. Though never a financial success, the Manchester Faith Press, under the Rev. L. L. Orton, kept its flag flying even during the first war, until the financial depression of 1921 caused it to close. It was, however, a good venture and one would like to

see something similar attempted again, possibly in the Midlands rather than in the North.

The Faith Press moved into its new premises in 1910, but from 1911 onwards, in spite of much endeavour, things became bad and in 1913 there was a real crisis, when, we are told, the employees had to be offered either half-time or a 'hand-shake of good-bye.' However, this storm was weathered, and one result was that the Faith Press was registered as a limited liability company, thus safeguarding members of the Society from personal financial loss.

Annual meetings of the Society had been held for some time at S. Paul's Chapter House, but in 1911 a London office was opened in the Gray's Inn offices of its Secretary, Mr. Cecil Roberts, and later in Buckingham Street. During the difficult war years the work was largely carried on by the Founder, together with the Rev. R. S. Marsden and the Rev. H. V. Hughes (as he then was).

After the war, the Society began to assume its present shape since membership was no longer confined to those who used the Stamps.

Inevitably, as the Society grew and extended its operations, its original inspiration ('Mutual assistance in the work of Christ's Church') had to find less personal and more formal expression. This was done not only by the continued support for the Eastern Orthodox Churches but through the Tithe Fund which enabled many and various benefactions to be made to individuals and causes. Recently the Historic Churches Preservation Fund has received a considerable gift from us, and we have taken a practical interest in the Lambeth Palace Library and the Chaplaincy work at London University.

The post-war years from 1920 were not too easy financially, but after Mr. Gerald Gay joined the Faith Press in 1922 affairs gradually righted themselves under his management and the 'coming of age' in 1926 was marked by the Society finding itself free of debt, with its freehold clear and two flourishing industrial concerns belonging to it. The anniversary was marked by the incorporation of the Society. Since then, until the years after the Second World War brought the great fall in the value of money and staggeringly increased costs, the financial and general position of the Society went from strength to strength. Even the war years themselves were sustained without difficulty.

During all this time its founder, the Rev. C. E. Douglas, was the mainspring of its activities,

ever active on and behind the scenes, with his fertile and acute mind joined to great business ability. In 1940, on reaching the age of 70, he retired from the Bursarship on the principle that that was the right retiring age for clergy whatever their field of operations. He was succeeded by Canon C. B. Mortlock and in 1953 by Canon Dudley Symon. But he remained a fully active member of the Court of Fellows and the Faith Press, of which he is a life-director. In 1952 he designed and saw through a new organization in the Society, the College of the Faith. This reaffirms in a novel way the primary object of the Society, since it aims at the encouragement and practical support of any who in the sphere of either literature or art need assistance to produce their contributions to the Faith—acting, as he has said, in the role of the eighteenth century patrons.

Side by side with him has been his brother, Canon J. A. Douglas. His own interests in the Society's work have of course been unlimited, but at the same time focussed especially on its connection with the Eastern Churches and *The Symbol*, the parochial 'inset' of which for some time he was editor. His influence and power in the causes that lay so dear to his heart have indeed been remarkable.

Age and health take their toll, change is inevitable, new men must take over what has been handed down to them and do their best often in strange and very altered circumstances. At the moment when the 'brothers' leave London for a quieter and, we pray, more healthful life in Worthing, the Society attains its fiftieth birthday. It has indeed been a 'romance,' the story chiefly of one man's faith, perseverance, energy and skill. We do not forget that no man stands alone and there have been and are others to whom the Society owes very much. But the Society is essentially the creation of an individual, and to him, at this auspicious time, we pay our tribute of affection, thanks and pride. He has not been honoured as he might have been by the Church that he has served so long and so faithfully, but the S.F. is his greatest work and we all desire to honour and salute him to-day.

To his successors and the younger men who will inherit his work he may well give as his message the words of Shakespeare :

'Good shepherd, tell this youth what 'tis to love.

It is to be all made of faith and service.'

The History of the Faith Press

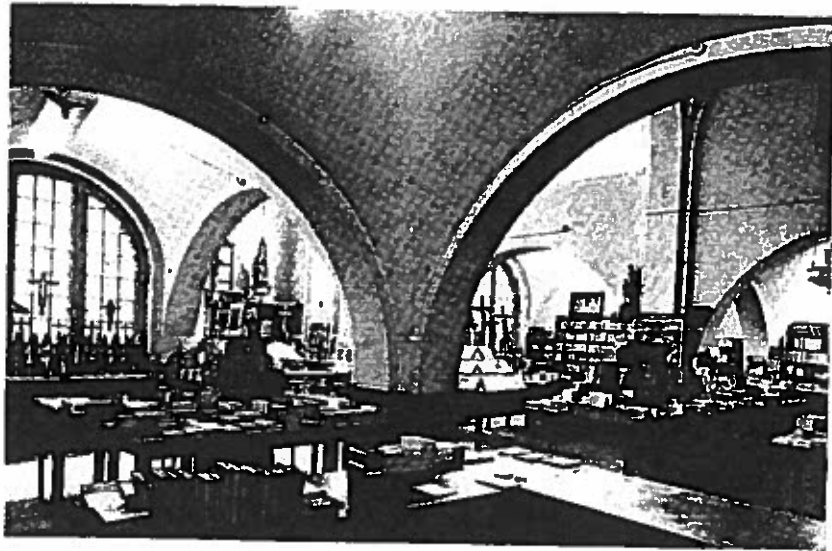
THE Faith Press owes its existence to an inspiration which came to an obscure young priest of the Church of England, the Rev. C. E. Douglas, who, in 1905, was working, with his brother, in a South London parish. He conceived the idea of encouraging attendance at Catechism or Sunday school by a system of stamp-collecting (now known as the 'Stamp-system'). They were first printed, not very adequately, in London, and orders were few. However, in the little Bedfordshire market town of Leighton Buzzard, to which the Rev. C. E. Douglas had moved, a certain Henry Rutherford had bought a small printing business. He offered to try his hand to see what could be turned out on his machine, a £10 Model! He was successful—so successful, in fact, that when by the end of 1907 70,000 stamps were ordered, it was far beyond the capacity of his little back-shop.

Accordingly, the Society of the Faith, which was the parent body, had to launch out into the deep. A cow-shed at the back of the 'Ewe and Lamb' inn was rented and fitted up roughly as a factory. £200 was raised somehow or other, and with this a second-hand cylinder machine and some other minor machines were purchased, and the Faith Press was born on July 1st, 1907. It began work as a publishing firm almost at once, and proudly published its first book (as opposed to pamphlets) in March, 1908.

There was a short-lived attempt to run a branch in Manchester, which the First World War brought to an end, but, in 1910, the Leighton Buzzard establishment moved into its permanent premises. A building which had been erected as a brewery was bought for £600 freehold, and further machinery obtained on

hire-purchase. Financial clouds, however, blew up and, in 1913, it looked as though the whole concern might have to close down. But the crisis was weathered. As one result, the Faith Press became a limited liability company, the bulk of the shares being held by the Society in trust. From that time, in spite of depressions and the Second World War, it has never really looked back.

Henry Rutherford died in 1925. To him the Faith Press owed not only its organization and methods, but a fine tradition and a staff animated by his own spirit of service. He was succeeded as manager by Mr. H. Hillyer, who retired in 1953, his place being taken by



THE FAITH HOUSE—PART OF THE MAIN HALL

Mr. R. Newbery. The managing director, since 1922, has been Mr. Gerald Gay, to whose financial ability both the Press and the Society owe a very great debt.

As a publishing firm of religious books, in every category, it ranks high, and for many years it held a leading position as regards church music. It is responsible for the parish magazine inset *The Symbol*, and several periodicals. It has a considerable connection in secular printing. The Society's fine premises in Tufton Street, Westminster, provide it with an excellent showroom.

There is certainly an atmosphere about the little printing works in old-world Leighton Buzzard. The staff are still very much of a family, and their pride both in their profession

and their craftsmanship is very marked. They have often been complimented on the care lavished on their older plant, and that this is kept up-to-date is evidenced by the recent acquisition of one of the latest 'colour-printing' machines, the Heidelberg.

The story of this Press forms one of the most striking minor romances of the Church's work. By all human standards it should have failed. That it did not was due to the courage and perseverance of its founders, added to the faith which never deserted them.

Music in the Society of the Faith

NOT least among the arts of the Church is Music. In the popular jargon of the day, it is 'at the very highest level' that we have been allowed to bring music into the life of the Society—that is to say, in liturgical worship. From its earliest years employers and employees at the Faith Press in Leighton Buzzard met together on red-letter feasts to sing an unaccompanied plainsong mass before the day's work began. From about 1916 the quarterly meetings of the Society in London began to be hallowed in the same way, but with diversified music, first at S. Mary-le-Strand and for many years past at S. Matthew's, Westminster. Memory of the music used at Leighton is perpetuated by the title used by the Faith Press for their publication of this simple mass.

With this background music naturally came to be an important part of the Faith Press publishing activities. In 1915 and 1916 the late Francis Burgess was a member of our staff, and his presence opened up a number of contacts with the Gregorian Association, the Church Music Society, and kindred groups. A start was made with a list of musical publications, in spite of war conditions. In 1917 there appeared the *Tenor Tune Book*, for which the basic initiative came from the Rev. H. R. Norton (now Archdeacon of Sudbury): it is a historic work, for the device of 'a descant to any tune you like,' modern as well as ancient, was rapidly taken up by musicians of all kinds, good, bad, and indifferent, sacred and secular.

The next few years saw a number of distinguished musicians coming into close contact with the Faith Press in Buckingham Street,

which for a short period was in fact the most active and productive Church music publishing house in England: Dr. G. R. Woodward, famous through his 'Songs of Syon' and 'Cowley Carols'; through him Charles Wood; and Sydney Nicholson, as soon as he had left Manchester for Westminster Abbey. These are only three names picked out of a great number, and they have left us in our publication list with such enduring things as Charles Wood's Phrygian Mass and Passion according to S. Mark, with Nicholson's Mass in G and Parochial Psalter.

Since the seven years or so covered by the work of Burgess, the present writer, and Herbert Ware who followed him for a short time, there has been no resident musician in the Faith House. But the work of publication has gone on, and for the last twenty years we have been the official distributors and retailers for the books and music of the Plainsong and Medieval Music Society. The music corner in the Faith House is a magnet for visiting choirmasters and provides a good display of the right sort of music—occasionally something which is not quite right gets in, but that is either by accident or because 'my people love to have it so.'

The Story of Faith Crafts

SOMEWHERE about 1916 we began to make Vestments to order at Buckingham Street, using the services of a worker in her own home at New Southgate. The original idea was economy, offering very cheap vestments for country Churches which had no sacristies for keeping expensive ones even if they could afford them, and not expecting our products to look dignified more than a few years, after which they could be replaced. £5 5s. for a set of five colours (burse and veil extra) was all we needed to charge until prices rose. A few small lines were also put on sale at Buckingham Street in the way of crucifixes, etc. About the time of the Armistice, A. E. Henderson came in with us, and as he was a professional artist and designer, things began to develop. Orders for war memorials were obtained. Noyes Lewis did a fine 4ft. 6in. crucifix in bronze which was erected at S. Peter-le-Poer, Muswell Hill. Another work of Henderson's at this time was the Lady Altar with ciborium-canopy and pillars in the north aisle of S. John-the-Divine, Balham.

At the same time, quite apart from Henderson, we came on the map through Jocelyn Perkins, who entrusted us with the refitting of the Queen Anne cloth-of-gold copes at Westminster Abbey and the repair of a frontal. This work was done by Mrs. Goddard of Clapham, wife of our then traveller. From this start things developed until the formation of the Faith Craft-Works in 1921. But the main stimulus was the return of W. Lawson from war service; he was able to take over as a professional what C. E. Douglas and Dom Anselm Hughes had been able to initiate in spare time as amateurs. He was one of our 'own boys,' having been a pupil of Noyes Lewis.

When the present Faith House was established the embroidery and stained-glass departments were housed there, while the joinery, statue-work, etc, were done in the small factory in Ashwell Street, St. Albans, opened in 1938, after previously being in Victoria Street. Mr. G. B. Beadle had become managing director in 1946 while his brother was in charge of the factory. The scope of its work in recent years will be familiar to the readers of the *S.F. Quarterly* and a recent brochure 'All manner of work-

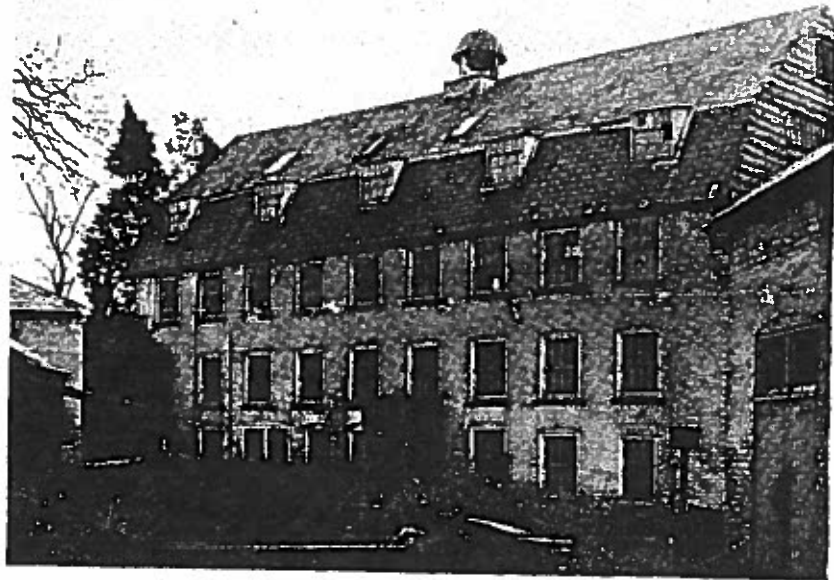
manship' contains many reproductions of its fine achievements. A recent new venture is a 'Bindery' for manuscripts and old books.

With the purchase of the site and factory buildings at the Abbey Mill, St. Albans, this year, a new era opens for the Faith Craft-Works. The photograph actually shows the eighteenth century Mill which is part of our property, though its future use at the moment is uncertain. But the Craft-Works are now housed in two spacious buildings and have ample scope for expansion, if necessary, later on. The site by the river-side before one crosses to Verulamium, and only a short distance from the Abbey, is an ideal one and on the direct path of the thousands

of visitors who visit the old Roman city every year. We hope that an attractive show-room will be established there. The demand for our products is gratifyingly high at present, and the move from Ashwell Street has come just at the right moment. It is never safe to prophesy, and many things might happen which would disappoint our hopes, but as far as one can humanly foresee, the Abbey Mill should be the home of increased work and credit. In the summer of next year we hope that things may be sufficiently in order to enable us to stage a formal inauguration of this new venture.

'Tis God gives skill

But not without men's hands' (G. Eliot).



THE ABBEY MILL, ST. ALBANS

The Society of the Faith and other Churches

THE part played by Canon J. A. Douglas in the foundation of the Society of the Faith inevitably meant that the Society became connected with his wide interests in the field of foreign relations, and especially with efforts made towards closer understanding and fellowship with the Orthodox Churches of the Christian East. The writer's personal knowledge is confined to the last fifteen years or so and does not cover the long period of earlier years.

In many of the enterprises undertaken in this

field the private initiatives of individuals and the actions of the Society are hard to disentangle and it is impossible to award 'prizes' for clear cut events. As in many important matters, the part which a particular Society or group plays depends almost entirely on one or two moving spirits. The Society of the Faith has played an honourable part in plans and achievements thought out and carried through by its founders in the field of solidarity with foreign Churches.

Particular mention may be made of the support given by the Society to the Nikæan Club, originally founded for the purpose of perpetuating the memory of the great celebration in London of the sixteenth centenary of the Council of Nikæa, but later much used as a means of bringing together members of many Churches and of entertaining distinguished foreign ecclesiastics visiting London on behalf of the Archbishop of Canterbury. The exact value of this function is difficult to measure, but it provides an indefinable contribution of real importance to inter-Church understanding.

Of great value has been the support given to Orthodox theological students visiting England or studying at British universities. In particular it should be recorded that the Society financed for three years at Oxford a distinguished Orthodox scholar who is now one of the Professors at the Ecumenical Patriarch's own theological college at Halki.

In addition generous help has been given to Serbian students studying in England and also to Old Catholics for constructive projects. Books have also been sent to Halki.

A permanent memorial to the Society is to be found in the Serbian Orthodox Church in Notting Hill (lately S. Columb's). This church was handed to the Serb Orthodox in London by the diocese of London and the Society of the Faith provided specially carved and decorated chairs, made in the workshops and to the designs of the Faith Craft-Works Ltd.

Of its long term activities perhaps the most valuable has been the support of *The Christian East*, a quarterly devoted to Anglican-Orthodox affairs. This magazine of which Canon J. A. Douglas was the editor for many years was supported by the Society and when it was revived after the last war the Society again met its losses. As this quarterly was the only serious magazine published under Anglican auspices dealing with Orthodox affairs, its pro-

duction was a matter of importance to the whole Anglican Communion and to the work of unity in general. It is therefore much to be regretted that the Anglican and Eastern Churches' Association has felt it necessary to suspend publication for the present. The Society can however be proud of the part it has played in its publication.

It is an unfortunate fact that the Church of England does not dispose of funds which can be used for the purpose of promoting the work of solidarity with other Churches, and that only too often it is necessary to seek for financial support from private sources in order to give foreign churchmen a reasonable welcome when they come to England. English churchmen who go abroad are almost always generously entertained by their hosts, and it is embarrassing—to say the least—to be unable even to provide a modest return. In this situation the Society has more than once helped to save the good name of the Church of England and to enable visitors to be made to feel welcome. For all these reasons the record of the Society is a good one, and it may be hoped that its reputation in them will be enhanced in the future.

Jan 2 "The Symbol"

IN earlier days the Society was responsible for a parish inset called the *Church Leader*. In 1914 there also existed a similar production called *The Symbol* issued by an independent publishing company. In October, 1915, these two were amalgamated, the latter title being retained. The first editor was the Rev. A. T. Cameron. In November, 1917, the Rev. J. A. Douglas became Editor and remained so until 1950 when the Rev. E. C. Varah, now Vicar of S. Stephen's, Walbrook, was appointed. The minutes for November, 1917, describe also one exciting and unpleasant incident when an employee was discovered in defalcations to the extent of £223 and 'Bow Street police' interviewed the Committee.

The intention of *The Symbol* was that it should stand for a sober Anglo-Catholicism and provide the parish priest with good material for his sermons and instructions. Not only *The Symbol* but other 'insets' seem to have suffered in the passing of the years and, like Earnest, 'show signs of triviality.' In fact, we are often told that what sells many copies of them is the 'Serial' which good ladies feel bound to peruse

month by month! The position of a periodical which elects a middle course, between 'High Churchism' and 'Flaming Torches,' is, of course, especially difficult. Yet there is still a need for the expression of the principles which inspired *The Symbol* in the earlier days, and such a 'parish aid' might still justify the financial assistance of the Society.

gone **The Faith House Wardrobe**

THIS dates from 1931 and began at a time when Passion and Nativity plays together with other dramatic work by parish groups were very popular and widespread. It was run by a Committee until it came under the Craft-Works in 1941 and was finally made an independent company in 1948. It purchased a large general wardrobe ('The Carlotta') which enabled it to enlarge the sphere of its operations; unfortunately the premises which this wardrobe occupied were not also acquired, and the Faith House has not proved a very satisfactory home for the work.

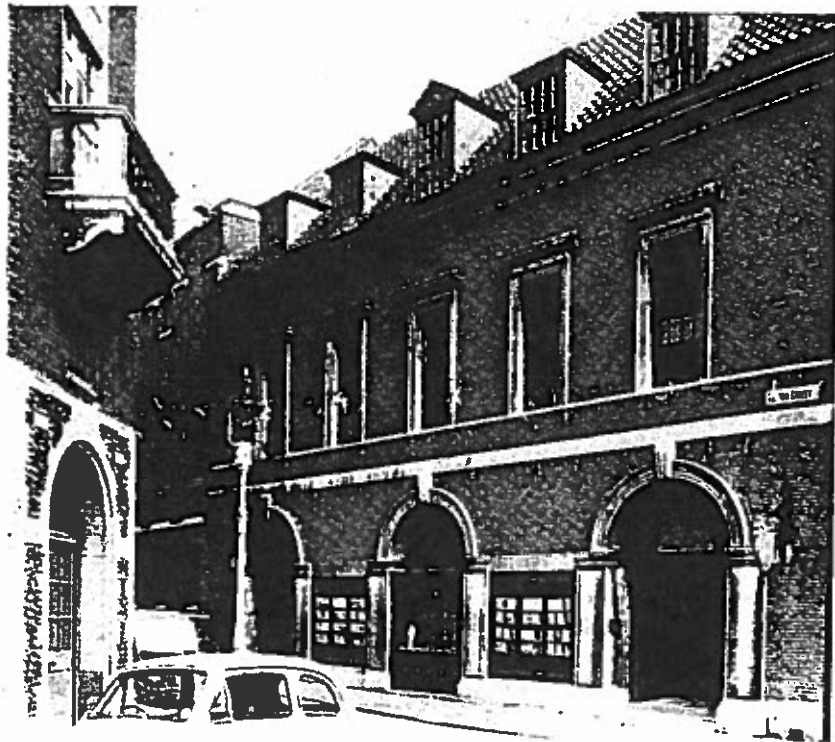
In many ways too the economic changes since 1939 have been very unkind to the Wardrobe. Costs (wages, cleaning, transport, etc.) have risen enormously, while parishes and dramatic groups have responded by improvising their own costumes as much as possible, only hiring those which could not be so provided. Even for these they grumble at a fee of 21/-, which barely covers cost! The Wardrobe has only been able to keep going by taking secular business, and even so it is only when a pageant has come its way that it feels really happy. In this respect it owes much to the interest of its Chairman, Mr. C. W. Swinson, himself an enthusiastic producer of pageants.

The Faith House

THE House at 7 Tufton Street was acquired by the Society in 1936. It had been built as a Parish Hall for S. John's, Westminster to the designs of Sir E. Lutyens. During the war it suffered considerable damage by fire, but this had been rectified by 1949.

The building is of good proportions, and the main hall is particularly dignified. The Board Room on the first floor is also noteworthy. The second floor has less character and is given over to the activities of the Faith Craft-Works and

The original letters can still be made out in sunny weather along the facade



EXTERIOR OF THE FAITH HOUSE

the Wardrobe. It was said of Lutyens that he lost interest the farther he went up his buildings!

It suffers, of course, from the fact that it provides little scope for display of books and crafts to passers-by and is not in a very frequented street. None-the-less, it is in a good position for visitors to the Abbey, the Church House and the other Church societies in the vicinity. There exist plans for reconstruction which would improve the entrance and its facilities, and it is hoped that these may be revived at no distant date. Still, we are proud of our 'shop' and our home.

And the Future

TO end with some words about 'the future' does not mean that we need debate the prospects for publishing, or book-selling or the making of windows and altars. All these activities of the Society are, and will be, subject to factors in economic and social trends over which we have little control and about which it is useless to prophesy. On the material side we depend on the kind of human qualities that are necessary for any successful business undertaking; we are in the sphere where competition reigns and where it pays, not only to produce good work, but to advertise; and where even if we can provide good work, management and business acumen, we do not know what may be doomed to fail and what to succeed or what fate may be decreed by the chances and changes of this mortal life. 'Habent sua fata libelli'—so have Church Societies. Such things are in the lap of the Gods.

We should be concerned not with the body but with the soul of the Society. We are concerned that the initial spiritual impetus which envisaged the labours of a group of friends on behalf of Christ's Church should be maintained. We are concerned that over and above the distractions of the day-to-day affairs of 'Industrial companies' there should be the co-operative spirit and the sense of fellowship in which all these other things are means and not ends. We are concerned that when we meet we do so as friends engaged in a common task, all responsible for the implementing of our ideals, all endeavouring to contribute more than criticism.

The basis of the Society is its membership roll. At the moment 215 persons support us by a small subscription and the reading of the *Quarterly*; very few indeed with any other kind of activity. We are very glad to have them all—a good cross-section of English Churchmanship—though we recognize that many are there '*honoris causa*' and many cannot in the nature of things do much. But our membership is very far from being the source of strength and the pool of fresh power that it ought to be.

There is a great opportunity for the young and enthusiastic among us. The unique charac-

ter of this Society needs them. If we were only concerned to earn dividends or to run businesses in a world of business, age and experience would be of greater importance. But we need new ideas, fresh enthusiasms. The Society was built on a great experiment for which many, no doubt, predicted failure. Age and experience are not as a rule fertile with ideas. They must do their best but it is the younger generation that should supply them. No doubt it is tiresome that the road to their fulfilment has to lie through Boards and Committees. But it is there too that we need not only the new blood but the young blood.

Most Church societies are at some time or another called 'stuffy'—and they often are. In their atmosphere of cautious decisions, of grey-bearded wisdom, of conventional and wearisome debate, younger men and women are not much at home. Can we offer them anything different? We might and we should. Even though it has now 'grown up' and become a settled institution, the Society has never been 'stuffy.' And the wideness and sweep of its fundamental plan does offer singular opportunities for all who share in its ideals.

The Church to-day is not lethargic or static, whatever some people may say. It is self-critical, ready to experiment, humble as regards the past, anxious to serve the present and the future in a newness of life and expression. Some organisations there may be in it which are heavily anchored to their traditions and formulae and too tied to their history to be of the same service that they once were. But this Society has no particular axe to grind, no set line of activity which makes up its title-deeds, no narrow, even if praiseworthy, objective that it must pursue at all costs. It was and is an association of friends who wish to serve the Church and will consult how that may best be done and for whom it offers, at the end of its first fifty years, plant and opportunity. To revive this spirit and to enlist to that end many of the younger generation seems to be our present need. And in so far as we can do this, we shall move towards our next quinquagenary with confidence and hope.