

# **Henson Journal Volume 58**

**1 January 1933 – 7 May 1933**

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[1]

January 1<sup>st</sup>, Sunday after Christmas

O eternal lord God, who hast brought thy servants to the beginning of another year: Pardon, we humbly beseech thee our transgressions in the past, and graciously abide with us all the days of our life; through Jesus Christ our Lord. Amen

I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered but 8 communicants, including Charles [Pattinson]\* and Christina [Pattinson].

We all motored to Durham in order to attend the morning service in the Cathedral. I preached from S. John xiv.1 & xvi.33.

Brigadier Prickett & M<sup>rs</sup> Prickett, Lady Thurlow<sup>\*1</sup> and Harry, Charles & Christina lunched here. As Harry is about to go to Catterick for a course of training, it was well that he should make his General's acquaintance. He oscillates for the present between hunting and reading the lessons in his father's church. Neither he nor his father has any doubt as to the morality of "blood-sports"!

[2]

[symbol]

Charles accompanied me to South Shields when I went thither in order to preach in S. Stephen's, on the occasion of the annual "Pilots service". This is an annual service in commemoration of the blowing up of the pilot-cutter "Protector" on December 31<sup>st</sup> 1916 by a mine or a torpedo. Nineteen men were killed, all belonging to South Shields. This relatively petty loss of life was felt severely in the town, & the annual commemoration has become very popular. The Mayor of ~~Sunderland~~ South Shields attended, and a large body of pilots. I preached from Philippians iii.13 "Forgetting the things which are behind", & Hebrews x.32 "Call to remembrance the former times". The combination of these contrariant admonitions had its intended effect in arresting attention.

I was pleased with the choir of 10 men and 24 boys, which sang creditably, & both in the vestry and in the choir-stalls carried themselves reverently. We got back to the Castle at 9.15 p.m.

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<sup>1</sup> See Charles Thurlow.

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[3]

**Monday, January 2<sup>nd</sup>, 1933.**

A violent gale from the south blew all day, and with greater violence as the night advanced.

The New year's Honours list is long, but not very interesting. The late editor of Punch, Sir Owen Seaman,\* becomes a baronet. Sir Walter Runciman\* becomes a peer. "Tubby Clayton"\* and old Scott Lidgett\* are made Companions of Honour. **Certainly as the world parts company with the Church it bestows compliments on "the churches"**.

Major Rudgard came to see me about the appointment to Witton-le-Wear. He showed me a letter from the patron (for this turn) Sir Edmund Clayton, handing over the patronage to "the Bishop & Churchwardens". This is rather irregular.

James Pigg, the son of a congregationalist accountant in Bishop Auckland, came to see me respecting Ordination. He is 24: & has taken his degree in Oxford in English Letters, but knows no theology, & has no money. I was not ill impressed by the young man. He is for the present employed as an assistant master in the Secondary school in Bungay.

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[4]

Tuesday, January 3<sup>rd</sup>, 1933.

[symbol]

I worked at the Charge all the morning and, as I went on, became ever more disgusted with it. I received a letter from A. J. Berry, Fellow of Downing College, which ran thus: \_

My Lord,

I have read with great interest in a recent issue of "The Church Times" your Lordship's address to the clergy of the Diocese of Durham in which warnings were issued about the Oxford "Group" Movement. It will not surprise your Lordship that the "Group" Movement is very active in Cambridge, and as my duties bring me into constant contact with undergraduates, I have formed definitely unfavourable views as to its effects. At the risk of wearying your Lordship, I venture to give expression to some of my own ideas.

1. The "Group" movement and similar activities of the more pietistic evangelical type have a [5] [symbol] disastrous effect upon the work of the undergraduate. Young men (& women) are (or ought to be) resident at the University primarily for purposes of study.
2. I do not think that I am far wrong in stating that more importance is attached by "Groupists" to their own meetings and activities than to attendance in the College chapels, and at the University Sermons.
3. The self-assertiveness of their methods must have the effect of alienating them from other Church folk. I gather that your Lordship fears the possibility of the growth of a new sect.
4. Their total neglect of the intellectual side of religion strikes me as deplorable, particularly in academic surroundings.

Young faithfully

A. J. Berry

(Fellow of Downing College).

[6]

[symbol]

A busy Papist woman, aflame with rather incoherent zeal for reforming the world, invaded my study, & sought to rope me in to some wild-cat project for training unemployed girls between 14 and 16. I was polite but frigid.

Leslie Morrison, clamorous but muffled with recent influenza, took me round the Park, and had tea, as did also 4 aspirants to Ordination, of whom one, Elphick's son, impressed me very favourably. But he is almost penniless, & would go to Keble. I hate having to pour cold water on the zeal of these adolescents but it is probably the kindest thing to do.

Dick arrived about 7.30 p.m., and seemed to be fit and cheerful.

Ruth Spooner writes from Oxford:

*"I am a spectator only of the Groups & hear so much that is bad, & so much that is so wonderfully good that I am greatly puzzled".*

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[7]

**Wednesday, January 4<sup>th</sup>, 1933.**

I continued work on the Charge, but not at all to my satisfaction. The truth is that my mind is stale, and my right hand has lost its cunning. There came to lunch Miss Tristram, and her brother from Jersey with his wife.

*Dick and I walked round the Park, and had much talk about "Groups", which, in his opinion, are continuing to make progress in Oxford.*

An Ordination candidate named Stewart came to tea, as well as Canon and M<sup>rs</sup> Dawson-Walker.\*

The Canon, who is 64 and old for his age, grows weary of his academic work, and is casting about for some more agreeable arrangement for his old age. He is too young to be allowed to resign on the ground of senility, and his career hardly qualifies him for parochial office. There are the two masterships in my gift – Sherburn and Greatham – but neither is vacant, and the value of both is small. If a pension were deducted from the canonry, the value would be so reduced that I should find it difficult to induce anybody of ability to accept appointment, and to appoint a duffer would be disastrous.

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[8]

Thursday, January 5<sup>th</sup>, 1933.

[symbol]

I wrote to the Times, stating that I had received £1240, and thanking everybody. By the midday post an additional £26 came in. I continued work on the Charge, and started the Preface. Shall I, or shall I not, introduce some autobiographical details in order to explain my interest in the formation and vagaries of Sects? It might add interest, but it might also divert attention. Nor can I make up my mind whether to use the Preface in order to emphasize the hostile elements in the Charge, or to minimize them. I think it would be well to emphasize the total neglect of the intellect, which marks Groupism, for this is itself a fatal disqualification: and, perhaps, something ought to be said about its grotesque doctrine of faith, a doctrine which, if generally acted upon, would make "Groupists" become, like the ascetics of India, a great company of idle parasites.

The death of Colvin Coolidge, the late President of the United States is announced tonight. He was no more than 59.

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[9]

Friday, January 6<sup>th</sup>, 1933.

I brought this woeful Charge to some kind of a conclusion by finishing the Preface, which grew into quite a savage hostility in spite of myself!

Ella had collected a curious mélange of obvious incompatibles for lunch viz. ~~Colonel~~ Cuthbert Headlam, \* M<sup>rs</sup> Headlam, and a wizened child their adopted son.

Miss Morley Headlam.

Rainbow\* & his 3 children.

M<sup>r</sup> [Edward Stocks\*] & Miss Stocks.

Dick, Fearne, Ella & me.

In all a party of 14. Leslie came to carry off Dick for a walk, & I went for a short stroll by myself.

After dinner we "listened in", and heard the Prince of Wales speak about voluntary schemes for the unemployed. H. R. H. speaks well, slowly and with effective emphasis.

*Philip Strong\* writes to tell me that his conscience will no longer suffer him to refrain from permanently reserving the Sacrament. I suppose there will be more of this conscientious disregard of Law & Bishop!*



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[10]

**Saturday, January 7<sup>th</sup>, 1933.**

[symbol]

I received the Preface yet once again, & then caused it to be read by Dick in order that I might discover how it would impress an undergraduate who had been much mixed up with the Groups movement. I was gratified by his emphatic approval.

Dick and I walked in the Park, and had much talk together. He is curiously ill-read in English literature, but he seems keenly appreciative of what is good.

I wrote to M<sup>r</sup> McHoul, the oculist asking him to see me on the 18<sup>th</sup>, when I am in London. Also, I wrote to Humphrey Milford, and sent him the Ms. of the Charge.

[symbol] The men who broke up the Communion Service in S. Hilary's, & were prosecuted for brawling have been acquitted by the local bench of magistrates, on the ground that, the service being confessedly illegal, no action could be [sic] against anybody for interrupting. The decision argues more zeal for Protestantism than either good sense or knowledge of laws.

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[11]

**1<sup>st</sup> Sunday after Epiphany, January 8<sup>th</sup>, 1933.**

What shall I say to these lads this afternoon which shall interest and help them? The familiar themes of New Year preaching are, by this time, hackneyed and worn out, yet it is difficult wholly to escape from them. They will be assembled in the Chapel, an unusual place for their meeting, & possibly suggestive. The change of function (1) a banqueting Hall: and (2) a chapel. Its registration of experience by changes in the fabric. Its increasing enrichment & beauty – Cosin's Screen & Communion Plate: ^Crewe's Organ: Lightfoot's Reredos: Westcott's Window. These might serve to illustrate the effect of life on a consecrated person.

I celebrated the Holy Communion at 8 a.m. in the chapel. We numbered 8 communicants including Dick & William. The opening words of the Epistle for this Sunday might, perhaps, provide a text: "I beseech you therefore, brethren, by the mercies of God, that ye present yourselves bodies a living sacrifice, holy, acceptable unto God which is your reasonable service". But the notion of 'sacrifice['], so familiar to the ancients as well Jews as Pagans, is so alien to modern thinking as to be hardly intelligible, & certainly not illuminating.

[12]

I wrote to William [Badham],\* Lady Dillon, Mary Radford,\* Sir Arnold Wilson, and M<sup>r</sup> Strachey.

Hague's Bible Class consisting of no less than 165 youths came for a service to the Chapel, and I addressed them, taking as my text the opening words of the Epistle for the day: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service". They listened attentively, and were, I hope impressed. Hague told me that half of them were unemployed.

The 'Observer' gives prominence to the new American term 'technocracy' which has been coined in order to describe the tyranny of the machine under which the civilized democracies of Christendom are now groaning. Already some 30,000,000 men have been put out of employment in Europe, America, & the displacement of human labour by machinery continues ever more rapidly.

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[13]

**Monday, January 9<sup>th</sup>, 1933.**

[symbol]

I received an anonymous contribution of £60 to buy clothes for unemployed men. I went through the replies of the Bishops to my inquiries as to the minimum age for Confirmation and **was both surprized and perturbed to find that it is generally no more than 12.** [William] Cecil\* and I alone insist on 14. Three bishops – Bradford, Birmingham, & Newcastle have no rule, but suffer the clergy to do their will, and Guildford confirms children of 10. Yet the rubrick requires that those who are presented shall have come to years of discretion, & that was well understood to mean 14. We are steadily falling down to the level of the Papists who confirm at 7. We might as well accept the labour-saving order of the Easterns & confirm the infants at their Baptism!

Dick and I walked round the park together and, on the returning to the Castle, I wrote to the Bishops of Bradford and Leicester on the subject of confirmation. The National Review for January had paragraphs quoting my letter on Unemployment in Durham, & supporting its Appeal.

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[14]

Tuesday, January 10<sup>th</sup>, 1933.

Science moves asymptotically towards adequate accuracy

J. Arthur Thomson in Hastings. D. R. E.

'asymptotically'. The Oxford explains this attractive looking word helpfully thus. 'in the manner of an asymptote', & to my inevitable inquiry 'What the d...l an asymptote may be informs me with luminous simplicity that it is 'a line which approaches nearer & nearer to a given curve, but does not meet it within a finite distance. A rectilinear asymptote may be considered as a tangent to the curve when produce to an infinite distance'. So that's that. I prefer the Athanasian Creed for lucidity.

'While the pursuit of science will last as long as human curiosity, it is admitted by most that the crown of science is its contributed to the enrichment & betterment of human life'.

If, then, It should fall out that the discoveries of science are actually having the opposite effect, what inference would the man of science draw?

[15]

The Rev<sup>d</sup> Vernon Lovett Johnstone, lately a Tutor and Fellow of Keble College, and now Vicar of S. Gabriel's, Heaton, Newcastle-on-Tyne, came to lunch, and afterwards walked round the Park with Dick and me. He is little dark man, with a somewhat apologetic manner, probably more deeply immersed in the cryptic follies of Anglo-Catholicism than he would have me think. The Keble men seem to be attracted to him. **He said that he had received a post-card from Malcolm Ross addressed from Toronto.** I was interested to hear from him that 'Groups' had not been advancing in Oxford recently. This, however, does not agree with Dick's impression.

I wrote to Cecil about the age for Conf<sup>n</sup>. He and I are the only Bishops who insist on 14 as the rubrick requires. I think that we have the support of most parents, and most school-teachers. The Bishop of S. Alban's writes:

'I have found , as a fact, that the majority of parents seem to think that children of the age of 12 or 13 are too young to be confirmed. The consequence is that I suppose the average age here is about 15.'

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[16]

**Wednesday, January 11<sup>th</sup>, 1933.**

Prof. Sorley\* makes prompt & generous responses to my appeal by sending me the Ms. of his Fison Lecture.

The Bishop of Jarrow & Archdeacon Rawlinson\* lunched here, and afterwards discussed diocesan business.

Derek & Charles went with me to Durham, where I licensed clergy in the Castle chapel, & then had tea in my room. We motored to Hebburn, where I instituted the Rev<sup>d</sup> W.P. Stone to the perpetual curacy of S. John's.

[symbol] A new volume of the Surtees Society's publication arrived – 'The Register of Richard Fox, Lord Bishop of Durham 1494 -1504' edited by Marjorie Peers Howden'. The Introduction contains some interesting information. The revenues of Durham were valued in 1534 at £2,821, those of Winchester were £3,691 which was more than those of Canterbury.

*One document in the register is the grant of a testimonial to one James Wilson, affirming that his parents were inhabitants of Bishop Auckland. James was a Scarborough citizen, whose life had been made unbearable by popular rumours that he was a Scotsman born in Scotland.*

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[17]

Thursday, January 12<sup>th</sup>, 1933.

[symbol]

A bad head-ache wrecked my morning's work. Beyond writing to Rudd offering him S. Edmund's, Gateshead, and to MacMunn inquiring whether he would like to be offered Seaton Carew, and making formally to Beaglehole, the offer of Sunnycrow which I had already made informally, I did nothing worth noting.

After lunch I walked round the Park with Dick and Leslie, talking most of the time!

Then Slack, the lay reader from Tudhoe came to see me. He is giving up religious work as a method of earning his living, & is going to adopt a secular career i.e. acting as a commission agent for the Mining Company which employs his father. It sounded rather nebulous, but he seemed fairly confident.

*Francis Cumming-Bruce came to see me. He is perturbed by my condemning of 'Groups' as some of his best friends have joined the Movement. I fear there will be many, & they among the best of the academic youth, who will share his perturbation. This is the worst part of the business of plain speaking that it hardly ever really reaches its mark.*

[18]

Dick and Charles accompanied me to Bishopston where I instituted the Rev<sup>d</sup> John Wilson to the Vicarage of the united parish. The parish church was well-filled, and there was ^a fair^ attendance of the local clergy. Save for the depressing suggestion of decrepitude which the appearance of the new Vicar – bald, obese, rheumatically awkward - ^could not but make^ the service was satisfactory. There can be no doubt that the chasm between the clergy and the practice of the Christian Ministry is very wide!

The wireless reported that the Dean of Durham [Weldon]\* had announced his ^in^attention of resigning next Easter on the ground of ill-health. I also announced the death of the Dean of Carlisle (Stuart).

It is not very courteous on the Dean's part, nor seemly in itself, that the Bishop should be informed of the Dean's resignation through B.B.C. I assume that, if he intended to take a pension, he would have had to make application to the Bishop as required by the Dean & Chapter Act.

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[19]

Friday, January 13<sup>th</sup>, 1933.

After breakfast Dick went back to Oxford, leaving a blank behind him, & I fell forthwith on the correspondence. The Archbishop of Canterbury asks me to preach at S. Paul's on May 10<sup>th</sup> on the annual occasion when the S.P.G. advertises itself. I don't feel in the least attracted for not only do Foreign Missions bore me, but also I should have to make a special journey to Babylon. Yet it might seem too ungracious to refuse, & (with the Deanery vacant) I don't want to alienate Lang, who will probably have some influence on the appointment.

I went to Durham, & presided at a meeting of the Board of Religious Education. There was more discussion than the amount as importance of the agenda authorized.

The Cornish magistrates are to state a case to the High Court exhibiting the grounds of their strange verdict of acquittal in the case of the brawling Protestants who disturbed 'High Mass' in S. Hilary's.

Rawlingson writes to me with some vehemence with respect of Philip Strong's lawless behaviour (he calls it conscientious & pleads the influenza) in starting Permanent Reservation in S. Ignatius, Sunderland.

[20]

[symbol]

M<sup>rs</sup> Knight called, and left for me, a copy of her husband's volume, which has just made its appearance, price 10/6 – 'Fulfilling the Ministry – Cambridge Pastoral Theology Lectures 1925 – 1926 by the late S.K. Knight, Bishop of Jarrow, with an Introduction by Herbert Hensley Henson D.D. Lord Bishop of Durham.

The Introduction is sufficiently brief, only a page and a half, and it is not, perhaps, as happily worded as it might have been. I hope the book will sell, but I doubt it. The general task has changed ~~its position~~ irrevocably, and therein it does but reflect the change of conditions. The question now is, *not so much how to fulfil the Ministry, but rather, is there a ministry to fulfil.* Knight's book seems to me, and if to me, how much more to my juniors, as almost ludicrously remote from the actual, & even from the possible. The fact is that we have come into a new world in which all our treasured precedents have lost relevance, and our mother-tongue has come to be archaic and almost unintelligible.

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[21]

**Saturday, ~~December~~ January 14<sup>th</sup>, 1933.**

The Dean of Chichester (Duncan-Jones) sends a contribution of £18.1.8 to my Boots Fund, 'being the money collected at the Christmas crib in Chichester cathedral for the unemployed in your lordship's diocese.' He sent also "many garments that were given to Durham through the Personal Service League". I decided to send most of the clothes to the Salvation Army, and the unsectarian mission in 'the Batts'.

Also I wrote to the Abp. Of C. consenting to preach in S. Paul's on May 10<sup>th</sup>, and making a few preliminary observations on the appointment to the Deanery.

I walked round the Park in deepening fog. This Fison Lecture in June begins to weigh on my mind, &, indeed, the suspicion is taking shape that (to use the vulgar phrase) "I may have bitten off more than I can chew". For I am not really clear as to what precisely I meant by the subject which temerarily I offered, & which was promptly accepted viz, 'Ethical conditions of Scientific Method'. Does it mean, 'the moral considerations which ought to govern the application of the methods of Science'.



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[22]

**2<sup>nd</sup> Sunday after Epiphany, January 15<sup>th</sup>, 1933.**

A stormy night ushered[sic] in an ill-looking day. I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered but 5 comm<sup>ts</sup>, Fearne being absent at a conference of junior societies in Durham, & none of the outdoor servants being present.

*I wrote to my brothers, Arthur & Gilbert, and then fell to reading an admirable little book, by Archbishop D'Arcy, \* "Providence and the World Order." How true is the saying that to write a good small book one needs must be a great man!*

Peter & Ennis Richardson came to lunch and afterwards I talked with Peter in my study for an hour. He is now managing half the pit at Ferry Hill, known as 'Dean & Chapter. He has been staying with his brother in law, Hugh Lyon, \* *Headmaster of Rugby*. I was interested to learn that Hugh's estimate of his predecessor, [Albert] David, \* *now Bishop of Liverpool*, has risen since he came to know what his influence on the School had actually been. This is good hearing.

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[23]

Monday, January 16<sup>th</sup>, 1933.

I motored to Darlington, and took the 9.7 a.m. express to King's Cross. There was snow on the high ground between West Auckland & Darlington, and as we moved southwards, the train through snow-covered country. We arrived in London about 20 minutes late. I went at once to the Athenaeum, where I had reserved a room. Then, after getting my hair cut etc., I **went on to Lambeth, where the Bishops had already assembled**. The proceedings were without interest, & deposited in my mind nothing worthy of record.

[symbol] My journey in the train was made interesting but rather exhausting by an active & continuous conversation with two fellow-travellers, one Sir Holberry Mainsforth (who did most of the talking), the other a stout, amiable-looking, spectacled man from Middlesbrough, who, so I inferred from his conversation, was a considerable manufacturer in that hideous town. We discussed unemployment, and technocracy, & the economic future. Many things were said by my fellow travellers which I wish much could be preserved, acute observations pithily expressed by men who knew what they were talking about, & had seen much of the world. But I have not [24] the gift of a Boswell. Neither of my companions took a cheerful view of the outlook. Sir H.M. spoke of America with severity, and of South Africa with hardly less. In both countries, he said, the employers conceal their low payments of the cheap foreign labour, & parade the high rate at which the European & native American workers are paid. *He took a very hostile view of Ford's methods, & said that the great works with which, with so much 'blowing of trumpets' were opened at Dagenham were a failure. The sub-soil was sinking under the weight of the vast erections placed on it.* The poor whites in S. Africa were inferior to the natives as workmen, & formed a very serious problem. Neither of my fellow-travellers had considered the American doctrine of 'technocracy', but both agreed that that the displacement of labour by machinery had reached a point at which the stability of society was menaced, ~~but~~ Neither could suggest any remedy which would arrest the march to ruin of Civilization.

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[25]

**Tuesday, January 17<sup>th</sup>, 1933.**

I corrected the proofs of the Charge, & sent them back to the University Press at Oxford. The Bishop of  $\mp$  Leicester (Bardsley\*) breakfasted at my table. I showed him some of the proof, and he was clearly perturbed. He began to tell me of some dramatic conversation which Bishop Gwynne\* had just reported from Cairo: but I said that such conversations were claimed by every Church, & no doubt with truth. The Group Movement must be judged on other evidence.

I went to Lambeth, and stayed there until 12.30 p.m., when I came away as there was nothing of importance on the agenda. The archbishop made a long statement about the South Indian Scheme, which is evidently getting into troubled waters. The Abp. of York spoke with more subtlety than candour.

I lunched at the Deanery of Westminster with the Dean & his son: & then I had an interview with Dashwood.\* Finally I called on the Secretary in Downing Street, and discussed the appointment to the Deanery of Durham. He advised me to write to the Prime Minister.

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[26]

Wednesday, January 18<sup>th</sup>, 1933.

I went to the Exhibition of Modern painters, and was astonished at the number & variety of Orpen's pictures. It is a pity that his horrible portrait of the present Archbishop of Canterbury should have been included. While in the gallery, I was hailed by Lord Chelmsford, **looking so woefully ill & shrunken that I found difficulty in recognising him.** Evidently the Wardenship of All Souls is not wholly satisfactory. The Oxford climate & the lack of adequate work are too much.

I called on Lord Scarbrough, whom I found at home: &, then, went to my oculist. His report on my eyes was re-assuring. The cataract is not worse: it may be much retarded: if I resolutely use the lotion my eyes may yet serve me for some years. Then I went to King's Cross, & took train to Darlington. The tedium of the journey was relieved by the conversation of ~~Mrs~~ <sup>^</sup>Lady Margaret Illingworth, a daughter of the earl of Crawford & Balcarres,\* who was returning to Edinburgh to join her husband who is stationed there.

[27]

[symbol]

Dashwood told me that Armitage Robinson's\* brain had so far perished that it was esteemed fortunate that he had been able to sign the deed of resignation. He was ordained to the diaconate in 1881, six years before my own Ordination. He cannot be less than 75 years old. I think that he is rather older. I succeeded him as Rector of S. Margaret's, Westminster, at the end of 1900, and was closely associated with him until he left Westminster in 1911, to become Dean of Wells. Neither as a fellow-canon nor as Dean of Westminster were we ever on really friendly terms. The position would in any case have been difficult for he was my predecessor in the Rectorship living practically within the parish. Distance might have obscured & transfigured the contrast between us, but contiguity emphasized it and daily (if the vulgarity might be permitted) "rubbed it in". The contrast between us was extreme, and showed itself at every point. In appearance, manner, habit, temperament, training, and parochial method we were as unlike one another as it is possible for two men to be. He was tall & dignified to look at, slow & oracular in speech, shy, reserved, & tortuous in character, an exact & meticulous scholar, afraid [28] [symbol] of publicity and too timid to face difficult situations, the centre of a small adoring group of rather sycophantic juniors, the quintessence of whatsoever is cloistered, academic, self-centred, and artificial. I am small, undignified, quick of speech, reckless, ill-educated, with an alert mind, & generous but ill-regulated sympathies, impulsive & capable of sudden and surprising efforts, but soon bored, & unwisely indifferent to the consequences of speech & act. He was a complete failure as Rector of S<sup>t</sup> Margaret's: I was commonly said to have been successful. This circumstance did not tend to mutual understanding. Like many timid men, Robinson was despotic. He could not work with others, & was never at ease with his equals. He soon provoked resentment by his behaviour as Dean, and this led to what can only be described as a revolt of the Chapter. He regarded me, perhaps justly, as the leader of this revolt, and became more orthodox as I came to be regarded as a conspicuous heretic. After his retirement [29] [symbol] to Wells, our intercourse ceased almost completely. I

distrusted his literary & historical judgments, and his criticism seemed to me to have all the faults of Cambridge scholarship. I have no doubt that my appointment to the Bishoprick of Durham was extremely distasteful to him, for he had been one of Lightfoot's students, & regarded himself as rather specially the depository of that great scholar's tradition. He had to the full the Cambridge man's contempt for Oxford, a sentiment which goes deeper than the good-humoured jesting in which it is commonly expressed. In his private habits he was eccentric and unsocial. He went to bed very late, & never came down to breakfast. His health & eyesight were probably injured by his practice of smoking innumerable cigarettes. He was, I think, vain of his picturesque appearance, & among his satellites loved to be addressed as 'Abbot'. Subtle, secret, & saponaceous, he did not commend himself to simpler, more candid, & outspoken men. He was master of a simple & effective English style, & on occasion, could rise to a high level of eloquence in the pulpit, but he followed up none of the leadings he offered.

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[30]

**Thursday, January 19<sup>th</sup>, 1933.**

I spent much of the morning in correcting the proofs of my "Charge", and, then, for greater security against error, I caused Fearne to read them, & when her corrections also had been made, I returned them to the Oxford Press.

In the afternoon D<sup>r</sup>. McCullagh and I walked for an hour in the snow, and then I [symbol] finished a rather unusual & impressive novel which I started yesterday in the train – 'The Good Earth' by Pearl S. Buck. It is a study of Chinese life, & seems to be well grounded in fact.

Also I read through yesterday a powerful, but gross and extremely repulsive book by Aldous Huxley, which has attracted much attention, and been suppressed in some colony. It is called 'Brave New World', and pictures a completely mechanized society, when "Science" has been applied to human life at every stage, & spontaneity has been entirely destroyed. This book, though horrible enough, is not, I think, likely to do harm.

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[31]

**Friday, January 20<sup>th</sup>, 1933.**

The hard frost continues. A bright sun shone on a snow-covered country. I wore my dark glasses when I tramped around the Park in the afternoon. I wrote in substantially the same terms to Professor Sorley, and Shebbeare,\* indicating the nature of my projected "Fison" lecture, & "fishing" for hints! Also, I returned to the Professor the M.S. of his Fison Lecture. The copy of Surtees' History of Durham arrived, and I paid for it, feeling rather guilty for the purchase was a gratuitous extravagance. But I silenced my conscience by the twofold plea, that the book would fetch its value again presently when "The Bishop of Durham's Library" is sold, and that I would pay for it out of the Fison lecture.

More proofs of the Charge arrived, and I forthwith corrected them. It displeases me more as I read it in print, and yet, when I recall the time and toil bestowed on it, I am loth to believe that it can really be so poor a production as it certainly seems to be. Would it not have been wiser for me to have taken the course of the Bishop of Newcastle, and not 'charged' my diocese at all?

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[32]

**Saturday, January 21<sup>st</sup>, 1933.**

[symbol]

Humphrey Milford writes to suggest the publication of my Charge in two parts, the first dealing with Groups for 2/6, mainly for U.S.A., and S. Africa, & the last for home consumption. I replied that I had no objection save that I wanted to give the whole Charge to the clergy, & couldn't afford two books!

I wrote to the Prime Minister, giving him notice of my intention to send the requisite certificate of Welldon's physical incapacity, & to fix Easter next as the date of his resignation.

Then I went through the slides of Yellowstone Park, & to my immense relief, Fearne succeeded in finding the book thereon, which had been lost.

*I walked as far as the Park Gates & back with the dogs. The snow is crisp, & the wind bitter. Lawson reported that the unemployed lads had been breaking down the fences in the Park, & carrying them away for fuel. It is, of course, very annoying that the Park should thus be damaged, yet, when one seriously reflects on the situation in which these multitudes of workless men & lads are now placed, who can wonder, or blame?*



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[33]

**3<sup>rd</sup> Sunday after Epiphany, January 22<sup>nd</sup>, 1933.**

[symbol]

*The bitter frost continues, & what these poor workless wretches must be suffering one dares not think about. All the efforts to help them, multiplied a hundred fold, would bring them less comfort than a rise of a few degrees in the temperature! It is the vastness of the misery that kills charity, not the hardness of men's hearts, though that also contributes.*

I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 9 communicants. I motored to Newcastle, and at 3 p.m. delivered an address on 'Slavery' to an assembly of perhaps 250 persons, mostly men verging on middle age, in a Congregational Chapel. My hearers were attentive, and, I think, interested: and I was rewarded with the plenary compliments with which the Sectaries are accustomed to oppress their visitors! I returned to Auckland, after the function. There was little traffic on the roads, so that we traversed the whole distance in 45 minutes. A reporter from the 'Newcastle Journal' carried off my notes, but he will not be able to make much of them. I came away wondering whether I had not wasted my time & energy.

[34]

[symbol]

Paternal influence exercised with unsparing hand constrained Butler into the priestly path, which he traversed far enough to become a lay reader to the curate of S<sup>t</sup> James's, Piccadilly, (Sir) Philip Perrin. **At Cambridge he had come under Simeon's influence.** But doubt first assailed him in connexion with the question of infant baptism. An angry correspondence ensued with his father (upon whom he was pecuniarily dependent), & Samuel remained unconvinced.

A spiritual autobiography, the incentive to which was supplied by a lady, Miss Savage, who appears in the book as Alethea, whom he first met in 1871, "The Way of All Flesh" was touched and retouched down to her death in 1885, though published only in 1903. Through 'Erewhon', 'The Way of all Flesh', & the posthumous 'Essays', Butler chiefly influenced contemporary thought. His style was framed with the object of attaining the maximum of terseness, consistent with absolute lucidity.

(v. Dict. of N.B. Samuel Butler)

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[35]

Monday, January 23<sup>rd</sup>, 1933.

[symbol]

This cruel frost continues as fiercely as ever. The last of the proofs of the Charge arrived, was corrected, and returned to the publishers.

I wrote letters of condolence to Watts & his son Arthur. M<sup>rs</sup> Watts died last night.

Ella accompanied me to Durham, where I presided at the meeting of two Committees (1) Church Building: 2) Conference. Everything was dull & demure. Then we had tea with the Bishop of Jarrow & M<sup>rs</sup> Gordon, with whom was old Lord Danesfort,\* who gave me a most affectionate welcome.

On returning to the Castle, I wrote to Jack Clayton, Tony Chute, and the Bishop of Salisbury.

Brilioth\* sent me his "biographical introduction" to the Gifford Lectures of his father-in-law, the late Archbishop Söderblom. He describes a career of amazing activity. "The list of the archbishop's writings, articles, etc. comprises about 670 items, of which nearly 400 are subsequent to his appointment to the archbishopric." By his instructions these words were read at his grave, & are now inscribed on the stone: "When ye shall have done all those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do."

<!240133>

[36]

Tuesday, January 24<sup>th</sup>, 1933.

[symbol]

This frost continues unabated.

Professor Sorley replies very civilly to my "fishing" letter, but, I fear, not very helpfully.

"As it seems to me the man of science in his research, is engaged in a moral enterprise & therefore cannot claim to ignore other factors in morality."

How far is this helpful?

M<sup>r</sup> Angus Watson sent me a letter which he had just received from a M<sup>r</sup> Pumphrey concerning Groups. M<sup>r</sup> P. had attended a Groupist meeting, and been greatly impressed. The letter might have been an extract from the book "For Sinners Only". There is the same suspicious extasy: the same reference to "toughs" who are marvellously transformed: & the same repellent megalomania.

A letter from S<sup>t</sup> Andrews informs me that 'the movement is growing here very quickly, & my Church (sc. Episcopal) is certainly no fuller by it.' The writer M<sup>rs</sup> Jean Blackwell states that she is a daughter of Claud Lighton, and herself an Anglo-Catholic.

[37]

[symbol]

Charles and I motored to Norton, where we dined with a party of the officials of the Imperial Chemical Industries Ltd. They were a rough but friendly and intelligent set of young men in or about thirty years old, and I suppose, though clearly 'on their good behaviour' with the Bishop of Durham, they expressed themselves frankly, &, I must needs think, sincerely. After dinner we went on to the Works at Billingham, where I gave a lecture on 'A visit to the Yellowstone Park', illustrated by slides. The company present, mostly workers & their wives, was less considerable than I had expected. My lecture (which was a very poor & disconnected thing eked out by very indifferent slides) was listened to with attention, & applauded with politeness. We returned to Auckland after the business was concluded, and, as so often, I found myself inwardly debating the unanswerable question, Was it worth while? Perhaps anything that reminds the people that there is such a person as the Bishop of Durham is worth doing, and on the lowest estimate of one's performance one has done no harm!

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[38]

**Wednesday, January 25<sup>th</sup>, 1933.**

The bitter cold continues remorselessly. I frittered away the morning in writing letters and desultory reading.

After lunch I went in to Durham, & presided at a meeting of the Bede College Committee. Our business was entirely connected with the economies now required by the Education Department. This means closing careers to many aspirants, & thus multiplying the swollen host of the Idle. I learned that M<sup>rs</sup> Mouldsdales died this morning. On all sides the passing bell is sounding.

I received a copious letter from Shebbeare in reply to mine about the Fison lecture. Even with this assistance, I cannot yet see the outlines of a satisfactory argument.

[symbol] I read through Wilfrid Knox's 'S. Paul': very well phrased, & audaciously modernist; but there is not much left of 'Pauline Theology' which is readily available for the Christian's spiritual use. I doubt whether 'Catholic Modernism' will have any better future in its Anglican version than it has had in its Roman. The Church can't stand without its historic basis i.e. the New Testament.

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[39]

Thursday, January 26<sup>th</sup>, 1933.

The Frost continues. **Signs of distress are becoming apparent among the Birds.**

I wrote to Dick condoling with him over his grandmother's death, though, as I don't know how far he cared for the ~~eld~~ old lady, it was difficult to find suitable language. He is an affectionate lad, and is likely to take a bereavement seriously.

Ella and I motored to Durham, where we attended a meeting of the Preventative and Rescue Association. Then we lunched together in my room in the Castle.

I then presided at a meeting of the Lay-workers' Association. Poor old Canon Patterson was as fumbling as incompetence and senility combined could make him, but even so, he is more useful than most of the younger men. He belongs to a stronger generation.

*I expressed my desire that the Lay Brothers should attend the Oxford Movement Centenary Service on July 11<sup>th</sup>, and said that they would be formally merited.*

Then I called on the Dean, whom I found very well, & expecting a large luncheon party tomorrow for the Commemoration of Founders & Benefactors.

We returned to Auckland for tea.

I finished reading a novel by Frances Brett Young [40] 'The House under the Water', which I found interesting, and extremely well-written. May Heaven forgive me for wasting so much time!

The Rev<sup>d</sup> Richard Henry Talbot, assistant curate of Christ Church, West Hartlepool, came to see me by appointment, and I offered to nominate him to the charge of the 'conventional district' of S. Nicholas, Bishopwearmouth, from which the Rev. William Edward Knight has been moved by preferment to S. Paul's, Hendon.

*Talbot described himself as a moderate High Churchmen, or a Liberal Evangelical, expressing great repugnance to the type of Protestantism which his father represents. His father, an unpleasant specimen of an unlovable variety of Low churchmen, has charge of a 'proprietary church' in one of the south coast watering-places, and supports the schism from the Church Missionary Society, which flourishes in Bristol. I gathered that his son had by no means definitely 'found his feet' in the matter of churchmanship, having so far been guided by nothing more reasonable than a just loathing for his father's Protestantism!*

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[41]

Friday, January 27<sup>th</sup>, 1933.

[symbol]

*The frost continues, but the temperature is rising. We went into Durham for the annual Commemoration of Founders & Benefactors, and lunched at the Deanery where the Dean had, according to his custom, collected a numerous company. He was able to receive the guests but did not adventure himself into the Cathedral. The preacher was the Master of the Temple, and his sermon, as I was afterwards informed (though I myself could not hear a single sentence, being on the Throne) was a panegyric on Bishop Westcott. He has a feeble voice & a disinterested delivery. I do not wonder that there are murmurs among the Benchers on account of inaudibleness. For the first time the loud-speaker was used in the Cathedral but the effect was certainly disconcerting. Probably better adjustment will improve matters.*

The Rev. William Usher, assistant curate of S. Gabriel's, Bishopwearmouth, came to see me by appointment. I offered to appoint him curate-in-charge of S. Nicholas, Dunston, in succession to Sunnybrow. I ordained Usher in 1928, so that he will have reached the modest standard of seniority which is now thought sufficient for independence.

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[42]

**Saturday, January 28<sup>th</sup>, 1933.**

[symbol]

Canon Stacey Waddy, the Secretary of the S.P.G. writes to me about the service in S. Paul's on May 10<sup>th</sup>.

He adds to the typed letter, the following.

May I mention my own personal link with you – a vivid memory – of walking to Victoria Park, Bethnal Green, with you and my hero, Douglas Eyre,\* & holding your hat while you pulverised the Secularists? Before I went overseas, about 1900.

I left the Oxford House at the end of 1888. I must have gone down to B.G. for the purpose of meeting the Secularists.

Yesterday, at the Deanery, somebody introduced himself to me as a relation of Sir Herbert Maynard C.S.I. whom I knew at Oxford when he was an undergraduate at S. John's, and I was a junior Fellow at All souls. He was a delightful boy – he has developed into a hard-bitten 'Labour' candidate, with strong (even violent) Socialist convictions. He was rather more than 2 years my junior. His experience in India, where he had a varied experience for more than 40 years, has evidently deepened & strengthened his tendencies which were apparent [43] [symbol] in him during his undergraduate life.

Shebbeare writes to me at some length on the subject of 'Unemployment'. His alert but loose-textured mind has been captivated by a grand project for solving the problem! But he quotes Mill as an authority, & makes no reference to 'technocracy'. Mill died in 1873. The interval of time that separates his outlook from mine is not 60 years but 600 of normal human experience, and this is time even when due allowance is made for his uncanny precocity. Shebbeare has preached a sermon at the Chapel Royal in which he says

'I argued that it is within the competence, & therefore, within the responsibility of the Christian Churches to stir up their members to the study, tabulation, & popularization of the statistics of Over-production.'

This sounds to me like laughable absurdity, but he takes it most seriously, and (Heaven help me!) wants to come here, and talk it over. 'I can imagine nothing more useful than the sort of cross-examination to which you would subject me', !!!

[44]

Donald Nicholson, a student from S. Chad's College, who aspires to be ordained next Advent and reached the age of 22 last November, came to see me, and I had with him a very interesting conversation. He is an only son, & exhibits the self-sufficiency & 'bumptiousness' commonly associated with that character. He has been a 'spike', but had now 'come off' it. He went to confession, when he felt that he wanted to go, but evidently

took rather a light view of the matter. I liked him, but thought that he might well cause trouble to a Bishop presently! However, I could not but accept him, on the usual conditions.

Today is the birthday of General Gordon who was born just 100 years ago. The Times has an unusually interesting article on him by Major-General Sir Louis Jackson, who had known him personally. This centenary may well be brought into my sermon tomorrow at Annfield Plain. Slavery, Gordon, S. Paul – they can be brought together serviceably enough.

[45]

[symbol]

Lillingston came to lunch, bringing with him his friend, Davidson, rather a dingy-looking fellow, but not unintelligent, and as I inferred from his talk, some kind of an architect by profession. I showed them over the Castle, and then walked in the snow (which is visibly melting,) for  $\frac{3}{4}$  of an hour.

Humphrey Milford writes to ask for a title to the 'Groupy' part of my charge, which is to be published separately, "The President of ~~the~~ Trinity suggested yesterday 'For Sinners and Others'. I said that this was, perhaps, too sensational, & proposed either 'Groupism' or 'The Oxford Groups' 'being the first part of the Charge to the Clergy by &c. On the whole, I am inclined to regret the separate publication of the 'Groupy' section, because I was counting on the section to carry the whole charge into circulation. As it is, I fear the complete charge will hardly sell at all save for the 400 copies which I shall purchase for presentation to the clergy of the diocese.

The returns of the Irish polls show that de Valera has gained a sufficient majority to carry on with the assistance of 'Labour'.



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[46]

**4<sup>th</sup> Sunday after Trinity, January 29<sup>th</sup>, 1933.**

[symbol]

Many generations may come and go without producing a Charlie Gordon. His example will be one that fathers will hold up to their sons in England and so long as any faith in God remains to us as a nation, and we continue to be manly enough to revere the highest form of courage & devotion to duty, so long will your brother be quoted & referred to as the human embodiment of all manly an Christian virtue.

(Lord Wolsey to Sir Henry Gordon on March 5<sup>th</sup>, 1885)

General Gordon was born on Jan<sup>y</sup> 28<sup>th</sup>, 1833, he was killed in Khartoum on Jan<sup>y</sup> 26<sup>th</sup> 1885. It is a great comfort to be assured authoritatively that Lytton's Strachey's aspersions on Gordon's character are quite baseless. 'Yet the slanders will never die, for there will always be those who look no higher than the feet of the idol, and if they find no clay will put it there'. Gordon's religion was more akin to Mohammedanism than to Christianity.

[47]

It freezes still, but less intensely; & the snow has a disappearing look.

I celebrated in the chapel at 8 a.m. We were but 7 communicants including John.

Miss Emmet, the deaconess, came to lunch. She is cheerful, active, and didactically efficient. Christopher Eade, a relation of the Dean of Worcester, who is learning the organ-builder's craft under Mess<sup>ers</sup> Harrison, the Durham organ-builders, & who lodges at Croxdale Vicarage was also at lunch. He said that tuning organs was an important part of business: cathedral organs were tuned every fortnight. Three tuners went out from Durham every week.

Ella and I motored to Annfield Plain, where Ella gave away prizes to the children of the Sunday School and addressed them admirably, as the Vicar told us. After tea in the Vicarage, we went to Evensong, when (before the service) I 'offered' the cheque in first payment for the church, and preached the sermon from the Epistle to Philemon v. 15. 16. Save that I had to suppress one coughing boy, the attention was excellent, & I even think the congregation were interested. We returned to Auckland after the service.

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[48]

Monday, January 30<sup>th</sup>, 1933.

*To follow up the history of this problem (vis. of indifferent acts) would take us into the discussion of our Lord's address to the young man who had great possessions, with its distinction between the decalogue as the way of attaining eternal life and the complete renunciation of worldly possessions as the path to perfection, & thence into the whole puzzling question of the 'double standard' and the distinction between 'counsels' and 'precepts', which Christianity evolved for itself, but reinforced with the parallel Stoic doctrine drawn by Ambrose from Cicero, and by Cicero from Panoetius.*

[v. Kirk, Conscience & its problems p. 41]

A note is appended.

***This distinction, by which the whole doctrine of 'counsels' and 'precepts' was justified in the patristic period and in the middle ages, is given only in the Matthew version of the incident, Mat. XIX.21 (cf. S Mark X.21: 5. Lk. xviii.22. also S Lk. X.27)***

[49]

[symbol]

I wrote two letters in the interest of the 'Fison' lecture (1) to the Secretary of the London Library asking whether the catalogue had been brought up to date by supplements, and, if so, where I could get the last. (2) to Ralph, 'fishing' for suggestions! This letter I showed to D<sup>r</sup> M<sup>c</sup>Cullagh, who approved it highly, but then would he have told me if he had felt that my thesis was the 'mare's nest' I strongly suspect that it is?

I had affectionate letters from my two Oxonians, Derek and Leslie, full of the schools & academic gossip.

I read enough of Kirk's 'Conscience and its Problems' to perceive that he is no sound moralist, but only an Anglo-Catholick partisan, who has cast himself in the rôle of an Anglican casuist. The book is well-calculated to ensnare & mislead the semi-educated, sacerdotized clergymen who are now filling the parishes.

*I went in to Durham, and opened the Social Service Centre for the Unemployed. The Mayor presided, and the usual foolish speeches were made. After the function I returned to Auckland.*

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[50]

Tuesday, January 31<sup>st</sup>, 1933.

The Yorkshire Post and the local papers give considerable prominence to the speech I made in Durham last night. It touched on two 'burning' topics – unemployment and taxation. Had I suspected this publicity, I should have been more cautious in what I said.

I received a paged proof of the Charge, & corrected it. It reads disappointingly.

Mr Howson, the mine-manager from Mainsforth, came to lunch. He expounded his scheme for providing work & recreation for the Unemployed, which seemed to me rather visionary.

Old Canon Croudace & M<sup>rs</sup> [space left] also lunched as well as Deaconess Panton.

I walked to the Park gates with the dogs. The sun was rapidly disappearing before a warm rain.

Ella and I motored to Durham, where we dined with the Bishop & M<sup>rs</sup> Gordon. The two Commissioners – Holland & Macdonald – were there, both interesting men, with whom I had much pleasant conversation. Rawlinson & M<sup>rs</sup> Lee, the mother of the two youths from Cambridge whom the Bishop brought to lunch some weeks ago, were also dining.

[51]

Copies of the Bishoprick were sent to

- |  |                                   |
|--|-----------------------------------|
| 1. Abp of Armagh.                                    | 38. [symbol] Dick.                |
| 2. [symbol] “ “ Dublin                               | 39. William.                      |
| 3. {symbol} Sir George Adam Smith.                   | 40. Lesli.                        |
| 4. [symbol] Lord Chelmsford.                         | 41. Arthur.                       |
| 5. [symbol] “ Dillon.                                | 42. George.                       |
| 6. H.J.A. Dashwood.                                  | 43. Lord Scarbrough.              |
| 7. [symbol] Sir Lewis Dibdin.                        | 44. Lady Londonderry.             |
| 8. Dean of Westminster.                              | 45/ President of Trinity, Oxford. |
| 9. [symbol] Rev, L.R Phelps.                         | 46. Tom Elliott.                  |
| 10. [symbol] Headmaster of Westminster.              | 47. Ex-Archbishop Carter.         |
| 11. [symbol] Lord Hugh Cecil.                        | 48. Canon Watson.                 |
| 12. Lord Daryngton.                                  | 49. Canon Peter Green.            |
| 13. D <sup>r</sup> Tait.                             | 50. John Redfearn.                |
| 14. Sir James Irvine.                                | 51. Rev. John Wild.               |
| 15. Joseph Bainbridge.                               | 52. Earl Grey.                    |
| 16. [symbol] G.E. Buckle.                            |                                   |
| 17. M <sup>r</sup> Arbuthnot.                        |                                   |
| 18. The Fundamentalist Lady.                         |                                   |
| <b><u>19 – 34. The Heads of Theol. Colleges.</u></b> |                                   |
| 35. W.R. McLaughlin.                                 |                                   |
| 35. We Godfrey.                                      |                                   |

37. F.W. Pember.

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[52]

**Wednesday, February 1<sup>st</sup>, 1933.**

The snow has entirely disappeared, and the weather has become comparatively mild. I received a letter from my godson, Gilbert Simpson\* *bringing the lamentable news that his eldest son, 'Pip', a very promising boy of 11, has been killed by a motor-omnibus. The little fellow was a chorister in the Temple Church. 'The economy of Heaven is dark.'*

The young lecturing lady who is staying here for 2 nights refused to turn to the East at the Creed in the Chapel, and declared herself a Fundamentalist at breakfast!!!

I wrote to Donne, offering to recommend him to the patron, Sir Edmund Chayter, for nomination to Witten-le-Wear.

Also, I offered Seaton Carew to Dick, since Poole had declined it.

Mr Arbutnot, the President of the G.J.S. arrived. Ella, and M<sup>rs</sup> A., and I motored to Sunderland, where we dined with Sir Walter and Lady Raine,\* and then attended the pageant organized by the G.J.S. in the Victoria Hall. It was quite a pretty spectacle, and excellently managed.

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[53]

Tuesday, February 2<sup>nd</sup>, 1933.

A bright day which became gradually very cold. The two ladies left the Castle after breakfast.

Ella and Fearne went to Scotland after lunch, and I presided at a meeting of the Board of Training. The financial strain grows ever more severe. An impertinent letter was read from Morris Young, the Vicar of New Shildon, threatening to refuse payment of the diocesan quota unless the reduction in the grant to his lay helper were cancelled! He has been deteriorating strangely during the last few years, & is losing hold on his parish. I fear that the payment of the parochial quotas will be gravely imperilled by the unavoidable reduction of the grants.

Usher wrote to accept charge of the conventional district of S. Nicholas, Dunstan; and Talbot came to report his acceptance of that of S. Nicholas, Bishopwearmouth. Both these districts are pledged to a great schemes of building, but I feel very sure that there will be change of diocesans before those schemes mature.

Ralph sent me an interesting, but not very helpful, letter about my Fison Lecture. He hardly seems to have understood what precisely I have in my mind.

[54]

[symbol]

*It was on this day, fifteen years ago, that I was consecrated as Bishop of Hereford in Westminster Abbey. A Cowley Father was, even during the service of my consecration, denouncing, as a sacrilegious insult to the Almighty, the admission of such a man as I to the Bishop's Office. His sermon in S. Matthew's Westminster, was printed, and a copy sent to me. In many parishes protests were made, and 'masses of reparation' offered, and, of course, I received many wounding letters, & was much attacked in the newspapers. I think my pride sustained me, more than any worthier sentiment. Perhaps what I resented most was the behaviour of the Bishops, and especially being told by the Archbishop that I had better not attend their meeting before my consecration. - It is the invariable practice for a Bishop-designate to be invited to Lambeth for that meeting. I only was considered unqualified. No doubt the Archbishop meant well, & desired an opportunity to prepare some kind of a welcome for me, but all this only wounded my pride the more deeply, and even now, I still feel a wave of resentment whenever I join in welcoming a Bishop-designate to the company of his colleagues.*

[55]

[symbol]

*Looking back after 15 years, I can see that the circumstances in which I became a Bishop, had the effect of stamping on my episcopate a distinctive and unwholesome character. It made frank association with my fellow Bishops extremely difficult, if not altogether*

*impossible. This was the more unfortunate as the Church was in the middle of the agitation which triumphed in the passing of the Enabling Act. My opposition to that calamitous measure would have been greatly more effective if I had not been brought under general suspicion as a 'dangerous' and probably heretical person. And always I was conscious of a great volume of baffled malignity which was eager to find occasion for justifying itself. Hence I drew much into myself, and had as little to do with my colleagues as possible, becoming no doubt thereby more angular & unsympathetic than ever. Did I make a bad mistake when I accepted office as a Bishop? Increasingly I find myself disposed to return an affirmative answer. Episcopal work is not congruous with my temperament, and becomes more and more distasteful partly because I am out of accord with the official policies.*

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[56]

**Friday, February 3<sup>rd</sup>, 1933.**

A brilliant cold day. I walked round the Park in the afternoon.

I corrected & returned to the Press, the last of the paged proofs. There are reports from Oxford that the undergraduates are revolting against the besieging evangelism of the Groups. If, therefore, the Charge could appear now, it might be serviceable, but, if its appearance be postponed, it will fall dead as usual!

I receive two supplemental volumes of the Catalogue of the London Library, 1913-20, 1920-28.

Leslie Wilson came to see me. He is out of a place, as he wants to get married, and seeks a situation as a married butler. But his chances of getting what he wants are not bright.

I motored to Gateshead, & distributed prizes & certificates to pupils of the Secondary School. The Town Hall was crowded, & the mayor, who is no inconsiderable orator of the Boanerges' type, presided. I made a rather fatuous speech, which was quite "over the heads" of the audience, & mortally dull. I did not stay for the performance which followed the Prize-giving.



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[57]

Saturday, February 4<sup>th</sup>, 1933.

[symbol]

I spent the morning in writing to the Prime Minister with reference to the appointment of Welldon's successor at the Durham Deanery: and I allowed myself to suggest four names, placing them in the order of my preference. Also, I sent him the memorandum on the Cathedral which I drafted some while since.

I walked around the Park in the course of the afternoon. The air was almost spring-like.

*Joseph Bainbridge came to see me: & we talked together for ¾ of an hour. He is a fine type of young workman, desperately bent on getting beyond the brick-laying stage. He is 26: has spent £50 on books in connexion with his work with a corresponding College: is engaged to be married: but won't face the responsibility of marriage until his position is secure. We got on to religion: & I learned that, though he attends church, he has never been confirmed. I suggested the possibility of his being prepared by my Chaplain, & presented in the Chapel in June. He seemed pleased with the notion.*

Then I fell to the miserable task of clearing up my table, & sifting out from the mingled mass of letters such as needed answering or merited preservation.

[58]

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*Arthur Headlam\* has become the champion of the South India Union Scheme, but I doubt whether his bludgeoning advocacy ~~are~~ is improving its prospects. Indeed, I think the scheme is probably indefensible on "Catholic" principles, nor do I wholly trust Headlam's assertions as to the verdict of "the whole body of competent historical scholars". Cuthbert Turner\* was better entitled than Headlam to speak in the name of historical scholarship, and he would certainly not have approved what Headlam defends. And, indeed, I apprehend that very few persons who hold with him "the necessity of episcopal orders & ordination" will follow him in defending the reception by Anglicans of the Sacrament celebrated by non-episcopal ministers. Personally, I cannot believe that the specific form of its polity can belong to the essentials of the church. The parallel of civil government seems to suggest that where the objects of government can be secured, whether in the Church or in the State, there the legitimacy of the specific form is sufficiently certified. On that basis, reunion might be attained.*

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[59]

**4<sup>th</sup> Sunday after Epiphany, February 5<sup>th</sup>, 1933.**

A tempestuous night, warm & with much rain. I finished "A Legend of Montrose". Dugald Dalgetty is certainly one of Scott's best characters.

I celebrated the Holy Communion in the chapel at 8 a.m. We numbered 10 communicants, including Leslie Wilson and Harold & Florence Bryden, and Christina.

I spent the morning in preparing notes for my speech in moving the Resolution about Slavery: and in writing letters. I wrote to poor Alice Simpson in the hope – alas, how vain! – of comforting her in this bitter stroke of bereavement: and to George Nimmins,\* and to Leslie Morrison. Also, to my brother Arthur\* who had asked about my eyes.

After lunch I walked round the park, &, picking up four lads from Hague's Bible Class, I showed them Butler's Walk etc.

I wrote to Leake who is wintering mose suo at Malaga, telling him that the situation (i.e. the question of resignation as the proper alternative to his absenteeism) might remain unchanged until the end of this year, and then must be faced. I cannot accept an alter ego as the substitute for the parson himself. Permissions crystallize into precedents.

[60]

[symbol]

I wrote to Milford agreeing with the Bishop of Oxford's opinion that the title of the published charge should be:

The Group Movement  
Being the first part of the Charge  
delivered at the Third . . . .

He adds: "I too prefer this to all the others suggested. I agree with you that 'Groupism' is too ugly, and I am afraid that 'For Sinners and Others' is too sensational for such a *splendidly balanced book*".

*"splendidly balanced" – probably so much so as to gain the reputation of dullness without gaining that of impartiality.*

*Then I wrote my fortnightly letter to William. Why, precisely, I spend time & energy writing to him, & others to whom I have become attached, I don't quite know. So long as they continue to write to me, I don't feel free in conscience to cease writing to them: and, perhaps, I count on them to relieve the tedium of what must needs be a very desolate old age, if it shall be my lot to survive the resignation of the bishoprick.*

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[61]

Monday, February 6<sup>th</sup>, 1933.

Charles accompanied me to Darlington, where I took the early train to King's Cross, & travelled without incident. On arriving, I drove to 21 Park Lane, and dropped my bags. Then I walked to Westminster with Dashwood, whom I had picked up at the hair-dresser's. The afternoon was filled with a dreary discussion of a measure dealing with the revenues of Manchester Cathedral, which are now £81,000 gross, & £58,000 net, the proceeds of the rectorial tithes & glebe rents of the old parish of Manchester. After the Assembly there was a meeting of the House of Bishops, which I attended, & then walked to the Athenæum, where I wrote to Ella. Having performed this pious duty, I drove to 21 Park Lane.

George Macmillan\* was in the Club. He thanked me for the Bishoprick, and said that he had read with much appreciation both my New Year's Day sermon, and the charge to the Ordination Candidates. He is in my belief a good & sincere man, whose approval I was glad to have. I felt a certain embarrassment when, in mentioning my charge to the Diocese, I had to say that it was being published not, like the last by his firm, but by the Oxford Press.

[62]

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There came to dinner Lord Gainford,\* Sir Timothy Eden,\* M<sup>f</sup> Lord Gerald Wellesley,\* M<sup>rs</sup> Glynn,<sup>^</sup> & M<sup>r</sup> James with Serena, his wife: and we had much pleasant conversation. M<sup>f</sup> Wellesley interested me. He began by asking my view on capital punishment. We got on to the ethics of sport. He expressed his personal dislike of seeing clergymen on the hunting-field, & his belief that "blood sports" could not be morally justified. Nevertheless, he himself engaged in them.

James disclosed an intense interest in the currency question, in which lay, in his belief, the core of the world's problems, and indeed he wearied me by his insistence. M<sup>rs</sup> Glynn impressed me as intelligent and charming. She had visited Russia as a tourist, & was evidently attracted to the Soviet system. Lord Gainford said that he had been in Dakota on a sporting expedition in 1884, and that then the buffalo were practically extinct. Sir Timothy Eden seemed rather sheepish when I inquired whether he was satisfied with the result of the sale of furniture & china at Windlestone.

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[63]

Tuesday, February 7<sup>th</sup>, 1933.

Warm and wet. I walked to Westminster, turning aside at Sackville Street to visit my tailor, the avid and cringing Adeney. There I was measured for a light overcoat, on the necessity of which Alexander has recently become insistent, & indeed menacing. Also, I visited Hugh Rees,\* & bought Lady [Kathleen] Simon's\* little book on Slavery, & the Life of Mary Kingsley. Then I went to the Assembly, & continued there all day. I lunched (unwholesomely) in the Deanery on coffee & sandwiches. In the afternoon the discussion of some resolution of the Missionary Council moved me to action. I moved the previous question in a speech which certainly had the effect of stirring the Assembly. My brother of S<sup>t</sup> Alban's was very indignant, & so were the Low Church zealots. The Archbishop made some soothing observations, which seemed to justify my withdrawing the motion. I dined at the Athenæum, sharing my table with the Bishop of Derby, who is a good fellow enough, but mortally dull.

I wrote to Ella, and to my Godson, Gilbert, arranging that he should have tea with me at the Athenæum on Friday.

[64]

[symbol]

The Bishop of Leicester (Bardsley) is one of the plainest men I have ever seen: but he conveys the impression of being a good man, & he has that reputation. He spoke in the discussion today, and though he said nothing memorable, he evidently impressed the Assembly. He expressed to me an almost ardent approval of my Charge to the Ordination candidates, which he had read in the Bishoprick. Prebendary Hinde, also a very plain man (**why are Evangelicals so painfully plain?**) spoke after his fashion, trying to point a party moral at every turn, a very unpleasant person indeed. The Bishop of S<sup>t</sup> Alban's was at his most characteristic, that is, at his very worst. I believe him to be an honest man, and, as far as his narrow lights go, fair-minded: but he is a born buffoon, & his great stature, and general aspect of lumbering shapelessness adds to the effect. The Missionary Council was certainly very ill-advised in putting ^him^ up. The Bishops of Bradford, Portsmouth, & Derby expressed agreement with my speech, & I think many of the laymen were with me: but they were all glad when I withdrew the motion.

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[65]

Wednesday, February 8<sup>th</sup>, 1933.

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I walked to the Athenæum, & wrote some letters, & then went to the Church House, & attended the Church Assembly. Nothing could possibly have been duller or more futile than the proceedings. I lunched at the Club, & then voted for some new members. I drove to the Elizabethan Exhibition, which was less interesting than I had been led to expect. I returned to the Assembly for an hour, & then went to the House of Lords, where the Bishops of Birmingham (Barnes\*) and Leicester (Bardsley) took their seats. Then Lord Lugard raised the question of Kenya. He was followed by the Archbishop of Canterbury, Lord Onslow, Lord Passfield, Lord Reading, Lord Moyne, and (in reply for the Government) Lord Hailsham. *The impression left on my mind was that the natives are going to be sacrificed to the speculators. Since everybody agrees that the gold must be extracted, their exploitation is inevitable. Only, being what we are, Pecksniffians born, we go through the solemn farce of arranging for the "compensation" of the natives while sacrificing them to our greed in order to placate our own consciences.*

[66]

I dined at Grillions. There was but a small party viz:

Duke of Devonshire  
Sir Ronald Lindsay  
Lord Hugh Cecil  
Lord Eustace Pucey  
M<sup>r</sup> Ormesby Gore  
M<sup>r</sup> Duff Cooper  
Bishop of Durham.

Sir Ronald Lindsay gave an amusing account of his recent visit to the new American President: and then our conversation became literary & historical. Hugh Cecil\* developed a theory that the Man in the Iron Mask was really the Father of Louis XIV and not his brother as is commonly maintained.

*In the Athenæum I met George Adam Smith\* & Rait. \* G.A.S said that one of his professors had become an ardent Groupist. The Bishop of Ely said that his son's Vicar had become a Groupist, & had written in his parochial magazine an extravagant letter affirming that his whole ministry had been hollow & unreal, & that now he was "changed"!*

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[67]

**Thursday, February 9<sup>th</sup>, 1933.**

I walked to Sackville Street, & tried on my new coat: then I walked to Londonderry House, and had an interview with the Marquis [7th Marquess of Londonderry\*]. He said that he had much enjoyed his flight to Iraq and back; that, though he was not a good sailor, he had felt no sickness in the aeroplane. He spoke of his own position. He could never afford to live in Wynyard again, & was now practically a Londoner. "He would have to talk the situation over with Robin [Edward Vane-Tempest-Stuart.\*]." All this is sad hearing. He said that Robin had made two speeches in the House, which had created a favourable impression. Then I went on to Westminster, & (save for lunching at the Deanery) I spent the day in the Assembly. There was a considerable debate on the proposed temporary closing of the training colleges at Chester, Lincoln, & Fishponds. Buchanan-Riddell, the Chairman of the Board of Supervision, justified the proposal in a speech of remarkable ability. Then an amendment postponing the closing of the 3 colleges for one year was moved by Thicknesse, and supported by the Bishops of Chester & Gloucester, the Dean of Lincoln, & others.

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Very weighty speeches were made by Partridge and Abp. Temple, dealing respectively with the financial and the educational aspects of the subject. In my judgment the case for closing the 3 colleges was on both grounds conclusive. The Archbishop made the tactical errors of speaking himself, & of allowing Earl Grey\* to speak. The result was a victory for Unreason. Only the two bishops – Gloucester & Chester – voted in the majority: the clergy were 103 to 80: and the laity 113 to 57.

This untoward vote ought to lead to the resignation of the entire Board of Supervisors, and I almost wish that the Board would resign in order to bring home to these Fools the measure of their folly. It is difficult to see what course can best be adopted. The representatives of my diocese were, I think, in the wrong lobby. I saw old Cosgrave\* looking guiltily jubilant. Harrison & Fergusson actually spoke on the wrong side, but neither understood the issue! Ella and I met at dinner with Lady Struthers.\* There were also at dinner Godfrey & Dorothea [Benson]\*, Lady Dunedin,\* & Sir William (?) & Lady Glender (?).

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[69]

**Friday, February 10<sup>th</sup>, 1933.**

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I walked to Westminster, & again attended the meeting of the Church Assembly. The first item on the Agenda was the motion about Slavery which stood in my name. I spoke for about 20 minutes, and was listened to closely, and applauded sufficiently. The speech was not pleasing to the Evangelicals, who probably resented such a motion being entrusted to such hands! That dreary fanatic, Albert Mitchell, went as near as he decently could to suggesting as much. I left the Assembly after the motion had been carried, & went to the hair-dresser. Then I lunched at the Athenaeum, and, as the weather became thunderous and wet, remained there. At 5 p.m. Gilbert Simpson came & had tea with me. His poor little boy had his skull fractured, yet was able to walk home with the policeman.

A letter from Charles told me that Cobb, the Vicar of Holy Trinity, Hartlepool, had died. This living also is in my patronage, & is said to be £427 net. The population is over 15,000. The late Vicar, Cobb, was handicapped by a Roman Catholic wife.

[70]

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*Sir Charles Balance\* and Sir George Adam Smith were dining in the Athenaeum, & with both I had some conversation, with the first about my Fison Lecture, with the last about Groups. I tried to get some material for that beastly lecture, but Sir Charles could not be brought to face the question which it posited. He disclaimed with energy the suggestion that any English doctor or surgeon could allow such experiments as those of Voronoff, & drew as sharp a line as any scholastic between men & beasts as subjects of experimentation.*

[symbol in margin] *George Adam Smith expressed himself in very hostile terms against the Groups. The Movement has apparently captured some of the professors in Scotland, but its "sharing" has alienated many more. He was ready to oppose it openly if it advanced among the students. It is satisfactory to know that a man so candid & sympathetic as G.A. Smith is in agreement with my opinion on this subject. There is something really perturbing about openly opposing a religious movement which, rightly or wrongly, claims to be doing Christ's work: yet one may not tolerate what appears to be plainly wrong, & in my position there is a time to speak as well as a time to be silent.*

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[71]

**Saturday, February 11<sup>th</sup>, 1933.**

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The weather became much warmer during the night. I left Park Lane after breakfast, & carried my bags to the Athenaeum. Then I walked to Westminster, & visited the S.P.G. House, where the assistant-secretary showed me some of the early documents of the society. He undertook to have some extracts made, & sent to me. Then I called at the Deanery, & talked for a few minutes with M<sup>rs</sup> Foxley Norris, when I returned to the Club, and lunched, sharing my table with G. A. Smith. He said that as a student he had been in Germany at the time of the Berlin Conference, & through the good offices of a waiter, whose acquaintance he had made in a 4<sup>th</sup> class carriage of the train, he got a bed in the servants' quarters of the Hotel in which the British Representatives were staying. In that way he had been able to observe Disraeli. He was particularly impressed by the blackness of his ~~moustache~~ goatee! *We talked of marriage. He said that old Lord Strathcona\* had been united to his wife in Canada by a primitive method which required no minister or religious ceremony. When he was created a Peer, he was sent for by Q. Victoria, who told him that, before taking his seat in the House of Lords, he must be properly married. And he was – in S. Mark's, North Audley Street.*

[72]

I called for Ella at Miss Pearce's<sup>2</sup> house, 6 Queen's Elm Square, South Kensington, & there had tea. It is a small but pleasant dwelling filled full with the memorials of her episcopal brethren. She appears to be comfortably placed.

We made our way to Paddington, & took the 4.45 train for Oxford. D. O. Malcolm was on the train, & came into our carriage. At Oxford the car met us, & so we came to All Souls. The new Warden has much improved the Warden's Lodgings. He has thrown the little room, which led into the study, into the drawing-room, & thus given dignity and space to what was rather mean & pinched. By doubling the glass of the window, the noise of the High has been quite effectively mitigated. Central heating has been introduced, and there are other improvements. There was a pleasant party viz. The Warden of Lincoln & M<sup>rs</sup> Munro, M<sup>rs</sup> Wrong (A.L. Smith's daughter, the mother of 7 children, & a teacher of history), Faber, the Bursar of the College, Viscount & Viscountess Dillon, Nowell Smith & his wife, ourselves, & our host, hostess, & Margaret.

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<sup>2</sup> See Ernest Harold Pearce.



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[73]

Septuagesima, February 12<sup>th</sup>, 1933.

[symbol]

A brilliant day, with a frost & pleasantly cold air. I attended the chapel service – only 5 present including the Chaplain & myself. The Warden & I attended the university sermon in S. Mary's. The appearance of the church has been greatly changed by the recent Restoration, & I suppose, it has been improved: but I could not avoid a feeling of regret at the loss of the gallery. Mine host & hostess took me for a walk, & showed me the new Library in Magdalen, & other improvements in that College. We walked round the meadow, & returned in time for lunch. The income of Magdalen now exceeds £70,000 per annum. It is slightly greater than that of Christ Church. The total income of the University apart from that of the Colleges now approaches £350,000 annually, of which rather more than a third is from Government Grants. All Souls has nearly £40,000 per annum.

There came to lunch Sir Charles & Lady Oman,\* & Sir Charles & Lady Peers.\* A very pleasant meal. Ella & I called on M<sup>rs</sup> Rashdall, & visited Dick in his rooms in Keble. He showed us the Chapel. Then we had tea with the Radfords,\* with whom were some of Mary's relations.

[74]

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I attended chapel. There were but 8 persons present including the chaplain & myself. *I could not help indulging the melancholy reflection that this fair & spacious building, standing in unquestionable pre-eminence among the grouped fabrics of the college, but almost unheeded & deserted was the true picture of the Christian Church in the secularized modern world, the greatest & most lovely thing therein but unintelligible, unwanted, and unused.* I dined in Hall with the Warden. There was a large party of fellows and guests, but I hardly knew anybody – a humbling reminder that I too am obsolete and unknown. I was particularly interested in a younger fellow named Pares, a well-known authority on Russian affairs. With him I had some interesting conversation in the Common Room. Also, **I talked with Hutchinson, the Chaplain, who told me that his son, a scholar of Balliol had been captured by 'Groups', and was being pressed to go to America in the interest of that strange movement.**

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[75]

**Monday, February 13<sup>th</sup>, 1933.**

[symbol]

Ella was indisposed during the night, but had so far recovered as to be willing to adventure the journey to Auckland, thereby relieving my mind of the undignified and uncomfortable prospect of imposing a burden on our hospitable hosts. We had a 'through carriage' in which we travelled comfortably without change from Oxford to Darlington. Leng met us with the car, & we were at the Castle by 5 p.m.

There was a considerable accumulation of letters on which I fell at once, & worked with Charles until it was time to dress for dinner.

Joseph Bainbridge sent me a quaintly expressed letter. He seems to have taken seriously my suggestion that he should be prepared for Confirmation by Charles, & confirmed in the Chapel on June 18<sup>th</sup>. The problem will be finding convenient times for his preparation. Donne declines my proposal that he should go to Witton-le-Wear. *The money is inadequate! All the fine talk about vocation & sacrifice always comes down at last to the prosaic question of £: s: d.! It is very humbling, and yet almost inevitable, for what prudent man could rightly accept a position in which he would be crippled by anxiety, if not discredited by debt?*

[76]

Eric Graham, the Principal of Cuddesdon writes:

*"Further study of the 'Groups' has made me increasingly favourable to them: & I do not think they can rightly be accused of Perfectionism, though of course some of their less judicious adherents tend to confuse ideals with attainments."*

**This may explain his ready acquiescence in Malcolm Ross's absenteeism in America preaching 'Groupism' instead of residing in Cuddesdon, and completing his preparation for Holy Orders.**

That strange creature Jack Worsley-Boden\* writes to inform me that he has changed his name to Boden-Worsley, being led to do so by the prospect of his wife's confinement. He has given much information on the subject of his pedigree to his parishioners in his parish magazine. He has little sense of humour, &, I fear, a full endowment of what is called 'snobbishness'.

The Vice-Chancellor of Cambridge University asks me to be a select preacher next year. I am not sure that I care to make another addition to my burden.

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[77]

**Tuesday, February 14<sup>th</sup>, 1933.**

A pleasant letter from Dick arrived. He was evidently pleased by Ella's visiting his rooms.

I accepted the Vice-Chancellor's invitation to be Select Preacher at Cambridge this autumn & declined Charles Inge's\* request that I would preach in S. Giles, Oxford, on Whitsunday in connexion with the Centenary of the Abolition of Slavery.

I wrote to Streeter\* invoking assistance for that haunting "Fison Lecture".

*Also I wrote to the Archbishop of Canterbury, sending him a copy of my letter to the P. M. on the appointment to Durham.*

McIntosh, the Vicar of Dunston, writes to ask permission to resign his living on the ground of ill health.

I attended a meeting in the Town Hall of Durham, convened by the Association of Boys' Clubs. Sir Arthur Wood, High Sheriff-designate, was in the Chair, and there were 50-60 persons present.

Mr Alec Patterson was the principal speaker, but everything was very vague & ill-considered. I hardly see what good can come of it. However, everybody is to meet again on April 24<sup>th</sup>.

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[78]

Wednesday, February 15<sup>th</sup>, 1933.

I wrote to Strong\* and Lord Hugh Cecil angling for material for this - - Fison lecture.

Shebbeare & his wife came to lunch, & after lunch I took him to my study and discussed what appears to me the quite fatuous proposal, which he vented in the Chapel Royal recently, for "furnishing economic guidance" by the Churches to the State. He is surely the most foolish of well-meaning ^of^ Theorists, and his scheme has only to be clearly stated in order to be promptly dismissed. But he is desperately in earnest about it, & already envisages himself as a "Saviour of Society!

[Edward] Watson\* writes from Christ Church:-

*"I must thank you for your criticism of your brother of S<sup>t</sup> Alban's. As you know, I am connected with that diocese, & I hear bitter complaints of the humiliation & complaints of the clergy over their Bishop's money complex. He intrudes it on all occasions, however inopportune".*

*Per contra* the old retired Archbishop [William] Carter\* writes in defence of collections at Confirmations. He probably conceives himself bound in honour to stand by his quondam Suffragan.

[79]

I walked in the Park for an hour. The sun shone brightly, & the air was delightfully healthful and fresh, altogether a winter's day with the anticipation charm of spring. A football match was proceeding in the [main?] ground: **the Unemployed Boys provided a "side-show"**. The "Conductor" told me that the cocoa was much appreciated. I rather rashly promised to give them a Lecture on "A Visit to the Yellowstone Park", if he could raise a magic-lantern.

Then Necker, the Vicar of S. Peter's, came to tea, & with him the young man, Bacon, to whom he has offered a title for the Trinity Ordination.

The Rev<sup>d</sup> R. M Henderson came to see me. I myself ordained him in 1921 on a tithe from S. Columba's, Southwick. He left that parish to become an incumbent in the Worcester diocese; but resigned his benefice under pressure from the Bishop. Since then he has been teaching in Newcastle, but is now out of work, & desires to return to the exercise of his ministry. I was not altogether satisfied with his statements, but I took the path of least resistance, & said that, if MacMunn would recommend me to do so, I would permit him to officiate in the diocese.

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[80]

Thursday, February 16<sup>th</sup>, 1933.

I frittered away the morning in writing letters. In the afternoon, I walked round the Park with D<sup>r</sup> McCullagh. Some illiterate fellow in Birkenhead, named Allen, wrote me an impudent letter, in which I thought there were elements of sincerity. So I wrote to him kindly.

I motored to Darlington, and presided over a largely-attended meeting in the new Cooperative Hall convened by the local association of clergy & ministers **in support of the Anti-gambling cause**. The chief speaker was a youngish clergyman from Birmingham, the Rev<sup>d</sup> Benson Perkins, who was an "expert" on the Gambling controversy. He was fluent and gesticulated freely; he knew his subject, and evidently carried the audience with him. Questions were invited, and several were asked and answered by the Lecturer. There was the inevitable collection, and the meeting closed with the Benediction. It was the nearest approach to a successful meeting that I have yet seen in Darlington. I was agreeably surprised at the appearance of the meeting: it contained far fewer "long-haired Phrygians" than I had expected.

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[81]

Friday, February 17<sup>th</sup>, 1933.

I wrote at some length about the Fison Lecture to Canon Peter Green. \* My "fishing" inquiries have been now directed to the following pundits: -

1. The Dean of S. Paul's
2. Professor Sorley.
3. The Bishop of Oxford.
4. Canon Streeter.
5. Canon Watson.
6. Canon Peter Green.
7. Lord Hugh Cecil.

All these are divines: I wish there were some men of science whom I know well enough to consult.

Mr W.G. Farrell, of the British Association Residential Settlement, who is Warden of the Unemployment Centre at Spennymoor, came to lunch, and afterwards discussed with me his efforts and his hopes in respect to Unemployment. He is evidently an actor, and has a distinctly foreign appearance. I promised to visit his centre, and lent him Fülöp-Miller's "The Mind & Face of Bolshevism". Lending books is the greatest folly in the world, for they are rarely returned, and, even when they are returned, have generally been more or less seriously mishandled!

[82]

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*D<sup>r</sup> Beresford Kane came to see me at 6 p.m. He had a rather fatuous scheme for employing the Unemployed to put in order the churchyards throughout the diocese. Every parish was to raise a sum of not less than £50, and employ at least 4 men! I told him frankly, that the scheme was utterly impracticable: and, indeed, I think that he thought so himself.*

I sent a copy of the Diocesan Calendar to Humphrey Milford, begging him to send copies of the complete Charge to all the diocesan clergy and to all the diocesan bishops of England. The Calendar contained names & addresses.

I received from the Librarian of the S.P.G. a volume containing a series of very interesting documents relating to the early history of the society, together with a number of typed extracts from the documents in its Archives.

Large expectations would appear to be held as to the sermon I have foolishly promised to preach in S<sup>t</sup> Paul's at the Annual Meeting of S.P.G. But one cannot say much in the half-hour at one's disposal.

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[83]

Saturday, February 18<sup>th</sup>, 1933.

[symbol]

Much snow fell during the night, & continued to fall at intervals during the day.

Both the Bishop of Oxford and Streeter send me careful, and suggestive replies to my inquiries. This odious lecture becomes the more difficult, the more I reflect on it. My disgusting ignorance of science and scientific men is an appalling handicap, and I don't know where to turn, or what to read in order to gaining the requisite information.

The Bishop of Jarrow and Archdeacon Rawlinson came to a conference at noon. We discussed the filling of the vacant livings, but did not arrive at any very satisfactory conclusions **The main difficulty arises from the divergence of the type of churchmanship.** It is practically impossible to ignore this factor. Then there is the problem of the houses, which are almost always cried out against as too large, or too damp, or too inconvenient! Resignations are now frequent, and generally involve a pension for the out-going parson which reduces the income available for his successor to an impossible exiguity. One way or another it happens that the clergy are always clamouring for livings, & then grumbling at them.

[84]

Lady [Edith] Londonderry\* came to lunch. I like her much but why does she paint her mouth red?

Charles and I motored to South Shields where in S. Mary's, Tynedock, I 'welcomed' the two Missioners who are to conduct a mission in that parish, and gave an address. There was but a small congregation, & it was composed quite plainly of the regular worshippers. But the weather was unpleasant, & Saturday night is not favourable to church-goers. Richard Craig seems to have settled down to his work quite comfortably. Garland gives a good account of him. This parish is squalidly poor, the most part of the people are casual labourers at the docks, and many of them are 'unemployables'. I was surprized to see the choirmen omit the bowing to the Altar which the clergy devoutly, and the choir-boys less devoutly, made as they left their stalls. Anglo-Catholicism has been established in S. Mary's, Tyne dock, for a good many years & always the Externals are more easily acquired than the essentials. But **Protestantism survives religion in our English minds!**

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[85]

**Sexagesima, February 19<sup>th</sup>, 1933.**

More snow fell during the night. The country has a wintry aspect.

I celebrated the Holy Communion in the chapel at 8 a.m. We numbered 8 cts. including William.

I occupied the morning in preparing notes for my sermon at Dawdon, where the 21<sup>st</sup> anniversary of the parish church is to be celebrated. It was built by the Londonderry family, & both the present Marquis & his wife are to be present. There will, however, be nothing in my discourse which can stimulate self-satisfaction even in religious donors! Also, I wrote my fortnightly letter to William.

Ella & Charles went with me to Dawdon, where I preached at Evensong. The snow lay thickly on the high ground, & the car slipped about uncomfortably in spite of the chains: we returned by another road which was less obstructed. There was a large congregation including Lady Londonderry & Sir Hedworth Williamson.\* The Marquis had had to fly to Geneva. I was nowise satisfied with my sermon, though the congregation was very attentive. But I was not quite "at home" in the church, which though not acoustically bad, was certainly not what may be called sympathetic.



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[86]

Monday, February 20<sup>th</sup>, 1933.

The snow still lies on the landscape, & the weather prospects hold out small hope of its disappearance. Both Lord Hugh Cecil and Canon Peter Green send replies to my Fison inquiries. They are not without value, but less helpful than I had hoped.

Clark, from S. Mary's, Gateshead, came to lunch and had much talk with me about his own position. He completes three years since his Ordination next Advent, and is, therefore, too junior to be appointed to a benefice. He wants to widen his experience, & to deepen his own spiritual life by going to a parish where the work is less incessant & multifarious, and joining a staff where more leisure for ordered devotion might be possible. He is being pressed to go to Hongkong [sic], but doubts the wisdom of doing so. I suggested that he might change his curacy for another in the Durham diocese. He promised to take no decisive step without consulting me again. We walked round the Park in the snow, and had much conversation. He spoke frankly of his experience in Gateshead, and opened my eyes to some aspects of slum-life in that squalid and populous town.

[87]

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*Charles went with me to Durham, where I went to S. Mary-le-Bow, and addressed a church full of undergraduates & dons. It was **the inaugural meeting of a Mission to the University, which has been organized by the more intelligent Evangelicals under Principal Wallis.** \* **The Missioners are the Bishop of Croydon and young [Henry Handley] de Candole,** \* who is now the chaplain of Peterhouse. My address was probably misdirected, for it was concerned with the Missioners, and was listened too [sic] by the Missionees! It was also, perhaps, considerably too short. The whole service only lasted 35 minutes. But, indeed, **I am "a fish out of water" in these missioning circles. I hardly understand the language, and only half accept the assumptions.** The "teaching missions", which are now most favoured, labour under the disadvantage, inseparable from all Anglican efforts, that there is no sufficient agreement as to the doctrine to be expounded! How can any common syllabus include the Anglo-Catholick, the Erastian, the Evangelical, and the ~~xxx~~ ^Modernist^ in an effective working agreement? The inquirer & the penitent "have a thin time" in our "incomparable Establishment".*

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[88]

**Tuesday, February 21<sup>st</sup>, 1933.**

I was reading "The Monastery" when I was called at 6.15 p<sup>a</sup>.m. This novel is important as disclosing more fully than the other novels, Scott's estimate of the Reformation & the Medieval Church. He had a chastened admiration for the first, and passed on the last a condemnation which was neither indiscriminating nor unsympathetic. The first commended his reason; the last appealed to his feelings. He could never have been really comfortable in a Reformed Church: he could have found much to please & interest him in the Church of the Middle Ages.

*I celebrated the Holy Communion in the Cathedral at 7.30 a.m. in connexion with the Mission to the undergraduates. There were not less than 230 communicants, and the service was completed in less than an hour. The spectacle of so many young men approaching the altar was extremely impressive. Nothing but the best of motives could have brought them there at that hour on a bitter winter's morning. The offering of their good purpose is almost all the Young can offer and He, who made them & claims them, will not despise or reject their oblation.*

[89]

After the service, Charles and I breakfasted with the Principal of S. John's with whom was the Bishop of Croydon. Then Leng arrived with the car, and carried us back to Auckland, where we at once dealt with the morning's post-bag.

I walked to the Parkgates and back in the snow. Exercise becomes more indispensable as I decline into old age.

Yet another sulphurous anonymous letter from Herrington enclosing a newspaper cutting which gave an account of presentation of gifts to Miss Kemp. I trust that this implies the departure of that troublesome lady.

I wrote to Dawson, the Rector of Sunderland, suggesting that he should offer a title to a deacon in his parish, which has a population of 6000 souls, and an annual income of £698. He is, I fear, little likely to adopt my suggestion: but the law gives the Bishop power to require the incumbent to have a stipendiary curate when the parish contains 3000 souls, and has an annual endowment of £500. It were better for him to act proprio motu.

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[90]

Wednesday, February 22<sup>nd</sup>, 1933.

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More snow, and a very bitter frost.

I wrote severely to Ellwood,\* of S. Chad's, Gateshead. He had the impudence to send me a list of no less than 22 children of 13 whom he desires to present for confirmation on March 12<sup>th</sup>. Thus I am locked in the dilemma, either to acquiesce lamely in a breach of the diocesan regulation, or to inflict disappointment on a number of children who have been encouraged to look forward to Confirmation.

I went into Durham, and presided at the meeting of the Finance Board. The report for last year is far better than I had dared to expect. There was a falling off in the subscriptions, but a slight increase in the amount of the parochial quotas.

On my way home, I turned aside to Ferryhill and called to enquire after old Canon Lomax.\* I found him sitting up in bed, as whimsical and talkative as ever. He has two nurses and is being well looked after, but his broken rib has damaged his lung, & set up pleurisy: & he is over 70 years old.

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The Rev<sup>d</sup> R. C. Linton, Rector of Kelso, called to see me. He was commended to me by Lord Thurlow,\* who had known him in past years. He has a boy in Durham School, and would like to be beneficed in this diocese. He has about £200 per-annum of his own, is a widower, & has four children. I spoke depressingly of the kind of parish which was general in this county, and certainly gave him no ground for dreaming of an appointment here! The shocking fact is that the last consideration which influences the clergyman's mind when he seeks "preferment" is the interest of souls. The income, the house, the neighbourhood, the amenities – these are anxiously inquired into, but his fitness for spiritual ministry in the place is taken for granted. "All seek their own, not the things that are Jesus Christ" – S. Paul's lamentable words often come to my mind. The fact is certain: the shame of it is unquestionable: but how to change it, so long as the English clergy are married men, & often charged with family responsibilities, I cannot imagine.

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Thursday, February 23<sup>rd</sup>, 1933.

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The wintry weather continues. There was a considerable snow-fall during the week.

*M<sup>r</sup> Thornton, an official of the National Federation of Boy's Clubs, came to see me by appointment & stayed to lunch. He expounded to me the intentions with which the meeting in the Town Hall on Feb. 14<sup>th</sup> had been convened, assured me of the amazing intelligence that Sir Arthur Wood was really prepared to do something more than preside (very inefficiently) at the meeting, and repudiated the notion that money would have to be raised in the county. He assumes (rather over-boldly) that the Pilgrim Trust will find the necessary money. I expressed myself in suitable terms of vague benevolence, and shewed [sic] him the Castle. It interested me to hear him express a very mean opinion of the practical value of [Toc H., herein agreeing with Harvey Clark. I do not hold a high estimate of these pictorial movements under Royal Patronage. They fill much space in the newspapers, but they "cut no ice" in the districts where the actual work has to be done.*

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Charles and I visited the Unemployed Institute in Spennymoor, where Farrell and his wife are living. We saw some men mending boots, & some working at carpentry. The effort is much hindered by inadequate buildings, but about 200 unemployed are connected with it, and its immediate future is secured by the Pilgrim Trust.

Captain Greig of the Church Army came to report on his work in Tudhoe, Waterhouses, Coundon, and Byers Green. He had nothing good to say about the state of affairs in Tudhoe, but, on the whole, his account was cheerful. He is an able & energetic man of 25, & seems competent for some more considerable position than that of a C. A. Captain. We discussed the possibility of his being ordained, and I was, perhaps, more sympathetic than was prudent. He will think over his position, and write to me.

Richards of Bellasis writes to inform me that Sir Edmund Chaytor has offered, & that he has accepted, the benefice of Witton-le-Wear. I myself had suggested this appointment, and am pleased that my suggestion was acted on.

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[94]

Friday, February 24<sup>th</sup>, 1933.

Snow must have fallen all night, for it lay on the ground very thickly when morning came. The landscape looks weirdly beautiful.

I celebrated the Holy Communion in the Chapel at 9.45 a.m. Popham with about 60 Sunday School teachers communicated. They are having some kind of a Conference in the Town.

*The Vicar of Lewisham sends me a cheque for £97.18.8 for my unemployed fund. I judged it best to send £100 to D<sup>r</sup> Mess for his projects in Tyneside for organizing work for the unemployed. In view of the new Social Service Association which Lady Londonderry is running, I wish that contributions to my own Fund would now cease.*

Father Dru Drury, the Warden of the Deaconesses in Durham, came to lunch. He wanted to go through with me the revised constitution for his society, on which he has evidently bestowed much thought and toil. Before he went away, he asked to see the Chapel which he had not seen for 40 years.

I walked as far as Brydew's Cottage with Dr McCullagh and the dogs, but it was heavy going, & an intermittent blizzard beset us.

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Those who are curious in manners will observe that during the last few years the medievalising clergy in England have discarded that fair linen which in the elder clergy was the emblem and the example of cleanliness.

Clifford Allbutt, Harveian Oration, 1900.

This curious note is appended as an illustration of the statement that "the asceticism derived from the East, disdainful of carnal things, brought the dualism of matter & spirit into monstrous eminence: and, in respect of medicine, in a few generations it turned the cleanest people in the world into the most filthy". It is not quite clear whether by "the cleanest people in the world" we are to understand Western Christians generally, or only the English, but probably the larger reference is intended. The ~~reference~~ allusion to "the medievalising clergy in England" suggests that they are indifferent to cleanliness. This surely is a foolish suggestion. The concentration of mind on vestments, though enormously silly, has not implied an ascetic cultus of dirt. My own observations lead me to associate uncleanliness of person & garment rather with Evangelicals

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We are all of us climbers up the hill of the Lord, which is ascended by these three paths (sc. goodness, truth, & beauty), which meet at the top. We shall probably find one of the three easier than the others.

Inge, "Riddell memorial Lecture [sic], 1932

But no man can at the same time traverse three paths: he must make his choice. If he elect to traverse the path of goodness, may he not find himself ceasing to move in a parallel course with his fellow-travellers, who have chosen for themselves the paths of truth & beauty. Is not the metaphor really unhelpful? For no man has it in his power to make the choice, since, because of his manhood, he is subject to the moral law, and cannot, even in the interest of truth & beauty, rebel against it. Every man is moral, intellectual, and aesthetic, albeit the measure of these human attributes may vary almost infinitely. But the whole trinity belong to manhood as such. The question is of their mutual relation. Are they coequal & independent?

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Goodness could never be compatible with a deliberate choice of error, or a conscious preference for ugliness. Can truth be harmonized with baseness, or beauty with error & evil? Is there a unum necessarium which is a condition of the others? and is not this goodness?

Ideally these absolute values cannot be in harmony, and men must needs accept & pursue them all: but practically?

Is there not a parallel between the immoral procedures condoned by men of Science in their pursuit of knowledge for its own sake and the immoralities tolerated by Catholics in the presumed interest of orthodoxy, or of the Church? Zeal for Goodness & zeal for Truth may become morbid, & then they betray the zealous into action which is neither good nor truthful. (v. Westermarck "Origin & Development of Moral Ideas" vol. ii p. 97 ff).

"The broad doctrine that the end sanctifies the means is generally rejected" (v. Westermarck p. 111) [?v.] S. Paul's brusque repudiation of the saying "Let us do evil that good may come", which had been falsely attributed to him. Romans iii 7.8.

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Saturday, February 25<sup>th</sup>, 1933.

A terrific blizzard swept the island yesterday and continues today. The snow is mingled with rain, & both accumulates & wastes, while a vehement tempest piles it in mighty drifts. The newspapers are filled with reports of disasters and hair-breadth escapes.

Congruous with their physical habitat are the affairs of men. Japan has left the League, and is fighting in China on the grand scale. So much for our victory in "The War to end War"!

*I received from the P. M.'s Secretary the following note.*

*My dear Lord Bishop,*

*The Prime Minister wishes me to let you know, for your Lordship's confidential information, that he is writing today to the Headmaster of Eton offering him the Deanery of Durham.*

*Yours sincerely,  
Neville Butler*

*The Deanery is not vacant until Easter. Will Alington take it when charged with a pension?*

[99]

That insatiable youth, K. H. wrote from Blackpool asking for £11, which I sent him. He says that he is "on Teaching Practice at the Boy's Secondary School". I accompanied the money with the assurance that my assistance to him would not extend beyond his year of training at Hatfield College. How wise are those hard-headed men who refuse to help "other people's children"! In existing circumstances, this counsel is doubly prudent, for there is no probability of finding Employment for the youths, when their education has been completed.

John Redfearn came to see me, & stayed to dinner. He seems to be "drawing off" from the Anglo-Catholics, but whether this be determined by prudence (for he aspires to become the Divinity Teacher in the Bede School where an A.C. is not likely to be welcome,) or by conviction, I am not clear. He is intelligent, well-mannered, and well-meaning. I admonished him to get in touch with Rawlinson, who would supervise his reading, and I lent him Salmon "Infallibility of the Church".

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**Quinquagesima, February 26<sup>th</sup>, 1933.**

Still more snow. It snows and thaws synchronously, and the effect is already becoming unpleasantly apparent in the coming through of water from the roofs.

I found myself so hoarse and 'colded' that I charged Charles to celebrate in the Chapel as my alter ego, while I continued in bed until 11 a.m.

*I wrote to Alington urging him to accept the Prime Minister's offer of the Durham Deanery.*

The two Commissioners who have replaced the rebellious Durham County Council in administering the dole came to lunch. Dull but well-meaning men, enormously conscientious, & facing the not inconsiderable difficulties of this task with resolution, they are not richly gifted with conversational powers. Ella showed them over the Castle. They arrived in one blizzard, and went off in another. They are called Holland & Macdonell, and they reside at the County Hotel in Durham.

We heard Alington discourse on Charity through the agency of ~~BB~~ the wireless. He has a curious intonation, very characteristic and rather intriguing.



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**Monday, February 27<sup>th</sup>, 1933.**

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A rapid thaw through most part of the day created a woeful condition of the mud & slush. The papers are filled with floods and prophecies of floods. After lunch I walked as far as the bridge ~~of~~ over the Gaunless in order that I might see the state of the Condon Beck. It was much swollen, & had become an impressive torrent.

*Charlie Lillingston came to lunch, and talked with me about his experience with the fanatic Warrington, who interviewed him officially with a view to gauging[sic] his quality as a Protestant. Are you an Evangelical? What kind of an Evangelical are you? were the opening questions. He did not appear altogether satisfied with Charlie's non-committal answers. With Warrington at this inquisition was another fanatic, Lord Guisborough, who is known to fame as the leader of Anglo-Israelitism. What must be the quality – intellectual and religious – of Evangelicalism when its fighting chiefs are men like this crazy peer & Warrington?*

Charles & I motored to West Hartlepool, where I confirmed about 100 candidates in Christ Church. The roads were much cumbered with snow in the neighbourhood of Coundon, & the car slipped about rather alarmingly.

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Tuesday, February 28<sup>th</sup>, 1933.

*Mitchell Pierce came to lunch, and I had much talk with him. He is greatly changed in appearance. During the War he lost his hair, and the result is transforming. He has grown from a handsome modest youth to a thoughtful determined man. The long years of solitude in the Arctic circle, where he has been in the service of the Hudson Bay Company, have caused a curious remoteness of manner. He talks freely, but with a certain furtiveness, as if the sound of his own voice had become unfamiliar and even alarming. He has become intimately acquainted with the Esquimaux, and speaks their difficult agglutinative language with ease. This strange people are still largely pagan: they can hardly be said to have a religion, though they are bound by numerous taboos: they have no regular marriage, are loose in their morals, practice exposition of girl babies, and have contracted the diseases of the civilised folk who visit them. He said that there was abundance of white foxes. In one year he had sent as many as 10,000 pelts from a single station. This, however, was exceptional.*

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*He has set his heart on organizing an expedition to discover the North West Passage, & to do this in the interest of ethnological science. He had hoped to finance this venture with his own savings, but unhappily had lost almost the whole of them in an unfortunate investment. He showed me letters from various academic authorities in Canada, who were sympathetic. I gave him a letter of introduction to the Editor of the Times, and promised him another to somebody in Oxford.*

An Ordination candidate, R.L. Houghton, a student of S. Chad's, came to see me. I told him that I could not ordain him unless he completed his full period of preparation.

Dick wrote to withdraw his acceptance of Seaton-Carew! I wrote to Lord Thurlow inquiring whether, in his opinion I could fitly offer the living to his friend, Linton.

Charles and I motored to New Shildon, where I "opened" the practical room which has been added to the school, and then confirmed about 100 persons in the parish church. The service pleased me more than usually is the case.

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[104]

**Ash Wednesday, March 1<sup>st</sup>, 1933.**

[symbol]

A heavy lay over the country where the snow is slowly melting – a dull depressing morning well fitted to introduce the season of penitence.

I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 9 communicants including Charles and William.

*Alington writes from Eton to say that he has accepted the Deanery. I am pleased and can but hope that his coming will bring advantage to the Cathedral and to the Diocese.*

*[Frank [Russell]] Barry,\* of S<sup>t</sup> Mary's, Oxford, has been appointed to the canonry at Westminster Abbey, vacated by the new Bishop of Bristol. He was ordained in 1914, and is 43 years old. I sent him a letter of congratulation.*

The march towards dictatorship in Germany is proceeding at a quicker pace. The burning of the public buildings is made the excuse for a sudden suspension of all constitutional liberty, but there is general suspicion that the outrage was planned by the Hitlerites in view of the approaching elections.

I paid £63 to Q.A.B., for instalment & interest on the loan for the work at the stables.

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[105]

**Thursday, March 2<sup>nd</sup>, 1933.**

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The snow is disappearing very gradually, and matters are worsened this morning by fog.

Copies of the Charge arrived this morning. The poor thing has a pinched and meagre aspect, but I modestly console myself with the reflection that size is no measure of importance. I gather that copies have already been sent to the bishops & diocesan clergy. This is my first venture with the Oxford Press: will it also prove a failure?

*I received from Clive Wigram\* an invitation to go to Windsor, & preach to their Majesties, who are good enough to give me a choice of dates, either the 9<sup>th</sup> or the 30<sup>th</sup> of April. I suppose the announcement of Alington's appointment to the Deanery has reminded their Majesties that the Bishop of Durham still cumpers the earth!*

Charles and I motored to Stockton, where I confirmed about 130 persons in S. Peter's Church. The service pleased me, for the candidates were attentive, & the congregation seemed to be both interested and devout. After the service, the Vicar (McGill) asked me to write his name in his copy of the Charge. It had reached him this morning.

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[106]

Friday, March 3<sup>rd</sup>, 1933.

A dull damp day, with the snow melting but very gradually.

Charles and I motored to Sunderland, where I visited the hair-dresser, and then had tea with Wynne-Willson.\* I interviewed an Ordination candidate named Rankin from S.Gabriel's, Sunderland, and decided to accept him. Then with Wynne-Wilson and Nancy we went to S.Paul's, Hendon, where I instituted Wright to the vicarage. No less than 18 of the local clergy assembled to welcome the new incumbent. Then we returned to Auckland, where we arrived after a fog-protracted journey about 9.20 p.m.

I discussed with Wynne-Willson the question of his resignation of the Rural Deanery. He suggested that I should appoint Jackson, the Vicar of S. John's Sunderland, as his successor. Jackson is rather uncouth in aspect, speech and manner. He is also a pronounced Anglo-Catholic: but he is loyal, straight-forward, and very unselfish. He is 3 years senior to McMunn in the Deanery, and would probably be more welcome to the clergy. On the whole, I am disposed to think he might be the best man.

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Copies of the complete Charge were ordered to be sent to the following:-

1. Canon Grensted v
2. Rev. G.F. Allen v
3. Rev. Canon Barry v
4. Rev. C.M. Chavasse v
5. Rev. Canon Streeter
6. Rev. Canon Bezzant v
7. Rev. J.P. Thornton-Duesbery v
8. Bishop Whitehead v
9. Dean Margetson
10. General Foster v
11. Sir James Irvine v
12. Sir G.A. Smith v
13. Rev. Dr. Glover v
14. Abp. of Armagh v
15. Abp of Dublin
16. Sir Walter Raine v
17. Mr. Justice Roche v
18. Lord Hugh Cecil
19. Dean of Westminster v
20. Dean of S. Paul's
21. Dick v
22. Leslie v
23. Rev A.E Budgen v

24. Hon. E. Lyttleton
25. D<sup>r</sup> Alington v

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**Saturday, March 4<sup>th</sup>, 1933.**

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Ella and I motored to Hartlepool, and attended the special service of Thanksgiving for the completion of the work of Restoration, which was held in S. Hilda's at 3 p.m. A number of the local clergy attended. The Archbishop of York preached the sermon, and, at my request, pronounced the Benediction. There was a considerable, but not a crowded, congregation.

Alban Caröe\* attended in order to represent his father, who is in Cyprus. He came back with us to Auckland in order there to spend the week-end.

I received a cheerful letter from Dick, who is now having his first experience of the Schools. He seems to have enjoyed his week-end in London with his mother, & he writes with proper enthusiasm about Westminster Abbey, sniffing becomingly at S<sup>t</sup> Paul's.

Ella and I motored to somewhere beyond Tow Law in order to dine with D<sup>r</sup> Peel, the High Sheriff, and M<sup>rs</sup> Peel. In Tow Law the snow was piled to the height of several feet on either side of the road. The dinner party number 16, and included the two Judges, Finlay & MacKinnon, and their marshals. We did not get back to Auckland until after 11 p.m.

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1<sup>st</sup> Sunday in Lent, March 5<sup>th</sup>, 1933.

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A brilliant morning. My throat was so un-comfortable that I did not get up until after breakfast, but read an extraordinarily interesting Autobiography – *“My Life and Thought, an Autobiography”* by Albert Schweitzer. The chapter *“On Organs & Organ-building”* may well give our modern organ-builders a shock; nevertheless, I must needs think that it carries conviction. In this sphere alas the enemy is “business”:-

“Commercial interest obstruct artistic ones....Still the day must come when organists will demand really sound & artistic instruments, & so put organ-builders in a position to give up the turning out of factory articles. But when will it come to pass that the idea triumphs over circumstances?”

General & M<sup>rs</sup> Humphreys from Catterick, M<sup>r</sup> Justice Roche’s daughter & her husband came to lunch. I had so bad a throat, that I found conversation very difficult, and escaped from it as soon as I decently could. Ella showed them the Castle.

I motored to Sunderland, and preached in the poor little slum church of S. Peter at Evensong. That cryptic person Silva-White is here the parson. The church was about three parts filled.

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While at the University and enjoying the happiness of being able to study and even to produce some results in science and art, I could not help thinking continually of others who were denied that happiness by their material circumstances or their health. Then one brilliant summer morning at Günsbach, during the Whitsuntide holidays – it was in 1896 – there came to me, as I awoke, the thought that I must not accept this happiness as a matter of course, but must give something in return for it. Proceeding to think the matter out at once with calm deliberation, while the birds were singing outside, I settled with myself before I got up, that I would consider myself justified in living till I was thirty for science & art, in order to devote myself from that time forward to the direct service of humanity. Many a time already had I tried to settle what meaning lay hidden for me in the saying of Jesus! “Whosoever would save his life shall lose it, and whosoever shall lose his life for My sake [111] [symbol] and the Gospel’s shall save it.” Now the answer was found. In addition to the outward, I now had inward happiness.

Schweitzer, Autobiography, p. 102.

This is a very astonishing record of vocation. It is so deliberate and calculating, and yet so lofty and unworldly. I remember being introduced in America to the historian – was his name Rhodes? – who, having an ambition to write history, but no money, did resolve to go into business & accumulate sufficient capital to enable him to retire & live on the interest of



his gains. This plan he carried through with complete success, proving his competence as a business-man, and then earning distinction as a historian.

“Only one who thanks to his own ability or the devotion of friends is in worldly matters a free man, can venture nowadays to take the path of independent activity” – Schweitzer would probably (and justly) claim to satisfy both conditions. His personal ability and the devotion of his friends were both unquestionable.

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[112]

Monday, March 6<sup>th</sup>, 1933.

Alington and his wife came to see us. They appeared to be in excellent spirits, and looking forward with eagerness to their life in Durham; but, of course, they have not yet emerged from the stage of congratulation and mutual compliment. Welldon has undoubtedly created many difficulties for his successor, but these may not be so formidable as they look, for the advent of a decanal wife and family will create an expectation of changes, & if Alington makes them promptly, they will not be resented. I suspect that they are "funking" the Kitchen.

Bartlett the Vicar of Stella (Blaydon-on-Tyne) came to lunch, and afterwards discussed with me the question of using the unused Commissioners' grant in his parish. His population, he says, has declined to about 9000, & of these a considerable proportion are papists and sectaries. We agreed that the grant must for the present remain unused.

Dick writes with perilous satisfaction about the schools. I trust he is not indulging "the pride that goeth before a fall". In any case, I am sure, not merely that he has worked steadily, but also that he has gained much intellectually & morally by his efforts.

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M<sup>r</sup> Walter, the manager of the South Church Boys Club came to see me, and stayed to tea. He is a rather solid, square-built young man of 32, who is paid £208 per annum as whole-time manager of the Club, started by Toc H, and financed by the Pilgrim Trust for a period of 3 years. It has about 100 boys & lads between the ages of 12 and 18. There is not the slightest prospect of carrying on the Club after the Pilgrim Trust grant is expended. TocH is, as usual, a broken reed. It can kindle lamps, & provide picturesque paragraphs for the newspapers, but it cannot provide workers for any good purpose. I inquired whether the boys were attached to church or chapel, and he replied, "Hardly any". I said that some of them had probably been confirmed, and he said, "That seems to make no difference". This is disheartening enough.

Charles & I motored to Stockton where I confirmed more than 100 persons in S. John's Baptist's Church. Bott, the Vicar, a strong Anglo-Catholic, told me with much satisfaction that all his confirmation candidates had made their confession this year. After what I said in my Charge, I ought to share his satisfaction.

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[114]

Tuesday, March 7<sup>th</sup>, 1933.

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*What a scene of confusion and menace is disclosed by the morning's paper! The new President in U.S.A. is issuing panic-born decrees to deal with the financial crisis which threatens chaos; Greece is having another revolution of some sort. In Germany, Hitler has secured a not very impressive majority by violences of cynical extravagance, & now Europe is on tenterhooks to know what he will do with his victory. In Geneva, the failure of the Disarmament Conference appears to be certainty [sic]; & Great Britain's valourous "gesture" in prohibiting the sale of munitions to the combatants in the Far East has so obviously failed that its withdrawal appears likely. Meanwhile, Japan has completed her immediate project by conquering the whole of Jehol, & thereby demonstrating to the world, not only her own military efficiency, but also the utter disorganization of China. Even the most ardent pacifist must acknowledge the practical difficulty of treating China as an organized State, capable of making & observing treaties with her neighbours. Floods and unemployment cloud out everything else in our domestic outlook. The first are extending; and the last is showing no trustworthy sign of growing less. Discontent deepens & extends everywhere.*

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I walked around the Park, and on the way, stopped to talk with some unemployed men & lads. They had been idle, on the dole or on the rates, for a very long time – six years in one case, seven in another. They have grown into acquiescence in their lot, and are quickly losing the desire to work.

Captain Wilson of the Church Army came to see me – a bright little fellow, aged 23, with a humourous [sic] smile. He told me that he was confirmed before he had been baptized, for the incumbent who prepared him was quite contented with the fact that his people were Salvationists and, presumably, had dedicated him in some mode of their own! I asked him whether his Confirmation had meant much to him; & he replied, "I am afraid not". Capt<sup>n</sup> Wilson is holding a mission in Marley Hill, and has "come across" M<sup>rs</sup> Probert. He described a scandalous scene in the church, when this terrible lady interrupted & insulted him. Would I authorize his cutting short the Mission, which, he thought, would now do more harm than good? I noted that his reports from the parishes which he has visited were uniformly good, & I remembered M<sup>rs</sup> Probert's reputation. So I gave him the permission he desired, & wrote to the Vicar.

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Charles and I motored to Norton, where I confirmed over 100 persons from the two Norton parishes. The sexes were very evenly divided: the attention was close, and, save that the sending up of the candidates for the laying on of hands was rather slow, everything seemed to be well arranged. Xan Wynne-Willson\* looked good and happy. His Vicar speaks highly of him.

Alington sends me his new little book:- "The Fool Hath Said". It is garnished with a short preface by Inge, and has an attractive appearance.

[symbol] Coleman writes to thank me for the Charge:

*"For the last three years I have been associated with Professor Grensted who, I think, watches over the Oxford Groupists in a spirit of friendly criticism, for they supply him with a psychological laboratory. And **one gathers that the movement has been directly responsible for a number of disasters & wrecks in individual lives.**"*

He has met Geoffrey Allen – "It is probable that his enthusiastic youth will give place to a saner maturity....To my mind Barth's philosophy (so-called) leaves no room for the Incarnation.

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[117]

**Wednesday, March 8<sup>th</sup>, 1933.**

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I walked in the Park with D<sup>r</sup> McCullagh. The air was mild and spring-like.

*Capt. Greig came again to see me. Evidently his heart has failed him at the prospect of preparing for Holy Orders. So I easily acquiesced in his giving up that project, & confining his ambition within the activities of the Church army. I asked him whether he had reached any conclusion as to the spiritual effectiveness of the different types of Anglicanism, since he had worked with all. He replied that neither of the extremes - Protestant or Anglo-Catholick – ~~were~~^was^ in his opinion satisfactory. I inquired what he thought of Confession, and he said that it was good in some cases, but, he thought mischievous in the cases of sexual transgression, since it tended to concentrate thought on a subject which it was wisest to avoid.*

Charles and I motored to Billingham, where I confirmed more than 80 persons in the wonderful old church. The service seemed to me unusually impressive, and the candidates were without exception of suitable age. Richards, the new Vicar of Witton-le-Wear was there. He seems well-pleased with the prospect of getting away from Bellasis. I cannot wonder.

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[118]

Thursday, March 9<sup>th</sup>, 1933.

*The clergy and dissenting ministers of the Stockton district have been discussing 'Groups', and the sectaries would like to get hold of the 'Charge' at a cheaper rate! I informed Froggatt of the truncated edition for 2/6 which may, perhaps, suffice.*

Watts of Shildon came to see me. He has been offered by the Prime Minister appointment to the benefice of Nailstone and Barton-in-the-Beans in the diocese of Leicester. There is a net income of £487 and a population of 553. But the income is tithed: and there is Evening Communion. The P.M. suggested that Watts should consult with the outgoing Vicar before coming to a decision. I endorsed this counsel, and added that he ought to accept the living if the income were secure, & the 'churchmanship' such as he could honourably approve. I doubt both.

Charles & I walked round to 'the Club for Unemployed lads connected with Toc H', which has been started with funds provided by the Pilgrim Trust at South Church. The place had rather a forlorn appearance, & was very ill-equipped. Obviously the problem is both personal and financial. Where is the manager to be found? & how is he to be paid?

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Maughan, the assistant curate to S. Aidan's, West Hartlepool, came to see me. He desires permission to change the curacy at Trinity, when his two years' probation expires. He finds himself out of touch with his Vicar on two principal grounds viz (1) the method of conducting the parish is too external, everything being sacrificed to numbers. (2) **his Vicar has 'taken up with Groups, and talks of nothing else,' to the boring of his colleague, and the puzzlement of the people.** I could not refuse him the permission he desired, & suggested that he might transfer himself to Bishopwearmouth.

William had some talk with me about his own future. It seems impossible to find him a situation in private service. I suggested that he should join the Army. It would develop him physically, and, if he did well, he would be well placed when his time was up for the next stage.

Charles & I motored to Sacriston, where I confirmed 45 persons. This service was marked by two unusual features viz. (1) I forgot the formula & had to be prompted by the chaplain. (2) the Te Deum was sung as an act of Thanksgiving that the Church had not been burnt down.

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Friday, March 10<sup>th</sup>, 1933.

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*Charles and I motored to Sunderland, and spent the afternoon with the Rector (Dawson). He showed us the parish which presents a very squalid spectacle of long vanished opulence. The great houses, which are now the wretchedest tenements, still retain vestiges of their former magnificence in porticoes and panelling. The population is largely – perhaps as much as one-third – Roman Catholic, and this is for the most part Irish and Italian. Of the two local priests, one is an Irishman and the other an Italian. Practically everyone is on the dole or on the rates. The parish church, which was consecrated in 1919, is a large, much galleried structure, now in an extremely dilapidated condition. It is, however, the centre of more ecclesiastical life than might have been supposed. Last Sunday at 8 a.m., there were 69 communicants, there are rarely less than a dozen at the daily celebration, & the side chapel is filled for the daily Evensong. There are about 400 children in the Sunday School, and a flourishing branch of C.L.B. Living with him, the Rector has two young men both from Herrington, who are aspiring to Holy Orders.*

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*We visited the Sunderland Orphan School, ~~where~~ here a number of boys the sons of deceased fathers, are trained for service at sea. The matron beamed with pleasure at seeing us, & gave us tea. Two of the maids in the kitchen were eager to remind me that I had confirmed them. Apparently, there had been a paragraph in the 'Daily Mail' stating that I should complete 70 years this year, & had interested them mightily!*

In the porch of the old church was a monument to the memory of a former incumbent, Gray. It bore the longest & most elaborately flattering inscription that I have ever seen. How amazing is this arrogance of adulatory compliment standing like the 'abomination of desolation' where it ought not! I think this disgusting practice shows signs of revival among us.

We called at the Rectory, and found the Prebendary at home. I want to learn from him whether his curate, Rumney, could afford to accept a benefice with an income of no more than £300. Dunston, when the pension has been deducted will be worth no more.

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I received from Philip W. Wheeldon, an undergraduate of Downing College, Cambridge, a letter which interested me.

“The Group Movement has a large number of representatives in this College, & the Chaplain is one of the leaders of the Movement in this University. However hard I try

to conform with their ideas – and I have tried very hard – I fail. I can comply with only a few of their ideas, & the most leaves me perplexed and worried. Discussion with my friends is very helpful, but often I feel the need for advice, advice which, if I may be allowed to say so, I can feel assured is coming from a more intellectual source, & in my present position, I can only obtain such advice by letters from those ordained men who kindly listened to me before my arrival here”.

I told the lad that he might write to me if he wished to do so. He seems to be much in the same quandary as Dick was in when first “Groups” beset him.

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Canon Barry, acknowledging a copy of the Charge, writes.

“Your appraisal of the Groups seems to me, if I may say so, exceedingly fair. I used to think that much might be forgiven the Young for their vitality and enthusiasm, & hoped that the senior leaders w<sup>d</sup> correct & hinder their waywardness. ***Now I am driven reluctantly to the view that the worst weakness of the whole movement is not in the Young at all, but in the Seniors.*** The tragedy of the whole business, & a very searching commentary on it, has been the disintegration – painfully obvious to observe – of its most distinguished academic representative during the last six or seven months. But I was specially grateful that you pressed on your diocese, on the other side, the challenge of the Group to the Church.”

In view of Barry’s position in the University, and his known interest in the movement, this view is very important, & confirms my belief that I was well-advised in dealing with “Groups” in the Charge.



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**Saturday, March 11<sup>th</sup>, 1933.**

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M<sup>r</sup> Justice Roche writes a pleasant letter in acknowledgment of the 'Charge' which I sent him.

"As to the book my interest is I hope manifest from the fact that I have finished a first perusal, & my wife is now immersed in it. May I say that in my judgment it is most admirable in substance and in form. You do love & follow the truth, & I am never tired of admiring the flawless lucidity of your expression of it."

I wish, indeed, that my own self-judgment accorded with this kindly opinion.

I worked at the Fison lecture all the morning and very effectively, but time is passing, and I must get the beastly thing done.

Earl [Charles Robert] Grey\* writes to urge me to attend in the House of Lords, & speak for the Repurchase of Benefices measure next week, but I am fully occupied here, and so told him.

John Wrightson came to lunch & afterwards walked round the Park with me. He has just returned from Belgrade, where he had gone on a business errand, and he is full of his experiences.

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He was much, and favourably, impressed by the Russian Emigrees, of whom a numerous colony now resides in the Serbian capital, but the Serbs did not attract him. We discussed the economic position respecting which he expressed himself with intelligence, knowledge, and good feeling. He thought that the really tragic thing was the dismissal of the youths as soon as they reached 21, & c<sup>d</sup> no longer work for less than Trade Union rates. Employers were unable to pay these rates, & managed with boys, to whom, however, they could offer no career. He emphasized the influence of women is displacing men, even for work which, by its heavy character might be thought unsuitable for women. In Birmingham there were many cases of women who were the bread-winners while their husbands stayed at home & did the house-work!

Joseph Harold Burnip, age 18 in June next, the son of the Council Schoolmaster at Crook, a tall, slight fair youth with an open-face and frank manners, came to see me. He aspires to Ordination, but has no money. I sanctioned his application to the Board of Training for a grant.

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**2<sup>nd</sup> Sunday in Lent, March 12<sup>th</sup>, 1933.**

A bright morning with a white frost. The fewness of the singing birds is painfully noticeable. That dreadful blizzard is said to have destroyed half the thrushes in England, & nearly all the redwings. The rooks are 'fighting shy' of the Castle, only a few nests have been started so far.

I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 8 communicants including two of the gardeners and William. The chapel in the morning sun was very beautiful & welcoming.

I made notes for my evening's sermon for two hours, & then strolled in the 'policies'. Certainly, I am not mistaken in thinking that this will be a silent spring, thanks to that hateful blizzard.

The fineness of the weather brought many people into the Park, mostly young men & women. Mainly they behave admirably, but I had to rebuke one young fellow, very respectable in aspect, who was pushing & pulling about a 'flapper' girl very rudely. He seemed ashamed of himself, but she looked brazen enough. It is often observed the worst behaviour is most commonly that of the girls. This new wine of feminism is too strong for their weak heads?

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Ella accompanied me to Gateshead, where I preached at Evensong in S. Cuthbert's, Bensham. There were rather more than 200 persons in the congregation, mostly young women & girls. I counted about 30 men, all elderly or old. The choir contained 9 men & 20 boys. The church is acoustically infamous: it was badly ventilated. Indeed I suspect that no windows could open, & that the ventilation arrangement in the roof were 'not working'. The whole place was dark, dingy and depressing. The population of this parish exceeds 15,000, and according to the calendar, no fewer than 3135 are on the electoral roll. Only one other parish in the diocese – Stranton, West Hartlepool – has a roll with more than 3000 names. S. Cuthbert, Bensham, has the distinction of possessing the largest electoral roll in the diocese. And yet, on a Sunday evening in Lent, when the Bishop preaches, no more than 230 persons came to church. The churchwardens assured me that this was considerably above the average. I inquired whether any considerable proportion of the people was Roman Catholic, and I was assured that this was not the case. The Vicar did not seem to be discontented with the state of affairs in his parish!

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**Monday, March 13<sup>th</sup>, 1933.**

A warm spring-like day, very delightful but the too sudden transition from winter to spring gave me an obstinate head-ache, & made work more than commonly repulsive.

Dear old Phelps sent me £5 for the Unemployed & a delightfully characteristic letter.

Watson sends me the reference that I wanted for Frederick ii's experiment. It is to Salimbene's Chronicle. I found it quoted in Coulton's "From S<sup>t</sup> Francis to Dante" p.

"It is a companion picture to Voronoff. But how far is the old idea that the physician accepts the facts, & is only concerned to amend them still valid? All this mental suggestion &c. seems to be the creating of conditions, & not facing them, as doctors have done hitherto when they had to deal with a wound or a fever. As to knowledge for its own sake, must it not be limited by the rules of morality? Curiosity & the search for experiences are leading some people straight to the devil. Would it be possible to set up [129] a barrier at a recognized point, beyond which it should be unprofessional as well as immoral to penetrate? But these things are beyond me."

Lillington and Charlie called, the one to ask my advice about Richards, who is again becoming trouble-some, and the other to bring me his photograph.

Edgar Jackson, the Rector of S<sup>t</sup> John, Sunderland, and Landreth, the assistant Curate of Brandon lunched here. To the first I offered the Rural Deanery of Wearmouth, which Wynne-Willson is vacating: to the last I offered Holy Trinity, Hartlepool, which has been vacated by Cobb's death. Both agreed to consider my proposal, & inform me of their decisions.

D<sup>r</sup> McCulloch and I walked round the Park. Everything was delightful except my head-ache!

*Charles and I motored to West Hartlepool where I confirmed about 100 persons. The Vicar, Thompson, is a Groupist, and more Groupies wrote to me a short while ago asking my forgiveness for divers offences against me, of which he accused himself. He was very sheepish, and not markedly polite.*

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Tuesday, March 14<sup>th</sup>, 1933.

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I received a cheerful letter from Dick, who is now at home resting from his labours. It is clear to me that he has been powerfully offended by Groups and that, if it had not been for my personal influence, he would have surrendered himself to the movement without reserve. He has read the Charge, and is clearly relieved to find that my attitude is not one of indiscriminating censure.

“If I may say so, I am glad that you have written “Nevertheless they (the Groups) may bring the power & joy of discipleship to many individuals who but for them had for ever lain outside any genuine experience of religion”, for while the Movement itself is their misfortune, that is their justification. Your book has long been awaited in Oxford, & I have heard many say that they heartily agree with much that you say. I think it is generally agreed that the movement has reached a climax in Oxford itself, where their excitement & enthusiasm has given place to something more settled. It is my own experience from watching Groupist friends that they first go through a period [131] [symbol] of evangelistic zeal which is as unreasonable as it is troublesome, but that afterwards they recover their balance, & become very reasonable & lovable people”.

This is an interesting view of the actual situation.

John Wild & his brother Patrick\* together with Richard Craig came to lunch, & afterwards walked round the Park with me. Then they had tea, and took their departure. I should have enjoyed conversing with these young parsons, all of whom are well-educated, well-bred, & very well intentioned, if I had not been burdened with a troublesome headache.

John Redfearn came to me in a panic over his examination for deacon's Order. The Archdeacon had given him 3 more books to read! I told him not to show the white feather!

Charles and I motored to Tudhoe Grange, where I confirmed 170 persons in S. Andrew's Church. Thanks to my precaution of warning the Vicar beforehand to have the church & vestry well-ventilated, I enjoyed the rare privilege of comparatively uncontaminated air, though there was a crowded congregation.

[132]

Wednesday, March 15<sup>th</sup>, 1933.

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Brigadier-General Foster, who has been the very mainstay of Groupism, in Darlington, & among the soldiers at Catterick, sends me a civil acknowledgment of the Charge, of which I had caused a copy to be sent. "I realize how impossible it is to get a real idea of a movement from its literature, & I still regret that you had no first-hand information, and blame myself for not having furnished you with any". What does he mean by "first-hand information"? Does he mean what Allen plainly says that no one who is not himself a Groupist deserves to be heard?

I went to Durham, and attended a meeting in the hall adjoining the Three Tuns Hotel. It was presided over by Sir Francis Blake, & addressed by Earl Stanhope & General Thwaites. There was a considerable gathering of soldiers & others interested in the Territorial Army. Beyond proposing a vote of thanks to the chairman, I took no part in the proceedings. General Gathorne-Hardy told me that out of more than 300 recruits who had recently applied for enlistment, only 81 were able to pass the very modest physical test.

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I had tea in my room at the Castle, & then prepared notes for my address to the Confirmation candidates. We motored to Egglecliffe, where I confirmed 36 persons in the parish church. The service was almost domestic in its simplicity, & the fewness of the candidates made it possible for me to confirm them individually, an arrangement which is, I think, appreciated, but is rarely feasible in this diocese. Dingle the Rector was even more melancholy than usual on account of an outbreak of boils in his neck! He is also depressed by an ill report on the church roof, where these infernal beetles are doing mischief. It is calculated that no less than £600 must be expended on the roof, and the Rector cannot imagine from what source the money is to be obtained.

M<sup>r</sup> Humphrey Milford writes to tell me that 481 copies of the Charge have been sent out on my behalf, & would like to know when I would prefer to pay for them. I replied that the sooner the better! He adds:

"We have sold about 200 of the Charge, & about 850 of the 2/6 book, including 500 to our American branch. The reviews have hardly begun yet".

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Thursday, March 16<sup>th</sup>, 1933.

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I received a long letter from Canon Grensted, very civilly expressed, but disclosing much discomfort, and perhaps a measure of resentment. He writes from Liverpool Cathedral – that crowded nest of cranks & fanatics. He says that Allen's book "He that cometh" is wholly his own.

"It was never "approved", and, in fact, I warned the inner circle against giving it any formal recognition. He wrote when in a very tense state - & is a very different & quieter person now, though he has not in any way changed his views. I wish he had waited 12 months before writing it. But if people simply resist it, he becomes "prophetic"! I am hoping that quiet fellowship will bring him into the great & same usefulness which really is possible for him."

There is a considerable admission of unbalanced enthusiasm in this. He makes reference to Malcolm Ross:-

"I think that my real feeling is best expressed when I say that all the time as I write I can see Malcolm Ross just dazed [135] [symbol] and white and hurt when the newspaper report of your Charge came through to us in Canada. I have come to know Malcolm very well. He isn't suffering from a single one of the dangers you fear, but is just growing, naturally, & freely, getting all that is best from the vision & courage of the Group life, and sensitive all the time to the possible dangers & exaggerations. He came and talked to me about it, & we tried to see together the way to something beyond either the Group adventure or your just but (as it seemed from that report) one-sided criticism. Now that I have read the whole I can understand better. But I know that you care about individuals too much not to understand my jealousy for youngsters like Malcom, for whom this fellowship has really meant so much."

I suspect that Malcolm has been "wounded in the house of his friends", that is, his youthful self-confidence has been stimulated rather than restrained by the admiring seniors who find in him a fascinating proselyte.

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The Times Literary Supplement has a notice of the Charge, complimentary indeed but slight and unconvincing. Under the heading "The Group Movement" it discusses 4 publications of which my Charge is the first. "It is a brilliant and convincing criticism, pungent in its candour, yet never bitter or unfair".

M<sup>r</sup> & M<sup>rs</sup> Farrell, from the Spennymoor Social Settlement came to lunch.

I motored to Durham, and had a conference with the two Archdeacons, who came to tea in my room at the Castle. The Bishop of Jarrow seems to enjoy his confirmations, which is trustworthy evidence that he is doing them well.

Charles & I motored to Willington where I confirmed 70 candidates in the stuffy little church. I had taken the precaution of asking the Vicar **beforehand to have the church well ventilated**. The male candidates, who formed more than half the total number presented, were mostly composed of C. L. B. boys in uniform. From Hunwick only two candidates were presented. Yet there are said to be about 3000 people in that parish; but the parson de Burton is, I fear, a complete failure.

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Friday, March 17<sup>th</sup>, 1933.

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The "Anglican Church Magazine" for February & March has two articles, headed "Professor Emil Brunner and the Oxford Movement" which give an account of that divine's experiences of & opinions on the Groups. He seems to have worked out to a favourable conclusion, though he is doubtful about "guidance" and "sharing", & he "does not wish his articles to be used as propaganda for the Oxford Group Movement".

The "Church Times" has a leader headed "Lessons from the Group" which is appreciative of the "Charge". The "Church of England Newspaper" has an article on "The Bishop of Durham and the Group Movement. Will History repeat itself?", which is bitterly denunciatory. Both the "Guardian" and the "Record" are silent. I can well believe that both these papers, for different reasons, will find the Charge distasteful, the first because it does not accord with the smug complacency which marks its attitude towards all things Anglican, & the last, because the author's constitutional dislike of Evangelical "cant" is too apparent. Silence or denunciation is for both the only alternative.

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I received from the Abp. of C. a letter asking that I should come up to London, & support the Re-purchase of Advowsons Measure in the H. of L. but I decided not to do so, & wrote to his Grace explaining my reasons.

*Michel Pierce came to lunch. He told me many surprizing things about his life in the Arctic Circle e.g. that for 3 months on end he had lived, & been in vigorous health, on a diet of caribou flesh with nothing else, not even salt.*

Leslie Morrison joined us in the Park, & came to the Castle for tea. He had voted with the majority at the Union that the seditious motion – "that in no circumstances would this house fight for King & Country" – should be expunged: & was evidently in substantial agreement with the motion itself. What is happening to the Youth of England? They make no response to the notes which once stirred English Youths to the exstasy of high endeavour – chivalry, patriotism, liberty, honour, duty. Yet the youngsters are very generous & lovable in a wilful way of their own. Or, have I really forgotten what I was like 50 years ago?

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M<sup>r</sup> Watson, the solicitor from Barnard Castle, came to see me with respect to the Bede Kirk Trust. M<sup>rs</sup> Richardson has left a sum of £500 to the Rector & Churchwardens of Barnard Castle "for the spiritual benefit of the parish", and he, as Executor, hesitates to hand over the money without some assurance that it will be reasonably used. I said that, in my judgment, he might very rightly insist on knowing how the Rector & Churchwardens propose to spend the money, before he parted with it. Watson spoke with some freedom



about the religious state of Barnard Castle, which is evidently disastrous. The Vicar, Bircham, has held office for 19 years; is now 76 years of age; and is mostly interested in the Financial News. He has bought himself a house in the parish, & proposes to live there when he resigns. Watson suspects that he has 'up his sleeve' a plan for persuading his successor to suffer him to continue in the Vicarage, while he himself occupies the hired house. If I were to remove the present assistant-curate Watson considers it probable that this most desirable resignation might actually be carried into effect. It has been long talked about.

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Saturday, March 18<sup>th</sup>, 1933.

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I send Humphrey Milford a cheque for £91:10:4, being the amount which it has cost to send copies of the Charge to the clergy of this diocese, & to the diocesan Bishops of England. When I add the cost of entertaining the clergy in Durham and Darlington (£87:16:1.) and the money spent on the Forms of Inquiry and in buying Groupist literature, the total cost of my 3<sup>rd</sup> Quadrennial Visitation cannot be less than £200.

*I received from the bookseller a most excellent pamphlet – “The Buchman Groups” by Ivor Thomas. It makes many of the same points as the Charge, & fits in with it well enough.*

Bishop Whitehead,\* acknowledging a copy of the Charge, expresses agreement with it.

Leslie Morrison lunched here, & then walked round the Park with me. He borrowed 3 vols. of the Cambridge Medieval History. It is rash to lend books, but he is a good lad, and desperately keen about his work. I have not the heart to refuse him his request for the books. His Finals are next June: then he goes to Westcott House, & then, in Trinity 1935, I hope to ordain him.

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I read through a repulsive book, with a view to illustrating the argument of the Fison Lecture. It is “Rejuvenation by Grafting” by D<sup>r</sup> Serge Voronoff. (George Allen & Unwin Ltd).

Ernest Barnby, a solo-boy in S. Margaret’s West<sup>r</sup>, (as he reminds me,) when I was Rector, writes again to me. He says:-

“You may be interested to know that some four years ago or so, I listened to a very interesting talk by yourself being broadcast; the subject was, I think, Durham Castle – and by closing my eyes & letting my imagination rove a little, I could vividly recall your Sunday morning sermons for your voice had not changed a bit.”

There is something pathetic, and rather alarming about the tenacity of boys’ memories, & their loyalty to the heroes of boyhood. I am constantly being startled by the discovery that quite petty incidents have remained strong & vivid in the recollection of boys with whom I have myself been associated. This consideration lends a certain solemnity to one’s intercourse with the young. They never forget.

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**3<sup>rd</sup> Sunday in Lent, March 19<sup>th</sup>, 1933.**

I celebrated the Holy Communion in the Chapel at 8 a.m. being much handicapped by a heavy cold. The service was disturbed by the fainting of the laundry maid, who was supported out of the chapel by the other domestics with fitting circumstance! It is humbling that so trivial an occurrence should have such a devotionally desolating effect.

*I wrote my fortnightly letter to William in Johannesburg, and sent him the Charge. It will be interesting to know, in view of the confident assertions of the Groupists as to their success in South Africa, whether he has heard or seen anything of their conquering 'teams'.*

Ella and I strolled around the 'policies', and counted the rooks' nests. There were 20 behind the Castle, and about as many in the Inner Park. There have certainly been more in former years. Rooks are eccentric birds, & they may desert the Castle without discernible reason.

Ella accompanied me to Easington, where I preached at Evensong in the beautiful parish church to a large congregation. The rain was coming down vehemently as we returned.

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Monday, March 20<sup>th</sup>, 1933.

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I received the following letter from Sir G. A. Smith:

Chanonry Lodge

Old Aberdeen.

March 18<sup>th</sup>, 1933.

*My dear Bishop,*

*Very many thanks to you for sending me your volume with your Charge on 'The Oxford Groups'. I have just finished it, having read it with deep interest and to my great profit. Your examination & criticism of the Groups' aims & methods is much the best I have come across. After our conversation at the Athenaeum, I need hardly say that I thoroughly agree with you. The great fairness of your analysis, and your acknowledgment of what is good in the Groups' aims render all the stronger your just criticism of their methods & results. What you say of these, backed as it is by your survey of Church History seems to me final. The volume ought to prove most useful to all our Churches; & I don't see how the Groups can object to its spirit or answer its exposure of their principles – especially what you expose of the meaning of their principle of "loyalty".*

*Yours gratefully,*

*George Adam Smith.*

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Dick writes from Scotland, "I feel very enthusiastic on the prospect of reading History." He will probably get more education out of that school than out of Lit. Hum. where the philosophy would bore and bother him. A good class in Modern History followed by a year at a Theological College, and following upon a good class in Hon: Mods will not be a bad training for a young clergyman. Dick is reading Milton's Paradise Lost, apparently for the first time. He finds in it, to his surprize, much enjoyment.

I went in to Durham, and presided over a meeting of the Board of Training. We interviewed six candidates, & voted away a good deal of money. We rejected the application of young Hodgson, the son of the Rector of Escomb [William Hodgson\*]. He is an unattractive & ill-mannered youth who scraped though Matriculation on his sixth attempt to pass.

The Rev<sup>d</sup> George King Spiller, assistant-curate of Barnard Castle, came to see me by appointment. I offered to nominate him to the benefice of Trimdon Grange, vacant by the preferment of [145] the Rev<sup>d</sup> Robert Rudd to S. Edmund, Gateshead. He has been 7 years in Holy Orders, and started as an Evangelical. He now calls himself a moderate Anglo-Catholic. He gave me a most woeful account of the religious condition of Barnard Castle, where the

Vicar, who was always incompetent, is now also senile. Speculative finance is his hobby, and so obsesses him that it even invades his sermons.

Leonard Wilson, the Vicar of Eighton Banks, lunched here. He came at his own request to plead for his brother, who has again failed to pass in his Greek paper, & been refused permission to sit again. **I refused to re-consider my decision.**

Charles and I motored to Darlington, where I confirmed 124 persons in S. Hilda's Church. **There had been laid out for my use a very fine cope, and I fear they were disappointed by my ignoring it. But I will not be hustled into this fatuous but fashionable millinery!** The unusual age of the candidates pleased me. They seemed nearer 17 than 14. After the service I came back into the church, & confirmed a youth by himself. He could not get to church earlier, for his employer refused permission. This is exceptional.

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[146]

Tuesday, March 21<sup>st</sup>, 1933.

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I spent two hours in revising & re-writing the notes of the sermon which I preached at Easington last Sunday, and then motored to Newcastle, and delivered it in the Connaught Hall to a considerable congregation of mostly elderly persons of the "Gospel-hardened" type, i.e. habitual church and chapel-goers. I doubt increasingly of the value of these mid-day preachings. They are supposed to attract the business-men, who have a luncheon hour, which may partly be surrendered to the consumption of such spiritual provender as may be provided. In fact, few attend who are not regular worshippers in some church or other. They would probably benefit by less rather than by more sermons! However, the organizing sectaries appeared to be well-pleased.

Then I visited the hairdresser. On my way home I called on Sir Arthur Wood, & discussed with him the question of the application to the Pilgrim Trust for a grant to the Boys' Club Association. He understood [sic] to see the Secretary personally.

[147]

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The Archbishop writes very civilly in reply to my explanation of the reasons I shall not attend the House of Lords tomorrow. He adds some cautiously flattering comments on the Charge which, he says, he has read "with admiration and pleasure."

"If I may say so, I think it is one of the best things you have done. I am grateful to you for doing it. I think the warning is very timely... I think your criticisms, though characteristically decisive (?incisive) [sic] were on the whole quite fair, & your words on the failures of the Church which partly account for or partly justify the Movement are very impressive & well worth saying."

His Grace hedges gracefully more archiepiscopal and Grenstead is his representative on the Group Question, though he finds him unsatisfactory.

Charles & I motored to Waterhouses, where I confirmed 80 persons. The church was densely crowded, and the service reverent & yet hearty.

Captain Frith and his wife (née Erika Bovey) with their two small children, Adrian & Virginia, came on a visit.

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[148]

Wednesday, March 22<sup>nd</sup>, 1933.

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I received a letter from M<sup>r</sup> A.J. Russell, the author of 'For Sinners Only'. He is evidently much perturbed. Probably he is really puzzled by my not perceiving in the immense sale of his volume a demonstration of the Divine approval.

“The book was written by a journalist and therefore was journalism, intentionally so, as it was meant for sinners only, who are legion. Because of its style it became last year’s best seller. Because I was told to write it in answer to prayer - I honestly believe this – for I distinctly remember the spiritual experiences accompanying the birth of the idea – it has produced many definitely spiritual results, as testified by a steady stream of correspondents from all around the earth.”

He adds:

“If you find time to answer this, could you also answer a personal ~~question~~ problem – Can one always depend on God to provide as stated [149] [symbol] by Christ in the Sermon on the Mount? Or do some Christians sometimes starve?”

These questions are sufficiently crude, & indicate the plane of literalism on which these sectaries move. But how can they be answered? On that plane they are unanswerable. The logic of fanaticism is always triumphant.

The old Archbishop of Armagh is clearly suspicious of my hostile reference to the 18<sup>th</sup> century and discerns a note of not altogether friendly criticism in my references to Evangelicalism! He is probably not far wrong.

Charles and I motored to Darlington, where I confirmed 130 persons in S. Cuthbert’s. It was an uncomfortable and unedifying service. The heating apparatus was out of order with the result that the church was an ice house. But the chill in our hearts was even worse. The clergy were the least inspiring of their order – Jardine, Bell, Francis, Drury, and the virtuous octogenarian, Patterson. The candidates came up with intolerable slowness, & embarrassed one another astonishingly. Altogether a most displeasing function.

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[150]

Thursday, March 23<sup>rd</sup>, 1933.

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I received from Bezzant\* a very interesting and informing letter about 'Groups'. He has been exerting himself to discover the truth about the movement, & has reached decisive conclusions.

*"I think your criticisms, if severe, are amply justified, & I am glad that you have so written. I do not think it is in the least true (as the not very ably edited "Church of England Newspaper" asserts) that acquaintance with house parties would lead you to reverse of even modify your judgement. In my opinion there can be no answer, accordant with facts to the indictment you make of the three grave defects in the Groups as they are."*

He thinks that the Movement is beginning to decline in Oxford.

The Bishop of Truro writes approvingly:

*"Many thanks to you for your Charge, not only for sending it to me but for delivering it, and publishing it. It seems to me calculated to do us all a great deal of good."*

*Broadly, I suppose it is true to say that "Groups" only finds support among the Evangelicals.*

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Charles and I motored to Barnard Castle, where I confirmed 17 boys in the School Chapel. There was an ill-looking chaplain, whom I had never seen before. I inquired whether he had been licensed, and he answered 'No'. 'How long have you been here?' "Since April last.' I was rather severe, & bade him make no further delay in applying for a licence. I had tea with Colonel Watson, and afterwards presided over a meeting of the Bedakirk Trustees. Then we motored to Durham, where I called at the Deaconesses' House, & had an interview with the Head Deaconess. She wanted to consult me about the proposed appointment of a Treasurer. Then we made our way to S<sup>t</sup> Oswald's, where I confirmed 162 persons, of whom more than half were males. The service was unusually well-ordered, and I even allowed myself to compliment Mr. Potts the Churchwarden on the fact. After the service we returned to Auckland. Save for the coldness of the wind, the day was very pleasant, but this must needs be a cheerless spring on account of the fewness of the singing birds. That fatal blizzard destroyed multitudes of them.



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[152]

Friday, March 24<sup>th</sup>, 1933.

[symbol]

Both the "Guardian" and the "Record" continue to ignore the Charge: but none the less it is evidently making some people think. Old Bishop Talbot sends a p.c. asking for the Bishoprick and adding evidently on the assumption that he would find the Article therein – "An Article on Buchmism creates desire", I sent him both the truncated Charge & the Bishoprick. M<sup>rs</sup> Blackwell (Claud Lighton's daughter) writes from S. Andrews.

"I have read it (sc. The Charge) all through and last night Professor Morrison (the moral philosophy Professor here) read it aloud to 4 of us here, and we were all deeply impressed. I must get another copy, as so many of my friends want me to lend it to them."

I received a letter marked "Strictly Private" from an unknown correspondent who alleged his own recovery from gross sexual sin through the agency of "Groups". He had "through the kindness of a friend" had the opportunity of reading my Charge. He evidently dissents from it. He is now so [153] [symbol] certain that he has overcome his habits of sexual indulgence that he is considering the career of a clergyman! It does not apparently occur to him that his record might fairly be regarded as prohibitive of Ordination. We insist on a good record in our candidates. He describes his own record (he is now 28) as deplorable. I think it may be my duty to tell him that at least one English Bishop would refuse to ordain him. Even the famous precedent of S<sup>t</sup> Augustine could not justify the Ordination of a man who had, on his own showing, lived as a frequent fornicator. Who, knowing this, would dare to run the risk of ordaining him?

Charles went with me to Sunbrow, where I instituted Beaglehole to the care of souls. There was a large congregation which included substantial contingents from Consett and Dunston, the parishes in which the new vicar had previously worked. I allowed myself to speak more eulogistically about him than I commonly think it advisable.

I offered Hague nomination to the vicarage of Holy Trinity, Hartlepool.

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[154]

**Saturday, March 25<sup>th</sup>, 1933.**

**Diocesan Conference**

I wrote to the Provost of Eton, the Vice Provost, the President of Trinity, and Frank Pember inviting them to be present at Alington's Institution on April 26<sup>th</sup>, and to stay here.

Then I wrote to A.J. Russell, the author of "For Sinners Only" replying to his aggrieved and even resentful letter. He will be neither consoled nor pacified? Mais, que voulez vous, Messieurs?

Also I wrote to a Groupist, who had given me a lurid picture of his own past, and indicated his intention of being Ordained. I told him that no bishop with knowledge of the facts would accept the responsibility of Ordaining him.

Charles drove me into Durham, where we lunched with Canon Lillingston. Bayley came across, & we discussed the arrangements for Alington's institution. We agreed that it should be an afternoon function, and that I should give a short address. Then I went over to the Chapter House, and presided at a meeting of the Diocesan Conference. In my [155] [symbol] Address I made reference to Weldon's retirement and Alington's appointment. The proceedings were dull but entirely harmonious: possibly Canon Lomax's absence on account of illness may have contributed to this result. Our business was completed shortly after 3.30 p.m., and then we returned to Auckland.

Freddie Macdonald, who is now a master at Fettes College, has been reading the Charge, which his father sent him, and writes to thank me:-

"I read it with great avidity, & then handed it on to my Headmaster, who did the same. Now it has started on a round of the rest of the staff."

He then adds the following which is noteworthy:

Whatever else may be said about it, this Group Movement has made us younger people think. It is a clear challenge to examine our own real beliefs, and as such I can well imagine its usefulness at Oxford & Cambridge. And the extraordinary interest that is taken in demolishing it shows that this generation is deeply concerned with religion."

[156]

[symbol]

Malcolm Ross has returned from America, & writes to me from his home in Stockton. At the end of his letter he writes:-

*'My attitude towards the 'Groups' has undergone some modification within the last month or two.'*

*I hardly dare interpret this as meaning that the youngster has begun to see through the monstrous pretensions of the Movement.*

Two of the assistant curates have written to me accepting the 'preferment' I have offered them viz. 1) Hague from Bishop Auckland will go to Holy Trinity, Hartlepool: and 2) Spiller from Barnard Castle will go to Trimdon Grange. The withdrawal of these curates will leave their vicars in some difficulty, and may, perhaps, induce one of them, Bircham, to carry out his often talked about and long overdue resignation. Parry-Evans will lose the one colleague with whom he has been able to work. Indeed Hague's departure will be a grave matter for the parish, where he has been the only "live wire" on the staff.

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**4<sup>th</sup> Sunday in Lent, March 26<sup>th</sup>, 1933.**

[symbol]

A most beautiful morning with a white frost.

The chapel looked its very best when we gathered there for the Eucharist at 8 a.m. We numbered 10 communicants including Captain & Mrs Frith, Charles, & William.

At 3 p.m. there was a service in S. Peter's Church attended by the Unemployed. The Church was, perhaps three-quarters filled. I preached a sermon from Galatians VI "Bear ye one another's burdens ....for each man shall bear his own burden". I had taken considerable pains in preparation, but I was nowise pleased with it when I actually delivered it. The truth of the matter is that this problem of Unemployment is utterly baffling, & no-one has the least notion in what quarter to look for its solution. Maxton was speaking here, in the Town Hall last night. He has a solution, but it would create a still more terrifying problem. After the service I walked round the bowling green. The crocuses under the copper beech, and in 'Butler's Walk' are looking their best. Two territorial lads whom I myself confirmed three years ago, came round also, and (so far as their tied-tongue shyness permitted) expressed admiration.

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[symbol]

I sent Malcolm Ross the truncated Charge, and accompanied with a friendly letter, conceived in the 'Et tu, Brute' strain!

Capt. Frith carried the three ladies into Durham in order to attend Evensong in the Cathedral.

Orchard's book 'From Faith to Faith' is written in an excellent spirit, & is quite free from the tone of belittling bitterness which commonly marks the references which 'converts' make to the system which they have deserted. But in his case it can hardly be said that any such system existed, for he was so utterly a religious crank that when he retired he carried his system with him! When he essays to persuade Evangelicals to discover in the Roman Church the true & completed version of their Evangelicalism he is unconvincing, and he never appears to be conscious of the gravity of the case against the Papal theory. I have often observed that, while the difficulties of Protestants are mostly concerned with the superstructure of their belief, those of Roman Catholics pertain to the foundations. The Papal postulates are unsound; the reasoning from them flawless.

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[159]

Monday, March 27<sup>th</sup>, 1933.

“This doctrine (sc. that animals have no rights) is not as harsh as it sounds: rights can properly belong only to God or to man; nevertheless God retains rights over the animal creation that man’s must not overstep; and man certainly has duties to animals.”

Orchard p. 285.

To the man who is truly ethical all life is sacred, including that which from the human point of view seems lower in the scale. He makes distinctions only as each case comes before him, and under the pressure of necessity, as, for example, when it falls to him to decide which of two lives he must sacrifice in order to preserve the other. But all through this series of decisions, he is conscious of acting on subjective grounds & arbitrarily, and knows that he bears the responsibility for the life which is sacrificed.

v. Schweitzer. Autobiography, p.271

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Ella and I motored to Bishop Middleham where M<sup>rs</sup> Howson shewed us & Lady Surtees the ~~A~~ Unemployment Centre, which has been recently opened in that parish. Everything had a pleasant and workmanlike appearance. The men are mostly quarry-men, & and had <sup>^</sup>been idle for more than six months. They were engaged on carpentering, & mostly had allotments. The churchwarden, Foster, a good man much mutilated by some disastrous accident, joined us at tea. He seemed very anxious about the new Vicar, &, indeed, I am rather doubtful myself, whether the Rev<sup>d</sup> F.W.S. Moore will be entirely suitable.

My Godson, Alfred Spelling,\* writes to me:

‘Do you remember your pamphlet – ‘Between the lines’ written at the end of 1895 or 1896? The Papists here have been saying that our claim to be part of the Catholic Church is modern, and our Vicar was asked to preach a sermon on the subject. I showed him your pamphlet [161] which I still have in my possession, & he read it to the congregation. It brought back very pleasant memories, & although we are so far apart in body, yet my prayers are always with you.’

I fear that the said pamphlet was a very crude production, not at all the kind of pronouncement which the Bishop of Durham would approve! Probably its crudity secures its acceptableness!

I went to S. Peter’s Church here, and confirmed 63 persons. Among the clergy was Hodgson from Escomb, who has just sent me an exceedingly insolent letter, because his blockhead of a son has been ‘turned down’ by the Board of Training. His presence spoiled the service. How to deal with the man I cannot imagine. He has now been 26 years in Orders, and of these 15 have been spent at Escomb. The living is a poor one, only £350 per annum, & he

has a wife and family; but it is absolutely impossible to prefer him to a better living, for his character is notorious, his politics are abhorrent, and his very aspect repulsive. He is at Escomb for the term of his natural life.

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[163]

**Tuesday, March 28<sup>th</sup>, 1933.**

A glorious day, almost summerlike.

I worked all the morning on the Fison Lecture, and finished it: but 'tis a woeful performance. Arthur Watts walked round the Park with me. Charles and I motored to West Hartlepool, where I confirmed 190 persons in S. Aidan's Church from the parishes of S. Aidan's and Stranton.

The Provost of Eton hopes to attend Alington's institution, & stay here for the occasion. The Vice-Provost will be motoring, and cannot come.

That woeful man, Edwards, the senior-curate of Winlton, writes to tell me that his daughter has died, and that this second bereavement, following so quickly on the first, has induced in him a strong desire to get away from a place which has become invested with such sorrowful memories. This desire seems natural enough, but it may not be easy to satisfy, for, as soon as he seeks a new appointment, the necessity for references immediately emerges, and his vicar's testimonial, however glowing would hardly be worth much, and his Bishop's might not be adequately glowing!

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[163]

Wednesday, March 29<sup>th</sup>, 1933.

[symbol]

*I wasted the entire morning, partly, in writing letters, partly making notes with a view to a pronouncement in the 'Bishoprick' on the freehold of the Benefice, which I am coming to think is the root of most of our disciplinary troubles. If it were not for the dread of subordinating the clergy to their parishioners, and for the ineradicable suspicion of the Bishops, so preposterous an arrangement could not stand for a day: but all the 'liberals' and all the idlers cling to a safeguard against pressure 'from below', and all the Protestants are at one in resisting pressure 'from above': and ^most of^ the clergymen when they see clearly the evil of the present system, do in their hearts love the relative impunity which it guarantees. So it comes about that what is intrinsically irrational, and what is commonly allowed to be practically scandalous, does nevertheless resist successfully every attempt to reform it out of existence. So long as the cure of souls is held to be a property, and treated as such, we are stimulating indolence, making effective discipline impossible, & sacrificing the people's souls to the parson's pockets.*

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Ella and I went into Durham, & attended the Exhibition of work done by the Unemployed at the 'Social Centres' in the county. The High Sheriff organized the Exhibition, & received the company. There was a numerous party in which 'everybody who was anybody' seemed to be included. I withdrew to my room, & read 'Pendennis', then I walked for half an hour in Palace Green with the Master of University College. He tells me that chapel is now no longer compulsory with the result that it is no longer attended by the students. He expressed dubiety as to the results of the recent mission among the Durham undergraduates.

I went to S. Cuthbert's, and confirmed 124 persons from the parishes of S Margaret, S. Nicholas & S. Cuthbert. The Church was crowded, and the candidates reverent & attentive. But I fear there is little or no life in S. Cuthbert's. The Vicar Glynne is quite incompetent, & at the same time completely self-satisfied. Cecil Ferens\* sate with his C. L. B. boys, and looked uncomfortable enough. His relations with Glynne are not ideal, but he is really indispensable.



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Thursday, March 30<sup>th</sup>, 1933.

It occurred to me that, since Granville Sharp, the abolitionist champion was an old Dunelmian, and the son of a Prebendary of Durham. I might not unfittingly write an Article on the Century of Abolition for the Bishoprick: and I wasted the morning in making notes for the same. I had not realized how closely connected these Durham ecclesiasticks of the Restoration came to be. Bishop Cosin married his half-witted daughter Anne to Denis Grenville, the youngest son of the famous Cavalier, & made him Dean of Durham. Grenville was connected by marriage with Sir George Whelan (1650-1723), whose daughter Judith was the mother of Granville Sharp. His son, Granville's uncle was Rector of Leake, and sought to bribe Granville to take Orders by the promise of that benefice. But Granville refused to take Orders with no better vocation than that. Sir George Wheler himself took Orders when 33 years old, & in 1684 was made a canon of Durham by Bishop Crewe. Thus both his father and his maternal grandfather were Prebendaries or Canons of Durham. Wheler left his collection of coins to the Dean & Chapter of Durham. I must certainly inquire whether they are still in the Chapter Library.

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The Bishop of Oxford writes that he 'cordially agrees' with my 'work about the Group movement. I notice that 'For Sinners Only' is advertised as in its 107<sup>th</sup> thousand. Will my Charge run to a 2<sup>nd</sup> Edition? I have no reason to think so. If popularity be the proof of soundness. The Group movement is an easy winner against his Lordship of Durham: but is it?

Leaving Charles at home as hors de combat with a cold, I motored to Staindrop, and confirmed 29 persons in the parish church. This was a meagre output from 3 parishes – Staindrop, Gainford, and Winston – but the incumbents are, I think, excellent & conscientious parsons, so I assume that there was some sufficing reason. I confirmed the candidates individually, an arrangement which certainly adds to the impressiveness of the service.

Ledgard, the Rector of Winston, told me that many dead birds had been picked up during the Blizzard on the banks of the Tees in his parish. He also has observed the fewness of thrushes this year.

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[167]

Friday, March 31<sup>st</sup>, 1933.

[symbol]

I received a long and most welcome letter from Sir James Irvine,\* whose protracted silence had perplexed and perturbed me. He has been in America and then, on his return, ill. His observations on "Groups" are noteworthy:-

"A word about the Group Movement. You will remember a talk we had on this subject one morning last summer: if you don't, I certainly do for the thought flashed across my mind that S<sup>t</sup> Andrews had possibly made a mistake in giving the Group access to the University residences (& lecture Halls) during the Long Vacation. It was not long ere these suspicions were confirmed: a deputation of "leaders" called on me clamouring for the use of certain rooms which hold at the most 350 to 400 people, and when I pointed out that they expected to have from 500 to 600 attending the Conference, the reply was that they got the best results when the audience was packed so as to occupy every inch of floor & window space. I then realized where I stood. A full accord of the miserable [168] [symbol] fortnight they spent in S. Andrews would be tedious: they pestered me with literature & by calls, both night and day, to come to their meetings but without success.

Trustworthy friends kept me advised of all that went on, & I sum up the result of this practical evidence by saying that your powerful criticism is amply justified. **That movement in its present form is dangerous, & the church will require to move cautiously & sedately if she is to incorporate the principles which are working, while abstaining from much that is iniquitous.** Many will thank you for your book, the appearance of which is timely, for I saw to it that its argument was laid before my Court in considering an application from the Group for all our buildings in the coming summer. To say "No" meant a loss of several hundred pounds, but **the answer sent to them is a very emphatic "No".** I must not spread into another street".

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It would appear that academic authorities in Scotland are more decisively hostile than those in England. Certainly the Principals of Aberdeen and S<sup>t</sup> Andrews express themselves very clearly.

The Guardian has a leading article headed – "A tract for the Times" – which is more polite to me, & less hostile to the Groups than I expected.

D<sup>r</sup> McCullagh brought back the MS. of my Fison Lecture which he had read twice, and for which he expressed great approval. I cannot make up my mind whether I am not manipulating a "mare's nest"!

[symbol]

The Bishop of Chichester writes approvingly:-

“I have read it (sc. The Charge) from cover to cover, and the part about the Oxford Groups more than once with much admiration. I am very glad you dealt with the Group movement, and so thoroughly”.

Ella filled the State Room, with performing members of G. D. A., and their friends in the interest of some good purpose – I think - C. M. S.

Charles and I motored to Tow Law where I confirmed over 70 persons. The church was crowded. We returned to Auckland under falling rain.

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[170]

Saturday, April 1<sup>st</sup>, 1933.

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Mr E. H. Blakeney\* writes from Winchester:-

“My friend the Headmaster of Winchester College has been good enough to lend me his copy of your recent Charge on the Groupists. I read it through today with uncommon satisfaction: it seems to do in the case of this American Movement what Fisher has already done in the case of Christian Science. When Fisher’s book first appeared (it has now taken its place in the Thinkers’ Library published by the Rationalist Press Assoc<sup>d</sup>). I wrote to suggest that he might usefully follow up his critical exam<sup>d</sup> of Christian Science with a book on Anglo-Israelitism: but he disclaimed any particular knowledge of that wide-spread movement. I wish your Lordship could be moved to deal with this strange cult, which numbers among its adherents a vast number of well-meaning folk, and seems endowed with very ample funds for propaganda. It has not been taken seriously enough, perhaps, for [171] [symbol] all that the movement deserves much more than a cursory examination, if only for its oddities. I observe that you speak severely of Plymouth Brethrenism – an unlovely cult, but with a remarkable history. Have you ever seen Neatby’s History of that Movement, which antedated by four years the Tractarians? It is very well done by one who knows the thing from within. It is curious to reflect that among the early disciples of J. N. Darby was Newman’s brother, Frank, who afterwards was “excommunicated”, I presume, & then wrote “Phases of Faith”. I would venture to commend Neatby’s book by your Lordship’s consideration: it is a valuable pendent to “Father & Son”.

*This is the second appeal within the last month that I should “take up my parable” against this ridiculous “Anglo-Israelitism”. But I have ever regarded that religious eccentricity as lying below the level of intelligent discussion, which would die out of itself if left alone.*

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Captain & M<sup>rs</sup> Frith, together with their children went away after breakfast.

Simmonds, an Ordination candidate, came from Mirfield to see me. He is the son of a farmer living at Havering-atte-Bower in Essex, & had been a member of the congregation of the Hospital Chapel at Ilford. He has a heavy rather forbidding aspect and manner, but he seemed to be sincere and not unintelligent.

Hague came to consult me as to his procedure in his new parish, where he finds an attractive curate, and unacceptable ritual, and unordered parish! I advised him to go strait from the first, and put aside the grosser illegalities.

The boat-race was again won by Cambridge. What has befallen Oxford? Women students and Groupism would appear to have exhausted its vitality.

A pair of thrushes appeared on the lawn before the window of my dressing-room, & were soon joined by a pair of blackbirds. Thus I am relieved from my apprehension that no song would cheer me this year.

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[173]

5<sup>th</sup> Sunday in Lent, April 2<sup>nd</sup>, 1933.

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I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 8 comm<sup>ts</sup> including Charles. The Gospel for Passion Sunday includes our Lords's challenge to the Jews. "Which of you convicteth me of sin?" and His tremendous declaration. "Before Abraham was: I am." As history, impossible, even grotesque: as spiritual interpretation of the history, divinely true. For that challenge is for ever being made by the historic Jesus to the generations as they come on the scene, & by their response to it do for ever judge themselves. And that declaration does give the truth about Him, which the Church's Faith proclaims.

I wrote to Sir James Irvine, to William, to M<sup>r</sup> Blakeney of Winchester, and to the young man who has been good enough to make me his father confessor (!).

The Observer in its "Ad Random" column has this:

*"Things that should somehow – though one can't quite see how – have been put differently:\_"*

*The Church of the Living God will have a pie-eating contest Friday night at the home of M<sup>rs</sup> Maggie Watson, 1420 Washington – "Topeka Daily Capital".*

The "Holy Catholick Church" has come to this in U. S. A.

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I walked round the Park, and found the wind very keen – In the "wishing temple" I discovered a girl writing on the wall. That passion for inscribing one's name on every vacant space lends itself to the worst developments. The personal becomes the amatory and then sinks into the obscene. What started as silly sentiment ends as debasing filth. Thus a single worthless person can transform our recreation grounds into schools of depravity.

I wrote to Sir Bernard Pares\* thanking him for the copy of the Slavonic Review, which he sent me last week. Then I wrote to Hugh Rees ordering him to send me both that Review and the Round Table. It is becoming but too evident that life at this distance from civilization is too destitute of trustworthy and "up-to-date" information to allow one safely to ignore the Quarterlies.

Harry Cumming-Bruce with another officer who is coaching him in signalling came to tea. One of the twins professes himself a communist, & the other inclines to "Groupism"!

[175]

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“This Argus with the hundred eyes signifies each prelate, who ought to have eyes in every direction, seeking in advance to avert the perils of those committed to his charge. Whence prelates in Ezechiel and in the Apocalypse are called “beasts full of eyes, before & behind”.

v. The Austin friar, John Waldely quoted in Owst, Literature & Pulpit p. 186.

The wireless reports the death of Lord Chelmsford\* at Oxford. He seemed unusually well and cheerful when Ellä and I spent the week-end (Feb. 11<sup>th</sup>-13<sup>th</sup>) at All Souls: but when I met him in Burlington House on January 18<sup>th</sup>, I thought he looked “so woefully ill and shrunken” as to be scarcely recognizable. He was born on August 12<sup>th</sup>, 1868, so that he was five years my junior. He was elected to be a Fellowship at All Souls in 1892, when first I made his acquaintance. We have been on terms of friendship ever since, although necessarily our personal intercourse has been infrequent. He was a man of great simplicity of mind, and rectitude, genuinely religious, and very loyal to his friends.

[176]

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*I remember the episode on All Souls Day 1900 when Chelmsford remonstrated with me for some rash utterances about Total Abstainers which I had made at a diocesan conference, & which had raised a flutter in the newspapers. He pointed out the unwisdom of such conduct, & the prejudicial effect which it might have on my career. But I had that day received a letter from Lord Salisbury offering me a Canonry of Westminster Abbey, and I was able to meet his kindly protest with an effectual rejoinder. He himself used often to remind me of that incident.*

*Probably it was unfortunate that he was appointed to the Vice-royalty of India, for he was not well-fitted for that great position, and did not in fact succeed in it. The causes of his failure were, indeed, mostly outside his control, but he did not possess the masterful personality, intellectual power, & diplomatic skill which are requisite for success in that office. He made a mistake when he accepted office in a Labour Government.*

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[177]

**Monday, April 3<sup>rd</sup>, 1933.**

I wrote a letter of condolence to poor Lady Chelmsford. In some respects, indeed, she has cause to be thankful that her Husband's death was so ordered that all the humbling, painful, and disconcerting preliminaries of mortality were avoided. Who would not covet such a departure for himself?

I picked up in the Park a young man of 22, who gave his name as Richard Oliver Craggs, and his father's address as 38, Church Hill, Crook. He said that he had just returned from Hongkong, where he had been serving in the Army Service Corps. **He had been confirmed by me some years ago in South Church.** We walked round the Park together, and we had much conversation. He was to be stationed at Leith.

Lillingston called in order to get my approval of the arrangements for the Dean's institution on the 26<sup>th</sup> April. The present Dean proposes to leave the Deanery on the 24<sup>th</sup>, so the interval between Amwrath and Amwrath will not be long.

Two more cheques arrived for the Unemployed bringing the total amount to about £1990: It is a large sum.

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Charles and I motored to Barnard Castle, where I confirmed 37 candidates from the parishes of Barnard Castle, Middleton, and Whorlton. These parishes contain a population of about 8000. They should have produced at least 80 candidates. Bircham was present. He is quite plainly senile and infirm. After the service I had some talk with him about his resignation, but, though he talks about it, he evidently shrinks from taking the necessary action. The departure of the curate, Spiller, whom I have appointed to the vicarage of Trimdon Grange, ought to compel him to resign: but I doubt if it will. He knows that the only coercive action that I can take is to appoint a commission, & that, if I did so, not only should I arouse against myself a volume of irrational but not unnatural prejudice, as seeming to bully an aged parson, but also I should fail to secure my object, for nobody would give evidence of actual neglect, & it would not be difficult to make a plausible pretence of activity. There is nothing for it but to wait until he drops!



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**Tuesday, April 4<sup>th</sup>, 1933.**

Scott of S<sup>t</sup>. Gabriel's, Bishopwearmouth, writes to accept appointment to Seaton Carew. Happily the benefice which he vacates is not in my gift.

I worked at the Bishoprick article, but made slow progress. If only I had elbow room, and could take my time, but this 'hand-to-mouth' composition is degrading and ineffective. I walked around the Park, which, save for the boys from the Unemployed Centre, was empty: and then I visited the dentist.

Charles & I motored to Castle Eden where I confirmed more than 70 persons in the parish church. After the service we dined with Colonel [Rowland] Burdon\* the local squire, 76 years old, but vigorous for his age, though nearly blind. He showed us a crystal cup which had belonged to the last Abbot of Bury, & which had come into his possession by descent from an ancestor who was the said abbot's reeve. Also, he showed an astonishing cup of glass, which had been dug up in the Park about a century ago, and which is said by the archaeological pundits to have been the drinking cup of some Danish chieftan.

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**Wednesday, April 5<sup>th</sup>, 1933.**

[*symbol*]

I received from the Bishop of Blackburn [Percy Herbert\*] a letter approving my Charge: he says:-

"I want to tell you with what interest and appreciation I have read your Charge on the Group Movement. I feel sure that your analysis of it will have real effect, probably on the Movement itself, & certainly on other people's estimate of it."

Bishop Nash also writes rather interestingly of his experiences with "Groups" in South Africa:-

'May I say a word of thanks for your last Charge. In South Africa I met Buchman twice, & I too was invited more than once to a House Party. It was earlier days, & the later developments had not occurred. I was trying to understand: I saw some good results, but I could not go with the enterprise, because weaknesses were evident, to which you call attention clearly, and not unkindly. Two of our Church Schools, "Bishops" at Capetown, & S<sup>t</sup>. John's College, Johannesburg (my old school) received [181 *symbol*] their missionaries; and certainly the report was a real awakening of prayer among the boys, and a moral refreshing. Of course in a school, where there is constant flow, one could not expect lasting effect, & the less satisfactory features of the Scheme, I fancy, did not appear much. But since that time there seems to have arisen quite a Conclave of Cardinals, and as with Wesley, I

question if 'Frank', as Russell calls him, is so much governor as he was. Two cases, in which I have had personal interest, after great enthusiasm, have turned out not happily: it would take too long to explain. Bp. Carey plunged head first into it, but has quite re-acted. I think your judgment in general is just, & I hope your book will be read. You will have seen, "For Groupers Only" by a Presbyterian Minister, kindly but also critical. But criticism, as the Bp. Of Johannesburg told me, is resented, and I fear the tendency must be towards a sect. Though I am sure Buchman heartily [**182 symbol**] deprecates the idea of a sect."

This is both interesting and illuminating.

I succeeded in finishing my article for the Bishoprick.

Charles & I motored to Hart, where I confirmed 60 persons in the curiously interesting church, and afterwards had tea in the Vicarage. Then we proceeded to Holy Trinity, Hartlepool, and there I confirmed over 70 persons, of whom nearly two-thirds were males. This unusual proportion was explicable by the circumstance that Salter brought a number of his lads from S. Hilda's.

*Jimmie Adderley\* writes asking me to send him a copy of my Charge. It never seems to occur to anybody that the publication of the Charge costs a good deal of money, & that the poor thing is intended to be bought!*

*"From my window I see S<sup>t</sup> John's, Bethnal Green & remember how you used to talk about the 'band box theory of Conversion'. Also, next door is the Hall where you used to confound the atheists."*

*We were young then!*

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Thursday, April 6<sup>th</sup>, 1933.

D<sup>r</sup> Glover\* acknowledged my Charge thus:-

67 Glisson Road  
Cambridge  
5<sup>th</sup> April 1933.

*My Lord Bishop,*

*I have to thank you for your Charge on "The Oxford Groups", which I have read with great interest. I first met Buchman in 1914, & have seen him from time to time – sometimes a good deal of him (& the Groups): & I lived with a household of the Group people at New Haven, Conn. for two or three months. I received much kindness, & underwent a good deal of pressure; but in the end it was clear that I did not belong to them. And I do not.*

*If it interests you, my judgment is that their "Guidance" is unthought-out; their theory of "Sharing" is unthought-out; & they very obviously have no thought-out Christology. Since I read your comments, I have had a call from Bp. Whitehead of Madras – with whom in 1916 Buchman was staying as well as myself (We gathered there quite independently, I should say, as Gandhi also did). Bp. Whitehead brought home to me that there is more point than I [184 symbol] had realized in the total dependence of the Group centre (or "leadership") on Buchman. Charles Raven\* has laid stress on this too. Of course it is natural in a new movement – Loyola, Luther, Wesley, Gen. Booth. (Not an equation, please!)*

*I don't quite understand your position – except to see (of course) that it is different from mine in general. But I feel with you that it will be a pity if Buchman's influence in our various communions increases. I wish we could have the keenness of the jolly youngsters that the Groups gather about them – but plus a great deal more depth & caution, & Theology. But perhaps, this is to ask for a very rare combination.*

*Thanking you for thinking of sending me the book, I am*

*Yours faithfully,  
T. R. Glover.*

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Charles and I motored to South Shields, where we visited the Unemployment centre in Holy Trinity Parish. Noel Gwilliam acted as our guide. The Centre is well-placed in a disused Chapel. There were a good many men sitting about, playing cards etc. I made a short speech to them. M<sup>rs</sup> Chapman, the wife of the local M.P. joined us, & we visited the kitchen where dinners were being served out to numerous ticket-holding children. We lunched at

the Vicarage, where Colonel Chapman joined us. After lunch we went to the Allotment ground, where no fewer than 132 unemployed men have allotments. Many were at work, & talked cheerfully with me. This seemed to me altogether admirable. We went next to a centre of carpentry & athletics. This was well-housed in an abandoned riding school. Boxing was going on. Here I made another short speech. Finally, we returned to the Chapel, where a crowded concert was arranged. I listened to a few songs, then made a third speech, & took my departure. We stopped in Durham, & I had tea, & business-talk with my suffragan.

We went to Lynesack where I confirmed 36 persons, then we returned to Auckland. M<sup>rs</sup> Lawrie arrived.

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Friday, April 7<sup>th</sup>, 1933.

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I received from Maurice Child an invitation to preach in S. Mary Abbott's a sermon in connexion with the E.C.U. commemoration of the Oxford Movement, on July 14<sup>th</sup>, and, rather surprisingly, and, perhaps, very unwisely, I consented. I was assured that the Committee's idea was

'not merely on this occasion to commemorate & chronicle the restoration and recovery of the Sacramental theology and practice due to the Movement; & to the need of which, in the matter of Penance, your Lordship's recent charge has notably drawn attention: but also to set vividly before all our members (at present 35,000) the need of a campaign to secure the spiritual freedom of the English Church, as the most suitable tribute to the Tractarian fathers.'

It seemed to me on reflection a clear duty not to repudiate the responsibility for advocating a Movement for Disestablishment, which my conduct in connexion with Prayer Book Revision did certainly place on my shoulders.

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But, though I think that I ought to preach as requested, I can foresee much misunderstanding of my action: and I think it not wholly improbable that occasion will be taken by the Kensit fanatics to agitate against the service in the Cathedral on July 11<sup>th</sup>. However, if I am not case-hardened against mis-understanding by this time, I shall never be.

I received a long and interesting letter from the Rev<sup>d</sup> Anson Phelps Stokes J<sup>r</sup> who visited us with his mother last summer. He has just been ordained, and is starting his ministry in Shreveport, Louisiana.

I walked round the Park with Leslie, but found the process rather exhausting as the weather had become suddenly warm.

John Hodgson, the farmer's son from Heighington, came to see me. He is now teaching in a school at Armagh, & is resolved to continue there for 2 years, by which time he hopes to have sufficient to pay for a year at a Theological college – he has taken his degree at Cambridge - & then to present himself for Ordination in Sept. 1936, when he will be 25 years old.

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Linetta\* has an able and energetic “reply to D<sup>r</sup> Edwyn Bevan” in the Hibbert Journal. Her devotion to Bishop Barnes\* is unlimited, & her knowledge of philosophy enables her to make some effective points. But the gravamen against Barnes is not much concerned with the possible defensibility of his language. He deliberately adopted a mode of speaking which was not only (confessedly) obscure, but also carefully calculated to wound & exasperate a great section of the Church of England. He did this on a public occasion which obviously called for conciliatory speech from the Bishop. He has followed up his initial mistake by using every opportunity to deepen & extend the original offence, until his whole scheme of official teaching gives the impression of being dislocated and out of proportion. He, the chief Pastor, has shown himself conspicuously lacking in pastoral sympathy and insight. Linetta actually says that Archbishop Davidson’s reply to the Bishop’s rather truculent appeal “brings a pang of acutely painful shame”! That discloses the tone of Barnes’s entourage.

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**Saturday, April 8<sup>th</sup>, 1933.**

I received a telegram from Dick, stating that the result of Hon: Mods was out, and that he had got a second. This is, in all the circumstances, quite as much as we had any right to expect.

M<sup>rs</sup> Lawrie left after breakfast.

I finished a short address for Alington's institution.

The weather was so warm & brilliant that the Park presented a summer-like appearance, many lying on the grass, & numerous children playing. D<sup>r</sup> McCullagh & I walked together for nearly 2 hours.

I wrote to Anson Phelps Stokes J<sup>r</sup> at Shreveport, Louisiana, & sent him a copy of the Charge. His work as an Episcopalian clergyman must have a curiously sectarian aspect in a State (Louisiana) where out of a population of over two millions there are only 12,290 communicants of his church.

“Here the predominant churches are the Southern Baptist and the Southern Methodist, and I am getting a good first hand impression of good old-fashioned conservatism, and considerable fundamentalism and narrowness. These churches are tremendously interested in prohibition.”

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**Palm Sunday, April 9<sup>th</sup>, 1933.**

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Summer time began today. The weather perversely reverted to anything but a summerlike state. I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 9 communicants, including M<sup>r</sup> & M<sup>rs</sup> Elland, and William.

The long passiontide lesson has a sombre impressiveness which increases as time moves on. There is no true parallel in all history to the Dying of Jesus, none in all literature to the record of it. The challenge it proposes was, is, and must always be the core of the issue of discipleship, the "to be or not to be" of Christianity. "What think ye of the Christ? Whose son is He?" The necessary answer will never be compelled by reason. This is the cause of the powerlessness of academic preaching. Who was ever moved to repentance & faith by the most brilliant & persuasive of Bampton Lecturers? It is still as with S. Peter when first he declared his belief. "Flesh & Blood hath not revealed it unto thee, but my Father which is in heaven." This Divine communication is not prohibited by any measures of ignorance & stupidity, but pride & ambition & self-indulgence strike the spirit with total deafness.

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I prepared notes for a sermon on "Friendship", the substance of a Sermon which I preached in S<sup>t</sup> Margaret's, Westminster, as long ago as 1902. The world looked differently then. Ella & Fearne accompanied me to South Church, where I confirmed 190 persons. **The church was well aired, thanks to my S.O.S. sent to the Vicar yesterday, and, though it was very crowded, I suffered no inconvenience.** My address was really an adapted extract from tonight's sermon, & it was listened to very attentively. I even congratulated the Churchwardens on their excellent arrangement. One of our own maids was confirmed. Ella and I motored to Sunderland, where I preached at Evensong in S. Gabriel's Church. There was a large, and (as I imagined) attentive congregation, but Ella informed me that she found it extremely difficult to keep awake! Is it the case with the modern preacher as with the ancient prophet that he is not "without honour save in his own country, & among his own kin"? No doubt it is an admirable corrective of the orator's besetting sin of vanity thus sharply to be kicked off the stylites pillar of self-satisfaction! And yet –



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**Monday in Holy Week, April 10<sup>th</sup>, 1933.**

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I read through President Murray Butler's "Report of Columbia University for 1932. In spite of the verbiage and pomposity, it contains much that is note-worthy. Evidently, the educational system in U.S.A. is felt to be largely rotten, & probably becoming more so. The main responsibility is placed on the elementary & secondary schools.

"Before the university can do much more than it is now doing, the elementary & secondary schools must bestir themselves really to educate the great mass of the populations, & to leave off their dabbling in the muddy waters of the anti-philosophies and the pseudo-philosophies psychologies ^in which too many of these schools^, in this land at least, are just now immersed."

The economic problem – "Poverty in the midst of plenty" – presses for solution. It is "the fundamental question before the world today". "Material things can wait: men cannot, and sometimes will not." It may be asked whether the economic problem is not precisely concerned with "material things", and it is "spiritual" things which can be pushed aside, & postponed, in such a world as this.

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Universities are from time to time denounced as nurseries of revolution & anarchy by those who are quite unable to comprehend what freedom to seek the truth really means & involves. The spirit of persecution is abroad in our land in high degree & it exists in many other lands as well. It was a wise word of William Penn's that "Whoever is right, the persecutor must be wrong".

He denounces "early & undue specialization of study & of interest" as "the most active foe of scholarship", and vigorously [sic] attacks the excessive importance given to examinations as "tests of academic performance".

"The fact of the matter is that capacity to pass these intellectual tests should rank third in estimating the educational progress of a student. Evidences of his character-building should come first, & evidences of his good manners & concern for others should come second; & these lacking, no amount of intellectual performance of any kind should win him advancement or graduation."

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"When it is clearly understood that the higher education has as its dominant aim the training of educated gentle-folk, and not merely the production of more or less intellectually trained barbarians, we shall begin again to make progress, & the

newspapers will be deprived of some present temptations to exploit the crudely sensational.”

This kind of language would come more naturally from an old-fashioned English parson, Eton and Christ Church, than from the Head of an American University. President Butler laments “the constant graduation from colleges, & often from professional schools, of youths of most uncertain character and of shocking manners who receive academic advancement on the sole basis of having, in more or less mechanical fashion, complied with certain examination tests”. We know the type but too well in this country also.

The President speaks gravely of the effect on the universities of the economic crisis which has followed the Great War. “We have reached the end of an era of in the development of the University.”

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[“ The sources of constant benefactors through a long generation have been in large part destroyed; or, if not destroyed, have been so subjected to public tax that institutions of public service in the field of liberty are to be deprived of that constant & upbuilding support which has so long been theirs, and, perhaps, even of the possibility of its renewal in anything like the near future. All this means that henceforth there must be a complete overhauling of the University’s point of view, of its habits of ~~life~~ thought and life and work, in order that it may readjust all these & adapt them to the changed circumstances which have so affected, & will almost certainly continue to affect, its sources of material support.”

Churches are even worse placed than Universities, for while the economic revolution bears hardly on both, the secularist atmosphere of society is hostile to the first and friendly to the last. I can see but little indication of any adequate understanding of the situation among the Bishops & leading Laity.

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Buchan wrote to thank me for my congratulations on his appointment as High Commissioner, & to acknowledge the “Charge” which I had sent him:

“A thousand thanks, too, for a book on the ‘Groups’ which I had only seen in a newspaper summary. My own view is exactly the same as yours – but I wish I could put it as well”.

Ella, Fearne, and I motored to Newcastle, where I visited the hair-dresser, and then we called on Archdeacon Hunter & the Provost, both of whom were not at home. After having tea in the Station Hotel, we returned to Auckland.

Dick arrived from Scotland, looking fairly well, but reporting himself to be ordered by the doctor to “go on a diet”. He does not appear to have made a wholly satisfactory recovery from the operation for appendicitis which he underwent three years ago.

Noel Lamy writes to me from Melbourne. His letter is dated the 7<sup>th</sup> March. He is plainly disconcerted and disheartened by democracy as disclosed in Australia.

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Tuesday in Holy Week, April 11<sup>th</sup>, 1933.

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“Nay, but we have lost our Negro trade”. I would to God it may never be found more! that we may never more steal and sell our brethren like beasts; never murder them by thousands & tens of thousands! O may this worse than Mahometan, worse than Pagan, abomination, be removed from us forever! Never was anything such a reproach to England since it was a nation, as the having any hand in this execrable traffic.

Wesley. ‘A serious address to the People of England, with regard to the State of the Nation’. A.D. 1778 (v. Works. vol. XI. P 139)

I walked in the Park with Dick. He spoke of his father who had been arrested by the OGPU. And imprisoned. He was released, but had been so hardly treated that he died a few weeks after his arrival in this country. The excitement caused by the arrest of the English Employee of the Metropolitan Vickers Co in Moscow has brought back to his remembrance what he remembered of his father’s lamentable fate.

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Malcolm Ross and Martin Kiddle, the one of Keble, the other of New College, came to tea, and, as they had no lodging place arranged, I asked them to put up here for the night. Both had accompanied Buchman on his much advertised tour of America, and **both have come back disillusioned Groupists**. Kiddle had brought a letter which he had written intending to leave it, if I should be away from home.

New College, Oxford.  
April 9<sup>th</sup>, 1933.

*My Lord Bishop,*

*I want to thank you for the great service you have rendered to the Church, and to society in general, in your Charge on the Buchman Group. It was commended to me by my friend, Malcolm Ross, and I have read it with great interest and satisfaction.*

*I suppose a letter of thanks from an ordinary graduate of Oxford is a slight thing, but I think you may be interested if I tell you that I have proved the justice and [199] [symbol] insight which characterises your criticism by direct experience of the inner working of the movement.*

*Malcolm Ross and I travelled with the Group in America recently, but we both left it because of our disgust with its insincerity, shallowness and futility.*

*Yet the Movement demands such an authoritative criticism as you have made, because of the deplorable attraction it has for many people.*

I am, yours sincerely  
Martin Kiddle.

I saw the two young men separately in my study, and questioned them pretty closely. Both emphasized the 'dishonesty' of the movement: the despotism of Buchman & his intolerance of dissent from his opinion; and the mechanical character of the 'sharing'. Kiddle said that Buchman was a skilled psychologist, and that he commonly stressed the sex factor with success. I suggested, and he agreed that Buchman's influence was largely hypnotic. It was apparent that both these young men had reacted with some violence from Groupism.

**[200]**

M<sup>r</sup> and M<sup>rs</sup> Wylie came to lunch. He is a manly-looking, well-built man of 30, who is now completing his second year at Cambridge. He hopes to present himself for Ordination in Trinity 1935. I had some talk with him, and was favourably impressed. He told me that he had never been to a public school, but had always held public schools in high esteem ~~xxx~~ until he went to Cambridge where he was scandalized by the drunkenness & profanity of public school men, notably Etonians & Harrovians. This accords with the witness of 'A Pitman looks at Oxford'. This statement was the more impressive since Wylie's general description of undergraduate life at Cambridge was quite favourable.

The Rev<sup>d</sup> George Lamb, assistant curate of S. Peter's Stockton, came to see me, He desires to exchange his present position for that of assistant curate at Brandon, in succession to Landreth, who has just been appointed Vicar of the Venerable Bede, Monkwearmouth in succession to Burrows.

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Malcolm told me that Lionel Ford, the son of the late Dean of York, and grandson of old Bishop Talbot, was 'head over heels' in the Groupist Movement, and aspired to become a whole-time apostle thereof. Martin, who was less deeply committed to Groups than Malcolm, thinks that the Movement will decline and peter out at Oxford. He said that Prof. Grenstad, who posed to me as a restraining influence had in America been a whole-hearted Groupist.

After dinner we continued to talk about 'Groups', indeed my guests seemed reluctant to talk of anything else. I inquired how the movement was financed, & was told that finance was Buchman's secret. The expenses of the recent tour in America were thought to have amounted to at least £20,000. Everywhere Buchman stayed in the best hotels, and 'did his team well'. He himself managed hotel-keepers, newspapers editors & reporters, and advertising. The more they disclose of the methods of the Movement, the more cynically mundane does it appear. They must have suffered much to be so deeply resentful.

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**Wednesday in Holy Week, April 12<sup>th</sup>, 1933.**

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The pair of disillusioned Groupists took their departure after breakfast. They give an account of the Movement which confirms by worst suspicions, & almost makes me regret that I did not give free rein in my Charge to the repugnance & contempt with which it inspired me. But it is probably true that under-statement is finally more effective than over-statement: & I am gratified to note that nobody seems seriously to challenge anything that I have said against the Movement.

Dick and I motored to Stockton, and lunched with Sir Gary Wrightson at the Teesdale Engineering works. There were present some of the leading officials, & John. After lunch we ere shown over the Works, and taken to see the centre which has been arranged for the Unemployed men, who were normally employed at the Works. These number about 1000. We listened with gravity to the explanations of the various processes which we could nowise understand, and expressed the conventional admiration. The process of such sight-seeing is fatiguing, and when we returned to Auckland shortly after 4 p.m., I was distinctly tired. Dick is 50 years younger which makes a difference.

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Deaconess Panton and Deaconess Emmet came to see me They have grievous complaint against the Head Deaconess who (they assert) is becoming quite incompetent at her duties. I pointed out that the poor lady's term of office would end in 15 months: that the method by which a Head deaconess was moved from office was doubtful and complicated; that any attempt to compel resignation would infallibly cause resentment. In view of these considerations, I asked them to tolerate the present situation until it was automatically ended by the Head deaconess's retirement in the ordinary course. This they agreed to do, and so we parted amicably enough.

A tiresome fellow, the ex-Mayor of West Hartlepool came in person to ask me to attend a dinner of the Royal Society of S. George, and propose a toast. I did my best to refuse, but he was persistent and argumentative, so that finally I had to give way. There are few things I dislike more than these speechifying dinners, where the food is always bad, the company worse, and the oratory worst of all. If I had suspected that the fellow wanted that of me, I would surely have never admitted him to my study!

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**Maundy Thursday, April 13<sup>th</sup>, 1933.**

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Cosgrave writes very indignantly to say that his application for a Faculty in order to introduce an Aumbry into Holy Trinity School has failed. The chancellor very properly declines to sanction what is in his belief illegal. 'Reservation illegal after all these years! Bishop Westcott allowed it, and I have used it for the communion of the sick for many years'. I wrote to him at some length pointing out that Westcott was very careful to differentiate the communion of the sick from the Altar of the parish church which, in two cases, he had permitted, from 'Reservation' which he condemned.

I received another long & fanatical effusion from the Rev<sup>d</sup> Philip Casey,\* who wants me to excommunicate with bell, book, and candle, a local schoolmaster, who is a licensed lay reader, and has announced his intention of presiding at an Oration in a Methodist chapel on Good Friday. Casey is very ignorant, and, as an ex-Baptist ought to be expected to be, violently opposed to Dissenters. This exploit some years ago when he demonstrated in Durham Cathedral against D<sup>r</sup> Jowett's preaching there has turned his head.

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Dick employed his morning in descending the moat at West Auckland.

Angel Thelwell\* arrived about 3.30 p.m., and went with the rest of us to Sedgefield, where we had tea and then the younger folk played lawn-tennis. Lord Thurlow is evidently disturbed by the fact that one of the twins, Rowallan, has become a Communist, & is quite aggressively so. But I consoled him with the usual platitudes.

*The Mayor of Darlington writes to ask me to lunch &c. when Prince George comes to open a Hospital on May 5<sup>th</sup>. These admirable & public-spirited princelings are really rather a nuisance, for their frequent appearances dislocate one's normal arrangements terribly. On May 5<sup>th</sup>, I have already 3 engagements, two of which must be cancelled if I obey the Mayor's summons. Nevertheless, I shall do so, for in this place & at this time, the Bishop of Durham must not even seem to think meanly of the Royal House. Besides, when I am at Windsor on the 30<sup>th</sup> April, the King is pretty sure to speak about H. R. H.'s approaching visit.*

M<sup>rs</sup> Lawrie, Haliburton her son, & Judith his wife arrived about 10 p. m. to break their journey southwards to Nottingham.

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**Good Friday, April 14<sup>th</sup>, 1933.**

There was a slight frost last night. The morning was brilliant, and the aspect of the country, on which the Spring is now spreading a veil of verdant gauze, is most beautiful. The birds are singing divinely but woefully few of them.

The dreadful reports from Moscow provide a sinister commentary on the record of the Passion which is being read in the churches today. Once more we have to gaze upon the unabashed exposition of all that is worst and squalidest in human nature. The unmerited misery of these unhappy victims of Soviet "Justice" catches a certain moral splendour from the Sorrow & Suffering of the Redeemer. Perhaps, they also, like S. Paul, are "filling up on their part that which is lacking of the afflictions of Christ in their flesh, for His Body's sake which is the Church". That they are quite unconscious of the external significance of their undeserved affliction does not exclude them from the ultimate Recompense, which the justice of God reserves for all the innocent victims of Oppression. He knows, though they know not, the time & season of their Vindication & His Triumph.

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Martin Kiddle writes to me from Oxford:-

"As a boy I always admired your gifts, especially the dignity and charity, with which you exercised your office. When I met you at New College some years ago, I hoped that some day I might know you better".

I fear that I must be a greater humbug than I know or suspect! He sends me "An Impression of the American Church", which certainly lacks neither vigour of expression nor severity of judgement.

"Shallowness and spiritual sterility – these are the outstanding characteristics of the American Church, it is hardly surprising, therefore, that it counts for nothing in the country's grave crisis."

But what ought it to count for? Christ has given us no special illuminations in the dark ways of economic & political life. He attributes much of the mischief to "the failure of the training for the ministry".

"It is also significant that apart from a few Anglo-Catholics, most of the Clergy are divided between an obscure Fundamentalism and an avid Modernism".

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He concludes on a note of unrelieved pessimism:



“Unless a challenge is given to the American Church, & is accepted, so that a drastic and radical reformation ensues, it will cease to exist in about twenty years time”.

It is not inconsiderable that a religious and well-educated man of 30, after five months intercourse with the American Church should express himself thus.

M<sup>rs</sup> Lawrie, Hal and Judith left the Castle after breakfast: and I prepared an Easter Sermon. In the afternoon, Dick and I walked round the Park together, & had much talk.

In “The Slavonic & East European Review”, I read:-

“Extremely few schoolboys and students take part in the propaganda of godlessness, in the various kinds of blasphemous and anti-religious processions: that is left to the young men of the Party and the Komsomol, and they, too, often evade it.”

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**Easter Eve, April 15<sup>th</sup>, 1933.**

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I prepared notes for another Easter Sermon. After lunch we (i.e. Ella, Angel, Dick and I) motored to Castle Eden, and visited the Dene. This is a remarkable cleft in the ground of considerable depth which runs from the house to the sea, & is well wooded. The sides were well sprinkled with primroses & anemones. We returned to the House for tea, and were thrown the Abbot's Cup and the Viking's drinking vessel. Colonel Burdon was most affable, indeed almost affectionate.

*On my return, I found a perturbing letter from Malcolm Ross. His position is evidently more unpleasingly complicated than I realised.*

Somebody sends me a volume of opinions of well-known men adverse to vivisection. It is, after the manner of anti-vivisectionist publications, full of horrifying statements, many of which cannot be true, & all of which are probably inaccurate. Of course, Bishop Westcott's opinion is included in the selection. My references to Vivisection in the Fison Lecture will infallibly exasperate the mixed multitude of fanatic & sentimentalists who follow the Anti-Vivisectionist Banner.

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**Easter Day, April 16<sup>th</sup>, 1933.**

A very warm night led in a clouded morning. I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered more than 20 communicants, among whom were Dick, Angel, Colenso, & William. The last probably for the last Easter Communion in that place. May God be with him as he moves out into the difficult world. Alexander had decorated the Chapel with care and taste: and all things were helped ad devotional. This is the 46<sup>th</sup> Easter that I have celebrated as a clergyman. My time is drawing to an end. What have I to show for all these years of opportunity?

Dick went <sup>^[with]^</sup> me to Sedgefield, where, as Thurlow was alone, I preached and celebrated at 10.30 a. m. There was a woefully small congregation, and only 27 communicants. But the Church is beautiful: the congregation was attentive; and the service reverent. Francis read the lessons, and read them uncommonly well. He has a pleasant voice, a refined intonation, and an evident understanding of what he reads. I have not been so well pleased with the reading of the lessons for a long time.

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We all motored to Durham in order to attend Evensong, ~~and~~ in the Cathedral. I sate in the Throne & pronounced the Benediction. The new Organist was on duty, and the improvement in the rendering of the service is already apparent.

After Evensong I had tea with the Bishop of Jarrow & M<sup>rs</sup> Gordon. The rest of the party betook themselves to the Dawson-Walkers. The new organist came to meet me. I liked him.

We all motored to West Rainton, and attended Evensong. I read the Lessons and Preached. There was a considerable congregation, a large ~~considerable~~ proportion of which was composed of young miners. The choir, 12 men & 16 boys, was well-behaved and zealous. All this is to the good. The Vicar, James, is, I think, sincere and devoted, but he has only been 4 years in Orders, and his only curacy was Norton. The population of his present parish is stated to be 3353, practically all are miners & most of them are for the time being unemployed. A Trade-Union dispute which runs back to the great strike of 1926 divides the people, & greatly hinders the Church's work. I wrote to William.

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**Easter Monday, April 17<sup>th</sup>, 1933.**

[symbol]

I spent the morning in writing letters, among them one to Cosgrave in reply to a rather petulant [sic] (? impertinent) [sic] letter of his on the subject of the Chancellor's refusal to grant a faculty, for an Aumbry in Holy Trinity Church. I must needs think that a more or less concerted effort is being made by the group of Anglo-Catholick incumbents in my diocese to drive me into giving them authority to reserve the Elements permanently. The needs of the sick are on their lips, but the Benediction cults are in their minds. The first are mainly fictional: the last are frankly Roman. I have to profess great regard for the one: I have to pretend complete unconsciousness of the other. Was ever such a web of involuntary humbug wrapped about a poor Bishop who only desires to "go straight"!

*Also, I wrote to Malcolm Ross indicating the perturbation and perplexity with which his last letter filled my mind, & suggesting that he should come here, and talk over his problem more fully. But the suspicion grows in my mind that he is hardly a free agent, & that he hardly cares to tell me the actual facts of his situation.*

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[symbol]

Also, I wrote to Ruth Spooner, sending her the truncated Charge: and to Mary Radford.\*

After lunch, Fearne, Angel, Dick, and I, walked to Binchester, and called on M<sup>r</sup> Thompson. He showed us the situ of the Roman Camp, and the hypocaust, and then his sister-in-law and daughter gave us tea. He was a Civil Magistrate in Burma, and spoke highly of the Buddhist priests and the Village Schools which they conducted. These were being edged out by Government Schools, and the results were by no means satisfactory. It is evident that the familiar conflict between Church & State in the matter of popular education has its parallel in the East. Buddhism like Christianity finds an enemy in secular schools.

Lord Selborne\* has an excellent letter in the Times pointing out the suggestive contrast between the prompt and vehement condemnation by the Labour party of the Hitlerite persecution of the Jews in Germany and its total indifference to the prolonged and far more brutal persecution of Christians & Kulaks in Russia. But class-prejudice is the most potent & blinding force in human experience.

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[214]

Easter Tuesday, April 18<sup>th</sup>, 1933.

From all quarters of the uncivilised world we hear that terror or fear is the predominant element in the religious sentiment, that savages are more inclined to ascribe evil than good to the influence of supernatural agents, that their sacrifices and other acts of worship more frequently have in view to avert misfortunes than to procure positive benefits, or that, even though benevolent deities are believed in, much more attention is paid to malignant ones. And even among peoples who have passed beyond the stage of savagery fear still remains a prominent factor in their religion... "No one", says Sir Monier Williams, "who has ever been brought into close contact with the Hindus in their own country can doubt the fact that the worship of at least ninety per cent of the people of India in the present day is a worship of fear."

(v. Westermarck, "Origin & development of Moral Ideas", vol. ii, p. 613).

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[symbol]

Angel went away after breakfast. An impetuous, affectionate creature, very loyal to her friends, & very tenacious of her prejudices.

I was very pleased to receive a letter from Vernon Storr\* expressing approval of the Charge, and adding some opinions of his own:-

"I have only attended an evening gathering of the Movement; but I have been in constant touch with it. What has troubled many of us is that young curates, who have become whole-hearted "Groupers", find it difficult to run in parish harness. A friend of mine found that his curate did not turn up to take a class. He had not forgotten, he was guided to go elsewhere.....

I know Geoffrey Allen well. His book is terribly cocksure & dogmatic. I am sorry the Church of England Newspaper has come over so entirely to that side".

The Dean of Westminster also writes approvingly. He has been lending his copy to others, who have been asking him for information. But nobody seems to buy the poor thing!!!

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Dick, Leslie, & I walked to South Church, & looked at the effigies and inscribed stones which have been inspected, described, and approximately dated by the Archaeological Society. They are well arranged in the western end of the north aisle, and form a valuable addition to the church's treasures.

Neil Gray, a Grammar school boy, strongly recommended by the Head-Master, as a candidate for Holy Orders, came to see me. He is a stout youth, rather common-place & certainly nowise intellectual to look at, but he has matriculated, is just 18, and expressed himself sincerely. I sanctioned his applying for a grant to the Board of Training.

Old General Surtees\* died this morning. His death will be widely felt in the County, where he played a considerable part in the social and political life. He was in his 76<sup>th</sup> year. He was proud of his family, and aspired to renew the antiquarian fame of Scott's friend by completing his History of Durham. He asked me to accept the dedication of his supplementary volume, & I very willingly consented. He was ever very friendly with me, both when I was Dean, & since I became Bishop.

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**Wednesday, April 19<sup>th</sup>, 1933.**

There was a fall of snow during the night, and the country was wintrily white when morning broke. The morning papers announce the sentences which the Soviet judges have passed on the British engineers: the evening papers state that a Royal Proclamation prohibits Russian imports.

Dick and his wife, who are leaving Annfield Plain for Gorleston, came to bid me Goodbye. Scarcely had they left before a Kelham student named Henthorne came to see me. He desires to be ordained on a title from Billingham. I had some talk with him, & was favourably impressed. Accordingly, I accepted him for Ordination at Trinity, if his references were satisfactory.

An Ordination candidate named Hampton came to see me. He wants a title, and I suggested that he should seek one from Wright of S. Paul's, Hendon.

Derek and I walked round the Park together, and had much serious conversation. He is certainly reflecting, and his mind is developing. In some respects, he is curiously childish for his age, but his resolution seems firm, and so far he is untroubled by doubts.

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Thursday, April 20<sup>th</sup>, 1933.

The newspapers announce that the Rev<sup>d</sup>. R.H. Malden Vicar of Headingley, Leeds, has been appointed to the Deanery of Wells, vacant by the resignation of Armitage Robinson. This is in my judgment a very good appointment. I offered Malden the Rectory of Sedgefield, and he nearly accepted it: but on visiting the parish, and seeing the palatial Rectory, he "cried off". He is 16 years younger than I: a rather sullen man in aspect and demeanour, & better able to accumulate knowledge than to impart it. Yet he has had a fairly varied career, and has written many books.

Ella went with me to Durham, and while I presided over a meeting of the Board of Training and Maintenance, she interviewed the Butler at the Castle on the subject of next Wednesday's reception in the Hall.

Dick and I discussed his options in the History School, and agreed on his selection. Then I wrote to Jack Carr, & sent him the truncated Charge. I wrote to Talbot, offering him appointment to Dunston: & to Dennis offering him appointment to Howden-le-Wear.

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Malcolm Ross writes to me from Southampton, where he is on the point of sailing for U.S.A. on the German liner, Bremen.

"On my return in May or early in June, I will tell you about this trip. I shall be staying for most of the time with a certain Dean of the American Episcopal Church, the Rev<sup>d</sup>. T. Consolving, who was chaplain until recently of the great military college of West Point near New York. He is the brother-in-law of my friend Ruth Buchanan.

The foolish youth is as a moth drawn by an irresistible impulse to the flame which will finally consume it. How far must his anti-Groupism be discounted by his surrender to another influence, more natural, indeed, but actually hardly less unfortunate. It is a pity. He was, so far as appeared, shaping admirably for his Ordination until the Buchmanites captured him, and swept him off to America, where he has found them out, but, at the same time, lost himself in another, & still more absorbing interest.



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Friday, April 21<sup>st</sup>, 1933.

Dick went off to Oxford after breakfast.

Charles and I went into Durham, and attended the funeral of General Surtees. There was a great gathering of Freemasons, among whom, to my surprise, figured prominently Hodgson of Escomb. Presumably he attended as a magistrate: he could hardly have been himself a Freemason. The Dean was present in a bath chair, & sheltered by a screen from the view of the congregation. I pronounced the Benediction from my stall. We returned to Auckland after the service.

Wykes [jnr]\* of Evenwood came to ask me what to do about a Presbyterian doctor who desires to communicate, but doesn't want to be confirmed. I said that if he had been duly admitted to Communion in the Kirk, and was a good-living man, he might be given the Sacrament in the parish church.

I sent the MS. of my Fison Lecture to the Bishop of Oxford. He may be trusted to tell me whether he thinks it as drivelling as I am myself disposed to do. In any case, he will point out any intolerable crudities into which my crass ignorance of philosophical jargon may have betrayed me.

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The General Assembly of the Kirk of Scotland in the year 1796 carried a resolution affirming that 'to spread abroad among barbarians & heathen natives the knowledge of the Gospel seems to be highly preposterous, in so far as it anticipates, nay even reverses, the order of Nature.'

v. Mayhew. 'Christianity and the Government of India' p. 28.

Three years later (in 1799) the ~~Church Missionary Society~~ Society for Propagating the Gospel was founded, and formally established in 1801. There can be no doubt that Established Churches are not conspicuous for their evangelistic zeal. Their situation predisposes them to resent all gratuitous disturbance of what is traditional and legally based; and all missionaries, albeit they preach the best & most beneficent doctrines must needs have the character of aggressors & innovators. Accordingly, the greater achievements in the missionary [sic] have been those of "free lances", who have slight connexion with the Churches.

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**Saturday, April 22<sup>nd</sup>, 1933.**

[*symbol*]

I worked at the S.P.G. sermon for S. Paul's, but with very poor result. Perhaps my heart is not in it, for I loathe all these societies!

Shaddick came to consult me about the case of a man, who normally resides in Burmah, & has been spending some months in South Shields. He was baptized and confirmed in the Roman Church, but now desires to be confirmed & to receive Holy Communion in the Church of England. I said that he could not be confirmed as he had been already confirmed, but that if Shaddick were convinced that he understood the significance of the action & was satisfied as to his bona fides, he might admit him to Communion, & give him a letter certifying that he had done this with the Bishop's knowledge & consent.

I received an unsealed and empty envelope from Hatfield House, addressed in Lord Hugh Cecil's writing. I sent it to him.

D<sup>r</sup> McCullagh and I walked round the Park. I asked him to allow me to nominate him to be a member of the Diocesan Conference; and he consented with a readiness which suggested that he was pleased with the compliment.

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**Low Sunday, April 23<sup>rd</sup>, 1933.**

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A fine morning, but cold. Before being called I read for an hour and a half, Bishop Knox's\* History of the Oxford Movement. Considering that the author is in his 86<sup>th</sup> year, it is an astonishingly able performance. He is a skilled controversialist, and the controversy against all that the Oxford Movement embodied has been the central interest of his long life. He fastens on the weak points of the Movement, & makes much play with the reckless language of R. H. Froude. Those too-zealous friends, who published the "Remains", did an ill turn to their cause. Knox cannot see the wood for the trees. The issue which the Tractarians raised was a far larger one than he perceives. Allowing that their conception of the Catholick Church was meagre, unhistorical, and untenable, still they were standing for an Article of the Creed, viz: that there is a Divinely commissioned visible society, in and through which the Truth and Grace of the Incarnation are mediated to mankind, that Christians are not saved as individuals, but as members of this society, admitted thereto by one Sacrament and continuing therein by another, that this society is ordered and disciplined by a ministry which has its origin in Apostolic appointment.

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I celebrated the Holy Communion in the Chapel at 8 a.m. Charles assisted. Then I wrote a long letter to Noel Lamidey in Australia, sending him the truncated charge. Why should I expend time and toil in writing to a wholly unimportant man in the Antipodes, whose only connexion with me was a brief association in Durham, nearly 20 years ago, when he was clerk to J. G. Wilson & used to come to the Deanery now & again to copy letters for me? He seems ~~to have~~ to have acquired a regard and even an affection for me, which leads him to write to me; and what he writes is not without interest. Moreover, there is always the vague notion in my mind that I may find an interest for my closing years in correspondence with younger men in various places. But Ella will be deaf; and I may be blind; & one, or both of us, may be senile! O molesta senectus!

We all motored to Durham, & attended Evensong in the Cathedral. The Dean (Welldon) preached a farewell sermon, sitting under the Tower with a loud-speaker. I could hardly disentangle a single sentence!

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*So Welldon, presumably, goes out of my life, and in all probability, I shall never set eyes on him again. I first came into touch with him, when he was Head-master of Harrow, & I was Vicar of Barking, about 40 years ago. He had asked me to preach to the Boys, and to spend the week with him. I did this, but my visit was marred by so violent a headache that I had to go to bed immediately after preaching. Then we met as colleagues at Westminster, where he succeeded Gore as Canon in 1902. We were allied in the conflict with the Dean (Armitage*

Robinson) over the constitution of the College, & when he left to become Dean of Manchester, he promised to subscribe £100 towards the cost of any legal proceedings which might be necessitated by the Dean's impracticable pigheadedness. From time to time I preached in Manchester Cathedral at his request; and, when I became Bishop of Hereford, he succeeded me as Dean of Durham. When, in 1920, I became Bishop of Durham, we were again officially connected. Our relations were not happy, for, though an open break was avoided, his garrulousness & reckless speaking caused me great annoyance, and did undoubtedly do much harm. He was jealous of me. [226] [symbol] As Dean he had great defects. He made favourites, now of one minor canon, now of another. Alternating between excessive familiarity and offensive assumption, he alienated confidence, and weakened authority. He talked unwisely about matters of which he knew little or nothing; and the local newspapers never failed to get "copy" from him. In spite of his vast bulk and aspect of butcherly virility, he was sensitive & vacillating, obstinate and vain as a woman. He pictured himself as a champion of reunion, & fraternized with sectaries, but he never considered the inevitable resentments which he provoked, nor gave any thought to the difficulties he created. He wrote often to the Times, though (as the Editor himself told me) many of his letters were not published. He contributed articles to the Sunday papers, & generally "made himself cheap". His worst fault was the vindictiveness with which he pursued anyone who had once aroused his dislike. Nothing could have been worse than his treatment of Knight, the Bishop of Jarrow, and his conduct towards the Master of the Choir School was disgraceful.

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Monday, April 24<sup>th</sup>, 1933.

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The Bishop of Oxford returns my Fison Lecture with some observations which I allow myself to regard as re-assuring:-

“I do not think it at all merits the unfavourable verdict you have formed of it, & **I think it will be of great value to the Scientific men, because it really raises a question which I do not suppose many of them have ever thought of at all.** What I expect troubles you about it is the somewhat indeterminate result. It does not, that is to say, end in a clear definition of Right Conduct in this particular matter. But I think that that is inevitable. The whole difficulty always of ethical principles is that they set out to be universal, & get into difficulties with individual cases.”

This does at least indicate that the whole issue which I raise and discuss is one that may fairly be raised & discussed; and, perhaps, that is as much re-assurance as I can hope to receive from a cautious philosopher like Strong!

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Having thus applied the philosopher's test to my lecture, I desired also to apply that of the man of science. With this object I sent it to Professor Grey Turner, the brilliant surgeon who relieved me of my appendix some years ago, and may fairly be thought competent to relieve me of my present anxiety.

[✓] Weldon “dies game” i.e. his day of departure from the Deanery is marked by yet another letter in the “Times” of the usual oracular & omnibus type, enunciating platitudes with the solemn air of a prophet uttering a dangerous & startling word of the Lord, and covering a vast expanse of familiar ground. Dolus latet in generalibus, which, freely translated, means, “The essence of Pecksniffian humbug is pompous generalisation in the region of Martin Tupper Ethics.”! I may have much to put up with from Alington of another kind – ceremonial developments, up-to-date uses of the Cathedral, &, perhaps, public pronouncements which I disapprove – these it is not improbable that I shall have to endure, but the Pecksniffian humbug I shall, I dare to think, be spared.

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I prepared notes for a speech on “English Ideals” for the S. George's Society Dinner at West Hartlepool. I selected five, which may serve as the pegs on which to hang some salutary platitudes. 1. Personal Liberty. 2. Constitutional Government. 3. Religious Toleration. 4. Racial Equality. 5. Even-handed Justice. If it be objected that these are not only English Ideals, it must suffice to reply that the English has valued, pursued, & approached them more than any other nation.

I walked around the Park after lunch. Charles and I went into Durham, where I attended the adjourned meeting of the Boys' Club Association. Sir Arthur Wood presided, & there were, perhaps, 40 persons present. A business-like spirit prevailed, and we elected a Committee etc.

Then I went to the Castle, & saw the Butler, who assured me that all things were in train for Wednesday.

After this I motored to West Hartlepool, & dined with the Royal Society of S. George in the Grand Hotel. I spoke for 25 minutes in proposing "English Ideals", and then came away. There were about 120 persons present, & most of them seemed to be drinking some variety of Temperance drink!

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[230]

Tuesday, April 25<sup>th</sup>, 1933.

The suppression of ten Irish Bishoprics was not nearly so flagrant an act of State control as the rejection of the revised Prayer Book. The former was a matter of Endowments of the Church, but the latter is a question of its public worship. In this connexion it seems worth while to note that a deputation of Anglo-Catholics appeared before the Ecclesiastical Committee of Parliament to oppose the Prayer Book of 1927. Shades of Newman, Pusey and Keble!

Bp. Knox, "The Tractarian Movement", p. 362

There is a section of the Anglo-Catholics which holds the Church of England in contempt, & indeed refuses the first part of the hyphenated description. They are "Catholics" tout court; & nothing Anglican may be pleaded against anything Catholic; and when we inquire how we can surely know what is "Catholic"; we are told in effect "Everything Roman except the Papal Authority!"

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A wet and gloomy day, promising ill for tomorrow. The Rev<sup>d</sup> F. J. Cutts, Missioner of the Seamen's Mission in Sunderland, came to consult me about an offer which he had received of a London appointment. He stayed to lunch.

Charles motored me to Durham, where I presided at a meeting of the Finance Board. There was not much business, so that I was back at Auckland in time to receive the Provost of Eton [Montague James],\* who arrived from London about 4.30 p.m. After tea I showed him the house, in which he appeared to be much interested. Sir William Morris & M<sup>r</sup> Babington Smith came in time for dinner.

We gave a dinner party – Colonel & M<sup>rs</sup> Stobart, M<sup>rs</sup> Headlam & Miss Seymour, Charles & Christina, together with the three guests & ourselves. Also M<sup>r</sup> & M<sup>rs</sup> Chaytor – 14 in all. We dined, talked, went to chapel, smoked, & went to bed at 11.30 p.m. I think everybody enjoyed themselves.

Leslie Wilson, who is without employment, came in to assist Alexander & William. He looks terribly white & worried; but he has some reason. To be married & workless at 24!

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Wednesday, April 26<sup>th</sup>, 1933.

Institution of the Dean

A dull dubious morning, rather misty, lightening and darkening at short intervals. All our guests were in chapel for service; and enlivened breakfast with varied & vivacious conversation. I sent them with Charles to see Escombe, not going myself for sheer reluctance to encounter the Vicar, who will be more than ever incensed by my refusal to patronize the booby, his son!

We all motored to Durham in good time for the service. Our party had been swollen by General & Lady Isobel Gathorne-Hardy & Lady Eden, who had come to lunch. The service had been admirably organized, and was extremely impressive. There was a large attendance of the University, but (save for two King's Scholars & the second master) the School was ~~absent~~ not represented, & the undergraduates had not yet come up. The congregation was considerable, but, perhaps, not quite so large as we had expected. There was a loud-speaker in the pulpit, which somewhat incommoded me when giving the address, but I was assured that my words were well heard.

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We went across to the Castle after the service. There Ella and I held a reception, which (so far as I could see) became a mob, of which some may have got tea, but many cannot have done so. However, nobody seemed ill-tempered, and the company dispersed in good humour. We returned to Auckland, where we gave another dinner party.

The Budget was introduced into Parliament last night, and is precisely what was anticipated. A penny off beer, & nothing off income tax! Where there are no expectations, there can be no disappointments.

*Alington's arrival as Dean must make a difference. Although I like him, it would be excessive to say that he is well-known to me, for ~~although~~ while our acquaintance extends over <sup>^</sup>more than <sup>^</sup>a quarter of a century, our intercourse has been slight. Nor have we ever got very near to one another in such intercourse as we have had. His life has been wholly devoted to school-mastering, of which I know nothing, and, so far as I have learned anything about his ecclesiastical opinions, they are alarmingly "up-to-date". We must "wait and see".*



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[234]

Thursday, April 27<sup>th</sup>, 1933.

Our guests – The Provost of Eton, M<sup>r</sup> [William] Conybeare,\* and Babington Smith – went off after breakfast, leaving behind them a very pleasant impression.

The papers report the suicide of M<sup>r</sup> Justice M<sup>c</sup>Cardie.\*

I finished the sermon for S.P.G. and walked for half an hour with G. M<sup>c</sup>Cullagh.

After lunch I went to Durham and presided at a meeting of the Lay Helpers' Association. There was a woefully dreary discussion on the point of payments illicitly made and received, & contributions evaded or refused!! I undertook to send to the clergy some memorandum on the subject, also, that I would consider a similar memorandum to the Churchwardens on the duty of sequestrators! At present there is no limit to the base little lawless devices to save expense etc.

Then I visited the Choir Boys Sports, and found the Alingtons there. Lionel [Forster] Smith,\* who succeeded Hugh Lyon at Edinburgh, was also there. I gave him a lift to the station. He told me that on the first occasion of meeting me, he remembered my saying that Archbishop Temple was handicapped by the fact that [235] [symbol] the failure of his eyesight hindered him from reading. Somebody will be making the same observation about the Bishop of Durham! There is something rather horrifying about the report of one's own words being forgotten by one's self, & yet relentlessly preserved by others.

Lord Hugh Cecil writes:

“I have been meaning to write to you for a long time to thank you for sending me your pamphlet on the Oxford Groups and to say with how much interest I read it and how heartily I admired it. It seemed to me a most admirable piece of work, and in every way. I also read the latter part of the charge relating to the Diocese of Durham, and again with great interest & admiration; but I am vehemently opposed to you about one point, namely, a late age for confirmation. I reserve, however my invective on that subject till we meet.”

Of course Hugh Cecil is a Tractarian, and his views on Education<sup>^confirmation^</sup> are hardly likely to accord with those of H.D.

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[236]

Friday, April 28<sup>th</sup>, 1933.

If any model is to be discovered for Newman's prose, it must be sought in the theological orators of the Seventeenth Century, and above all in the translators of the Authorised Version of the Bible. Except for a few semi-technical terms, the whole of Newman's vocabulary is to be found in the Bible.

Cross. 'John Henry Newman' p.59

Possibly his ignorance of German may have guarded him against the infection of ^the^ clumsy & confused ordering which appears to mark German. Familiarity with French has, I think, a salutary influence on English composition, correcting the diffuseness which disfigures so much of it, and carrying into it the lucidity which is distinctively French. Perhaps, something ought to be allowed for the slower & less distracted habit of his generation. He did not find his ear polluted, nor have his literary task vitiated by the popular newspapers, nor did he dictate to a type-writer, or write daily on a host of incongruous themes.

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A bad post, for it included another letter of complaint from William Park. It appears that there was a report of extravagant speeches by the Vicar at the annual meeting of Parochial electors. I sent the complaint and a cutting from the local newspapers to my legal secretary asking for advice, but I know already that nothing official can be done. The Vicar is, in my belief, mentally unstable, not insane enough to be 'certified', but assuredly^ not so sane as to be fully responsible. He cannot control his tongue.

I sent to Dashwood the accounts for the Visitation, and the receipt for my payment to Q.A.B. claiming abatements on my tax assessment. The total amount is nearly £240.

The Dean and M<sup>rs</sup> Alington with their son Giles, and M<sup>rs</sup> Gordon came to lunch, and stayed until 3.30 p.m. Alington is full of admirable plans for making the Cathedral more serviceable to the Diocese, & he is already designing the removal of the screen. I smiled grimly while I expressed ✕ a decent approbation. He will have some woeful disillusionment, before he has found his decanal feet. I told him to assume that the North was 50 years behind the South.

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The Rev<sup>d</sup> A.A. Barker, assistant curate of Herrington, came to see me. There is no prospect of raising the money for his stipend. The failure of the Sale of Work last autumn was the ^immediate^ cause of the explosions of ill-will which gathered about the retirement of Miss Keep. The ultimate root of the whole bad business was the exasperation of two men who had been turned out of the Churchwardenships. Miss Keep had become quite intolerable; no vicar could have tolerated her. She was despotic, interfering, and disloyal. But her departure had been followed by a quick restoration of harmony. The congregations were

again normal, &, though there was a falling off in the offertories, & the number of Easter communicants was considerably reduced, the general situation was not unsatisfactory. Bailey himself, sent me a cheerful assurance to the same effect. I gathered that together with personal discord & inflaming it, there has been the conflict between the Anglo-Catholic zeal of the Deaconship & the parochial clergy.

Herbert Horne, an Ordination candidate, came to see me. He aspires to be ordained in September, and offers a tithe from Spennymoor.

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Copies of the Bishoprick were sent to the following:

1. [symbol] Canon Diane.
2. H.T.A Dashwood.
3. W.L.R. Phelps.
4. F.W. Pember.
5. Sir John Harris.
6. [symbol] Dick.
7. [symbol] Leslie.
8. Noel Lamiday.
9. Bishop Talbot.
10. John Wrightson.
11. Canon Stacy Waddy.
12. Arthur.
13. [symbol] Arthur Rawle.
14. Sir Lewis Dibdin.
15. [symbol] W.M. Carter D.D.
16. [symbol] Miss Coral Morgan.
  
17. Rev. Frank Fitt.
18. Sir Charles Peers.
19. Rev<sup>d</sup>. C.E.G. Goodall.
20. Capt. Greig. C.A.
- 21 Lord Daryagton
22. Lord Charnwood.
23. John H.B. M<sup>c</sup>Ketterick

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[240]

April 29<sup>th</sup>, 1933. Saturday.

Windsor Castle.

A cloudy morning and wet. I hastily ran through the letters before going to Darlington for the early train to King's Cross. The post was relieved from complete dullness by pleasant letters from the Provost & Conybeare, and a letter from Bishop Harmer. The Provost says:

**I have read the Charge twice at least**, and I do think you have put the matter most admirably & fairly. How can they hope not to be a sect among other things?

Conybeare refers to a smoking-room conversation:

Indeed I hope you may be wrong (though I suspect you are right) in your anticipations that before so very long all that pomp and circumstance will be a thing of the past. My reason admits the incongruity, but my instincts make me hope for continuity: and anyhow I am glad you allowed me to see it all before the deluge. I enjoyed every minute of it all, and my good spirits lasted even through a 260 mile drive.

I suspect that his attitude of mind towards the ugly [241] [symbol] but over-due stroke of Disestablishment is very general among educated Englishmen.

Bishop Harmer, once a chaplain to Lightfoot, and then Bishop of Rochester, writes:-

- My dear Bishop,

My personal interest in both Eton and Durham moves me to thank you for the most delightful address which the Times of yesterday gives when you installed Alington to the Deanery. It was really matchless in every way.

Always yours  
J. R. Harmer,\* Bishop.

This is handsome, too handsome for a truncated report of an extremely brief address, which did not even give my words correctly!

Charles accompanied me to Darlington. I had a compartment to myself, & travelled without incident, dividing the time between slumber and reading the next volumes of Pastor's History of the Popes. On arriving at King's Cross, I drove to the Club and 'killed' the Time until I went to the station for the Windsor train.

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I travelled from Paddington by the 5.37 p.m. train, changed at Slough, and reached Windsor at 6.14 p.m., where I was met by a Royal Carriage & carried to the Castle, where ~~Sir Clive Wigton~~ <sup>Sir Derek Keppell</sup> received me, & I was shown to my room, a convenient chamber with bath &c complete. Then I strolled round to the Deanery, & had an interview with the Dean. He has closed most of the House for economy sake, & is approached from the Canon's cloister.

The King has a cold & will not appear at dinner. He is liable to vehement fits of coughing, & thinks it prudent to be perdu.

Designing to be rather specially well-turned out, I shaved for the second time today, and instigante diablo jagged myself in three places. Why is it these untimely cuts always bleed with such dismaying persistence? I succeeded in stopping the sanguinary effusion before the footman came to lead me to the drawing room.

The Prince of Wales took his father's place and was most agreeable. I sate beside the Queen, and we had much talk together. She began by [243] [symbol] speaking about 'Groups', which she evidently connected, though in a rather confused manner, with me. She had read "For Sinners only". On my right hand was Lady Ampthill,\* and she also was evidently concerned with the 'Groups'. Buchman had got hold of her name as that of a possible proselyte, and she had been deluged with invitations to House parties. After dinner all the men followed H.R.H. into the Smoking Room, & there we had a very interesting time. The Prince sate in the centre with Lord Desborough\* & me on either side, & the others gathered round. We talked about meals & eating, trees & uemployment. The Prince said that he abhorred lunch, took a breakfast, & enjoyed his dinner. He expressed himself with good sense, and good feeling when speaking about unemployment. He spoke of the ill-natured comments of the Daily Worker on his playing golf at Glasgow; & I bade him pay no attention to them, but rather to accept them as evidences of the effect which his visits were having. I had some talk with Jean Bruce,\* before going to bed.

#### [244]

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The dinner party consisted of the following:

1. The Queen.
2. The Prince of Wales.
3. The Duchess of Devonshire.
4. The Duchess of Northumberland.
5. The Lord & Lady Desborough.
6. The Bishop of Durham.
7. Major the Hon. Richard Molyneux.
8. Vice-Admiral the Hon. Sir Herbert and Lady Meade-Featherstonhaugh.
9. The Lady Ampthill (Lady in Waiting).
10. The Hon. Jean Bruce (Maid of Honour)
11. The Lord Colebrooke (Lord in Waiting)
12. Major Sir Philip Hunloke (Groom in Waiting)
13. Captain the Lord Claud Hamilton (Equerry in Waiting)
14. The Master of the Household.

The Duchess of Devonshire reminded me of the days when she used to “sit under” me in S. Margaret’s, Westminster. She said that the stroke which the Duke had 7 years ago, had affected his character, changing a naturally cheerful man, into a morose & sullen pessimist.

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Lord Colebrooke\* said that he had known Lord Rosebery well, and used to share his drives after dinner. On one occasion, he told him that the one position which he really coveted was the Provostship of Eton.

I thought that the Queen showed real anxiety when I enquired about the King’s health. She said that his cold had been given him by “my grandsons”. There must needs be a measure of alarm when even the slightest indisposition befalls him. But, at least, they seem to run no risks.

Miss Jean Bruce spoke depressingly of the prospect of Reunion with the Church of Scotland. Evidently she thinks that the change at Lambeth has been unfavourable in that matter. Davidson, she said, was greatly loved in Scotland: Lang, she obviously suggested, was not. But, indeed, it is hardly possible, human nature being what it is, that he should be looked upon as other than a “renegade”. One can forgive changes of allegiance which cost something, but hardly when the change opens the vista of ambition.

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Sunday after Easter. April 30<sup>th</sup>, 1933.

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## WINDSOR CASTLE

I was called at 7.15 a.m. With my tea was brought the "Observer".

Lady Amphill and the Hon. Jean Bruce accompanied me to S. George's Chapel, when I went there for the Holy Communion at 8.30 a.m. The celebrant was Canon [Anthony] Deane. \* There were about a score of communicants. I gave Lady Amphill a copy of the truncated charge, as she expressed a desire for it, and seemed (as I thought) perturbed by "Groups". It is not insignificant that the literature of the movement should have found entrance to Windsor Castle. At 9 a.m. I breakfasted with the Household and Guests.

I noticed that the Ten Commandments were not read at the Celebration, but only the "Dominical Summary"; & I reflected that, if in the "Supreme Governor's" own Chapel, the Act of Uniformity was thus set as naught, there could not be much likelihood of its being obeyed anywhere else.

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The King was in the long gallery as I went to chapel for the service at 11 a.m.; and spoke to me for a few minutes in a husky voice. The Dean was careful to warn me that His Majesty was getting deaf. "He couldn't hear one word of the Bishop of Oxford's Sermon." Accordingly, I spoke loud enough for a cathedral! The Dean told me after the service that he thought the King would have heard every word. It is a queer little service & it proceeds in a queer little building. I cannot but think that the octagon is not worthy of the Castle.

The Dean told me that the practice of the preachers sending his text beforehand to the Sovereign originated less in Queen Victoria's deafness than in her blindness. He was [H]er Majesty's godson, & had often to preach to her. He was required to write out the text in very large letters, print it in fact. He said the experience was a dismaying one, for none were present but the Queen & Princess Beatrice, & to see the Royal Lady solemnly reading your text had anything but a heartening effect on the preacher! When she approved of the sermon, she spoke about it [248] [symbol] to the preacher, but when she was displeased, she maintained a sinister silence.

The Dean was adorned with many medals, and I expressed the opinion that these secular decorations were out of place on clergymen. He agreed, & said that they were not formerly bestowed on any but laymen. But at the time of King Edward's illness, ~~when Prince of Wales~~ the practice began against the advice of the Archbishop, & on the understanding that the wives of the decorated parsons took no title from their husbands' adornments.

An official brought two books – one the King's, the other, the Castle's – in which I was asked to write my name.

I strolled on the Terrace, from which one of the noblest views in the world can be gained. The opulent beauty of the chestnuts, now in full bloom, was particularly arresting; and everything, thanks to the recent rains, was marvellously fresh and vivid.

I lunched pleasantly with the Household and guests: & then went with Lady Ampthill [249] and the Duchess of Devonshire to see the library. That delightful fellow <sup>^</sup>Morshead<sup>^</sup>, whom I last met at Cambridge when I preached in Magdalene, & spent a week-end with the Master, was most courteous & helpful. I was greatly impressed with the noble Elizabethan mantel-piece, perhaps the finest of its kind in the country. The librarian told me that the King had told him that when, on his accession to the throne, there was a design of insuring the pictures in Windsor Castle & Buckingham Palace, & the said pictures were valued, it was found that the valuation of those in Windsor Castle amounted to about £4,000,000, & those at Buckingham Palace to about £3,000,000. The scheme for insuring them was consequently abandoned.

I inquired whether the Library was maintained, & he said that no more than £400 per annum was available. On the other hand, there were many gifts made to the Library. The Duchess of Devonshire spoke most gloomily about the future of Welbeck, which seems almost certain to be abandoned by the next Duke of Portland.

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M<sup>r</sup> Morshead, the Librarian, told me that he had read with great approval what I had said about "Groups". May I assume that he had bought the Charge? Or, had he also borrowed the copy I gave to Alington?

I had tea in the Cloisters with Canon and M<sup>rs</sup> Deane. He is evidently very full of work – reviewing and leader-writing – for the Times. He said that his article on Maundy Thursday had evoked some remarkable letters of agreement, e.g. one from the Jesuit, D'Arcy. He is, I gather, a strong Tractarian, or, rather, to [the] use the modern style, "Anglo-Catholic". I attended Evensong in S. George's. There were but six choirboys, the rest being absent on holiday.

There is much speculation as to Alington's successor. It seems to be generally agreed that there is nobody who is "obvious": and that the new Headmaster will probably be a layman. Roxburgh of Stowe, Lionel Smith of Edinburgh, and, of course, another Lyttelton are all mentioned as papabile.

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Sir Clive Wigram came to my room, & said that the King would like to see me in his room: so I went forthwith to His Majesty's chamber, & was received with furious barking by a Cairn terrier. There was a large green parrot at large in the room. The King talked about Unemployment, on which I could say little that was encouraging. He spoke of the Engineers,



who had been on trial in Moscow. He said that he was informed that the two men in prison referred to their "confessions" in dark terms. "If we had to go through it again, we should do the same; & so would you." The King began to cough, and so I got up, and came away. His Majesty was most affable.

Hardly had I returned to my room before Sir Clive Wigram re-appeared, & settled down for a talk. He was most communicative, intimate, and friendly. Much that he said was surprising to me e.g. the position of direct responsibility which has come to him as the result of the Statute of Westminster. The colonial governments insist on direct access to the Sovereign, & this means, in the first instance, to the Sovereign's private Secretary.

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We spoke of the King's cold, & passed on to a discussion of inoculation as a prophylactic against colds. He mentioned his own experience in India when he was inoculated against the plague, and was very ill. Lord Curzon was inoculated, but, without his knowledge, with nothing more perilous than water!

He spoke of the trouble he had in protecting the King against the reckless publication of private conversations. Lady Oxford had written a chapter which he insisted ought not to be published. She pleaded her need for the money which her indiscretions w<sup>d</sup> bring in, and appealed to the King, who was, not without difficulty (for he compassionated her necessity) induced to refuse his consent.

At dinner I sate between the Queen and the Duchess of York, and had pleasant conversation with both. In the smoking room the Duke of York monopolized me. He told me at length his troubles with the newspapers in connexion with the birth of both his daughters. I confess that I found H.R.H. somewhat heavy!

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Lord Colebrooke expressed himself very flatterously about my sermon.

I asked Sir Derek Keppell whether it was proper for me to write a "Collins" to [T]heir Majesties after visiting them: and he said that it would please them if I did. He thought that I had best address myself directly to the King.

M<sup>r</sup> Morshead told me, on the authority of the Vicar of Sandringham (i.e. of the parish in which Sandringham is situated) that the King presented a Bible to a girl in his parish, and in doing so, spoke with great simplicity & devoutness to this effect:- "I am giving you this Book and I hope that you will read it. When I was nine years old, my Mother gave me a Bible: and I have read a chapter before going to bed ever since. I advise you to do the same." This is a pleasant story, and appears to be well authenticated. Both their Majesties give the impression of being thoroughly good & conscientious people: & nothing could be more decorous than the ordering of their household.

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I asked the King whether he had ever, in the course of his extensive globe-trotting, visited Japan, and he replied, "Yes: but it was very long ago: when I was in the Navy, & hardly more than a boy: but I have always kept a diary, and I could look it up". At dinner I mentioned the King's practice of keeping a diary to the Queen, and she said, "Yes: I keep a diary also, but not so full as the King's. He is almost too intimate." I can well imagine that an unexpurgated edition of His Majesty's private diary would have rather disturbing effect in many directions. Lord Colebrooke said that he always wrote a "Collins" after staying at the Castle; but I pointed out that he was in rather a different position. Had I any right to assume the character of a guest, when the main purpose of my being invited to stay, was that I might preach a sermon? He replied that he did not think that circumstance made any difference. So I suppose I must adventure to write to the King.

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**Monday, May 1<sup>st</sup>, 1933.**

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We were warned to be in the Gallery at five minutes before 10 a.m. in order to say "Goodbye" to Their Majesties. We formed a half-moon, & the King & Queen walked round, and spoke a few kindly words to every one. Then I walked to the station, having declined the carriage, and there being ample time before the train started. I shared the reserved carriage with Lord Colebrooke, Permanent Lord-in-Waiting to the King. He was conversational and communicative. I thought there was discernible in his regrets for Lord Stamfordham\* (which I sincerely shared) a certain note of depreciation of Lord Stamfordham's successor, Sir Clive Wigram. He said that the King lamented the absence of a cautious & trustworthy diplomatist, whom he could employ in his dealings with Cabinet Ministers. I observed that that kind of competence could only be gained from experience, & that Sir Clive Wigram would no doubt acquire it.

I drove to the Athenaeum, & lunched there, sharing a table with Sir Charles Peers. I visited the hair-dresser and the bookseller, bought a box of chocolates for Ella, and then spent an hour in the National Portrait Gallery, which is greatly [256] [symbol] improved by the new wing, recently opened by the King. I returned to the Club, & had tea. Then I went to King's Cross, and returned to my diocese by the Pullman express, which left King's Cross at 4.45 p.m. and reached Darlington at 9.35 p.m. M<sup>r</sup> Harold Jevons travelled in the same carriage, & was very conversational. I "deceived the road" with an historical romance which has attracted some notice – 'The Street of the Sandalmakers, A Tale of Rome in the time of Marcus Aurelius by Nis Petersen, Translated from the Danish by Elizabeth Sprigge and Claude Napier.' Ella met me with the car at Darlington, & so I returned to Auckland. There was a considerable pile of letters awaiting me, including one from Professor Grey Turner,\* who returned my Fison Lecture with a friendly commentary:-

"I have much enjoyed and appreciated your Fison lecture, and am obliged to you for giving me the opportunity of its perusal. I think you have dealt with the subject adequately, & that the presentation is arresting."

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Tuesday, May 2<sup>nd</sup>, 1933.

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Greatly daring, I wrote a "Collins" to my Sovereign! Also I wrote to Professor Sorley asking whether I might send him the MS. of the Fison lecture, and telling him that I had borrowed a paragraph from him to serve as the text of my discourse. I received an interesting letter from a Canadian Presbyterian minister – the Rev. John McNab, Minister of High Park Presbyterian Church, in Toronto. He writes:-

'May I thank you most heartily for your book on the Group Movement? I read it last evening, & would like to congratulate you on the sanity and clearness of the entire exposition. The mesmeric influence in the beginning of their journey across Canada was so widespread that many feared they were going to sweep everything before them. Your warning will have a steadying ~~effect~~ influence: I wish it had been with us six months ago.

He enclosed an article, "A Canadian View of the Oxford Group" which had [sic] himself contributed to the Christian. It is an exceedingly acute and very hostile criticism.

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Charles Lillingston came to lunch. He gave a rather alarming account of a sermon preached in the Cathedral by the Headmaster on the Humanity of Christ. It seems to have provoked some angry protests, but as nothing has come to me, I shall affect ignorance of the episode. Modernism, when it becomes aggressive, is a very ugly phenomenon. If only there were more pastoral charity in modernist clergymen!

Harvey Clark, the assistant-curate of Gateshead, came to consult me. He has been asked to join the staff of the Cathedral in Hongkong with the design of organizing religious work among the English clerks etc. who are numerous there. He has also been offered the Senior Curacy of Portsea, & he is in doubt which to accept. I advised the latter, but I think he will choose the former.

I motored to Stillington, and confirmed 76 persons from 5 small parishes. The service was marred & protracted by the idiotick fussiness of a churchwarden, who pulled about & misdirected the female candidates maddeningly. However, it was a good confirmation on the whole.

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**Wednesday, May 3<sup>rd</sup>, 1933.**

The perplexing and scandalous situation in Witton Park haunts me. I cannot see how any effective action is possible, and yet inaction seems to be shameful. If the incumbent were plainly insane, he might be dealt with, but in his present condition of irresponsibility, he evades me.

Ella, Charles, and I motored to Newcastle, where we attended a rather pompous service in the cathedral designed as a thanksgiving for the completion of the Restoration. The Archbishop of York preached, but I was sitting within the sanctuary, & though I heard a great sound, I could with difficulty disentangle a coherent sentence. After the service we had tea with the Bishop of Newcastle in the Station Hotel: & then returned to Auckland. We set out again for Stanhope, where I confirmed nearly 60 persons in the parish church. The service was hopelessly muddled. Shebbeare's practical ability is nil: & his curate rivals him. We had dinner in the Rectory after the service. When we set out on our return at 9.30 p.m. the weather had become comparatively warm and rain was falling.

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Thursday, May 4<sup>th</sup>, 1933.

There is not a word in our language which expresses more detestable wickedness than oppression: yet the nature of this vice cannot be so exactly stated, nor the bounds of it so determinately marked, as that we shall be able to say in all instances, where rigid right & justice ends, and oppression begins.  
Bp. Butler. 'Upon Self-Deceit' p. 131.

I occupied the morning in preparing a note for the speech on the German Jews to be delivered at the Protest Meeting in Sunderland next Sunday.

The Rev. J. E. Talbot came to lunch. He wanted to discuss the question of accepting the nomination to Dunston, where, thanks to a pension for the outgoing incumbent, the income is no more than £321. It is well that the clergy should be cautious in the matter of finance, and yet I was not wholly pleased with the tone of this young man's references to the subject.

The Archdeacon of Auckland & Cecil Ferens, who are holding a visitation of this Archdeaconry, came also to lunch, & I seized the opportunity of their [261] presence in order to discuss the Witton Park question. I decided that Cecil should write officially to the complainants advising them that their legal remedy lay, not in any action by the Bishop, but in a civil action against the Vicar. Also, that he should write to the Vicar stating that my attention had been called to the newspaper reports of his language at the Vestry meeting, & that I required an explanation. That is as far as I can go at present.

I walked round the Park with D<sup>r</sup> McCullagh. The warmth of the weather following the recent rains has stimulated growth. Everything had an almost summer-like aspect.

The Rev<sup>d</sup>. F. W. S. Moore, vicar-designate of Bishop Middleham, came to see me. He explained that his mother's death had relieved his finances: & that he felt that he could venture to accept the parish. He is a very poor-looking man, with an abject manner: but, of course, he may have resources of pastoral capacity which his exterior appearance conceals. Ella and Fearne went to Durham to attend a reception in the College.

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Friday, May 5<sup>th</sup>, 1933.

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Though the Christian Year was a spiritual classic a century ago, it has long ceased to be readable.

Wilfrid L. Knox.

This sentence indicates the chasm which parts our "Anglo-Catholics" from the Tractarians.

I spent the morning in preparing notes for the sermon in Gateshead, taking my Windsor discourse as the basis.

Ella and I motored to Darlington, where we lunched at the King's Head with the mayor & Mayoress, & a company gathered to meet Prince George, who was to open the Memorial Hospital. The weather was wet when we arrived, but it cleared, & the afternoon was fine & warm. The arrangements were excellently made: there was a large attendance of the people. H.R.H. performed his part very well, & went through the wards with exemplary thoroughness. I was interested by an observation which he made when I inquired about the King's health. "When he gets these colds, he becomes so dreadfully depressed. He reads many books, far more than he can understand. He has nothing to amuse himself with, except his stamps." I made some remark about the number of public functions which the royal Princes perform: and he said "My father thinks that we go to too many: but when he was young, things were very different." I think it probable that the problem of making the older generation understand the younger is as present in the highest as in the humblest family. The matron seemed a particularly pleasant person, and the Prince completely captured her affections: rather to my surprize, she expressed admiration for his sense of humour, a quality in which he seemed to me rather markedly deficient.

We returned to Auckland, and, after a few minutes, Charles & I started for Gateshead, where I "admitted" the Rev. Robert Rudd to the perpetual curacy of St Edmund's, vacant by the transference of the Rev. J. Wilson to Bishopton. There was a large congregation, the parishioners being reinforced by a considerable contingent from Trimdon. I was impressed by the number of clergy who attended. It is evident that Rudd must be unusually popular with his clerical brethren.

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Saturday, May 5<sup>th</sup> [sic][6<sup>th</sup>] 1933.

We cannot forfeit or shirk the responsibility of a spiritual society for itself and for its own standard of teaching & of moral conduct. We cannot agree to be the only Christian body which has no self-respect. ...To Identify the Christian layman with the citizen as such seems to me in these days, little short of grotesque. It is a time when our system and our principles must, whatever they are, be real & genuine, & not conventional & make-believe.

Bishop E.S. Talbot. Primary Charge to Southend Clergy 1907.

I had a very restless & uncomfortable night, and all day long have been incapable of serious work. John Wrightson came to lunch. He said that my Charge was being eagerly discussed in the South, but what precisely he could have meant I cannot imagine. I greatly fear that the poor thing has already passed into oblivion, snowed under by more exciting publications.

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The essence of the Oxford Movement was an attempt to assert the existence of a corporate body, wholly clerical, possessing a Divine right to prescribe for the nation its faith & worship.

Knox. p. 382.

This is an unfriendly statement of the truth. The Tractarians did insist on the fact of the Divine Society, & refused to identify it with the Nation. Their "clericalism" was mistaken: their main contention was sound. The rights of the body are not to be sacrificed to those of the ministry. Bishop Talbot stated this very effectively:-

'Our claim is primarily for the former, not the latter. It is for the independence of a spiritual society. What the functions of the ministry are within that society is another & comparatively domestic question, upon which there would be some disagreement among ourselves.'

It is on the main question – the spiritual freedom of the Society – that I stand with the Tractarians.



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[266]

**3<sup>rd</sup> Sunday after Easter, May 7<sup>th</sup>, 1933.**

A warm wet night: a sultry, misty morning. I celebrated the Communion in the Chapel at 8 a.m. We numbered 8 communicants including William.

I revised my sermon notes, and inserted some references to the specific vices to which local government was now apparently exposed viz: class politics and corruption. The considerable publicity which has recently been given to the allegations against the Durham County Council, an overwhelmingly "Labour" body, will ensure attention to my words. The feeling of the "underdog", that it must stand on the defensive, explains much.

Charles and I motored to Gateshead, and attended the "Civic Service" in Christ Church. Rain was falling when we started, but ceased before we arrived, & the Mayor's procession, which was accompanied by a considerable body of Territorials, ~~were~~ was able to make ~~their~~ its way from the Town Hall to the Church without discomfort. The church was crowded: the service was impressive and well-arranged, and the congregation attentive and reverent. One feature was original. [267] The Rural dean read the Bidding Prayer from the sanctuary, & this was followed by a hymn, after which I preached the sermon. We returned to Auckland for lunch.

The "Observer" heads its "Sayings of the Week" with the astonishing prayer of Herr Hitler – "Lord, make us free." Yesterday's papers reported that the German government was organizing public holocausts of Jewish & Communist books. Germany has leaped back to the Middle Ages. My predecessor, Tunstall, when Bishop of London, banned Tyndal's Bibles at St. Paul's.

Charles went with me to Sunderland, where we attended a meeting in the Victoria Hall, organized to protest against the Hitlerite persecution of the Jews. The Hall was filled mainly, I judge, with Jews and Socialists. They listened to me with tolerance rather than approval, and applauded without enthusiasm. Very different was their reception of the Socialist candidates for the Parliamentary representation, and their most ardent plaudits were given to a local sectary and the Ex-Socialist M.P. for Durham, Ritson. I got home at 10.35 p.m.

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For the most part I come into personal contact with those sections of the population which are well-disposed towards the Church, and hold the Bishop, partly on social, partly on religious grounds, with considerable respect. In this great gathering in Sunderland these sections were but slightly represented. The most of the assembly were drawn from a lower social station, and from a less friendly tradition. They were largely Jews, Socialists and Dissenters, who were more accustomed to denouncing the Bishop of Durham than to listening to him. I thought the Jewish organisers of the meeting disclosed a certain embarrassment as if my presence was more a restraint than an assistance. This feeling was almost crudely ~~disclosed~~ expressed by the ex-Socialist M.P. for Durham, Ritson. Their reception of the conservative members was certainly not enthusiastic, while the only

fervour observable in the meeting was elicited by the Socialist candidates, & a Fundamentalist Sectary.

