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[1]

Thursday ~~Friday~~, October 1st, 1931.

I left the Castle a few minutes before 9 a.m. and was accompanied by Ella as far as Darlington. I reached Christ Church, Harrogate, in good time for the service at 11 a.m. The Bishop celebrated the Holy Communion, & there were so many communicants that he had to re-consecrate. About 30 clergy attended in their robes. The congregation, mainly composed of females, filled the floor of the church. There was a sprinkling of people in the galleries. The Bishops, Clergy & Choir were photographed after the service.

I was surprised at the "Anglo-Catholic" type of the service. Two lighted candles on the Altar, & two more in the Sanctuary, elaborate music, and eucharistic hymns from the latest edition of the A. & M. Hymn book, are not in the Evangelical custom. **The Bishop appeared to use the alternative Order of H.C. provided in the Revised Prayer Book, or some part of it** e.g. the Dominical Summary instead of the Decalogue, and the lengthened version of the Prayer for the Church Militant. This also surprised me considerably.

[2]

After the service a public luncheon was held in the Granby Hotel. There was a numerous company. A local accountant, named Veale presided, and I sate on his right hand. His sister, a lady-doctor, sate on my left. I was set down to speak on "The duty of the Church in the present crisis", and "spoke large" for rather more than 15 minutes. 'Instigante diabolo' I spoke about the attitude of the school teachers, &, as there were reporters present, I may hear of this again. About 3.30 p.m. we got away, and as I motored back to Auckland Castle, stopping on the way to have tea at Newton House Hotel. This was once a fine private mansion, built (I think) as a shooting Lodge for the Duke of Cleveland, and has degenerated into a hotel. It is not cheap but appears to be well managed. I got home about 5.45. p.m. and at once proceeded to deal with my correspondence.

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[3]

~~Saturday~~ Friday, October, 2nd 1931.

The "Yorkshire Post" has a fair report of my observations at Harrogate. They read more mildly than I expected. Also, the 'Times' has a pinched little extract from my sermon in Durham about the Revised Version, leaving out what most I wished to have published.

I had intended to prepare my Sunday Lecture on Christianity & Civilisation, but the post brought Raven's* **new book**, "Jesus & the Gospel of Love", and I wasted the morning reading it. He is brilliant, omniscient audacious, and, I strongly suspect, essentially heretical!

Harry Clothier came to lunch, & afterwards walked round the Park. He desires to abandon his curacy at S^t Mary's, Tynedock, and to join himself to some ascetical clergyman in the Ely diocese. It is very youthful and very familiar. I told him he had better try it for a year, and, if he found the experiment succeed, take on with it permanently. This stampede of the younger men from the diocese is very disturbing. They all profess devotion to Durham, but, none the less, they leave it.

[4]

Morris Young* came from Shildon with a tale of financial woe. He wishes to reduce expenditure by getting rid of the curate. I said that I would see the said curate, & communicate my decision in due course.

I read through the little book – 'India Insistent by Sir Harcourt Butler. It is a miracle of compressed statement, & yet is written with the utmost lucidity. It refers with admiration to the Simon* Report, which it will do much to popularize. The general conclusion, stated with equal moderation and decisiveness, is hostile to any sudden & considerable change in the present system of governing India. Gandhi is represented as, less a saint than 'a very astute politician'. It seems evident that Sir Harcourt Butler disapproves of the Irwin*-Gandhi conversations, the inevitable effect of which has been to "establish Gandhi in the eyes of political India as the coming ruler of India".*

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[5]

Saturday, October 3rd, 1931.

I set myself seriously to prepare notes for tomorrow's lecture on 'Christianity & Civilization.' It occurred to me to set in contrast as respectively illustrating the ascetic or Puritan and the Catholic attitude of mind towards the Christian Religion the two illustrious Deans of S. Paul's – Inge* & Church* - & to propose Lightfoot* as doing justice to both. *The new Hibbert Journal begins with a short article by the Editor, D^r Jacks,* on "The Saving Forces of Civilization". It falls in conveniently with my Purpose, for, though it is valourously [sic] optimistic, it bases its optimism on the supremacy of moral forces in modern populations, which is the very point concerning which there is now the gravest reason for anxiety. And he makes large admissions e.g. "The shores of history are strewn with the wrecks of cowardly civilizations which the Fact has blown upon & shattered." By 'the Fact' he appears to mean, the inexorable "differences between truth & falsehood, between right and wrong, and in our general sense of decency."*

[6]

Dick went with me to Sunderland where we separated, he going to lunch to the rectory, and I going to lunch with Sir Walter & Lady Raine.* We both attended the Football Match between Sunderland and the Blackburn Rovers. There were, perhaps, 20,000 spectators, and their enthusiasm was large & infectious. The players were well-built young men. I admired particularly the physique of the visiting team. The match ended in a draw, each side scored 2 goals. Providence must have endowed these men with skulls as thick as drain-pipes, for they used their heads almost as freely as their feet! Sir Walter Raine had some speech with me about the economic situation. He says that he can see no lightening of the horizon in any part of ~~the horizon~~ it. He expressed the lowest opinion of the French, who, as he is in a position to know, treat us worse than any other country. He is a strong advocate of a tariff as an instrument of international bargaining.

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[7]

18th Sunday after Trinity, October 4th, 1931.

Walter Raine is, I think, a genuinely religious man though he rarely speaks about his religion. Our talk on present troubles yesterday brought us more than usually close to that subject, and he said something that impressed me:- "In those very troubled days before the War, I was much perplexed, and one day there came into my mind, I know not why or whence, the words –"Be still, thou: and know that I am God" - & I was wonderfully heartened. They stuck with me all through the War, and gave me much comfort." He spoke so naturally & with such obvious sincerity that his words were extremely impressive. "You know, Bishop, I enjoy life: I should be sorry to leave it. Wouldn't you?" I could not say that I shared his feeling. "You see," I said, "my world has gone wrong. On every hand I am baffled and defeated." Raine evidently commands the respect of the people in Sunderland, and his ability is being recognised. His unusual facility in foreign languages make him extremely useful in our complicated economic relations with foreigners.

[8]

A brilliant morning. The changing of the clocks gave another hour to the sun, which illumined the chapel brilliantly when I celebrated the Holy Communion at 8 a.m. We numbered 14 communicants including Dick.

I spent the morning in completing my notes for the lecture. It will be distressingly dull but Que voulez vous? This process of vamping up authoritative pronouncements on large subjects destroys one's self respect.

Dick went with me to York, where at 3 p.m. I addressed a great meeting of men in the Royal Theatre on "Christianity & Civilization". The building seemed to be completely filled. A Salvation Army Band was on the platform, & nearly blew my head off. The Bishop of Whitby (Woolcombe) was in the chair, and M^r Geoffrey Howard, the new Lord Lieutenant, sate beside him, & proposed a vote of thanks. After the service Dick and I had tea in the Station Hotel, & returned to Auckland, where we arrived at 7.10 p.m.

There was some rain in York.

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[9]

Monday, October 5th, 1931.

I sent the cheque for Dick's entrance at Keble to the Bursar of the College. This will be covered by some of Sir Frank Brown's donation. Then I fell to reading Alington's* booklet, "Christian Outlines, An Introduction to Religion" of which he sent me the proof with a request that I would suggest 'additions or alterations'. It is a creditable piece of work, open to serious objection in detail, but sound in its general plea. The ground covered in a small space is so large, that detailed criticism would be unfair. It is interesting as a statement of 'public school religion' from an eminent headmaster.

Tuff, the assistant curate from New Shildon, lunched here, & afterwards expounded to me the difficulties of his position. I advised him to leave New Shildon, and seek another position. Also, I recommended to him the vacancies at Beamish & S^t Thomas, Sunderland. Dick and I walked round the Park together. The weather was so sultry, that even such petty exertion seemed very fatiguing. We are in for a 'S^t Luke's Summer'.

[10]

Philip Strong* came to dine and sleep. After dinner he expounded to me his case for perpetual reservation at S^t Ignatius, Sunderland. He has two institutions in his parish which might provide cases of necessity, though (save for one rather doubtful case) they had not done so yet. Sick persons were often unwilling to receive the Sacrament at the relatively early hour at which it could be brought to them from the Church after the public celebration. Therefore, the reserved Elements had to remain on the Altar for some while after the service had concluded. He desired an Aumbry in a Side Chapel in which the Sacrament could be permanently reserved. I said that I should like to talk the matter over with the Chancellor before coming to a decision.

I think Philip Strong is honourable and sincere, but he cannot answer for his successors, and perhaps not for his colleagues.

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[11]

Tuesday, October 6th, 1931.

*The warm close weather continues. After breakfast Philip Strong returned to Sunderland, and I settled down to sermon-manufacture. The amount of preaching to which I am pledged is altogether excessive: and yet it is not easy to see how it can be reduced, for **preaching is one of the main instruments of diocesan service which I possess, and I dare not leave it unused. But unprepared or half-prepared sermons are wholly disgusting to me. They violate the habit of a life-time. Yet these are the only sermons, which it is within my power to preach in my present circumstances, and I fear it must be said that they are the only sermons which suit these northern populations, from whom the gaseous rhetoric of the Sectarians has quite destroyed the taste for thoughtful preaching.** Toomey came to report progress. He has not yet succeeded in finding a suitable parish in the Chichester diocese. He is evidently surprized, and even perturbed, by the type of Anglicanism which obtains there, & which contrasts sharply with that which he knows.*

[12]

Dick walked with me in the Park for an hour and a half and we had much talk together. I wrote to Malcolm Ross, telling him that Dick was coming up to Keble this term, and asking him to befriend him.

That quaint little Papist, the Earl of Iddesleigh, sends me a pamphlet by Professor John MacMurray,* "Learning to Live", urging me to write to the Times calling attention to its "subversive" character. It is published by the B.B.C. "as an introduction for a series of talks on education". I read it through with attention, and was startled by its frank contradiction of what might be described as the postulates of Christian Education. The Professor is a comparatively young man, being no more than 40 years of age. He was a Fellow of Balliol, & collaborated with Streeter in the volume entitled, "Adventure". Certainly if this is an example of the mental & moral provender provided by B.B.C., we have not had to wait long for a disclosure of the potential dangers of broadcasting.

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[13]

Wednesday, October 9th, 1931.

I wrote to Sir John Reith* at some length, marking my letter 'private', and asking him to tell me on what principle such poisonous doctrine as Prof. MacMurray's are allowed to be broadcast.

Watts brought a dismal looking person to lunch, & explained that he was a college-friend: that he had resigned his benefice on account of a nervous break-down: & that he was desirous of working in Shildon for a while as a preliminary to resuming parochial charge. I said that he might work with my permission.

Surtees, the son of the Rector of Brancepeth [Charles Surtees],* came to lunch. He is a Dunelmian, & about to enter on an Oxford course at Keble. Dick and he went off to play golf.

Timothy, the new Chaplain of Barnard Castle School, came to lunch. He is a heavy-looking fellow with a rather displeasing expression. However, I said that he might have a preacher's licence.

Charles and I walked in the Park, and enjoyed the spectacle of a fine rainbow.

Pickles, an Ordination candidate, came from Halifax to be seen, & to stay the night.

[14]

I read much of Raven's new book, "Jesus and the Gospel of Love" and I like it less as I proceed. His treatment of the Fourth Gospel is curiously slapdash, & unconvincing, though the conclusion to which he eventually arrives is substantially my own. It is not so much the history as the first & best commentary on the history of the Saviour. "If we cannot accept it as objective, still less can we dismiss it as irrelevant. For if it does not reproduce the developing phases of the historic ministry, it interprets the significance of Jesus in the light of His perfected work".

Raven is far more recklessly protestant than I had supposed, and his "Modernism" is seriously erratic, sometimes leading him to accept the conclusions of the more destructive critics, and sometimes failing to endorse the most moderate views. He is more the victim of moods than a close reasoner; & he has strong & governing aversions - which are rather instinctive than based on intelligible grounds. Brilliant & often suggestive, but rarely sound, & never safe.

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[15]

Thursday, October 8th, 1931.

Charles & Dick accompanied me to Durham, when I went thereto for the licensing of curates at the Castle. After the function I entertained them at lunch in the Common Room. Then I went to Cosin's Library and presided over a meeting of the Board for Training & Maintenance. This was a tiresome proceeding which occupied more than 2 hours. I had tea with the Bishop of Jarrow, & returned with [sic] Auckland Castle.

Ella, Fearne, and Dick went to Durham to see some dramattick performance charitably designed.

Charles and I dined together. I asked him when he contemplated getting married, and he indicated that he & Christine had been discussing the question. Half-playfully I said that I should have to be content with a married chaplain, & place him in the Gatehouse. Rather to my surprize he "jumped" at the suggestion. There is much to be said for it, but the difficulty would be how to provide for the Gate and the Park. It might be possible to find a man and his wife who would continue the duties of domestic service for the chaplain with their duty to the Bishop, but it would be precarious.

[16]

It is ever thus with chaplains. As soon as they become really serviceable, they depart. The coming year will be arduous, for my 3rd Quadrennial Visitation of the Diocese is due then, & that involves for me an infinity of labour.

This book of Raven's - "Jesus and the Gospel of Love" - discloses the same dislike of ecclesiastical Christianity as that which disfigures Inge's, Christian Ethics and Modern Problems.

"The evidence demonstrates that fundamental changes have taken place in the inner Life of the Church, in its relationship to Christ and to God. There has been degeneration, so definite and demonstrable as to invalidate the claim of Hellenistic doctrine or Roman institutionalism to be identical with the religion of Jesus as its sole legitimate representative".

We may allow that Christ works far outside His Visible Church, and yet maintain that His main Self-manifestation in History has been in & through His Body.

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[17]

Friday, October 9th, 1931.

Meeting of Archdeacons & Rural Deans

Dick went to Oxford after breakfast. I paid into the bank a "warrant" for £50.0.0 from the Diocesan Board of Finance, being part of Sir F. Brown's donation towards Dick's expenses at the university.

I wrote to that absurd little papist, L^d Iddesleigh, & then made more notes for an address to the boys of Giggleswick.

I suggested to Leng that the new house would be too large for him, and he did not dissent though the installation of the bath has kindled a desire for that admirable instrument of comfort & cleanliness. When further I said that the house might be wanted for a married curate, possibly Pattinson,* he expressed approval. Anyway it is only in this way viz placing him in the new house, that I could arrange for his combination of chaplaincy & marriage as I must have an effective gate warden and park keeper in the Lodge. In some ways a married chaplain would be convenient, & Charles, if he could marry, might stay with me until I leave the bishoprick.

[18]

The Archdeacons and Rural Deans arrived for their annual Conference. All were present, but one Rural Deanery (Stanhope) is vacant by the retirement of Canon Croudace.* I note with sadness and apprehension that we are all growing perceptibly older and less competent, more familiarized with our own failures, and therefore more ready to acquiesce in them. The diocese seems to be declining in the quality of the clergy, and their decline tells badly on the whole working of the diocese. How to raise the indispensable money in order to maintain the parochial and diocesan machinery has become the Alpha and Omega of pastoral concern; and in our present circumstances this formidable version of clerical duty is found to be extremely onerous. The present increase of taxation tells directly on the contributions of the laity. Poor Carter's task, difficult at all times, will now become all but impossible. If we avoid a financial crash in the diocese, it will be almost miraculous.

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[19]

Saturday, October 10th, 1931.

Canon Boutflower* had a fall early this morning and could not attend the Celebration at 8.15 a.m. in the chapel. All the rest of the company attended, and I celebrated. The brilliance of the morning made the chapel glorious.

After breakfast, we sate for two hours in conference and then had lunch, after which the guests departed. On the whole I think everybody was satisfied. We talked with freedom, & differed with politeness. The Bishop of Jarrow* was dogmatic, insistent, and withal confused. I could not place any definite or precise meaning on what he said. Between his dislike of Anglo-Catholicism and his fondness of control, he sometimes places a rather severe strain on the patience of colleagues, who are not unwilling to acknowledge his ability, zeal, & disinterestedness. However, though I must own to having been sorely tried, nothing untoward happened, & we parted amicably. Lillingston,* a recent and brazen trigamist, was perhaps, surprisingly self- possessed, but everybody feels that he has worsened his influence by his enthusiasm for matrimony.

[20]

I received a pamphlet entitled, "The Menace of Party Trusts – A Call to Action". It is issued by the Church Patronage Protection Committee. It has a certain value as setting out the parishes which are now in the gift of these Trusts.

The Summary gives 98 benefices held by the Anglo-Catholic Trusts, and 932 held by Protestant Evangelical Trusts. Besides these there are a large number of parishes, of which the patronage is held by local trustees. I can only find two Durham livings in the first, namely, S^t Nicholas, Durham & Felling-on-Tyne. Both of them have received fairly good vicars from the "Church Pastoral Aid Board of Patronage Trust".

Claude Pattinson, aged 24, a schoolteacher came to see me. He desires to become a clergyman, but has no degree. However, he proposed to attempt getting it. He is Charles's brother, and may suit well enough, but he cannot be ordained for some years. Indeed, I may have run my episcopal course before he is able to present himself for Ordination.

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[21]

19th Sunday after Trinity, October 11th, 1931.

Giggleswick School

The magnificent sun-setting last night was the prophet of a brilliant morning today. Nothing could exceed the opulent splendour of the spectacle from the Castle windows as we went to Chapel for the Holy Communion at 11 a.m., nor the glorious beauty of the Chapel itself. I celebrated; there were seven communicants, including John, the under-gardener.

Charles, who had taken the duty at Sherburn Hospital for Canon Boutflower returned in time to snatch a hasty lunch, and go with me to Giggleswick where I had undertaken to preach to the School. We went by way of Barnard Castle, Bowes, Brough, Kirby Stephen, Sedburgh, Kirby Lonsdale & Ingleton. The distance was 82 miles. The school dates from 1512 and now contains about 200 boys. There is an unusually fine chapel, with a Dome, built by the millionaire, Walter Morrison at a great cost, and placed conspicuously on a lofty site separate from the School building. The Headmaster, Partridge, is a lay man, lately come from Wellington. He is an Oxford [22] belonging to C. C. C. He is a tall, handsome, well-built man, with a pleasing expression and a frank manner. M^{rs} Partridge, his wife, seemed agreeable and "up-to-date". The service in the chapel was hearty & reverent. I preached for about 10 minutes, &, perhaps, disappointed the audience. After tea with the Headmaster's wife, we returned to Auckland arriving at 8.25 p.m.

The headmaster spoke of the astonishing ignorance of religion which marks the boys of Giggleswick. Two of the Sixth Form Boys had not known of what religion S. Paul was before his conversion: one of them said shrewdly that he was of the Roman religion since he was a Roman citizen. The truth is that the normal English boy is taught nothing about his faith or about the moral demands which it implies. He may, or may not, go to church, & there he will, as the Baptismal Service says he ought, "hear sermons", but the teaching value of our modern sermons will hardly do much to make up for the failure of the home.

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[23]

Monday, October 12th, 1931.

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[“]The historian, who knows what a system has done, is often a better critic of its worth than the divine, who thinks only of what is: and a journey through Europe may teach a better theology than a life spent in the study of the Fathers.[”]

v. Martineau.* Essays. vol. ii. p. 257.

I wrote to Canon Boutflower accepting his resignation of the Rural Deanery of Easington. Also I wrote to dear old Phelps, from whom I had received a very kind letter, sending him a copy of “Church and Parson in England”, and asking for his criticism of the “charges”.

Also, I wrote to Michel Pierce, from whom I received a letter addressed from a Hudson’s Bay Company’s post in the Arctic Circle on July 15th. He writes “the memory of that day in June 1917, that I spent with you in Durham, has cheered up many a mile of winter travelling”. It is wonderful how tenacious the memory of youth can be, and how immensely important it is to avoid wounding the sensitive spirit of the young. [24] I sent him several of my occasional writings. They may relieve the tedium of the Arctic nights.

Leslie Wilson, a son of the Vicar of S^t Edmund’s, Gateshead, came to see me about his Ordination next September. Much money has been expended in grants to this youth, who has hitherto shown a remarkable inability to pass his Examinations. I promised that if he took his [?]: and passed the ordeal of the Examining Chaplains I would ordain him. These conditions may well prove too hard for him. He is a heavy youth, dull-witted & probably idle.

Noel Gwilliam* came to dine & sleep. He wished to consult me about the proposal that he should succeed Cecil Booth as Vicar of Holy Trinity, South Shields. He has been five years in Orders, and has continued steadily in the parish from which he received his tithe. I told him that he certainly must undertake the new work thus offered to him without any seeking of his own.

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[25]

Tuesday, October 13th, 1931.

[“]Nothing, we presume, but the system of patronage can account for the fact that our English Church, with a high average of clerical worth, contains more indifferent preachers than any Church in Christendom.[”]

v. Martineau. Essays. vol. ii. p. 350.

The brilliant weather continues : the country in its autumnal colourings looks magnificent. I started work on the All Souls Sermon, & chose for my text the familiar words of the lesson – “Let us now praise famous men, & our fathers that begat us”.

I walked in the Park, & gave 3 unemployed boys a shilling to go to the African film with. Charles went with me to Stockton-on-Tees, where I preached at Evensong in S. Peter’s. The jubilee of the consecration of the church by Bishop Lightfoot was being commemorated. The service was well-arranged, hearty, and devout. There was a large choir of young men & boys, and a considerable congregation. Several former curates were present. I preached on I Peter v. 7. “Casting all your anxiety on Him for He careth for you”.

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[26]

Wednesday, October 14th, 1931.

S. Luke's summer continues in its splendour. Matthews* of King's College, London is gazetted as the new Dean of Exeter – a distinctly good appointment.

Old Coroner Graham is dead at last. He was in his 98th year, and had become something of a public nuisance by his persistent & foolish talking. But much is forgiven to so great an age.

I finished the All Souls sermon.

The Editor of the Sunderland Echo has sent me the original drawing of the cartoon representing me as Don Quixote tilting at the windmill, which appeared recently in its columns. It is quite a good piece of work.

Ella went with me to Durham, where she paid calls, and I presided at a meeting of the Board of Finance. There was a fair gathering and everything harmonious.

D^r McCullagh and I went together to the Picture House, and saw the film "Africa Calls". It was most interesting, & brought home to one's mind very vividly the wonder and terror of the wild life in that continent.

[27]

[“]Because Man of the Old Stone Age lived apparently as a non-progressive being, perhaps for hundreds of thousands of years, it was assumed that civilization took a correspondingly long period to evolve. But by accepting the modern dates for the beginning of progress in Egypt, and by recognising the evidence of the spread of culture, we are able to see the history of mankind as a consistent whole. Thousands of years may no longer be evoked to suit the theory of the historian, for the evolution of civilization in Egypt covered less than the single millennium which fell between 4000 and 3000 B.C.[”]

v. Elliot Smith. "Human History" p. 295.

It is not wholly extravagant, then, to accept Archbishop Usher's 4004 B.C. as the date, not of course of the creation, but of human history, i.e. the history of civilization on this planet. And even our astronomers seem to allow that this planet is the only place in all the vast universe where human history is conceivable.

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[28]

Thursday, October 15th, 1931.

[“]It is notorious that into the scenes most needing the offices of Christian faith and love a man can carry no such disadvantage as the clerical costume; and it takes no little time for even the sincerest self-devotion to remove the dislike of the black coat.[”]

v. Martineau. Essays. ii. 365.

This was written in 1858, and it was written by a Unitarian. The relations between Anglicans & Non-conformists then was less amicable than they are now. What amount of truth is there in the assumption that an adoption of lay dress would assist the religious work of the clergy? It would undoubtedly tend to lead the clergy to assimilate the lay standards of conduct and conversation. They might be led far in their effort to conceal their profession. It is far easier to drag the parson down to a lower level, than to raise the layman up to a higher. Nor is it necessarily unsatisfactory that the layman should feel that ribaldry and obscenity are not fitly introduced where the Minister of religion is present.

[29]

I received £10 from the Free Will Offering Association of S. Margaret’s, Durham, as a contribution towards the New Zealand Church (Assistance) Fund. I went to the Bank, & opened a separate account with this amount.

[symbol] I wrote to Philip Strong telling him that the Chancellor did not feel himself free to issue a faculty for an Aumbry in which the consecrated Elements might be permanently reserved, and advising him to be content with his present arrangements for communicating to the Sick. I expressed myself very kindly, but he will be much disappointed, & may be disposed (though I think not) to be rebellious.

Charles and I walked for two hours in the Park. The wonderful weather showed up the autumnal colouring brilliantly. There were a good many people in the Park.

[symbol] Mr and Mrs Birney came to tea. They appear to be cheerful and contented. He is going to give a lecture to his former parishioners in Witton Park on “My week-end in London, when I preached before the King”. I warned him against saying anything about H.M., & pressed on him the rule that those who are honoured by being given access to the King are bound to hold their tongues.

[30]

The two concluding volumes of the ‘Works’ of Sir Thomas Browne* edited by Geoffrey Keynes arrived from the bookseller. What a mangle-mangle of wisdom, piety, & multifarious information these six little volumes contain! There is a quaint letter on an astonishing subject. “Of the Fishes Eaten by our Saviour with his Disciples after the Resurrection of the

Dead”: and a most curious speculation, very acute & suggestive:- ‘a prophecy concerning the Future State of Several Nations’. This reads strangely:-

[“]When Africa shall no more sell out their Blacks
To make Slaves and Drudges to the American Trusts.
When Batavia the Old shall be contemn’d by the New.
When a new Drove of Tartars shall China subdue.
When America shall cease to send out its Treasure.
But employ it at home in American Pleasure.
When the new World shall the Old invade.
Nor count them them their Lords but their fellows in Trade.[”]

It is very apparent that America fascinated Browne. There are many references to it, & here he clearly forecasts that amazing development of population & wealth which now dominates & curses the world.

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[31]

Friday, October 16th, 1931.

There is a crisis about to break, which I have for some time seen approaching. The election of a President for the Diocesan Council of the Mothers' Union, in succession to M^{rs} Boutflower, has disclosed a resolute effort on the part of the Central Council of that Association to hustle the Diocese of Durham into an assertion of the Roman doctrine of marriage. Lady Thurlow, who would appear to be the choice of the local council, is considered "unsound" on divorce by the petticoated Pundits in London: and they are good enough to tell me so, & to add that they would approve of M^{rs} Rawlinson. Lady Thurlow telegraphed a request for an interview, for she also had received a letter from M^{rs} Bowstead, the Central President of the M.U. She came in due course, & expounded her case. It is, as I expected, that she holds with the opinion that Christ permitted divorce for adultery. I telephoned to the Bishop of Jarrow to come & consult with me. He came at 4.30 p.m., and I wrote a reply to M^{rs} B. indicating my willingness to accept Lady Thurlow if she [32] should be elected President, & hinting that my acceptance was final. We shall surely hear more of this.*

I told the Bishop of Jarrow that I had nearly made up my mind to make this miserable subject of Marriage & Divorce the theme of my Charge. He expressed dislike of this project, but could not suggest an alternative.

I received, "with the Author's compliments", "The Immortal Jew, a Drama, by S.R. Lysaght". It is published by Macmillan & C^o, & printed on good paper in comfortably large type. The author appears to be an Irishman, who has written both poems and novels.

Ramsay Macdonald* was howled down last night at Shotton. That parish is said to contain many Roman Catholics, and many Communists. It is not altogether intelligible, but it is the fact, that the two characters often coincide. Add the circumstance that they are mostly Irish folk, and the baleful trinity – religious, racial, & political – is complete.

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[33]

Saturday, October 17th, 1931.

The morning was ushered in by a thick fog. An item in the agenda for the Bishops' Meeting, (which I do not propose to attend) is under the name of the Archbishop of York. It proposes that the Bishops should make a "voluntary cut" of 10 per cent of their official incomes. If this be decided upon, it will bring me into some real embarrassment. There is probably some comment in anti-ecclesiastical quarters on the failure of the Bishops to set an example of financial sacrifice: but in those quarters we have no credit to gain or lose. The financial loss would be real: the public approbation brief & small. Everybody, who knows anything about our affairs, knows that we are hard put to it to make both ends meet as things stand. We cannot really afford the expensive luxury of "gestures". However, as the income of Durham is larger than that of most bishopricks, I shall take no part in the discussion, but meekly "toe the line" of whatever course my brethren may decide upon. But the clouds are rapidly gathering about the future of the Palatine Bishop of Durham.

[34]

I went to the Town Hall, and opened an Exhibition of Dogs. It was a funny little function, not so much a Dog-Show, as a Judging of Dogs. The company sate round the sanded floor, in which the dogs were judged.

A lay-reader named Holland came to see me. He has a grievance against Evans, the Vicar of Etherley, under whom he has been "working", because (as he alleges) the said Vicar refuses to pay him the balance of his stipend before the 1st of November, when the cheque from the E.C. comes in. It was a shoddy story enough, & (to summarize my counsel) I told him not to be a bigger fool than he clearly was!

I received a letter from Dick, full of enthusiasm for everything in Oxford, except the service in Keble Chapel. "I went to Communion on Sunday morning: there were so much bowing & kneeling & ceremony that the simplicity & sense of peace had quite disappeared. I could hardly attend to the service for wondering what they would do next, but I expect I shall get used to it." This is interesting, & not unimportant.

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[35]

20th Sunday after Trinity, October 18th, 1931.

To arouse enthusiasm for missionary effort is hard nowadays: only a bold, one might say an obstinate believer in it would make the attempt. So many people have come to agree with Queen Victoria, who asked: "What right have we to tell Mohammedans that their religion is false?" and added frankly: "I have no right to judge whether it is or not."

Spectator. October 3rd, 1931.

This is, perhaps, a little surprising in that place, and indicates the change in the general attitude towards Christianity. I suppose that not even charity would prohibit a Christian from pointing out to a Mohammedan that his religion was in some respects very inadequate, that it ignored some important aspects of Truth, and bound its adherents to a very defective morality. Nor could a sincere Christian avoid the conclusion that where Mohammed's teaching conflicts with Christ's it is false, and in its influence on human life malefic.

[36]

A dull morning, and disposed to be wet. I celebrated the Holy Communion at 8 o'clock in the Chapel. We numbered 8 communicants including M^{rs} Parker Smith and William.

I wrote to Dick, admonishing him to make sure of adequate sleep, & to avoid dissipating himself on all the societies etc. etc. which claim the freshman. Also, I wrote to Philip Strong, disallowing his suggestion that the Consecrated Elements might be permanently "reserved" in an improvised Chapel.

Also, I wrote to M^r S. R. Lysaght thanking him for his book, "The Immortal Jew, a Drama", & adding some compliments.

I walked round the Park, & reflected on the suggested "cut" in episcopal incomes. Finally, I decided to write to Temple on the subject.

Charles went with me to Gateshead, where I preached in the Parish Church at Evensong. My sermon was designed to inaugurate the annual "Convention", or teaching Mission, which begins tomorrow. There was but a meagre congregation which did not fill the floor of the church. The galleries were quite empty.

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[37]

Monday, October 19th, 1931.

To preach on Foreign Missions to the members of a C.M.S. Conference is truly no easy matter. For me it is most difficult: for, not only am I in much perplexity as to the legitimacy of such "ventures of Faith" – being more of an eclectic than matches with propagandism - , but I loathe "the society method", which is never so completely exhibited as by the C.M.S.! Miss Mayo's books on 'Child Marriage' have, indeed, done something to make the orthodox attitude towards Foreign Missions more tolerable, for if it be the case - & nothing less seems apparent from her argument – that **these horrifying cruelties are required by the Hindhu religion, then that religion has no claim on my consideration, & the sooner it is ousted by something better, the more fortunate for mankind.** The fanatical temper of the C.M.S. zealots becomes respectable in presence of such abominations. Then, I am really impressed by two considerations:*

- (i) *the impossibility of harmonizing Christ's personal claim with any kind of religious eclecticism: and*
- (ii) *the moral weakness of eclecticism. The educated Hindhu is religiously eclectic, but sees no harm in child marriage, and "untouchability".*

[38]

I walked in the Park, & talked politics with the men who were mending the wall, & burning the leaves. Both of them spoke intelligently, and anticipated a defeat for "Labour".

I wrote to Thomas Elliott & John M^cKitterick, undergraduates at Cambridge, who wish to see me when I come there to preach on the 8th Nov.

[symbol] *I wrote to the Archbishop of C. giving some reasons against the suggested "cut" on episcopal stipends. It would be the extremity of folly to exhaust such resources as we possess before the winter sets in, when it is more than probable that we shall have to contribute to relief funds before the winter has advanced far. But the 'sob-stuff' of sentimental Socialism carries all before it even in episcopal conclaves!*

Brooke Westcott* arrived in his car about 6 p.m. He looks dejected and out of health.

M^{rs} Fortescue arrived on a visit, volatile and chattering as usual. She may run in couples with Lady Struthers.* There are few things that I dislike more than talking politics with women: but they talk of nothing else now.

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[39]

Tuesday, October 20th, 1931.

Cambridge.

January 14th 1886

My dear Sir,

To the best of my knowledge there is no evidence for the practice of Non-Communicating Attendance in at least the first four centuries, except either as a penal privation inflicted on one class of penitents, or as a popular abuse rebuked by authority. The doctrinal grounds on which it is defended appear to me to receive no support from Scripture or from any formulary of the Church of England: and the results to which it naturally leads are in my belief disastrous.

I am, etc.

*F. J. A. Hort.**

This letter written to the Rev. J. Coley reads oddly now when non-communicating attendance has become general. Hort was an Irishman, and even his immense erudition could not release him from the Irishman's fault of exaggeration. Still, the opinion of such a scholar is weighty, and ought not to be ignored.

[40]

A brilliant morning, but distinctly colder. The weather forecast speaks of colder currents.

I forgot that this is the 29th anniversary of our marriage, until Ella recalled the fact at breakfast. Such is our obsession with public anxieties, that even the sanctities of personal experience fall from mind.

I worked at the Missionary Sermon, but with small result, because I cannot see clearly what I want to say. However, I am greatly handicapped by my almost total ignorance of missionary literature, and my insurmountable dislike of missionary societies.

In the afternoon I walked in the Park with Brooke and Charles. The sun was brilliant, but the wind was cold.

[symbol]

I received from Archbishop D'Arcy a letter in which he confesses a measure of alarm at the negotiations for Reunion with the Old Catholics, and urges the superior claims of the Scottish Presbyterians. "I wish you would lead a movement in that direction". But I no longer have any confidence in "movements" for Reunion in any direction. They provoke more divisions than they heal.*

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[41]

Wednesday, October 21st, 1931.

Still the fine weather holds, but it grows daily colder. Cass, the Vicar of Horden, came to see me in obedience to my summons. I wanted to learn from him whether it was true that (as reported to me) he had suffered his lay-reader to officiate at a funeral, both in the church and in the Burial ground, and, if so, what justification he could plead for so disorderly a proceeding. He admitted the fact, & pleaded what was practically "necessity". He seemed sincere: he is without a curate, & the population of his parish now exceeds 18,000 people. We had some talk together on diverse parochial problems, and then lunched after which we parted more amicably than we met!

Charles motored me into Durham, where I discussed with my Suffragan the case of the woeful deacon, James, from S. Cuthbert's, Bensham. He pleads anxiety on account of his wife's illness as a ground for his exemption for examinations!! It is apparent that if his Ordination to the Priesthood is conditional (as it must be) by his passing the normal examination, that Ordination will be postponed to the Greek Kalends! I gave the Bishop plenary power to deal with the poor creature.

[42]

The morning post brought me a rather startling "Manifesto of the League of the Kingdom of God" setting forth "The Duty of the Church in the present Crisis". The League "makes a solemn protest against the attempt that is now being made, under cover of a national crisis, to depress the standard of life of the unemployed & those classes of the community already on the poverty line." The document is written in a bitter spirit, and makes naked appeal to the class hatreds of the poor. It is signed by Paul Stacey, S. Peter's Vicarage, Coventry, Ruth Kenyon, & other Anglo-Catholic Socialists. One can easily imagine the envenomed & inflaming "sole-stuff", which these fanatics are venting.

[symbol]

I wrote at some length to Abp. D'Arcy, explaining my attitude towards the efforts at union with various churches, & sending him the copy of the "Bishoprick" which contains my letter on the Thirty-nine Articles. I become more cryptic and paradoxical every day, & I don't wonder that all the zealots of all the parties find me very exasperating & incomprehensible.

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[43]

Thursday October 22nd, 1931.

A sharp frost last night. The heating apparatus began to be utilized. How will this affect the voting of the Unemployed when dole falls with the thermometer? M^{rs}. Fortescue received a telegram announcing the illness of a relative, and went away after breakfast. I finished the Missionary Sermon.

I walked round the Park after lunch. The frost has brought down the leaves, which now form a rustling, many coloured carpet. I meditated on my next Charge, what should be its subject. My mind turned towards "Religious Education" i.e. the method by which Christian people have tried to bring up children in the nurture & admonition of the Lord.

I finished reading "The Riddle of the New Testament by Sir Edwyn Hoskyins & Noel Davey". It is brilliant, suggestive, closely reasoned, and adequately learned, but is it convincing? Does it now prove too much? The concessions to the criticks are so ample, that there seems to be too narrow a foundation left for any sufficient fabric of Christian faith. When all is said, I think we must finally come to an act of faith in the Holy Spirit, & set a hedge round the N.T.

[44]

The Charge on Religious Education might be divided into 3 parts. The first, would deal with the history, the second, with the present situation, the third, with proposed procedures. I should aim at getting away from the everlasting quarrel about "Religion in the Schools", wherever since the Schools are everywhere becoming the Schools of a nakedly Secular State, it would appear to be certain that Religion has properly no place. The difficult question of educational method cannot be left unconsidered. How far can Religion be taught at all? Assuming an affirmative answer, what are the subjects which ought to be included in a sound scheme of religious instruction?

How far is effective teaching separable from congruous practice? How far is such congruous practice of religion possible in a modern industrial community in which social conditions are very unstable, and domestic discipline is maintained with difficulty? What part have the clergy in the process of religious education? Along every line of inquiry one seems to be led to an almost complete impasse. But then, quo vadimus?

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[45]

Friday, October 23rd, 1931.

A bitter front and a bright sun, the very picture of a hard heart and a cordial manner.

I wasted the morning in reading with a vicar to my Charge. Sharp, the Vicar of S. Columba, Bensham, came to lunch. He gave an ill report of his curate, who appears to be ignorant, idle, mundane, & conceited. The prospect of his passing his priests' examination is remote, yet what to do with a self-stereotyped deacon!

After lunch I walked in the Park with Brooke. We were joined by Brayley [Braley]* who had come over from Durham to consult me about paying the "cut" on the Staff of Bede College. We discussed the problem of Religious Education on which Brayley seems to have ideas. We got back to the Castle just as Ella's C.M.S. meeting was dispersing.

William Chapman, the lay reader at Shadforth, who is a student at S. Chad's, & has taken his degree, came to see me about his Ordination next Trinity. I promised to consider the question of his tithe.

Then Brayley talked with me for an hour. He is evidently perturbed by the aforesaid "cut", but says that he and his staff abhor the attitude of the School Teachers.

[46]

[*"Mohammedanism borrowed its poetic machinery from all the existing religions – from Magianism, Orientalism, Judaism, Christianity. No religion was less original"*]

The one new & startling article in the creed of Islam was the divine mission of the prophet, Mohammed, the Apostle of God.

Milman.* Latin Christianity ii. 169, 173

[*"The attempt on the part of Christian scholars to discover in the teaching of Jesus some new teaching about ethics or morals has completely, or almost completely, broken down. Those modern Jewish scholars who have busied themselves with a comparison between the ethical teaching of Jesus and the ethical teaching of the Rabbis have give judgment, that there is no single moral aphorism recorded as spoken by Jesus which cannot be paralleled, & often paralleled, in Rabbinic literature."*]

What requires explanation is the authority with which He spoke.

Hoskyns & Davey. "The Riddle of the New Testament" p. 191, 193

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[47]

Saturday, October 24th, 1931.

I received from the Archbishop of C. an account of what took place at the Bishops' Meeting in the matter of the suggested voluntary "cut" in episcopal incomes:'

"I read your admirably clear & powerful letter, and I think it had much effect. There was a very frank discussion but it soon became apparent that many Bishops for personal reasons would find it quite impossible to carry on if such a cut were made, & it was impossible to proceed further with the matter unless there was something almost approaching unanimity".

The Abp. adds "I thank you for you very decisive action about the unfortunate diocese of Waiapu. I do not expect much response in these present times but you at least have done your best".

Sir John Reith sends me his promised answer to my letter about MacMurray's pamphlet, enclosing a communication from the Abp of York, to whom he had shown my letter, & who appears to have originally suggested M. as a sensible person for being "broad-cast" on "Education". Temple is evidently a personal friend, but he exhibits some signs of perturbation. I contented myself with writing shortly to Sir John Reith, acknowledging his letter, & thanking him for his courtesy.

[48]

The mental disturbance caused by the Election is destructive of one's working power. I never did so little, and essayed so much. And relentlessly the days slip away, & all the unpreparedness for contingencies approach.

Headlam* is reported to have observed upon the number of Dissenting ministers who apply for Ordination. This is rather annoying as I have made reference to the same fact in the sermon which I have prepared for Cambridge.

Bobbie & Eleanor Armstrong came for the weekend. He is more intelligent than most young soldiers and wider in his outlook and interests. He says that the soldiers have taken the "cut" in their rates of pay in an excellent spirit. They regard it as "doing their bit" for the country at a pinch. Herein they contrast most favourably with the schoolteachers, who have behaved disgracefully. But they, unlike the soldiers, have been drawn into the Trade-Union system, which has again, as in 1926, and repeatedly during the War, shown itself to be thoroughly anti-national. We have discovered with alarm how deeply the Trade Union spirit of class-selfishness has infected the teaching body.

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[49]

21st Sunday after Trinity, October 25th, 1931.

A hard frost and a brilliant morning. I celebrated the Holy Communion in the chapel at 8 a.m. We numbered eight communicants including the Armstrongs.

I prepared notes for my evening's discourse, taking for my text the phrase – "an ambassador in bonds" – which S. Paul applies to himself, & which chances to come in the epistle for this Sunday.

After lunch I walked round the Park with Armstrong. He is an intelligent & observant fellow, who sits loosely by the conventions of his class & profession. He told me that the Sikhs were much addicted to pæderasty.

Everybody went with me to S. Andrew's, Tudhoe, for Evensong, when I dedicated the panelling in the sanctuary, which had been set up as a memorial of the late vicar, Denis William Marsh, and preached the sermon. There was a very large congregation, including, I suspect, some who had come in the hope of hearing me speak on the Election. But I followed my usual course, & abstained. The moon, now at the full, was shining so brilliantly that, before going into the Castle, I persuaded our guests to walk round the Bowling Green, and see everything under the moon-light. After dinner they went back to York in their little car.

[50]

India must be a queer place, an incredible mélange of the primitive savage with the "up-to-date" democrat. Armstrong told me of an odd experience which he had in one of the less-Europeanised districts. It was his custom to have a rubber bath, which his servant commonly laid out for him in the open air. He took his bath with the bathing-drawers, as it is the rule never to offend Indian sentiment by exposing the genitalia. One morning to his surprize, the bath was set out on the flat roof, with lights arranged to exhibit him as brilliantly as possible. When he asked why this unusual arrangement had been made, his servant explained that the ladies of the harem, having never seen a white man, desired to seize the opportunity of seeing one in puris naturalibus, and at their request the bath had been arranged, where they could watch his ablutions! He ordered the bath to be placed in its usual position, not desiring to satisfy feminine curiosity! This story discloses a naïveté which contrasts oddly with the sophisticated modernism of Indian nationalists. India is really too big for our methods of discussing it.

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[51]

Monday, October 26th, 1931.

Lady Maxse* wrote to my wife on the same subject as that which perturbed Lady Thurlow viz: the unwarrantable interference of the Central Council of the Mothers' Union in the election of officers of the diocesan branches. **Both these ladies have been "excommunicated" as unsound because they will not affirm the Roman doctrine of the absolute indissolubility of marriage.** I was sufficiently indignant to write to Lady Maxse approving her opinions, & thanking her for making a stand against the impudent action of the Central Council. It is clear to me that I may be in for an unpleasant conflict: but it is not of my choosing, & I will make no concessions.

Canon Patterson* came to lunch. He expounded to me the proposed changes in the rules by which the Lay Workers are (more or less) governed.

I went into Durham, & presided at meetings of the Church Building Fund, and the Conference Committee. Then the Bishop of Jarrow had tea with me at the Castle, and I interviewed an Ordination candidate. I motored to Dipton, & collated the new Vicar, a poor-looking creature called Woodward. There was a good service, and a large congregation.

As we were returning, the car broke down. Leaving Leng to restore it to action, I went in Ferens's* car as far as Durham. There I got an omnibus which took on to Bishop Auckland. This is the first time at which I have used a motor omnibus in this county. I could wish it were the last, for the motion was sickening.

Charles developed a sore throat: so I bade him keep indoors. The doctor assured me that there was nothing really wrong with him, but one daren't take the risk.

[symbol] Canon Patterson said that Bishop Westcott*, who had little sense of humour, was rarely induced to laugh, or even to smile, by anything funny. On one occasion, however, he had succeeded in eliciting some signs of amusement from the great man. There had been a local election in which one of the candidates was a butcher called Slaughter. He headed his appeal to the electors with the slogan:- 'Vote for slaughter and Fresh Blood'. At this grotesque formula even Westcott deigned to smile.

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[53]

Tuesday, October 27th, 1931.

POLLING DAY.

A cold and brilliant morning, favourable to voting. It is, however, thought that many dejected Free-traders and distracted Socialists will abstain from the polling booths. This will be regrettable, but need not affect the result.

[symbol] The Bishop of Liverpool writes with requesting the M.U.:-

“I think it is clear that the M.U. is getting to the end of its tether. We have suffered a good deal from the arrogance of the London group which controls it.... I hope you will raise the question at the next Bishops’ Meeting. You will certainly get a good deal of support.”

There are, then, to my knowledge three diocesan Branches of the Mothers’ Union more or less in revolt against the Central Council’s impudent attempt to read the Roman dogma of the absolute indissolubility of marriage into the general language of the Union.

Dow, the Minor Canon, and Clark, the deacon from Gateshead lunched here. I asked the last to assist the first as assistant Regimental Chaplain of Diocesan C.L.B.

Morton, the lay-reader from Swalwell came to seem me about the title for Advent. I vetoed his proposal that he should serve his diaconate under Petitjean*: & suggested that he approach Bates of Spennymoor, or, failing him, Briggs of Consett.

That indefatigable lady, Miss Gladys Scott Thomson, who is the Duke of Bedford’s librarian, sent me a pamphlet, My Lord’s Books – it is the list of books in the Library of Francis, 2nd Earl of Bedford, in 1584.

“His Library contained 221 books and 4 manuscripts: 59 of the books were duplicates, leaving a total of 162. Of the 221 **no less than 161 were religious works**, 11 of a literary character, & 12 more or less political. There were 12 Italian books, one “old booke in Saxon tongue”, and 23 miscellaneous volumes – medical treatises, a book of husbandry, several travel books, and various topical pamphlets.”

We are reminded that ‘very few books of literary interest were actually published before 1584’.

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[55]

Wednesday, October 28th, 1931.

THE LANDSLIDE.

*The newspapers are filled with the results of the polling. About one third of the elections are announced this morning, **& they indicated an annihilating defeat for "Labour". Nearly all the ex-Cabinet ministers have been defeated by enormous majorities.** It really looks like a decisive reply of the Nation to the Question proposed to it. The prophecy that this would be 'the most savage election on record' has been conspicuously falsified. It has been unusually free from hooliganism, and even the orators have for the most part spoken reasonably & with a minimum of claptrap & abuse. **Parly this is explicable by the B.B.C. which has placed the leaders in direct contact with the electorate,** and thereby reduced the importance of the local politicians. I think the election may be of great educative value. The enormous electorate, mostly unfamiliar with politics, have been interested by the extraordinary circumstances in which this Election has taken place, arrested by the personalities of the leaders, and moved to think on the issues set before them with so much authority, ability, and evident sincerity.*

The completeness of the Socialist rout is even bewildering. There will not be more than 56 socialists in the House. Bernard Shaw says that it is a "stampede", not an election. The unprecedented size of the majority gives actuality to its claim to be national, & so far helps Macdonald to resist Tory pressure: but his difficulty will be very great.

Ella and I motored to Darlington, where I opened a 'Sailors' Exhibition' in the interest of the Seaman's Mission. The mayor presided, and there was a large gathering. **I allowed myself to allude to the Election, & to offer my "respectful congratulations" to the Prime Minister.**

Then I motored to Durham, and gave tea in the Castle to Lord Chelmsford* & Buchanan-Riddell*, who had been visiting the Cathedral as Commissioners. They seemed to be favourable to my project for linking the Cathedral and the University.

On my return to Bishop Auckland I had the great satisfaction of knowing that D' Dalton* had been defeated by a respectable majority. Batey* at Spennymoor is the only "Labour" member left in Durham!

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[57]

Thursday, October 29th, 1931.

The national Government will have a majority of about 500. There has been nothing like it in Parliamentary history. How long will it hold together? Baldwin's character is our principal security, for he is, unless we greatly misjudge him, quite incapable of lending himself to any unworthy intrigue for supplanting Macdonald by himself. But there cannot fail to be many disappointments of ambitious hopes, & these will provide a favourable soil for many treasons. **It is not impossible that this Government may really indicate a break-away from the time-honoured, but now obsolete & mischievous party-system.** Apprehension for the stability of the currency is now evidently replaced in foreign countries by alarm at the prospect of tariffs. D^r Dalton, the defeated candidate for this constituency, is reported to have taken the announcement of the poll very badly. He even omitted the customary ceremony of shaking hands with his opponent – a discourtesy which appears to have made an ill impression. He is an ambitious man, and over-weighted with political convictions, & he misjudged the requirement of his own interest!*

[58]

I went into Durham, and presided at a meeting of the Committee of the Lay-helpers' Association.

The Evangelical clergy in Durham have succeeded in persuading the City magistrates to prohibit the opening of the Cinemas on Sundays, and they credit themselves with having scored a notable success in their spiritual warfare. Lillingston, who has just attained a twofold notoriety by making a public recantation of some reckless accusation which he had against a check-weighman at Ryhope, and by entering for the third time into the holy estate of matrimony, was prominent in the matter. The Vicar of S. Nicholas, Pickering, led the van. The local police were in opposition. They regard the Sunday cinemas as an influence making for good order. The clergy allege that they tend to vice. **On the whole I incline to believe the police. In any case, it is difficult to justify the attempt of the clergy to force the people, by the coercion of comfortless boredom, to come to the churches. I suspect that their triumph will be as short-lived as it was certainly unexpected: & the final result of their action will tend to discredit religion.***

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[59]

Friday, October 30th, 1931.

Charles accompanied me to Darlington, where I took the early train to King's Cross. On arrival there, I drove to the Athenaeum, and there deposited my bags. I went to the hairdresser, & received his professional attentions. Then I returned to the Club, & there found Buckle, and L^d Sankey, with whom I discussed the political situation.

[symbol] **Lord S. was very gloomy about India. He said that he had a personal interview with Gandhi**, who admitted frankly the efficiency of the British Government of India, but objected its enormous expensiveness, which was more than the country could sustain. "Mr. Gandhi, you have asked me many questions which I have tried to answer. There is a question which I desire to ask you. If the Conference fails, what will be the effect in India?["] The Indian leader was silent, & Lord Sankey* repeated his question. Then, speaking slowly as is his wont, he said, "India would be thrown back to the old position, and we should have to drink again the old bitter cup, which would have become still more bitter." Then, stretching out his arms, while a gleam as of lightning flashed from his eyes, he added: "But be it tenfold more bitter, I would drink it like nectar". Lord S. was convinced of his utter sincerity, but thinks that he is an impracticable fanatic.

Then I wrote to Arthur for his Birthday tomorrow: and to Ella.

I went to the Deanery at Westminster, where I had tea, & then called on the Headmaster (Costley-White), with whom I had some conversation about McMurray's educational doctrines, which he repudiated. I returned to the Deanery, and talked with the Dean. He had been playing golf, and was fatigued and lethargic beyond his wont: but he is 73, and talks of resignation. Molesta senectus begins to shadow everything!*

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[61]

Saturday, October 31st, 1931.

CASTLEREAGH'S* WEDDING.

I left the Deanery, Westminster, after breakfast, and carried my bags to the Club, where I put together some notes for an address. Then I walked, carrying my bag, to S. Martin's, Trafalgar Square. There was a considerable crowd, largely composed of Durham folk, already gathered about the Church door, though it was half an hour before the appointed time. The Church was nearly full. The Rector of S. Martin's read the second part of the service, & another clergyman, who claimed to have known me at Oxford, & said that Denham lived in his parish, read the preface. I married Robin and Romaine, and gave a short address. M^r. Coombe, the bride's father, was a stout, rather vulgar-looking man, who physically seemed to have been modelled on one of his own beer-barrels! I did not go to the reception, but joined the Londonderry's at lunch at Claridge's Hotel. This was a pleasant gathering. I sate between Lady Desborough & Lady Ann (?) Herbert, [62] who is a daughter of Lady Ibchester. Before lunch, while we [were] waiting for the marriage party, I had some talk with the Duke of Alba, who seems to be much cast down by the events in Spain. He spoke sadly of the fierce atheism of the Revolutionaries. I said that the easy fall of the Spanish Church had surprised me, but he did not appear to share my surprize. He said that the Jesuits were specially unpopular, & that the parish priests very generally sympathized with the Revolution.*

I went to the Athenaeum, had tea, and then drove to Paddington, where I took train for Oxford. I could not but recall the different circumstances in which I first made that journey, just fifty years ago. Almost everybody whom then I met has died: and I myself feel so alien to myself that it is extremely difficult to realize that I am the same person as the inexperienced but then undaunted youth who launched himself on that strange sea.

[63]

There was a pleasant party in College, but I don't know the younger fellows, & find it difficult even to remember their names. I sate beside Grant Robertson in the Hall. He told me that serious opinion in Birmingham disapproved the Bishop's letters to the Primates. He thinks that Barnes* enjoys the controversies which he has aroused, & takes elaborate pains to keep himself 'in the lime-light'. Rouse,* the young "Labour" fellow who has recently published a rather truculent volume, "Politics & the Younger Generation", has an ardent, aggressive look which would seem to mark him out as a revolutionary. It is evident that the younger fellows are more than sympathetic with socialism. Malcolm* is now Lord Mallard. I sate beside him in the Common Room, **but conversation was hindered by his deafness**. He told me that he knew the newly-married Lady Castlereagh very well, & that she was an excellent person, who would do her duty in the state of life to which it has pleased God to call her. She is, I gather, a connexion of his.*

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[64]

All Saints Day, 22nd Sunday after Trinity, November 1st, 1931.

We had an energetic discussion in the smoking room last night on the question whether the mass of the people is improving, or not. I maintained that it is deteriorating for, though the improved education and hygienic conditions had softened manners & possibly raised the standard of physical health, there was less honesty and more uncleanness. But for this position it was difficult to offer satisfying evidence, & I think, the balance of argument was against me. I might, indeed, have adduced the reasonings of the Eugenicists, which indicate a lowering of mental capacity. There is much persistent optimism in young Oxford, partly, the proper effect of its youth, and, partly, the outcome of its eager hope that secularism may be able to "make good" against its ancient rival, Religion. Certainly, Religion cuts a very poor figure just now: & even if it were not so largely self-discredited, it has the aspect of a tiresome irrelevance at a time when the public mind is obsessed with secular problems. Who cares about the world to come now?

[65]

[symbol]

Headlam's fellowship ran out last night: he is to be re-elected on Tuesday. His small diocese allows him to be much absent from it, & to a widower, All Souls is a pleasant home.

Wilkinson, looking very gaunt and white, has actually recovered his sight as the result of an operation.*

*I lunched with the Warden and M^{rs}Pember. The Archbishop was there, looking, as it seemed to me much better, and eating and drinking normally. **He said that Gandhi had visited him at Lambeth and, in a long private interview, had talked much & fervently. But he did not address himself to the real difficulties in the policy of Indian self-government, & went away leaving the impression of sincere but impracticable enthusiasm.** This coincides with the account which the Bishop of Carlisle gave me earlier in the day. At a meeting in Westminster convened by the Abp. of York at which Gandhi had expounded his policy, he declared his belief that the Conference would fail, & that he would have to renew his agitation. "If it costs a million lives to win freedom, it would be worth it."*

[66]

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The Bishop of Carlisle told me that his wife had been in conflict with the Mothers' Union, & strongly urged me to grasp the nettle.

I attended the University Sermon & heard a very poor sermon from a Keble man, named Matheson, who is, I think, the Provost of Glenalmond. After the service I walked to Christ Church, and there called on Watson, whom I took for a walk. M^{rs} Watson says that the Women's institute are giving the coup de gr ce to the Mothers' Union. This is not altogether*

pleasant to hear; for it indicates another successful invasion of Secularism in the territory of the Church.

I had tea with Dick in his rooms in Keble. He looks happy and wholesome. His room, though small, is pleasant, &, when his walls have some more furniture, will look comfortable enough. I was impressed by his evident dislike of the elaborate ceremonial at the Eucharist in the College Chapel. I sympathize with him, but I don't want him to be in revolt.

[67]

I was surprized, and not altogether pleased, to see in Dick's room a pamphlet on the Issues of the election written by Bevin and Cole – two poisonous firebrands. He had read, and annotated this precious production. On the other hand he has joined the Conservative Club, and sate at the feet of Sir Ernest Benn.**

I dined in College. In Hall I sate between Wilkinson and Chelmsford, and in Common Room between Rawson and Baker-Wilbraham.* The Warden brought in his two guests, the Archbishop and Darwin. After dinner I had some interesting conversation with Rawson, who has recently returned from Russia. He met Maurice Hindus, whom he regards as trustworthy. He takes a serious view of the risk to British industry implied in the economic policy of the Soviet Government. He thinks that there will be a return of prosperity to the County of Durham, but not immediately. Harris also thinks that there is going to be a recovery of trade as a result of our having come off the gold standard.*

<!021131>

[68]

All Souls Day, November 2nd, 1931.

*The wonderful weather continues. It is S. Martin's summer. As it fell out, there breakfasted with me a group of Quondams & Fellows who were all Wykhamists, and they talked eagerly of some recent athletic happenings in their old school. I perforce sate silent, for I alone had no share in the tradition which was their bond of union & mutual understanding. **Why is it that this sense of exile deepens as I grow into old age? Is it that old men live increasingly in their earlier past, & feed on its memories, and that not to have been to a public school means to be destitute of all such memories as are most vivid, most pleasant, & most common.** If I had sons of my own – Watson told me yesterday that his boy is just starting at Rugby – I could, perhaps, have entered vicariously into the great tradition. As it is, I am, and must remain, an exile.*

Was my election to this College, 47 years ago, a misfortune, rather than a blessing? Probably, it has lessened my personal happiness, though it opened the door to a public career which was more "successful" than any that could have been mine if I had not had the prestige and help of the fellowship.

[69]

The Chapel seemed to be filled, that is, all the stalls were occupied, when the Commemoration service began. The sermon followed the Warden's prayers, and was, I think, listened to with attention, and, perhaps, with approval. I celebrated the Holy Communion, & noticed with sorrow that most of the younger fellows left the Chapel after making their offering at the Altar. Lang communicated first, & the Warden and the rest in order.

I walked with Chelmsford round Magdalen Walk. He is a hon: fellow of ~~the~~ Magdalen College, &, as such, had his key to the private gardens. I had not known that these were so extensive. He showed me also the new buildings of the college.

Then I went to 4 Marston Ferry Road, & had tea with the Radfords. My Godson, John, was there also, but had to return to Winchester this afternoon. He is a tall good-looking lad. I tipped him 10/- which may increase his regard for my sponsorial character! Then I returned to All Souls, where I found that many Fellows had arrived.*

[70]

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Of course there is really nothing surprising in my present isolation. There is no link whatever between me, and all the younger fellows, not even so much as common membership of school of college. I have no athletic reputation, and as to my academic record, it may be not wholly Indiscreditable to me, but it is nowise impressive to them. Most of the professors are strangers to me, & none of them is the least interested in ecclesiastical affairs, with which alone they must needs connect me. My own contemporaries have moved far from me in

their social careers, & I am no more than a memory. I am outside their circle of interests, and can hardly come into any discussion of their concerns. The mere passing of the years, and my long absenteeism from London has banished me from mind, & I feel myself in this company like an awkward and embarrassed youth on his first entrance into the world! Then Lang and Headlam are the ruling ecclesiastics here, and neither of them is altogether friendly to me.

[71]

[symbol]

In Hall I sate at the end of the lower table with Geoffrey Dawson and Fletcher* opposite me, and Alington on my right. I felt depressed and was depressing. In the Common Room I sate beside the Lord Mallard Malcolm: & did my best to be companionable: but the speeches bored me terribly, and I was glad to get to bed.*

Lord Irwin was among the quondams: and I exchanged a few words with him. He expressed admiration and approval of my pronouncements on ecclesiastical affairs: but from this assurance I could take but little satisfaction, since I know well that his extreme ecclesiasticism reads into my ~~meanings-words~~ words, meanings that I should repudiate.

Jacob suggested that Norman Sykes was the man to write a satisfactory life of Tunstall, and said that he thought he might do so, if I asked him to undertake it. He said also that, in spite of Pollard's work, there was need of a new and more thorough history of Henry VII. He agreed with my high estimate of Milman's Latin Christianity, but thought it would be better to edit Gregorion's, as on the whole, the superior work.

<!031131>

[72]

Tuesday, November 3rd, 1931.

The weather changed during the night: the wind blew furiously, causing such a clatter with doors and windows that sleep was quite impossible, & as reading was hardly less so by reason of the defective light, I was driven back on my thoughts, and these were not altogether happy or wholesome. But mainly I repented of the gloomy and thankless reflections which had filled my mind overnight, and set myself to the more becoming employment of remembering all the mercies which have come to me in and through this College, since I was elected to a fellowship 47 years ago. Bishop Patrick was wont thus to employ himself, and his autobiography acquires a devoutness which makes it edifying. When I consider my contemporaries, many of them abler men than myself, far better educated, and gifted with the conditions of secular success, who yet have never emerged from obscurity, nor in some cases, escaped failure, I must needs thank God, in Whose Hand is the ordering of men's lives, that he has, in the phrase of the Psalmist, "set my feet in a large room", and carried me forward against so many odds.

[73]

I attended service in the Chapel, and, after breakfast, came away from Oxford, & travelled to Darlington, where Charles met me with his little car, and brought me to the Castle. I must have contracted a chill yesterday, when, most foolishly, I suffered the Radfords to drive me back to All Souls in their new (open) car: for my throat was in a bad state, & I spoke with difficulty. However I motored to Durham, and presided at a meeting of the C.M.S. in the large room attached to the Three Tuns Hotel. There was a considerable gathering including many clergy. Of the two speakers, one was a Methodist, and the other a doctor named Frazer. The last works in the Soudan, and gave a very interesting account of his activities. On the whole I incline to think that they type of missionary enterprise which is best worth supporting is that which extends to the semi-civilized and uncivilized races the benefits of Western Medical & Surgical Science. Here at least is an unquestionable benefit, and if it be brought by genuinely religious men & women who do themselves illustrate the Mind of Christ, it can hardly fail to commend the Religion which is so clearly associated with goodness & service.

<!041131>

[74]

Wednesday, November 4th, 1931.

I did not get up, but breakfasted in bed, & sent for D^r McMullagh. He reported that my temperature was over 100° and ordered me to remain in bed. He insisted on my writing to the Vice-Chancellor, “not too optimistically”, explaining my situation, & telling him that I might not be able to carry out my engagement next Sunday. Accordingly, I wrote, offering to send my M.S.

Charles brought an accumulation of letters to my bed-room, & I dictated answers. He took the M.S. of my missionary sermon to Durham, where the Bishop of Jarrow undertook to read it in the cathedral.

I received a kind & characteristic letter from Phelps acknowledging “Church & Parson in England”, & making some observation on it. He winds up with “Do give me another volume”. But the reception of that book was not encouraging. I gave it to the clergy of the diocese, for whom it was primarily published, but there was little sale for it, & like all my publications, it was mainly a failure.

<!051131>

[75]

Thursday, November 5th, 1931.

I received a telegram from the Vice-Chancellor enclosing a pre-paid reply, which I filled up:

Doctor advises no travelling this week.

Am really sorry. Am sending sermon in case you wish it read. Thank you so much.

I delayed sending this telegram until I had seen the doctor: although I am distinctly better this morning, I endorsed his decision.

Thus my visit to Cambridge, which was to have given significance to my birthday, is cancelled: & I don't know whether to be glad or melancholy.

Dick from Annfield Plain came to see me. He had a woeful story to tell about Dodd, the lay-reader, who is preparing for Ordination. He has been found out in stealing church-moneys. There appears to be no doubt as to his dishonesty. I could but say that he must be dismissed, & his provisional acceptance as an Ordination candidate cancelled. Dick says that he will himself have to make up the deficiency in the Church accounts, about £40. I promised to make him a contribution towards this sum of £20, out of my private "Barrington" Fund. Probably Dodd ought to be prosecuted.

[76]

Dick brought me some honey as a Birthday present. Lionel & George sent me letters of congratulation from India & Java respectively.

I sent copies of the Bishoprick to:-

- | | |
|-------------------------------------|--|
| 1. Abp of Armagh | 2. [symbol] Abp of Dublin |
| 3. L ^d Charwood | 4. L ^d Darling |
| 5. Dean of West ^r | 6. Dean of S. Paul's |
| 7. L ^d Halifax | 8. Vice-C. of Cambridge |
| 9. [symbol] M ^{rs} Radford | 10. The Warden of All. S. |
| 11. Derek | 12. [symbol] John M ^c Ketterick |
| 13. Radcliffe Cock. | 14. Rev. Jack Boden |
| 15. George Nimmis | 16. Rev. L.R. Phelps |
| 17. Rev. Francis Hutchinson | 18. [symbol] Ian Wynne-William |
| 19. [symbol] Malcolm Ross | 20. Rev. Lionel Trotman. |

Caröe* arrived on one of his meteoric tours. He travelled by night to Newcastle, spent the morning in inspecting Hexham, which was damaged by the recent earthquake, and the

afternoon in visiting S. Hilda's, Hartlepool, where his great work of restoration approaches completion. He came on to Auckland Castle for the night. How he stands the physical strain at his age baffles me.

<!061131>

[77]

Friday, 6th November, 1931.

The new government is announced in the newspaper. It justifies the description of a "national" government for it includes the outstanding leaders of all the parties. Neville Chamberlain* is to be Chancellor of the Exchequer; Runciman*, President of the Board of Trade; Sir Herbert Samuel*, Home Secretary; Sir John Simon*, Foreign Secretary; Lord Hailsham (whose son has just been elected to the All Souls Fellowship) Secretary for War; Thomas, Sec. for the Dominions, & Sir Donald MacLean*, President of the Board of Education. L^d Londonder* is Secretary of State for Air. The Cabinet number 20, 11 Conservative, 5 Labour, 4 Liberal.

I began to put together some notes for my address to the Diocesan Conference. It is difficult to avoid allusion to the political situation, and impossible to do so without giving offence. But there are occasions when giving offence is the only right course, & I incline to think that this is one. On the other hand, I don't want to give the impression of hitting "Labour" when it is down.

[78]

The Methodist minister at Coxhoe refuses to subscribe the 3 Lambeth Articles, & is not therefore competent, according to my regulations, to preach in the parish church on Armistice Day. He has been so informed, &, of course, presents an aggrieved appearance in the evening paper.

It is probably unfortunate that this episode should occur in connexion with Armistice Day, since it will almost certainly be associated in the popular mind with my known dislike of that commemoration.

Of course, if the parson Evans had had a grain of sense, & some fraction of consideration for his bishop, this incident would have been prevented: but, probably, he is eager to avail himself of the opportunity for posing conspicuously as "large-minded" in contrast with the "bigotry" of his diocesan! It is obvious that most of the clergy in this diocese have no notion of what is meant by ecclesiastical discipline.

Rules of diocesan administration are simply ignored. They clergy are surprised as well as aggrieved when they discover that the Bishop himself takes them seriously,

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[79]

Saturday, November 7th, 1931.

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Jack Boden* sends me a Birthday letter, and takes occasion to inform me that he is about to publish a substantial volume on "The Law of Marriage & Divorce".

"I lately re-read and quoted your deceased Wife's Sister chapter in the National Church: a most valuable work. I am always being reminded of how much I owe to you".

There is always something terrifying about that kind of language addressed to one's self. I was curious enough to take down the volume, which was published in 1907, and to read the chapter he refers to. It is much better written than I could write now, and still seems to me sound, though the attitude towards the Establishment which I then took up, has become impossible now.

I got up about 11.30 a.m., and sate in my study where I wrote some letters, & worked at the Address for the Diocesan Conference. I think it may be well to speak about the "voluntary cuts" which that persistent crank, Herbert Handley, is urging in the newspapers ought to be made by the Bishops. On the other hand, the enemy will always say, with or without relevance, "Qui s'excuse s'accuse".

<!081131>

[80]

23rd Sunday after Trinity, November 8th, 1931.

I have completed 68 years of my pilgrimage, and I am not without reminder of my advancing age. That I should have been craven enough to "cry off" my duty at Cambridge when, though it might have been imprudent, it would not have been impossible for me to fulfil it, is proof enough that I am an old man. Austen Chamberlain is much applauded for voluntarily "standing down" in order that a younger man may enter the Cabinet. **He and I were born in the same year, he on October 16th, I on November 8th, 1863. Why should not I follow his example?** Office I may not abandon yet, the legally prescribed age for normal resignation is 70; and, **if God gave me strength, I should like to complete fifty years of service in Orders, which would carry me to 74.** But office is one thing: authority is another; and the latter I may no longer claim in the counsels of the Episcopate, and in the formation of public opinion. Younger men have moved to the front, and they cannot be fairly expected to adapt their pace to mine.*

[81]

Thou, O God, has't taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am grey-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high: and great things are they that thou hast done: O God, who is like unto thee?

O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

Thou hast brought me to great honour, and comforted me on every side.

Therefore will I praise thee and thy faithfulness,

O God, playing upon an instrument of musick, unto thee will I sing upon the harp, O thou Holy One of Israel.

My lips will be fain when I sing unto thee, & so will my soul whom thou hast delivered:

Psalm 71.

[82]

Copies of Bishoprick sent to:-

21. Sir Henry Lunn.

23. The Master of the Temple.

25. [symbol] Headmaster of Westminster

27. Bishop Knox.

29. [symbol] Sir Lewis Dibdin

31. Canon Cunningham.

33. [symbol] Dick.

22. Sir George Adam Smith.

24. Professor Burkitt.

26. [symbol] Bishop Talbot.

28. Canon Vernon Storr.

30. [symbol] J. G. Adderley.

32. Audrey Sykes

34. Arthur Watts.

- | | |
|---|--|
| 35. [symbol] Dean of Gloucester. | 36. Dean of Lichfield. |
| 37. [symbol] Dean of Wales. | 38. Dean of Hereford. |
| 39. Canon Peter Green. | 40. Dean of York. |
| 41. Canon Watson. | 42. Bishop of Madras. |
| 43. Rev ^d C. C. Tooley | 44. [symbol] Richard N. Craig, |
| 45. [symbol] Freddie Macdonald | 46. Rev ^d Bentram Mercer |
| 47. [symbol] Justice Roche | 48. [symbol] Rev ^d A. B. Burrows. |
| 49. [symbol] A. L. Morrison | 50. Linetta |
| 51. Prof. Whitney. | 52. Arthur. |
| 53. John Wylie. | 54. M ^{rs} . Thelwell. |
| 55. [symbol] Rev ^d . J. W. H. Nankivell. | 56. Rev ^d Nigel Cornwall |
| 57. [symbol] Lady Irwine | 58. Archdeacon Mangin |
| 59. Sir W. H. Hadow. | 60. [symbol] Rev ^d A. West. |
| 61. [sic] | |

[83]

[symbol]

I spent the whole day in my study reading and writing letters. Beyond a visit from the doctor I was quite undisturbed. The weather was warm and damp, unseasonable and unwholesome.

*I read Milman's account of Gregory vii, and then, in order to see how far the present historians correct it, I read the chapter which deals with him in the Cambridge Modern History. Save that the episode at Canossa is now regarded rather as a master-stroke of imperial policy than as the climax of papal arrogance, there is but little difference. I had not realized how heavy a price Gregory paid for Norman assistance. [symbol] **The sack of Rome in 1084 by a Norman army which was largely composed of Saracens must have been terrible.***

"It is probable that neither Goth nor Vandal, neither Greek nor German, brought such desolation on the city as this capture by the Normans. From this period dates the desolation of the older part of the city, and its gradual extension over the site of the modern city, the Campus Martius."

And these appalling ruffians were the Pope's allies! No wonder that he dared not face the surviving citizens, and died an exile murmuring despondent words.

<!091131>

[84]

Monday, November 9th, 1931.

A dull rainy day, which prohibited my leaving the house. I worked at the Conference address, wrote letters, and read.

Dick and Arthur Watts wrote "birthday letters" and sent me presents. They are both good boys, and allow one to hope that they will become good men. But who knows? Call no man fortunate before his end. But hope is always legitimate where the young are concerned.

[*symbol*]

The Archbishop of Dublin* in acknowledging the copy of the 'Bishoprick, which I sent him, tells me that 'Butler'* is still read in Trinity College.

"I am glad to say that the panic which invaded Oxford, & led to the banishment of the Analogy did not reach as far as Trinity, Dublin. His works are still part of the Divinity School curriculum, and every candidate for the Testimonium has had to pass in certain of the Sermons & in the Analogy, Part i. I have no doubt Bernard's interest in his works was due in part to this stalwart Trinity belief in Butler."

<!101131>

[85]

Tuesday, November 10th, 1931.

Another damp, unpleasant, blustering day. My morning's work was interrupted by a visit from the Vicar of Middleton-on-Tees, Perrot, who came to tell me that he was to undergo a rather serious operation, and what arrangement could be made for the charge of the parish? I sanctioned the partial suspension of Holy Communion, the employment of diocesan readers for Mattins & Evensong, & the undertaking of the neighbouring incumbents to do the "surplice duties", & sudden emergencies. Then Toomey came to report on the results of his stay in the Victoria Infirmary. He will hold on here until Advent Sunday, & then go south to his next parish. He stayed to lunch.

Ella and I motored to Durham, where we dined with Archdeacon & M^{rs} Rawlinson. Professor & M^{rs} Colman were the only other guests. I was interested in hearing from mine host an account of the singular situation in Christ Church, where the Canons have taken to having paying guests, hust-and-hunting Transatlanticks for the most part, to the discredit of the House and the endangering of its discipline, & there appears to be no authority competent to restrain so grievous a departure from tradition & the fitness of things.

<!111131>

[86]

Wednesday, November 11th, 1931.

Charles motored with me to Grangetown, where I consecrated the Chancel and Aisle which have been added to the parish church. There was a dignified and well-arranged service, a large choir of men & boys which sang well, a considerable gathering of clergy headed by the Rural Dean, and a fine congregation. I suspect that the last was in part due to the coincidence of Armistice Day. In the congregation I noticed Sir Walter & Lady Raine*.

[symbol]

On the way I proposed to Charles that he should marry Christine next April, and take up his residence in the new cottage next the garage. He seemed delighted with the prospect, but I bade him talk it over with the said Christine. On the whole I think this would be the best arrangement for both of us. He will have time to qualify in the opinion of the diocese for the preferment which will be the final consequence of his service as chaplain, & I shall avoid the necessity of finding a new chaplain, & escape losing Charles just as soon as he has become really efficient.*

[87]

Pollard* declines my suggestion that he should undertake a Life of Tunstall*. He has put his hand to a task which 'will take me the rest of my life & will probably not be finished':

'It is to attempt a real account of "Parliament and the Re-formation" [we understand it as badly as we pronounce it.] As a preliminary, I am trying to 'biograph' 350 M.P's. It is a horrible reflexion on historical scholarship that although a 'Crown Office List' of members of the Re-formation Parliament was discovered & printed half a century ago, neither Gairdner* nor anyone else has made any use of it in a history of that Parliament. It was after [J.A.] Froude* wrote, & he and earlier historians had to rely on Browne Willis, who has not a single Member's name. Subsequent writers have contrived to talk ad lib. about Parliament being packed or free without attempting to ascertain the truth – all gas and guess.'

This is interesting. I think I shall now write to Norman Sykes*, and propose the Tunstall biography to him.

<!121131>

[88]

Thursday, November 12th, 1931.

A beautiful day, windless and very warm. I was interrupted about noon by Braley, who came to explain the strange case of an Ordination candidate, named Morton, of whom as recently [sic] in March 1930 he wrote in glowing terms, but to whom he is now reluctant to give the indispensable "college testimonial". Subsequent information induced an astonishing change of opinion.

Ella accompanied me to Jarrow, where I gave away the prizes at the Secondary School, and made a speech. I was surprized at seeing none of the local clergy there, nor (save the presiding alderman) any of the municipality. I ascribe this to the sullen resentment provoked in the Labour Party, which is dominant in Jarrow, by the General Election. Both my wife and I were impressed by the remarkable plainness of the pupils of both sexes, who filed on to the platform to receive prizes. There really was not a single face on which one would have cared to look twice. I thought also that many of them looked under-fed and spiritless. Jarrow is still in a woeful state of unemployment.

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[89]

Friday, November 13th, 1931.

[symbol]

|| As Protestant Christians, we are bound to the New Testament, and the New Testament only.

Dean Inge in "Points of View" p. 44.

This appears to be the modern version of Chillingworth's* famous dictum, "The Bible, and the Bible only, is the religion of Protestants." Which thus he expands:-

"I am fully assured that God does not, & therefore that man ought not, to require any more of any man than this – to believe the Scripture to be God's Word, to endeavour to find the true sense of it, and to live according to it."

Principal Tulloch's* admiration for Chillingworth is unbounded. "He recognised, and, for the first time in English theological literature, fully expounded, the meaning of Protestantism and its logical corollary, the principle of religious latitude, or of "agreeing to differ" in all matters of religious theory in which the varying tastes, tempers, & judgments of men necessarily create difference."

Who reads Chillingworth now? How far is the Dean of S. Paul's really "bound to the New Testament"? How much of the N.T. is obligatory on "Protestant Christians"?

[90]

[symbol]

I received from the Central President of the Mothers Union a rather impudently expressed letter which yet probably designed as a 'climbing-down'. They still think that Lady T. is a very doubtful person, still, if she is elected, they will not refuse to accept her!

Archdeacon & M^{rs} Rawlinson came to lunch. I motored into Durham, & attended a meeting of the Castle Committee in the Castle. D^r Faber, the consulting Engineer & M^r Jones, the Architect, gave comfortable accounts of the progress of the work. Our funds (including the Harkness grant) will carry on for about 2 years: & by that time we shall have got round the really dangerous part, & be in trim (if all goes well) to milk the public by another appeal.

Ella and I motored to Durham, & dined in the Castle with the Judge & Lady Roche*. The other guests were Bailey* & his wife, & the Waldys. It was quite a pleasant party, & we stayed until 10 p.m.

The weather today has been brilliant, tending to become colder at nightfall.

<!141131>

[91]

Saturday, November 14th, 1931.

DIOCESAN CONFERENCE

I presided over a well-attended meeting of the diocesan conference in the Chapter House of the Cathedral. My Presidential Address was listened to very attentively, but there was no applause during its delivery and very little at the close. It was a curiously undemonstrative Conference, for the Bishop of Jarrow's speech in introducing the Report of the Staffing of Parishes provoked no indications of approval or dissent although it was plentifully provided with provocative material. Mouldsdale disclosed some resentment at the reference to partisan theological colleges, and old Ferguson expressed strong disapproval of the suggestion that Ordination candidates in the future should not be required to declare their assent to the Thirty-nine Articles. A resolution commending the Report to the Ruri-decanal Chapter was carried unanimously: & then on Rawlinson's motion was agreed to a formal resolution concerned with the new Patronage measure. This brought the business to an end.*

[92]

[symbol]

That tiresome fellow, Bircham*, the Vicar of Barnard Castle makes a great figure in the 'Evening World'. He had declared himself a Socialist, & apparently used the most violent language against his Conservative parishioners who have ceased to attend the parish church. He bids fair to rival Hodgson* the Socialist Vicar of Escombe in offensiveness. The scandal is very great, but the Bishop is quite helpless. It is a free country, and the parson has a freehold in his benefice.

The evening paper has a fairly long report of my Presidential Address, but unfortunately provides an utterly misleading heading. I am made to "hint at" a voluntary cut, whereas I argued energetically against it! These press-men are so obsessed with what they expect one to say, that they are almost physically incapacitated for reporting what one actually does say! The only comfort one has is the assurance that in the rapid succession of sensational announcements no lie can have more than a brief tenure of the public attention.

Miss Headlam came to spend the week-end.

<!151131>

[93]

24th Sunday after Trinity, November 15th, 1931.

For the second time in the last fortnight the electric light has been "cut off" during the night without previous notice to the consumers. I had, therefore, no means of mitigating the tedium of sleeplessness by reading, a circumstance which improved my temper as little as it relieved my nocturnal boredom.

I decided to pray for 'Hubert Cecil Perrott, Rector of Middleton -in-Teasdale' in the Chapel by name. This is the first time that I have done this since I became bishop, not, of course, the first time I have prayed for one of the clergy, but the first time that I have done so in that place openly. It is certainly not easy to determine when that kind of particularized intercession is wisely made. Mainly, my disposition is to avoid the public parading of private needs. It seems to me more seemly, it cannot be less effectual, to cover them under the general petitions. But probably I ought to yield to the prevailing tendency to cross the ts and dot the is of prayer. I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 14 communicants.

[94]

I finished the sermon which has been build [sic] round Ralph's reckless statement in this broadcast address published in Points of View, and for a text I chose S. Mark iv.23.25 "If any man hath ears to hear, let him hear. And he said unto them. Take heed of what ye hear."

The weather was still, warm, damp & infinitely depressing. I walked in the Park for about an hour and a half after lunch. It was deserted.

I wrote to Brooke and Fosca.

I motored to West Hartlepool, & preached at Evensong in Stranton Church. There was a very large congregation, a very long psalm, a very hot church, & a very dull sermon.

I felt tired and heavy, and could see that my hearers were more, perplexed than edified. The pulpit desk was fixed at an impossible angle, and an inconvenient height, with the result that I preached with much discomfort. Both going to and coming from W. Hartlepool there was a good deal of fog, which made motoring both uncomfortable and dangerous. In short, everything was "contrairy".

<!161131>

[95]

Monday, November 16th, 1931.

[symbol]

Professor Witney writes to me with respect to my undelivered sermon:

"I feel compelled to write because of your text. I am sure it will interest you to know that it was a favourite of Bishop King's. I have not his life by me but I was struck by reading this some twelve years ago. I felt sure that you would like to know this."*

The accordance of two men so different in type, habit, temperament & religious opinion as Bishop King and Dean Stanley in finding a special attraction in the Psalmist's words – "I see that all things come to an end, but thy commandment is excessively hard" – is not unimpressive.

I walked round the Park with the Doctor. There was heavy mist, & we met nobody.

Lady Eden,* who had been attending S. F. S. meetings, came to dinner, & stayed until prayers were ended. Ella also was active in good works, her Stylites pillar was that rather cryptic body, the Women's Institute.

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[96]

Tuesday, November 17th, 1931.

“It is curious to remark the different effect of excitement from danger to the State and from danger to the Church. The former calls into action, even under absolute government, generous & uniting passions, before which the lines of party disappear, and the spirit of forbearance and self-sacrifice rises to the ascendent. The latter, even in a free country, seems at once to awaken every dormant ecclesiastical dogmatism, & hoot down the Catholic and charitable temper.”

Martineau. In 1861. Essays ii.421.

Is there not a fallacy in this comparison? “Danger to the State” obviously affects issues which be quite apart from domestic political bickerings, “danger to the Church” emerges from the normal domestic discords, & gives them a deadlier character. The Unitarian thinker was writing with reference to the excitement occasioned in the ecclesiastical world by the publication of ‘Essays & Reviews’.

[97]

Persecutions would, perhaps, silence controversy at least as effectively as foreign menace silences civil faction. The scene in Woodstock which describes the effect of the announcement that “instant death” was confronting them in healing the vehement disputation of the Episcopalian & the Presbyterian divine is probably representative.

“The operation of this intelligence on the two clerical disputants was more remarkable. They gazed for a moment on each other with eyes in which repentant kindness and a feeling of generous shame quenched every lingering feeling of resentment, & joining in mutual exclamation, ‘My brother – my brother, I have sinned, I have sinned in offending thee!’ They rushed into each other’s arms, shed tears as they demanded each other’s forgiveness, &, like two warriors who sacrifice a personal quarrel to discharge their duty again the common enemy, they recalled nobler ideas of their sacred character.”

Unhappily these crisis-born charities rarely survive the occasion which creates them.

[98]

“In Duresme I grant the bishop that now is and his predecessors were not of one religion in divers points, nor made bishops after one fashion. This has neither cruce nor mitre, never sware against his prince his allegiance to the pope; this hath neither power to christen bells, nor hallow chalices and supersaltars etc, as the other had, and with gladness praises God, that keeps him from such filthiness.”

Pilkington Works p. 586 (P.S.)

Thus Pilkington contrasts himself with his predecessor Tunstall. He complains that ‘the multitude cry out on the protestants, that they keep not houses, like the papists, nor such a

number of idle servants'. He pleads the poverty of the protestants by reason of the cynical craft of their papist predecessors who had alienated most to the property belonging to the bishopricks, arranging for its resumption when better times should come!

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[99]

Wednesday, November 18th, 1931.

The Rev^d William James, assistant curate of Norton, came to lunch. I offered him nomination to the Vicarage of Rainton, though he has barely completed two years since his Ordination. It is doubtful whether he can afford to accept my offer. He is a rather older ^man^ than most clergymen so recently ordained, and he held a ~~ref~~ responsible position under the County Council before his Ordination. Moreover, he is said to have earned golden opinion in his curacy. Nevertheless, the procedure is displeasing.

My mind inclines to the project of writing a book on the Thirty-Nine Articles. An initial chapter on the Elizabethan Settlement would fitly enough introduce an Examination of the Articles themselves, & the place they have held in the Church of England. This would bring me to some account of the reasons why they have fallen into such general contempt. Then I would consider their proper function, and show how this can only be made possible by a drastic Revision. There would seem to be sufficient material for a volume of, say, 300 pages. Probably this project also will vanish in smoke!

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[100]

Thursday, November 19th, 1931.

A beautiful day, tending to fog at nightfall. I walked round the Park with young Marr, an excellent but brainless youth, who is assistant curate at S. Mary Magdalene's, Sunderland, and now in sole charge since the Vicar, Father Bill Wright, has resigned through ill-health. I took occasion to remonstrate with him on his use of the word "Mass" when speaking of the Holy Communion. He seemed more amazed than convinced! The truth is that these Anglo-Catholics live in a world of their own, & use a dialect of their own, unintelligible as repugnant to normal Anglicans. They form an Ecclesiola in the Ecclesia.

The "Guardian" sent me a wire asking for the MS. of my Abbey Sermon, which I said should be sent. If the good Editor expects some sensational pronouncement, he will be woefully disappointed.

My purpose of writing on the 39 Articles still holds. I must include a discussion of the Ethics of Clerical Subscription, which would lend itself to much.

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[101]

Friday, November 20th, 1931.

I wasted the morning in writing letters, and revising the Westminster Sermon. M^{rs} Parrott writes lamentably about her husband, for whom we prayed in the Chapel last Sunday. The surgeons have operated, but they say that no permanent good has been done, the mischief is too deep-seated. I wrote a letter of sympathy, but what comfort is in that?

Charlie Lillingston* came to see me. He says that he is really better in health, and that he has definitely settled his mind on being ordained if that may be possible. He wishes to be ordained to the career of a School master. I see no insuperable objection.

Can I make a sufficient speech at Liverpool out of the Chained Library at Hereford and the contrast in the conditions of ~~the~~ intellectual life which it represents, and those which are suggested by Broadcasting? This with some concluding observations proper in a Bishop about the value of Religion as a power of disciplining character, & the inevitable compliments might fill the time!

<!211131>

[102]

Saturday, November 21st, 1931.

Charles came with me to Darlington, where I took the early train to London.

On arriving at the Athenaeum I discovered to my horror that I had left my spectacles in the train! Most fortunately I recovered them by telephoning to the Station-master at King's Cross. He sent them by a messenger-boy to the Deanery at Westminster where in due course I recovered possession of them.

An Ordination Candidate came to see me at the Club – M^r J. O. White, aged 29. I promised that if he passed the G.O.E. and the requisite papers of the Chaplains' Examination, & if no obstacle intervened, I would ordain him at Advent, 1932.

Then M^r Nankwell came to see me. He told me that when a boy of 13 at Chard he fell into an admiration for me at the time of my appointment to Hereford, & had followed my subsequent career with loyal devotion, buying & reading everything I have written! Now did you ever?

[103]

[symbol]

Arthur Norris, the Dean's artist son, was at dinner. I had a good deal of talk with him, on Epstein, & he agreed with me in loathing "Genesis", but he would not refuse the title of a considerable sculptor to the author. He shared my admiration for the Dutch School, but "sniffed at" Raphael, whom he would not admit to be one of the 4 greatest painters of the world.

M^r Justice McCardie fills much space in the morning newspapers with his judgement in a case in which a husband refused to pay the dress-bills of his wife. I agreed with the views expressed, but **I do not approve the too-common practice of the judges in making their judgements rather popular orations than judicial pronouncements.** I can well believe that many women, who would condemn extravagance, & be little disposed to champion extreme feminist views, would yet resent language from the lips of a judge which was gratuitously disrespectful to women generally.*

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[104]

25th Sunday after Trinity, November 22nd, 1931.

A still languid day with something more than a suspicion of fog. I attended the morning service in the Abbey Church, sitting in my old stall. It is just 31 years - in November 1900 - that I received the late Lord Salisbury's offer of a Westminster Canonry. Of the chapter into which I came Gore* and Armitage Robinson* still survive. The sermon was preached by Minor Canon Perkins* as the Canon in Residence was hors de combat with a chill. I received the Holy Communion. As I was leaving the Church, I was laid hold of by Sir Henry and Lady Hadow*, and by M^{rs} Charles.

I waked to the Atheneum, & there found Lord Sankey* & Sir Charles Balance* with whom I had some talk. I took occasion to speak to Lord S. about the appointment to St Mary Magdalene, Sunderland, which is in the gift of the Crown. He advised me to write [105] directly to the Prime Minister. "I give your Government two years", I observed pleasantly as we parted. "I think you are optimistic" he replied gloomily!

Lady Beauchamp and her son, a Westminster boy, were with Lord Scarbrough* when I arrived. I could not but feel a great sympathy for the lad. His father's* shame must bear hardly on him.

I preached in the Abbey Church at 6.30 p.m. There was, of course, a considerable congregation, but nothing large enough to flatter my pride! Lord Salisbury* was there. My sermon which took a full half-hour in delivery was closely listened to. After the service I posted it to the "Guardian" as I promised.

The Dean told me that Bevan, on resigning the living of S. Luke's, Chelsea, had been awarded a pension of £1500 per annum; that the living is rising through the falling in of leases, & will soon amount to £13,000. The present Vicar is Clayton's friend, Arrowsmith, who held a living in Birmingham, where I preached for him some years ago.

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[106]

Monday, November 23rd, 1931.

Look upon us and hear us, O Lord our God; and assist those endeavours to please Thee which Thou Thyself hast granted to us: as Thou hast given the first act of will, so give the completion of the work: grant that we may be able to finish what Thou hast granted us to wish to begin – Amen.

Mozarabic, before A.D. 700

This prayer which is set down for this day in the little book, "Great Souls at Prayer", which Linetta* gave me, & which I find useful, struck in with curious facility with my thoughts about the book on the "Thirty-nine Articles", which has been much in my thoughts. An Auto-biographical preface might not be incongruous, as explaining the road by which I have been led to my present position. It might add some interest to the book which in itself would be uninviting enough; and would introduce the whole subject of Clerical Subscription.

[107]

Inge started his Warburtonian Lectures yesterday. He began by explaining that, with the permission of the Benchers, he proposed to ignore the terms of the Warburtonian Trust. He would take "even more than the customary latitude granted to the preachers of lecture-sermons". The Warburton Lectures were (according to the Official Year-book of the Church of England) founded in 1769 in order "to prove the truth of revealed Religion in general, and of the Christian in particular, from the completion of those prophesies in the Old and New Testaments which relate to the Christian Church, especially to the apostasy of Papal Rome". Inge discusses the bearings of the latest astronomical theories on the Christian Religion. This would seem to be widely discrepant from anything that could have been intended by Bishop Warburton.

I came away from the Deanery after breakfast, had my hair cut, went to King's Cross, and caught the Pullman express, which brought me to Darlington at 4.7 p.m. There Ellie met me with the car, & carried me to Auckland Castle. The weather was wet, foggy, and blustering.

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[108]

Tuesday, November 24th, 1931.

A calm morning after a rather stormy night. I motored to Darlington, and there took the early train to Liverpool, where I arrived at 1.45 p.m. changing at York & Manchester. The tedium of a tiresome journey was in some degree relieved by the conversation of a gentleman from Sunderland, who told me that his name was Raeside, that he worked for a firm in Washington of which the late High Sheriff is director, & that he lived at Sunderland. He had travelled widely in the interest of his business, & had observed much. His account of New York was startling although not surprising: for the extreme turpitude of that City is notorious but so extravagant as to be always amazing. I was met at the railway station by the Headmaster of Liverpool College, M^r Howard, an upstanding & determined-looking man, lately come from Eton. He motored me to see the school buildings which, so far as they are completed are excellent. Then we went to the Picton Hall for the Prize-giving.

[109]

This followed the usual course – a vainglorious report from the Headmaster with lavish outpouring of superlative laudation on all sides; then the handing out to a long succession of smirking lads of the usual edifying books; finally, a foolish speech by a bored bishop winding up with the best understood & only really appreciated part of his oration, the request for a holiday, cheers, tea, the inevitable photographer, and departure. A very wearisome journey, with changes at Leeds & York brought me to Darlington at 9.18 a.m., where Leng met me with the car. The journey was mitigated by the conversation of a young lady aged 20, (Miss Mary Stephenson, of Saltburn), who gave me a vivacious account of her recent visit to Russia as a tourist. On arriving at the Castle I found the Bishop of Blackburn and M^{rs} Herbert there. He had preached to the Preventive & Rescue Association in the Cathedral last night. I had some talk with him about the Mothers' Union before going to bed. He thinks something must be done.

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[110]

Wednesday, November 25th, 1931.

The Chronicle, an organ of the Protestant section of the Protestant Episcopal Church in U.S.A., which somebody sends me every month, contains some very unflattering references to the Bishop of S^t Alban's, who preached at the General Convention in September last. It suggests that the expenses for the Bishop's visit, 1000 dollars, were not paid without grumbling; but the main objection was the manner & substance of his sermon:

His address made a very scant impression on some & was most generally considered as crude & in bad taste. This was not a Church of England gathering, & there was reason to resent the speech of a personally invited agent dogmatically expressing his disapproval of the findings of one of our accredited Commissions, & indicating what action our General Convention should take on the subject of Divorce or any other particular subject. The majority of deputies felt strongly that D^r Michael Furse* was [111] not only badly advised but blundered unpardonably. It is doubtful if any future P. B. will repeat this experiment.

The Convention adopted the Canon on Divorce against which the Anglican Bishop thundered!

Lady Thurlow* was rejected by a large majority in the voting for the Presidency of the Diocesan Branch of the Mothers' Union. This will be some consolation for the Bishop of S^t Alban's, but it creates an unpleasant situation in the diocese.

The Bishop of Blackburn & M^{rs} Herbert left after breakfast.

I wrote to the Prime Minister about the appointment to S. Mary Magdalene, Sunderland.

While walking in the Park I saw a vast host of birds, starlings I think, flying southwards. The rattling of their wings was most impressive.

Alfred Toomey lunched here. He leaves for the south on Friday. I signed his Si Quis, and Testimonial, and gave him my Blessing. I am certainly sorry to lose him from the diocese, but his health is evidently unequal to this climate.

[112]

Spencer Wade* came to sleep here, & I had some talk with him before going to bed. He had sent me a sermon of his which he evidently regarded with pride: but it seemed to me quite intolerably stilted and theoretical. I told him that he must seek the graces of simplicity and terseness. He is not without gifts, and has made a name as a preacher. Now this sudden access of importance as a result of his success as a court-preacher is stimulating a tendency to self-importance which needs repression. He becomes unwholesomely critical of his neighbours, and (unconsciously) unduly satisfied with himself. I think he has good stuff in

him, but he has undoubtedly with it elements which are not good. Unhappily his present circumstances, unless I misjudge, develop [sic] the latter rather than the former.

Lillingston and his new wife came to dine. They seem well content with one another, and I suppose, are happy. One must accept the fait accompli, and trust to Time to heal one's inevitable resentment.

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[113]

Thursday, November 26th, 1931.

Heaver writes to resign S. Luke's, Pallion, to which he was appointed a few months ago. I instituted him to the benefice on May 27th, and on Sept. 24th sent him in response to his appeal a guinea towards his branch of the C. L. B. How can religion be taken seriously by the people, when their pastoral obligations count for so little with the parsons? I had allowed myself to build some hopes on Heaver's work in that woeful parish, & now all is pulled down again.

I wrote to Nigel Cornwall, & sent him the Bishoprick.

The Bedekirk Trustees – Col. Watson, Helmer, Archdeacon Rawlinson – lunched here, & afterwards held a meeting. The question was raised whether an Archdeacon is, or is not, a corporation sole: and not even with the aid of Cripps were we able to find the answer.

Charles and I motored to Winston where I collated the Rev^d R. G. Ledgard to the Rectory in succession to old Canon Wykes. In spite of the rain, there was a fair congregation. About half a dozen of the neighbouring incumbents attended the service.

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[114]

Friday, November 27th, 1931.

“Knight’s Death in Gas-Filled Room.” Under this rather brutal heading the Y. P. [Yorkshire Post] records what looks dreadfully like the suicide of Sir Thomas Eustace Hill, who for 36 years was Medical Officer for this County, and only retired in June last year.

He was one of the best public servants I have ever known. Eager, hard-working, enthusiastic, & unusually intelligent, I judged him to be a man of exceptional ability and worth. His services to this difficult & troubled community were very great. Add that he was a man of attractive aspect, agreeable manner, & personal charm. He was 66 years old, my junior by two years. This is yet another instance of men who seem to fail rapidly when once they retire from active work. They are like exhausted horses which are kept on their feet by the shafts & the motion of the vehicles they draw, and when these are withdrawn, have no power to stand. God’s peace and pardon be with him!

[115]

The weather became so boisterous & wet that I remained indoors. Wright from S. Nicholas, Bishopwearmouth, came to lunch, bringing his application to the Church Building Society for me to sign. I signed it but not very willingly, for I think the day is past for making new parishes.

The ‘Guardian’ publishes what it calls the “substance” of my Abbey sermon. I wrote a letter of remonstrance to the Editor, who had himself asked for the MS., and was, therefore, in my opinion honourably pledged to publish it in full.

Then I set to work on an Article for the Bishoprick on the “Church Assembly”.

I read through Walton’s Life of Bp. Sanderson (v. Works. vi. 267-350). The author was in his 85th year, and his reminiscences may not always be accurate, but they are always interesting and suggestive. The Bp. was so bashful that he always read his sermons, which for that reason were the less valued (p. 295). Hammond induced him one occasion ‘to trust his excellent memory, & not read, but try to speak a sermon as he had writ it’ (p. 314). The effect was so disastrous that the experiment was not repeated.

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[116]

Saturday, November 28th, 1931.

Why is it that, as I read the history of the great conflicts between the Papacy and the Civil Powers, my sympathies are always with the latter? Why do I wish that Henry IV should defeat Gregory VII, and the Swabian Emperors prevail against their Papal foes? Partly I think it is my natural preference for the individual as against the corporation. Blundering, selfish, even criminal as they were, these Emperors & Kings were always men, but the Popes were always Symbols of an undying, unseen Claim, which might be tactically suppressed, & was never withdrawn. Partly it is because I have what is called the 'lay mind'. I hate the solemn ethical and spiritual pretensions in which clergymen veil their self-seeking and ambition. The pedestrian morality of common life ever seems to me more august and venerable than the solemn & misty self-surrenders of Religion. I say with S. Paul, 'Set not your mind on high things, but condescend to things that are lowly.'

[117]

S^t Andrew's.

Charles accompanied me to Durham, where I took train (11.47 a.m.) for S^t Andrew's, and arrived there at 6.19 p.m., having changed trains at Edinburgh & Leuchars Junction. I was met at the station, & carried to the Principal's House, where I was courteously welcomed by Sir John James Colquhoun Irvine & his wife. Mine host is one of the Harkness Trustees, and a personal friend of M^r Harkness himself. He recommended the names of the Trustees – a man of known character, Baldwin: a lawyer, Lord Macmillan: a writer, Buchan: and ~~another~~ a financier, Sir Josiah Stamp. To these was added himself. He described the dinner at Claridge's, where these gentlemen met Harkness, & heard from his own lips what was his project. He was prepared to place no less than 10,000,000 dollars in their hands without reserve. Buchan drafted the terms of the Trust: and Durham Castle was on the separate lists of all the five.*

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[118]

Advent Sunday, November 29th, 1931.

St Andrew's.

I preached to the University in the College Chapel, ~~which is~~ a handsome building of the xvth century, which has just been restored. It was filled with the students, their red gowns giving a bright aspect to the scene. They listened very closely, and were, I think, interested: but whether they were edified is not so clear! I was pleased with the service, with the heartiness of the singing, & the seemliness of the proceedings. I was interested to know that I occupied the actual pulpit of John Knox, that violent iconoclast who, of all the Reformers, surely stands lowest in the estimate of modern Christians. The student who read the lessons, a godly but rather weak-looking youth, named Kennedy, came in to lunch. I gathered that he was destined for the ministry of the Kirk. There was a pleasant party at lunch, but I talked too much, & not very wisely!

[119]

Two professors came to tea, and we had some interesting conversation, on the possible or probable developments of Christianity in Asia & Africa. **Would soteriology retain any place in an Indian or Chinese version of Christ's Religion?**

I preached in the evening in Holy Trinity Church. The service was a truncated Evensong, but all very seemly and reverent. The two ministers, M^r Baird and his assistant, were present, and the youth who read the lesson in chapel. There was a large & very reverent congregation. I preached from Ecclesiastes xii, 13, 14, and, after the service, looked at the vast monument to Archbishop Sharp. It represents in low relief the scene of his murder.

Two professors – Williams the Prof. of History and Baxter the Prof. of Eccl. History – came to Supper, & we had much interesting talk. Mine host told us how first he made acquaintance with the millionaire Harkness, and gave us some account of Carnegie & his benefaction to the Scottish Universities, which on the whole, he inclines to regard with approval.

[120]

His study walls are adorned with some admirably vivid sketches of Arctic scenes signed by Fridtjof Nanssen [sic], the explorer, and over his mantle piece hangs a very fine picture of the artist drawn by himself. He said that Nanssen [sic] had a great fear of the polar bear, which is a crafty and formidable beast. "When a polar bear ambles towards you, turning in his toes, & looking for all the world as if he wished to be stroked, or tickled behind the ears, get out your gun, for he means mischief". One of the sketches represented a polar bear in that attitude.

Mine host expressed great admiration of my sermons, and his wife was almost enthusiastic! Certainly the congregation were very attentive, and gave me the impression, especially in

the evening, of being touched. But who can say? When one is best pleased with one's self, it is generally the case that one has least reason for being so, and in any case we cannot possibly be the judges of our own work.

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[121]

Monday, November 30th, 1931.

This being S. Andrew's Day, the university kept holiday. Mine host walked with me for two hours showing me the most interesting things in the little town. The sun shone brightly, so everything looked its best.

We visited the chapel & looked at the fine but badly mutilated tomb of Bishop Kennedy, who died in 1465, having founded S^t Salvator's College in S. Andrew's in 1450. His bones were found in the coffin during the second restoration, and have now been placed in a sepulchral urn which is shown by electric light something after the fashion of relics in the continent. Then we went to the gaunt ruins of the Cathedral, and saw the old Parliament house, & the Library in which were exposed to view the Covenant with its signatures, and notes of Abp. Sharp's Lectures. The room in which the books are kept is a fascinating xviith building. Mine host accompanied me to the station, and we parted with many expressions of mutual regard. I do not remember having enjoyed a week-end preaching visit so much for many a long year. I was met at Newcastle by the car at 4.19 p.m.

[122]

The Principal told me that an important and valuable proportion of the students came from England, mostly, sons of professional men who could not afford to ~~ge- to~~ send them to Oxford & Cambridge, and did not choose to send them to a provincial university in England. There can, I think, be little question as to the superiority of S. Andrew's over, say, Durham. The antiquity, the level of culture, the quality of the teaching staff, probably the intellectual level of the students are, I should imagine factors definitely raising the standard of academic education in the Scottish centre. The two towering factors in the case of Durham are the poor quality of the students, and the inferiority of the teachers. The latter is not unconnected with the popular heresy which dominates Durham - "Durham jobs for Durham men". It determines & degrades the working of our ecclesiastical, educational, and civic machinery. If the contrary rule - "No Durham man eligible for appointments" were adopted, the whole life of this diocese & county would be strengthened.

<!011231>

[123]

Tuesday, December 1st, 1931.

I sent a copy of my book on “Spiritual Healing” to Sir James Colquhoun Irvine with a request for his judgment on its main position.

Charles went with me to Newcastle, **where I visited the oculist, D^r Wardal, and he assured that mine eyes need cause me no anxiety. He tested them, & prescribed suitable glasses & a lotion.** I went to the spectacle maker, & gave him an order for the glasses, and then visited M^r Dellow, the hairdresser. Leaving my watch to be repaired at the goldsmiths, I rejoined Charles & had tea at the Hotel, after which we visited an establishment in Northumberland Street, & inquired about wireless sets. I ordered some sets to be brought to the Castle for inspection next week. Then we motored to the Gateshead Rectory, & dined with the Rector, before going to the S. P. G. meeting in Christ Church Hall. I presided over a collection of about 80 persons – the population of Gateshead is about 120,000. The speakers were Sir George Maclnann & Canon Hicks. Neither was effective, the parson was insufferable. Egotism and the usual anecdotal mendacity nearly drove me to reprisals!

<!021231>

[124]

Wednesday, December 2nd, 1931.

I received from the publisher a copy of a work just published – “A Parson’s Job – Aspects of Work in the English Church”. Its author is the new Archdeacon of Northumberland, who was formerly Vicar of Barking, Leslie Stannard Hunter*. It has a substantial appearance.

My well-intentional design of presenting my wife with a wireless set had an untoward development. It occasioned as near an approach to a quarrel between my wife and myself as her temperament and my conscience would allow. The consequences for me † was an acute fit of depression which went far to wreck the function at Burnopfield, where I collated Brigstocke to the Vicarage. There was a considerable congregation, in which Archdeacon Hunter was conspicuous.

The Rev. Farguhar Hill, Vicar of Coundon announces his engagement to be married. As he was ordained to the deaconate as long ago as 1888, he cannot be less that 66 years of age, & maybe older.

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[125]

Thursday, December 3rd, 1931.

I motored to Middlesborough [sic], and visited Parrott in the Nursing Home, where he is recovering from an unsuccessful operation for an internal cancer. The doctors give him six months to live, he himself thinks that he will live for two or three years, but knows that he can never again be fit for duty. He is 49, and will have a wife and children almost entirely unprovided. I said that I would allow his resignation to take effect on May 1st, a date which he may not reach. We said prayers together, & I blessed him. It is a solemn reflection that Death can break in on life so unexpectedly.

Then I motored to Darlington, and had tea with Cosgrave*. He told me, greatly to my surprise, that he had not read my letter in church last Sunday as I had directed. This shows the amount of sincerity there is in their pretence of being good Catholics, which these Anglo-Catholics are wont to make. In Cosgrave's case the disobedience to the Bishop's direction is particularly blame-worthy, since, as Rural Dean he is the Bishop's officer.

[126]

I went to S. Luke's Church, & confirmed 60 candidates. The Vicar (Worth) called my attention to a garish painted reredos, the work of a bad schoolmaster, which had been placed in the Church. I could not say anything complimentary, but I forgot to inquire whether a faculty had been obtained.

[symbol]

Braley writes to say that he can take Kenneth Hodgson to Bede College for a post-graduate course next September at a cost of £55. I sent the letter to M^{rs} Hodgson saying that I would find the necessary money. This will exhaust my benevolence towards that feckless youth: & if he refuses this proposal, I will wash my hands of him.

Dick wrote a pleasant letter from Oxford. He has now finished his first term & expresses himself with ardour. "I have loved it as nothing else". May God grant that his career at Oxford may have a better course than Kenneth's!

<!041231>

[127]

Friday, December 4th, 1931.

The little "tribute" which I paid to Sir T. E. Hill whose suicide was reported a few days ago appears in the Times today.

In the course of the morning I received a telegram announcing the death of the Vicar of Deafhill c. Langdale, Rev^d W. J. Whitehead. He was ordained as long ago as 1886, and cannot, therefore, be a young man. He has held the living for 14 years, and, I suspect, done little. But where am I to find a successor?

Charles and I motored to Durham. There I had an interview with the Bishop of Jarrow, and then went on to Deafhill to call on M^{rs} Whitehead, and ascertain what arrangements had been made for the spiritual provision of the parish. The church warden, an intelligent man who is a voluntary lay-reader, had already secured help from the adjacent incumbents.

M^{rs} Hodgson writes to accept my offer of yet further assistance to Kenneth. It is probably a fresh throwing away of money, but the spectacle of ^an educated^ & youth of 21 degenerating into sheer loafdom by unemployment is too horrible for my endurance.

<!051231>

[128]

Saturday, December 5th, 1931.

I received a letter of protest or remonstrance from the Education Director of B.B.C. who finds himself aggrieved by my opinions on the teaching value of broadcasting:

“As the B.B.C. are quite genuinely doing their best to promote the good cause (of Education) by all the means in their power, I think you can hardly realize how bitter a thing it is to us to find how constantly the obscurantist press exploit your obiter dicta, belittling the value of broadcast education”.

I replied to him civilly but pointed out that the disadvantages attaching to Broadcasting as an instrument of education mostly lay outside the control of its managers. Also, I sent him the type-written copy of what I said in the sermon at Stranton & largely repeated in Westminster Abbey. The irresponsible chattering, which is the fitting substance of post-prandial conversation, is now in the case of a popular favourite like Inge, broadcast throughout the nation, where it is listened to with an attention to which it has no claim whatever.

[129]

He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgement and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you should woo a soul,
To break a jest, when pity would inspire
Pathetic exhortation: and to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart!
So did not Paul.

“Cowper”.* The Time-Piece

Cowper would have had small liking for our humorous preachers who keep their congregations interested by indulging in vulgarisms & topicalities.

My new spectacles – two pairs, the one for reading with, and the other for seeing distant objects – arrived, & by no means pleased me. If I am to be dependent on two pairs, my risks of disaster have been doubled. “Molesta senectus” brings with it plenary justifications for the description.

I received a large number of portraits from Grillion's Club, all my contemporaries with two exceptions.

<!061231>

[130]

2nd Sunday in Advent, December 6th, 1931.

A most beautiful morning, calm & bright.

I celebrated the Holy Communion in the Chapel at 8. a.m. We numbered but 7 communicants.

The "Observer" has a short report of an address by Abp. Temple at a Conference on Broadcast Adult Education, from which I extract the following:-

"The B.B.C. possessed an instrument of almost incalculable potential influence, & there was bound to be brought to bear upon it varieties of pressure in the direction of resisting the introduction of what might be regarded in one department on another as disturbing ideas. No seriously-held opinion should be forbidden expression"

This complete abandonment of the Teacher's responsibility for the quality of the teaching he offers is rather alarming. That an opinion is "seriously-held" is no sufficient guarantee of its soundness, nor yet of its suitability for being broad-cast to the nation. "Folly is soon learn'd" wrote Cowper, & experience demonstrates that, in the sphere of sexual morality, vicious theories can command a welcome & a practical application which the sober doctrines of virtue can never hope to receive.

[131]

I wrote to Hadow answering his letter about McMurray's educational opinions, which he disapproves, & expressing my own grave & growing apprehensions respecting the teaching essays of B. B. C.

After lunch I walked for an hour in the Park. Everything was bathed in a Rembrandtesque glow.

Ella accompanied me to Sunderland. We had tea with the Vicar and M^{rs} Haswell before going to Christ Church for the Confirmation. This service followed shortened Evensong. There were 36 candidates of whom 15 were males. I confirmed them individually. One untoward incident marred the occasion. Wynne-Willson,* who was walking behind me in the procession, got his stick entangled in the heating grating, & fell, giving himself a considerable shock. I carried him home, & he protested that he was not badly hurt, but in his condition, one cannot avoid anxiety.

Sykes* & his daughter Audrey, came to tea at Christ Church Vicarage. I asked him whether in his judgement – he was for some years Vicar of the parish – there was any genuine need of permanent Reservation in order to meet the needs of the sick, & he replied in the negative, adding, however, that the Deaconess told him that, under the present Incumbent, there had been a great increase of private communions.

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[132]

Monday, December 7th, 1931.

A beautiful frosty morning: greasy roads.

I attended the funeral of old M^r Whitehead, and read the graveside prayers. There were a number of clergy present, including both Boutflower,* the late, and Bolland,* the new Rural Dean of Easington. Sykes was there, desiring to speak with me – He only wanted to repeat what he said yesterday on the subject of Reservation in S. Ignatius's Church, & to emphasize his own repugnance to tabernacles.

Lady Eden came to lunch.

I walked in the Park with D^r McCullagh. We enjoyed a glorious pageantry of sunsetting.

The wireless man from Newcastle brought machines to be sampled. In spite of appalling interjections from the atmosphere or defective wiring, I ordered one which costs 17 guineas.

We all went to Durham, & dined with the Braleys. After dinner we witnessed the performance of "Richard III" by the students. They acted with great spirit, & some of them, with no small ability. The proceeds were given to the County Hospital. We got back to the Castle about 11.20 p.m.

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[135] [sic] [some pages have been torn away]

Tuesday Wednesday, December 9th, 1931.

[Lord Brentford* has a long letter in the "Times" repudiating the purchase of advowsons, but defending Patronage Trusts. I was sufficiently moved by this canting epistle to write myself to the Times, under the heading "Patronage Trusts, the Citadel of Obscurantism".]

Ella and I motored to Blackhall, where she "opened" a Sale of Work. She made quite a good speech. Then we went on to Sunderland, & picked up Wynne-Willson who was to preside over the Prize-distribution at the Girls' High School. The proceedings followed the normal course. I gave away the prizes, and made a speech of a more than commonly fatuous description. Then we returned to the Castle.

Arthur Young's Autobiography has several references to Simeon, whom he grovelingly admired: -

"I mentioned Fry's calculation of three millions of Christians, but he very properly thought it very erroneous. He thinks Cambridge a fair average, & in 10,000 people knows but of 110 certainly vital Christians – more than 150 can scarcely be from a 75th to a 100th part therefore!" (p.398).

[136]

"His (i.e. Simeon's) influence upon evangelical thought was rendered the more lasting by his foundation of a body of trustees for acquiring church patronage, & administering it in accordance with his own views".

Simeon's chief work was a collection of outlines for sermons on the whole Bible, entitled 'Horae Homileticae: or discourses digested into one continued series, and forming a commentary upon every book of the Old and New Testament'.

The entire works of Simeon, including his translation of the Huguenot Jean Claude's "Essay on the composition of a Sermon" were published in 21 vols, 8vo, London, 1840: a selection was issued in Bohn's series, 2 vols, 1854. Of the £5000 which he received for the copyright of the "Horae Homilitecoe" Simeon appropriated upwards of three-fifths to missionary purposes".

v. Article by Rev^d A. R. Buckland in Dict. Of Nat. Biography.

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[137]

Thursday, December 10th, 1931.

D^r McCullagh and I went into ecstasy over one of the most wonderfully beautiful sunsets that I have ever gazed upon. The whole heaven flamed with roseate clouds, deepening into crimson as the night drew on, and broken by streaks of translucent blue and green.

Smith, the Vicar of Greenside, came to lunch. He desired to ascertain whether there was any prospect of my relenting towards the man, Morton, who was unable to secure a college testimonial from Braley. I told him that nothing could induce me to set so evil a precedent as to dispense with that kind of qualification. The whole case is distressing, & has been badly managed, not by me, but certainly by Morton himself, & probably by Braley.

I did not attend the Disarmament Meeting in the Town Hall because there was to be included in the proceedings the presentation of a Testimonial to the Secretary. As I had already expressed my dislike of testimonials, I thought my presence might be embarrassing. Ella and Fearne attended. W. J. Harris, the Anti-Slavery Society's Secretary was the principal speaker. He came in to the Castle, & talked about the League of Nations until it was time for him to catch the bus.

[138]

He has been so frequently at Geneva, and is so closely associated with the work of the League, that his account of its proceedings was interesting. He said that the French dominated the Assembly by the eloquence of their representatives and the steady support of the smaller powers. Ramsay Macdonald had been a failure, and Henderson, a success. Lord Balfour* had made a great impression, & Lrd Robert Cecil* wielded a ~~gre~~ large, but, perhaps, diminishing influence. Our late member, D^r Dalton had made himself extremely unpopular by his rudeness. Nobody wished to see him again.

He said that the situation in Kenya was very unsatisfactory, both as respects the natives & as respects the Indian traders. He thought that Lord Delamere's death would have no political effect. In Liberia matters were shaping for a revolution, so great are the abuses of the half-caste government, & so vehement is the resentment of the natives. Arms & ammunition are being brought into the country, & at any moment there might be an explosion.

<!111231>

[139]

Friday, December 11th, 1931.

My letter appears in the Times, and is headed 'Appointment of Incumbents. Party Trusts. Bishop of Durham's Comments'. It reads severely, but not more severely than the case requires.

I worked at my 'Charge' for the Ordination candidates.

After lunch I motored to Durham in order to consult with the Bishop of Jarrow about Winlaton. I encountered him as he was leaving the College to fulfil an engagement in Gateshead. We talked together in the 'campus' for a quarter of an hour.

Davison from West Auckland came to tea, and talked endlessly. I thought he would never go. Has he no work to do that he can exhibit this staying power?*

I received a letter from the Secretary of the Editor of the Times explaining that he had 'ventured on legal advice slightly to recast two phrases' in my letter, & hoping that I would not be annoyed. He deleted my reference to the action of the Benchers of Lincoln's Inn in allowing Inge to ignore the terms of the Trust as 'presumably a breach of the Law.'

[140]

Colonel McCullagh dined here, & afterwards went with Ella and Fearné to a Dance in Durham, arranged in the interest of the County Hospital. It goes against the grain to have anything to do with such extravagant folly as Balls at such a time of trouble as this. But, in this instance, I had little choice being, indeed, a Vice-President of the venture, &, of course, Ella's appetite for social functions retains at 62 the fervid fondness which belongs to 32!

Dolphin* writes to me for some recondite and inexplicable reason to thank me for my article on 'Bishop Butler' in the 'Bishoprick'. He was ordained as long ago as 1899, and has now, for no less than 17 years, been Rector of Edmundbyers, a tiny moorland parish with less than 300 people. It is stated to be worth £575 net., & I suspect that it is worth more, for he has let the Rectory, & houses himself in an improvised house, which was a barn. His wife thinks herself a poetess.

<!121231>

[141]

Saturday, December 12th, 1931.

I received a very angry letter from the Rector of Cheltenham (Rev. L. Gordon R. Sheldon) who as himself holding a Simeonite living is particularly resentful of the suggestion that his type of churchmanship is obsolete! He is a comparatively young man, having been ordained in 1915, & is an hon. Chaplain of the Bishop of Gloucester.

Also, I received a long & very rudely expressed letter from a gentleman, named Wallis, who is evidently a "hard shell" Protestant!

Tony Chute writes to express his approval, and to explain his long silence. He has been ill, and then on the continent recuperating.

Archdeacon Hunter writes rather charmingly in acknowledgment of "Church & Parson in England".

*"My father who was an omnivorous & discerning reader of sermons as well as a superb preacher of them **possessed himself of every volume you published, & had a high regard for the distinction of your utterances – thus I started with a prejudice in their favour confirmed by more mature judgment** – hence I shall prize the book coming directly from you."*

[142]

I wrote to Tony Chute.

The B.B.C. writes to me more in sorrow than in anger.

"It evidently was that sermon at West^l Abbey which incited the Editors of the baser section of the press who lose no opportunity of attacking us, to embroider their report of your address with such headlines as "Little taught by Broadcasting". With the public who only read head-lines this has undoubtedly created a prejudice against our work. 'Resentment' is not quite the word for our feelings in the matter. They are better described by the words "Et tu Brute!"

I must needs think that these wireless pundits are ridiculously thin-skinned. But it is probably not worth while to criticize the working of this monstrous instrument. It is here: it is developing: its potencies are as limitless as its mischiefs. One can but stand aside, & watch it.

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[143]

3rd Sunday in Advent, December 13th, 1931.

A calm beautiful morning with a ground frost.

I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered but seven communicants. How I envy S. Paul who, even while disclaiming any right to be the judge of his own life, could say "For I know nothing against myself". For the rest of us it is Shakespeare said, "Conscience doth make cowards of us all".

Ella accompanied me to Stockton, where I dedicated an organ case & some other wood-work, which M^r Leonard Ropner had presented to the church as a memorial of his wife, whose death some months since was widely lamented. I preached from the words "Thanks be to God who giveth us the victory through our Lord Jesus Christ". After the service we lunched with M^r Ropner. Holy Trinity Church has a "respectable" congregation, & presents a noisy version of transitional Anglicanism i.e. Anglicanism on the ascent from Evangelicalism to Anglo-Catholicism, destitute alike of the unction of the one, and the sacramentalism of the other – all very unchristian and unedifying: but everybody is enormously pleased, and the Choir sang tremendously! Dear me, how charitable I am to be sure!

[144]

I wrote to Derek, and to my brother, Gilbert*. How difficult is correspondence between even close relations, when they are parted by years of separation, by thousands of miles, & (most estranging of all) by a total dissidence of taste, interest, & occupation!

[symbol]

When John Huss left Prague in order to attend the Council of Constance he was not without dark misgivings. He left a letter only to be opened in case of his death at Constance: it contained his last will and his confession. Among the sins that burthened his conscience was playing at chess, & losing his temper when beaten. The domain of the Christian conscience is the native land of paradox: and the Saints are most absurd precisely where, it might have been supposed, they would be most plainly characteristic. Really gross violations of mercy & justice lie lightly on them, while the merest trivialities of human failure shadow and torture them unendurably. Yet one might have expected that Sainthood would have at least guaranteed right moral perspective.

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[145]

Monday, December 14th, 1931.

[symbol]

Tragedy breaks into our circle of acquaintance with the announcement in this morning's paper that Rosalind Ellershaw, aged 26, had died on her way home from Sweden, where she had been spending a holiday with Abp. Söderblom's* married daughter, Lucie,* who was erstwhile a student in Durham. I wrote a letter of condolence to her father, Canon Ellershaw.*

[symbol]

Lord Brentford answers me in the 'Times', but not very effectively. *He says nothing which calls for any rejoinder from me. I certainly could have done better myself. The post brings me several angry and more or less abusive communications from Evangelical clergymen who, as themselves holding Trustee-livings, feel personally aggrieved by my criticism of the Trusts.*

I walked round the Park with Charles, and was rewarded by another glorious Sunset.

Hodgson, the Vicar of Escombe, & a squalid-looking man whom he introduced as the Secretary of his Parochial Church Council, had an interview with me by appointment. They wanted to know whether money left to clean the Old Church could right be used for paying the organist. I had no difficulty in solving their problem by a decided negative!

[146]

"The grateful thanks of the Diet was awarded to Aeneas" writes Milman (v. Hist. of L. C. viii. 427). I had not supposed that this unpleasing and now fashionable expression, 'grateful thanks', had been so ancient or would claim so respectable an authority.

Moor, the lay-reader, from Winlaton came to see me in order to discuss the miserable situation in that parish, where both the Vicar and the curate are said to be drunkards. He was gloomy enough, but, when I asked whether anybody would give evidence, he was quite clear in the negative. So I can do nothing, in a legal way. And, as for private admonition, it is little likely to have any effect. Men capable of such behaviour as is credited (I fear justly) to these men, are not in the least degree responsive to such personal appeals as the Bishop can make. The moral of this miserable business is that I must be greatly more cautious about licensing the men whom incumbents propose to me as assistant-curates.

<!151231>

[147]

Tuesday, December 15th, 1931.

I wrote to Miles Burkitt* thanking him for his paper, now separately published, "Man & external Nature", and indicating my dissent from his denial of the supernatural element in human nature.

M^r E. A. Eardley-Wilmot, the Chairman of Simeon's Trustees, writes to the Times in defence of that particular Trust, & of its founder's reputation. He parades the names of a number of more or less well-known ecclesiastics who have held Simeonite livings as demonstrating the falseness of the statement that Simeon himself was "narrow". The letter is rather cantingly expressed, but it is probably not worth noticing. It will be forgotten, but the suggestions of my letter will not.

[symbol] *The Bishop of Woolwich (D^r Hough*) sends me a request to organize "Spiritual Healing" in my diocese through the agency of some absurd society called the Guild of S^t Raphael! Now did you ever? I have a kindly feeling for Hough, who is, I understand, a very unselfish & devoted Christian Socialist, whose Christianity takes precedence over his Socialism, albeit extremely fanatical in the last. He was consecrated together with me on [148] February 2nd 1918, and I had an uneasy feeling that he detested his heretical comrade! So I wrote to him a civil letter, & sent him with it a copy of my book on "Spiritual Healing".*

Bertram Wilson lunched here, & I had some talk with him about the situation in Winlaton, & bade him report to me at once if anything toward [sic] happened. He is a very weak, simple creature, the least fit in the world to stand on his own feet. I wrote to the Rector of W. a letter of "godly admonition", telling him of the bad repute in which he and his senior curate stood, & urging him to reform whatever in his life might provide justification for the same. I dare not hope for much good to him, but I have at least liberated my own soul.

I received a pleasant letter from Dick who is now at home.

There are only nine parishes in this diocese with more than one curate viz: Beamish, Bishopwearmouth, Ferryhill, Houghton-le-Spring, Southwick, Winlaton, South Westoe, Stranton, and Holy Trinity, Darlington. None of these has more than 2 curates.

<!161231>

[149]

Wednesday, December 16th, 1931.

Confirmation addresses do not become easier as experience of their futility increases. The new Church Year Book reports an increase in the number of candidates. There will have been a marked decline in this diocese. Partly, no doubt, the continuing unemployment is the cause. Every good element is growing weaker: & every bad element is growing stronger. Partly, I fear, it is the incapacity of the clergy which does not become less as the older incumbents die & resign.

Ella and I motored to Durham, where she attended Rosalind Ellershaw's funeral in Bow Church, and I went to the Cathedral for the School Confirmation. 27 boys from the school, & 4 of the Cathedral choristers were confirmed. The service pleased me as the Boys seemed to be both attentive and devout.

Then I went to the Castle, and instituted Sharply to Grindon. Also I licensed 5 unbeneficed clergy.

I saw Lazenby* with reference to the dispute at S. Simon's, South Shields, where the new vicar repudiates the demand of his predecessor for service rendered during the vacancy.

[150]

Charles and I motored to Norton, where I dedicated the renovated organ which Colonel Brown & his sisters had presented as a memorial of their parents, Sir Frank and Lady Brown. After the service, we dined with the Browns. I gathered that the Economic Condition of the district does not improve. Indeed the outlook continues to be very black.

I received a letter from Jack Carr, dated Nov. 24th. It would appear that the transport of letters from Nigeria to Bishop Auckland takes just 3 weeks. Jack writes in good spirits. He seems to be really keen about his missionary task. The Religion of Christ re-affirms its ancient title to conquer human wills & order human lives when youngsters like Jack Carr are brought under this strange influence which forces them from the sheltered spheres of home life to embrace the obscurity, discomfort, & impaired health of Nigeria.

<!171231>

[151]

Thursday, December 17th, 1931.

I received from the publisher Faber an invitation to sign a letter protesting against the recent decision of B.B.C. to exclude references to books by living authors from their Talks on Literature. I wrote to him refusing to do this, & stating my reason. It is apparent to me that in the B.B.C. there is a Censor of Books open to all the objections which have been advanced against the Censor of Plays, & to many more. But "My people love to have it so, & what will ye do in the End thereof."

Ella accompanied me to Sunderland, where we had tea at Rock Lodge School with Joyce Dobbie. Jimmie* was in bed with a slight attack of 'flu': so he was perforce absent from the Prize distribution. The 43 little boys made a brave show in front of their parents. M^r Alderman Nicholson presided, & I gave away the prizes, & made a foolish speech. Then the boys acted the Court Scene in the Merchant of Venice, & did it extraordinarily well. After the function we returned to Auckland, & there I found awaiting me a very insolent letter from the Rector of Winlaton, which did little to allay my anxieties for him & for his parish.

[152]

I wrote the candidates' names in the Greek Testament and Revised Bibles viz:

For the Diaconate :-

1. Cutler, Herbert. Kelham.
2. Laurence Henry Lamprell. B.A. (Cam.)
3. Ronald Charlton Thornton. B.A. (Oxon.)
4. Henry William Watson. B.A. (Durham)
- 5.

For the Priesthood :-

6. Sidney Harvie Clark. M.A. (Cam.)
7. Joseph Harrison. M.A. (Durham)
8. William Edmund Latimer. Salisbury.
9. Frank Mitchell. B.A. (Durham)
10. John Delmé Smith. B.A. (Durham)
11. Harold Tuff. B.A. (Durham)

The situation in Winlaton weighs on my mind. When once the clergy have lost the respect of the people, no recovery is possible save by removing them: and this is hardly possible, never possible where there is so much fault in them as to make 'preferment' to another parish almost impracticable. Their poverty, often accompanied by serious indebtedness, adds another factor of difficulty to the problem of discipline.

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[153]

Friday, December 18th, 1931.

I wrote to poor Perrott who has now returned to Middleton under sentence of death, the surgeon's verdict being that he cannot linger for more than a few weeks. I reminded him of Milton's Sonnet on his blindness, "They also serve who only stand & wait." He worries much about his wife & children who will be left penniless.

M^r Cottam from Sheffield came to lunch – a brawny Yorkshireman with a heavy jowl and a kindly expression. He is described as a fairly prosperous manufacturer, who is a lay reader & active in his voluntary work, & who has from boyhood aspired to be a clergyman. He is 42, married, with 2 children & no education worth speaking of, though he has read many books, & is bent on learning. I reserved my decision.

Then Charles & I motored to Durham, & took up our abode at the Castle for the Ordination Retreat. After tea I interviewed the ten candidates separately. They give me the impression of sincerity and earnestness. There is – with the doubtful exception of Cutler, who hails from Kelham – not a single pronounced Anglo-Catholic [154] among them, though none is definitely Protestant, and probably all are tending upwards. Principal Owen's address on the Parable of the Vine in S. John XV, was pleasant to listen to, & prettily phrased. Perhaps it lacked lucidity, & contained little to grip the mind, & keep hold on the memory.

The Bishop of Jarrow gave me an account of his proceedings at Winlaton, which was not uninteresting. Brain, who seems to have impressed him as mentally unstable, insisted on reading to him, and the Rural Dean, his insolent letter to me! He evidently thinks it a fine effort. The finances of the parish are obviously confused by lack of mutual confidence, & a greedy anxiety on the Rector's part to economize by filching i.e. getting some privy advantage by manipulating grants etc. The Bishop thinks that nothing can be done at present. We must wait for developments. These can hardly be other than scandalous.

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[155]

Saturday, December 19th, 1931.

I celebrated the Holy Communion in the Chapel at 8 a.m. Everything was helpful, and (but who are we to say so?) devout. The only thing that displeased me was the fact that the bread had all been cut up into small pieces beforehand. This practice is very common in the diocese, but it is very inconvenient. It ensures a maximum of crumbling, and it makes the breaking of the Bread, according to the Rubrick, very difficult and almost insignificant.

Principal Owen took turns with Charles in reading at breakfast. The book I had chosen was Church's* 'Gifts of Civilization'; and it was excellent for the purpose. The interest of the argument & the beauty of the English in which it is expressed make listening a real pleasure. I think that even these Philistine calves were not wholly insensible of its charm. But what a chasm parts Dean Church's outlook in the XIXth century from ours in the XXth. The estimate of the Graeco-Roman Civilization has risen, while that of modern civilization has fallen dramatically until thoughtful men are everywhere beginning [156] to discuss the probability of Christian morality and the social order builded thereon being altogether superseded. Not Jerusalem but Moscow is the Mecca of the modern Mob. Church and Inge – both Deans of S. Paul's – may serve by their interest in the same subject viz: the future of civilization, and by the contrast between them, to indicate the change in feeling and outlook between their respective centuries.

Principal Owen's second address, given at mattins [sic] was very good. He continued to expound the parable of the Vine, dwelling sympathetically & wisely on the 'cleansing' and 'pruning' processes incident to viticulture. I felt moved myself, and I infer that the candidates, less indurated by experience, &, perhaps less inaccessible by nature, were moved much more deeply.

I wrote a long letter to Jack Carr, who is now making first-hand acquaintance with the problem of evangelizing Africa. He writes in a spirit of ardent confidence.

[157]

After lunch, Principal Owen came to my room, and had some conversation. He told me that his wife was a daughter of the late Dean of S^t Alban's, Lawrance.

I attended Evensong in the Cathedral, and heard Purcell's well-known "Bells" Anthem, "Rejoice in the Lord always, & again I say Rejoice."

The legal business having been transacted in the Chapter House, I had tea with the candidates in the Bishop of Jarrow's house. After a meeting of the Barrington Trustees, we had dinner, when Rawlinson divided the lection with Pattinson.

My "Charge" to the candidates was delivered at Compline. It sounded rather hard and minatory, but I think it may hang in the men's memories the better for being so, and what it said in really much needed. I don't think Rawlinson liked it, and I suspect that Principal Owen was startled by its severely practical tone. Moulsdale wisely absented himself. There

was nobody from S. Chad's among the candidates, so that an excuse for absence was not lacking.

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[158]

4th Sunday in Advent, December 20th, 1931.

Ordination

The Ordination was marred by no untoward incident. Young Watson read the Gospel very well, and there was none of that excess of consecrated Elements which has generally marked & marred Ordinations in the Cathedral. I privily bade the Minor Canon to have no more than 50 pieces consecrated. There were actually 53 communicants. The smallness of the number discloses the grave failure to realize their corporate obligation in the matter of Ordinations which almost everywhere marks our English Laity. They seem to look upon an Ordination as the Bishop's private service, in which they have no place. Perhaps the not infrequent practice of holding Ordinations in the Bishops' private chapels has fostered this error. No doubt the laity dislike the length of the service, but, when all is said, it cannot be doubted that the main reason of their deliberate absenteeism is failure to recognize any duty in the matter.

[159]

Ella and Fearné lunched with me at the Castle. Leng motored Principal Owen to Darlington, & then returned to Durham in time to motor Ella and me to Sunderland where I preached at Evensong in S. Mark's, Millfield. This is a woefully poor parish, mostly inhabited by ship-workers, who have been "on the dole" for a long time past. They have however succeeded in raising about £900 for the renovation of the parish church. This is a poor structure, builded in 1832. The service was planned as a Thanksgiving for the completion of the first section of the projected work. Accordingly I preached on "Spiritual Worship". The congregation was most attentive, but it was not large. I do not think that the church was more than three parts filled. But I believe Romans, the Vicar, is a good man, & that there is genuinely religious work going on in the parish. I noticed that the choir was large, & well-behaved. There is a curate – Marsh from Bede College- still in deacon's orders.

There had been threatenings of fog, but it was not thick enough to embarrass our motoring. We got back to the Castle at 9.10 p.m.

<!211231>

[160]

Monday, December 21st, 1931.

I received from Baker Wilbraham* a letter "sounding" me, at the request of his fellow commissioners on "Church and State" to withdraw my refusal to give evidence. I declined to do so, writing a letter which could be shown to all and sundry.

The Rev. Percy William Slater, assistant curator at Stranton, whom I ordained just two years ago, lunched here, and afterwards expounded his woes. He finds the rude & lawless Protestantism of the Church leaders in his mission church insufferable: his own views are changing in the direction of Anglo-Catholicism; and he is engaged to be married! For these mixed & mighty reasons he wants to change his parish. I gave him leave to go next Easter, but not before, to minimise the inconvenience to his incumbent.

I walked for an hour in the Park. Ella, Charles and I motored to Croxdale, and saw the Mystery Play acted by the G.D.A. Fearne as the bearded inn-keeper menacing his daughter S. Bridget (Joan Howson) with a stern anaemic finger is not to be forgotten!

<!221231>

[161]

Tuesday, December 22nd, 1931.

I ran hastily through W. Gerald B. Switzer's very substantial Essay on the Church of England, or, perhaps, more truly to be described as on the Establishment of that Church. It turned out to be a far more thorough piece of work than I had expected. I returned it to the author with a commentary note, vaguely expressed because my perusal had been too cursory to permit of a positive verdict.

Bayley sends me the following:

My dear Bishop,

The lines on Isadore are

"This book is a schoolmaster to those that are curious

But not to fond fooles that learning despise

A jewell it is, who liste it to reade,

Within it are Pearells precious in deed.

They are taken from an MS. at Trinity, Cambridge, and are quoted by Lindsay in his edition of the Etymologiaram. Now Taylor in his 'Medieval Mind' refers to Isidore as having an unerring faculty for selecting the foolish to the flat for his compilations, so I was glad to come across this more favourable estimate, for Dante, you will remember places Bede and Isidore together in [162] Paradise, and I really was getting quite anxious about the kind of company poor Bede was keeping.

Yours K. C. Bayley*

[symbol]

I frittered away much time in writing "Christmas" letters. I decided to give Charles my superfluous copy of Cripps "Laws relating to Church and Clergy". I wrote in it the following lines:-

To C.K.P.

Hold to the LAW, nor ever lend thine ear

To those sly sophisters, who have no fear.

The RUBRICK's narrow way, though hard and steep

Be thou a PARSON by his pledges bound,

Alone among the faithless, faithful found.

From H.D.

To the Bishop of Jarrow I chose ~~for~~ to give the translations of a work of Father Simon which I had in my library, & to Rawlinson, Williams' famous treatise, 'The Holy Table name & thing' published in 1637.

[163]

The Rev^d P. D. Bailey came to lunch. His parish, Hetherington, has a population of 4000 miners. He said that he was impressed by the miner's insistence on having the very best of everything which he made his hobby. Dogs, pigeons, flowers, leeks, whatever he might specialize in he would accept nothing but the best. Wireless sets are common amongst them. Three forty guinea sets had been sold recently in his parish. He spoke of his life as Vicar of Heatherycleugh [sic] (pop. 925) where most of the people being either Methodist or secularists, & the area of the parish being very great, he had a tiny congregation. Indeed during the winter, when the ways were often impassable with snow, he found himself at a loss for work to occupy his time. Four years (1924 - 28) exhausted his enjoyment of rural ministry!

I finished reading through a book published by the Student Christian Movement Press, and much recommended in the Press, "The Mastery of Sex through Psychology & Religion" by Leslie D Weatherhead. There is, perhaps, more psychology than religion in it, and, of course, no reticence at all.

[164]

The assumption of these psychological moralists is that the root of all individual transgression is to be found in some unfortunate experience external of to the individual himself. He is ever to be pitied, never condemned. The first step in his recovery from ill habit is to persuade him to get rid of the humiliating consciousness of personal fault. In connexion with sexual transgression, where the source of guilt and of shame are particularly strong, the individual must be persuaded to look upon himself as unfortunate rather than blameworthy, a victim rather than a culprit. It seems to be assumed that the removal of "the sense of sin" will draw with it no ill consequences of its own, that there is no deterrent power in shame & remorse, & that the 'plausible casuistry of the person' will received no strengthening from the discovery that the indulgence of the passions argues no personal fault. Will the generation which is growing up in this genial atmosphere of psychological complaisance be morally strong?

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[165]

Wednesday, December 23rd, 1931.

I read through the little volume published by the Student Christian Movement Press, "The Word and the World" by Eric Branner. It is a course of lectures ~~foundation~~ of which the "main purpose is to render the old wrath of the Bible once more intelligible to thinking men of today", and it expounds the 'Dialectical Theology' of Karl Barth. It is extremely readable, and says many true things very effectively, but its main position is in my judgment untenable. Barry's* two articles in the 'Guardian' (Dec 4th and 11th) are sound, effective and hostile.

Lister, the Vicar of S. Stephen's, South Shields, came to lunch. He explained to me the nature of the dispute in his choir, concerning which I received an appeal from 10 of the choirmen. Clearly I must snub them.

I motored to Durham, & visited Andrews's book shop, where I bought a number of Christmas presents. Then I attended Evensong in the Cathedral, & returned to Auckland.

The papers report the fall of part of the Vatican, involved the deaths of five persons, & the destruction or damage of a great number of priceless objects. Anxiety is felt for the rest of the building.

<!241231>

[166]

Thursday, December 24th, 1931.

Having received from the Bishop of Sheffield favourable answers to my inquiries about M^r John Cottam, I decided to accept him for Ordination next Trinity on special conditions which I set out in the letter that I wrote to him [Lr. P.153].

I sent post cards of the Castle to John Simpson, Charles Hall, John Radford, Felicity Irvine, and Alfred Spelling.

Wynne-Williams writes pleasantly:

“I regret that a vulgar attack was made upon you in Sunderland last night, but it only adds form to the opinion which you stated of the extreme men on that evening.”

They are curiously tactless people, these Protestants. Every decent person observes a ‘Trenka Dai’ at Christmastide: they select precisely that reason for one of the demonstrations. The truth is that they are so plainly dying out, that they can hardly conceal the fact from themselves by their polemical excitement. Perhaps we might not to pay much attention to the moaning of the moribund. The response of the public is perceptibly fainter.

<!251231>

[167]

Christmas Day, December 25th, 1931.

This is the 30th Christmas that Ella and I have kept together. It is something to thank God for that in this world of discord and disillusion, we are still so united that we can together go to the Altar.

I celebrated the Holy Communion at 8 a.m. There were 21 communicants. The Chapel, which Alexander had decorated for the Festival with much care, looked very beautiful. A marvellous sun-rising suffused everything with a roseate glow.

I motored to S^t Andrew's, Tudhoe, and there celebrated at the Choral Celebration, & preached the sermon. There had been 3 celebrations already, and at these over 200 persons had communicated. At this service there were 66 communicants. The congregation was not large, but it contained about 40 men, and was very attentive. I preached from S^t Luke ii.12 "This is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, & lying in a manger". After the service, I returned to Auckland, & found a rather disappointing post. There is certainly a feeling of worship, and a devout carriage of the congregation in S. Andrew's, which I hardly find in the other churches of my diocese.

[168]

Sybil, Lady Eden, and her shadow Miss Broomhead came to lunch. We returned them to Windlestone on our way to Durham, where we attended Evensong and listened to the Carols. I sate in my throne, and pronounced the Benediction. How strange it is that I should sit in that exalted place, where for five centuries Bishops of Durham, have sate! One might easily cheat one's self into thinking that the old names & forms enshrined the old beliefs and differences. A very little reflection, and a very little experience suffice to dissipate the illusion. The Bishop of Durham has about as much influence on his contemporaries as the pillars of Palmyra on the Bedouin who dwelt in their neighbourhood.

We had tea with the Bishop of Jarrow. He gave me for a Christmas present the late Lord Birkenhead's* "The Five Hundred best English Letters". I asked him whether he thought it desirable or wise that my "Charge" to the Ordination Candidates should be published in the Bishoprick, and he said that, when he heard it, he had resolved to ask me that it might be so published. So let it be.

<!261231>

[169]

Saturday, December 26th, 1931.

The unseasonably mild weather continues.

I spent the morning in writing letters, including a long one to Lord Londonderry.

Robert Mulligan, a youth of 23, commended by Petrie* as a candidate for Holy Orders, came to see me. He had been religiously impressed by the "Group" Movement (Buchman's), and had attended a Conference at S Helen's.

M^r Alfred Harburn of Langholm, Bishop Auckland, a retired chemist sent me a nobly bound copy of a book – Mathew Richley's History & Characteristics of Bishop Auckland – which was published here in 1872. He accompanied his gift with a letter in which he stated that he sent the book "as a mark of my esteem and appreciation of the great privilege I have enjoyed for many years of walking in your beautiful park". This is handsome.

I read through a little book on Lenin by D. S. Mirsky. He certainly is a repulsively inhuman creature, a machine rather than a man, not a great individual but the perfect embodiment of the ideals & habits of the Russian peasant.

<!271231>

[170]

Sunday after Christmas. December 27th, 1931.

The strange mildness of the weather continues. This morning is almost summer-like. Primroses and crocuses are in bloom: & the birds meditate their domestic arrangements. There was a most glorious sunrising, all the heaven was illuminated with “an awful rose of dawn”.

I celebrated in the Chapel at 8 a.m. We were only six communicants. I named Parrot for our remembrance in the Church militant. The poor fellow is said to be getting near to death.

I wrote to Bishop Eden offering to contribute £5 towards the sum (£100) which the Cambridge Press require the authors of the projected volume of Lightfoot Reminiscences to contribute towards the cost of publication. Evidently, but a small circulation is anticipated. Save for a few copies sold in America the demand for Lightfoot's Works has altogether ceased. It is not that they have become superfluous or obsolete but that the enormous and ever waxing volume of new books has “snowed them under”. The number of fairly competent writers & enterprising publishers is increasing unmanageably.

[171]

Also I wrote to the Archbishop of York agreeing to move the Resolutions about the Old Catholics in the next meeting of Convocation.

Also, I wrote to Jack Boden.

Ella and Fearne went with me to Shildon where I preached at Evensong. The congregation did not more than half fill the church, but this is a large one. Still a population of more than 8000 ought to have made a better show. Of course, it is the case, as the Vicar pointed out to me, that at Christmastide the people visit their friends and keep holiday rather than attend the Church. Per contra, the congregation was attentive and devout: the choir – men, women, & boys – sang excellently; the service and lessons were well read. Arthur Watts read the first lesson specially well. I repeated with additions and alterations the sermon which I preach on Christmas Day. Why is it that in Shildon a mining population can provide a good choir, whereas in Bishop Auckland, where the population is largely composed of miners, the singing is quite extraordinarily bad?

<!281231>

[172]

Monday, December 28th, 1931.

Phil May could produce a perfectly satisfying full picture of street urchins with a few strokes of the pen. But I have heard it said that he taught himself to do it by doing multitudes of carefully elaborately-finished drawings, and then rubbing out every line that could be spared, until he got down to the few strokes that were really essential.

Foxley-Norris,* Dean of Westminster in "Walker's Monthly". Nov. 1931

Is it not in such wise that the "proportion of the faith" is gained by the individual Christian? The rough testing of experience destroys everything that belongs not to the very essence of discipleship, and leaves the Christian at last with a firm grip of the central reality of his religion. A pussy zeal for the adiaphora of politics, ritual, and ceremony argues spiritual immaturity. These things are obliterated by the disciplines of life. Progress in Religion is a process of ever advancing simplification. A striking illustration [173] is provided by Baxter's* remarkable review of his own experience which is included in his Autobiography. The keen interest in controversial argument which had marked him in earlier life had, he says, given place to a firmer hold of the fundamentals of the faith:-

"And now it is the fundamental doctrines of the Catechism which I most highly value, and daily think of, and find most useful to myself and others. The Creed, the Lord's Prayer, and the Ten Commandments, do find me now the most acceptable and plentiful matter for all my meditations. They are to me as my daily bread and drink: and, as I can speak & write of them over & over again, so I had rather read or hear of them, than of any of the school niceties, which once so much pleased me. And thus I observed it was with old Bishop Usher, & with many other men".

Without claiming a place ~~with~~ in this illustrious company, I am disposed to claim for myself a similar experience. As I near the allotted age of man I find myself indifferent to many issues which interested me keenly when I was a young man. My scale of spiritual values has largely changed.

[174]

[symbol]

I wrote to four of the Rural Deans asking them to tell me what in their judgement were the matter respecting which it would best be worth my while to address inquiries to the Incumbents at my Quadrennial Visitation.

M^r Cavell & his wife with her sister, Miss Watts, came to lunch.

A young man named Henderson came to see me. He is 28 years old, and bent on getting ordained. During his work as a night watchman he has learned Latin, and taken his degree at

London University. Rawlinson appears to have put him on to the London Library, through which he supplies himself with books. I sanctioned an arrangement by which he will work as a lay missionary in the parish of Hamsteels. If he passes the G.O.E. he may be ordained next Advent. Such perseverance in face of such difficulties fills one with shame. How comparatively easy has been my own lot! And yet, how discontented & querulous I am! "There are first which shall be last: and last which shall be first" said the Judge of us all.

<!291231>

[175]

Tuesday, December 29th, 1931.

The weather has become wintry. There was some snow during the day, which was unhelpful to my eyes. These are becoming a nuisance. Perhaps, in one's 69th year, one ought to expect trouble.

M^{rs} Hamilton Thompson, the professor's wife, came to lunch, and to stay the night – a clever, dramatic lady, talkative and very orthodox.

Cheques from the parishes arrived during the day and raised to total for the New Zealand Church Appeal to over £500. This is better than I expected.

I made a start on the New Year Sermon for next Sunday, but it did not shape well. The only form of homiletics which seems possible now is that of the 'Jeremiad': and that is neither helpful nor welcome.

I walked round the Park, but the wind was very keen, & I did myself no good. Moreover the glare of the snow hurt my eyes, and I found myself compelled to retire to bed immediately after dinner. Next to the brain surely the eye is our most indispensable organ, without the efficient use of which even our brain is rendered almost useless. "And knowledge at one entrance quite shut out" said blind Milton.

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[176]

Wednesday, December 30th, 1931.

I felt wretchedly ill, & my eyes were as recalcitrant as ever. However, I got up & went through the letters: but then I sate [sic] in my chair uselessly.

Arthur Watts came to lunch, and, instead of walking with me in the Park as we had intended, talked to me in my study. He had various questions to propound to me, suggested mainly by discussions of the Student Christians, who are starting a branch in Newcastle.

A generation ago the Apologists for Christianity were wont to speak with much assurance of the moral superiority and unique permanence of Christian Civilizations, indicating plainly, if not frankly affirming, their belief that it was steadily progressing, & would finally reach something not wholly unworthy to be described as the 'Kingdom of God on Earth'. Today, such hardy optimism is rarely met with, for the moral disintegration of modern industrial society has become too grossly apparent.

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[177]

Thursday, December 31st, 1931.

I was pleased at receiving a very pleasant letter from Dick in answer to the letter which I wrote to him on his Birthday:

“For all my nineteen years. I feel not a day older. A little more serious than a year or two ago, perhaps, a little wiser, I hope; but a little older, no! “To be at Oxford, & to have the purpose of Ordination in mind” mean most to me. Oxford has been a great change, and I have enjoyed it – every minute of it. Do you remember the first time you asked me about Ordination? I wanted to be frank: I told you I had no inclination toward it. Gradually I was brought down to it, and now Ordination is a fixed resolve. I suppose boys as they grow older notice things they would not notice as children. I cannot help noticing and comparing one man with another, & I have seen parsons & parsons. It is not hard to notice that the way is difficult: it is not hard to feel the sternness of the path. I want to be a good parson, to lead a noble life, and that I know, is difficult. Goodness [178] breeds goodness. To be a good parson a man must be an example of goodness himself.”

The resolutions of adolescence are as frail as they are noble, & I may not hope too much. Yet it is also true that “the thoughts of a boy are long, long thoughts”, and certainly Dick’s thoughts are good.

I wrote to Robin [Castlereagh]*, in whose life 1931 must needs be uniquely important as including both his marriage and his election to Parliament.

Also, I wrote to the two Arthurs, my brother and my cousin, to Cecil Ferens,* and to old M^{rs} Apter whose husband died yesterday in the hospital. I wrote also to L^d Charnwood.

In answer to Archdeacon Macnutt, the Provost of Leicester, who had asked me to name the subject of the Lecture which I had promised to give in his cathedral on Friday, the 18th of March. I wrote to suggest “Christianity and Nationality”, indicating that I was led to that choice by my disgust of the naked Erastianism of Major’s* Editorial in the Modern Churchman.

[179]

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Review of the Year, 1931

The year has made great havock [sic] in the shrinking number of my friends and acquaintances. I note the following who have died during the last 12 months, and who, in varying degrees of intimacy have come into my life:-

1. Samuel Rowlandson,* Receiver of Durham Cathedral.
2. Bishop Robertson,* who defeated me for the Bampton Lecture, & thus, perhaps, determined the course of my career.
3. Archdeacon Charles.*
4. Judge Greenwell.*
5. Lady Frances Balfour.*

6. Lord Stamfordham.*
7. Sir Frank Brown.*
8. Canon Wilson,* with whom I was in correspondence almost on the eve of his death.
9. Sir Edward Clarke.*
10. Lord Wenlock.*
11. Sir Hugh Bell.*
12. Sir Harry Reichel.*
13. Archbishop Söderblom.*

[180]

14. Harry Gamble, Dean of Exeter.*
15. Lady Scarbrough.*
16. Sir T. Eustace Hill.*
17. Canon Lacey.*

I preached to 4 Universities – Oxford, Cambridge, Durham, & S. Andrews: and in 4 Cathedrals – Liverpool, Newcastle, Durham, Hereford: in Westminster Abbey: in the Temple: in All Souls: and in the Ruins of Finchale Abbey.

I wrote six letters to the Times viz.

May 14th "Caste and the Catechism"

June 12th "The Thirty-nine Articles"

" 26. "Church & State".

July 6th Letters answering "Jix".

" 14. "Spiritual Independence".

" 11. Party Trusts.

I made speeches which attracted attention: -

Feb.5. In the House of Lords on **Russian Timber Camps.**

May.13. Royal Life Boat Inst." In Westminster

June 11 At Hereford on Opening the Chained Library

July 24. At Newcastle at the Pageant

Oct.4. In York on Ch^v & Civilization.

[181]

[symbol]

*On the whole the year has added nothing to my credit, and probably diminished my influence. **Time is beginning definitely to edge me out of the fighting line, and to place me in the sombre category of the out-passed and unregarded.** I feel myself to be increasingly*

remote from the general life, disliking its characteristic methods, distrusting its avowed policies, doubting its artificial creeds.

Vae victis¹ is a harsh saying which has its application to the life of society. If you are so unhappy as to resent and resist the prevailing movement of your time, you must pay for it.

My situation in Durham involves me in a habitual absenteeism from life in London. "Out of sight, out of mind" is a true saying. Moreover, new men are coming to the front, and new issues. It were absurd to resent an inevitable neglect. Nor may I conceal from myself that my strength of mind and body is perceptibly waning. I think also that the continuing depression of industry which has in a real sense broken the spirit of the people in this county, has not been without effect on my own.

¹ *Vae victis*: 'woe to the conquered': Livy V xlviii 9.

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[182]

Friday, January 1st, 1932.

1932

'Show Thou me the way that I should walk in: for I lift up my soul unto Thee'

I celebrated the Holy Communion in the chapel at 8 a.m. using the Collect and Epistle appointed in the New Prayer Book instead of those in the Old. The emphasis on Circumcision is unintelligible to the multitude to whom the ugly word means nothing, & repugnant to the minority who understand it thoroughly.

Ella and Fearne together with Six of the household communicated with me.

I received a long and interesting letter from Lord Londonderry in which he defended his abandonment of Wynyard, which, in writing to him, I have lamented.

The Duchess of Atholl* sent me her book on Russia, which was well reviewed in the Times.

Kenneth Hodgson sent me his photograph in the gown and hood of an Oxford B.A. as a New Year's card. Well, well!

[183]

The New Year's Honours list contains some names of my acquaintance. John Buchan is made a C.H. Olaf Caröe* & Stephen Tallents* are decorated, and Lawrence Tanner² receives an M.V.O. (fifth class).

I wrote to congratulate Buchan, whom I judge to be not only a brilliantly gifted man, but also (which is much more) one of the best fellows in the world.

Prof. N.P. Williams* has an excellent letter in the 'Times' on the question much discussed in that journal of the Form of Prayer authorized by the Archbishops for use next Sunday. I was so pleased that I wrote to thank him.

Charles and Christine came to lunch, and afterward propounded their private problem de tempore matrimonii. I advised Fabian tactics, and then walked round the Park, where the snow was rapidly disappearing.

I wrote to Caroe, M^{rs} Fanning (Helen Beeching*) and Angel Thelwall.*

The Churchman, which is 'the Evangelical Quarterly', has a singularly inept reference to what it calls 'The Attack on Evangelical Patronage Trusts'.

² See essay 'Westminster' on Henson website.

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[184]

Saturday, January 2nd, 1932.

I received back from the Dean of Westminster the print of Aidan Savage's drawing of me, with his own amendments. The result is rather horrifying, though I fear more life-~~life~~ ^like^. If I really am the villain I look, then I merit all the odium I certainly provoke!

I paid my Income Tax and Sur Tax with Dashwood's Commission - £1459:4:7. Also, I sent the Vicar my annual contribution to the parochial fund - £20; and paid the doctor's bill - £18:12:6.: and the licences for men servants & dogs - £6.

Then I wrote to Elliott Binns thanking him for his Article in the Churchman on 'Milman as a Historian', & suggesting that he should undertake a 'Life' of Tunstall.

Ella and I motored to Winston, & saw the new Rector, Ledgard; then we called on the Vicarage at Staindrop, but found the Spurriers* absent. Finally, we called at Raby Castle, but to no purpose as the noble inhabitants were gone a hunting. After this we returned to Auckland.

[185]

Mr Richard Craig arrived from Ireland about 5 p.m. He is the son of the Dean of Kildare, and desires to begin his ministerial career in this diocese. He is a quiet, thoughtful-looking youth, with regular features and a reserved manner. He speaks with intelligence, & has the manner of a gentleman. I made him talk about Ireland. He gives a good account of the situation, & holds it certain that the Free State will "make good".

Where can he be sent? He is not an Anglo-Catholic, but desires something more "Catholic" than the Church of Ireland can provide. He is eager for work, and only draws the line at a "suburban" parish! More difficult than to find a suitable parish is to find a suitable incumbent. He ought to be placed under a man of character, experience, and wisdom whom he can respect, and he is not very likely to respect anybody who is neither a gentleman nor well-educated. Yet in the whole diocese, save for a dwindling group of aging incumbents, there are scarcely any incumbents who would satisfy these requirements. Nor are saints numerous in the parishes.

<!030132>

[186]

Sunday after Christmas, January 3rd, 1932.

Very warm and languid weather with threatenings of rain & storm; unwholesome. I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered but six communicants, including M^r Craig, who, much to his own perturbation, was late for service!

We all motored to Durham for the morning service in the Cathedral, where I preached to a rather meagre congregation. Both the University and School are "down", and many people are absent on holiday. The result is that on the first Sunday in the year, the Cathedral congregation is at its lowest ebb. My sermon was listened to very attentively, but probably was neither expected nor welcome. Two M.P.s – Col. Headlam* and Batey – were among my hearers. After the service we lunched with the Headlams at Holywell, and, on ~~the~~ our return to Auckland, I walked round the Park with Richard Craig. My favourable impressions of the young man were confirmed, for he talked freely and with intelligence.

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[187]

Monday, January 4th, 1931.

I read Mommsen's* account of Roman Society in the last age of the Republic before getting up. It has a horrifying resemblance to English Society today. Especially is the parallel close in the matter of Religion alike in Rome and in England there is a vast parade of deference to the established system with a notorious and contrasted belief in the Religion which it professes to embody. And men's spirits ~~is~~ are drawing towards all sorts of cryptic and hardly respectable cults, because at least in them there seems to burn some sort of personal conviction. The papers announce that the English Church Union is opening an attack on the Bishops on the ground that their concessions to Non-episcopalians in the matter of Holy Communion involve intolerable violation of 'Catholick principles'. ~~They~~ It would tear down ruthlessly the delicately articulated fabric of episcopal diplomacy, and carry the whole question of Reunion back to the point at which it stood half a century ago when the famous 'Lambeth Quadrilateral' was first constructed! The efforts of the last two Lambeth Conferences count for nothing at all in the vision of these pious sons of the Church of England!

[188]

I received a telegram from M^{rs} Parrott, informing me that her husband had died.

M^r Crawley, who was in the Cathedral yesterday sends me a letter which rather surprised me. He thanks me for my sermon which, he says, 'pulled my poor distracted thoughts into the right channel'. This is good so far as it goes, which, of course, isn't very far!

I took Richard Craig with me into Durham after lunch, and shewed him the Cathedral and the Castle. He seems to be properly interested.

Somebody sends me a copy of "Theology" with an acute article by L^d Hugh Cecil* on "Christ's Presence in the Eucharist accordingly to the Prayer Book and Articles". But he seems to mistake the doctrine know as "concomitance". He says:- 'This means that where the sacrament of the body & blood of Christ is, there is also the whole person of Christ'. Surely the Oxford Dictionary states it more truly:- 'The co-existence of the body & blood of Christ in each of the eucharistic elements (esp. in the bread)'.

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[189]

Tuesday, January 5th, 1932.

It sometimes seems as if the national spirit of a people rather influenced its religion than was influenced by it. Patriotism has even succeeded in nationalizing the greatest enemy of nationality, Christianity, and has well-nigh revived the old notion of a national god, whose chief business is to look after his own people, and, especially, to fight its battles.

Westermark. 'Moral Ideas' vol. ii. p226

A striking illustration of this acute nationalising of Christ's Religion is provided by the current issue of the 'Modern Churchman' (Dec. 1931) where the Editorial runs: 'the Church of England is essentially national in its tone & temper. It exists primarily to serve the moral & spiritual interests of the nation. It is the ecclesia gentis Anglorum – a phrase coined by the Venerable Bede. In close relation to the national life it lives: separated from that national life it dies'.

During the War, Loisy* published a bitter & brilliant pamphlet. 'Guerre et Religion' in which he maintained that the only living religion was that of national feeling & interest!

[190]

Old Mr Apter's son-in-law came to see me with respect to the furniture in the Vicarage at Denton, which appears to have been purchased by Bishop Westcott in 1894 when Mr A was bank-rupt. I disclaimed any title in the same, & referred him to the Rev^d Arthur Westcott,* who might conceivably know to whom the stuff belonged.

I motored with Richard to Hartlepool, and showed him the old church. The Rector insisted on my visiting the little Hospital which is near the church; and then we came away, stopping at Sedgefield Rectory on our way home, in the hope of getting tea, but being therein disappointed as everybody was out.

A long-legged Swiss maiden, named Susie, M^{rs} Körstainer's grand-daughter arrived on a visit.

I received pleasant letters from Elliott Binns and John Buchan. The former says that he has planned a History of the Medieval Papacy from 1122 to 1378, which he thinks will occupy him for 30 years!

<060132>

[191]

Wednesday, January 6th, 1932.

Two Eton boys who became Prime Ministers of England were greatly influenced by Macaulay's Essays, which each discovered for himself. Lord Rosebery, at the age of 11 found the book in the library of a country house, and did not look at another book until he had read it through. He said the Essays influenced him throughout his life. Lord Balfour had also declared that the Essays fascinated him when he first read them at an early age.

M^r C. H. K. Marten, Vice-Provost of Eton, at the historical Association. v. Times. Jan 6, 1932.

Richard Craig left in order to return to Kildare. A poor-looking man, named Timms, came to lunch. He seeks to be accepted as a candidate for Holy Orders, and to offer a tithe from Marley Hill. Ought I to allow Probert to be entrusted with the training of a deacon?

I walked as far as the Park Gates in the rain, and was most of the time accompanied by D^r McCullagh. The weather is unseasonably warm.

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[192]

Thursday, January 27th, 1932.

A brilliantly fine day with a cold wind.

I frittered away the morning in reading "large" with a view to my Leicester Lecture on "Christianity and Nationality".

Lady Eden, Susie, Fearne, Charles & I lunched early, & then motored to Middleton-in-Teesdale in order to attend the funeral of the late Rector, and, after the service, to go on to High Force. The car struck work on the way, & I should have been late for the service, had not Arthur Loft and his father, who also were attending the funeral, carried me & Charles on to Middleton. There was a considerable gathering of the local clergy, & a large congregation of the parishioners. When the service was over, Leng having meanwhile arrived with the car, we went on to High Force. There was disappointingly little water coming over the rocks. We had an immense tea in the Hotel, & then returned to Auckland. Ella had been attending some committee or other at Darlington, & so was absent from this little jaunt to the general regret.

<!080132>

[193]

Friday, January 8th, 1932.

A brilliant day and much colder. The frost made the roads clean to walk in.

I began preparing a sermon for next Sunday, and then turned to desultory reading designed with a view to the Leicester Lecture.

M^r and M^{rs} Rainbow with their children, Gerald and Mary, came to lunch, & strolled about the garden until after 3 p.m., when I walked for nearly an hour in the Park.

A note came from Dick announcing his arrival tomorrow, and enclosing his Buttery account, which I have already paid. He writes with much appreciation of Ella's letter to him.

The "Church Times" has a leading article headed "Episcopacy or Prelacy", which would appear to inaugurate a return of the "Anglo-Catholics" to their old policy of "Bishop-baiting". The E.C.U. announces a vigorous attack on the "Re-union" proposal of the Lambeth Conference. Certainly the Bishops have again become extremely unpopular. The "Guardian" says very truly that "there is unfortunately a good deal of anti-episcopal feeling about". Here at least the Protestants and the "Anglo-Catholics" are heartily agreed.

<!090132>

[194]

Saturday, ~~December~~ January 9th, 1932.

A hard frost which gave way to rain in the afternoon. There were threatenings of fog. Lady Thurlow wrote to ask whether she might take a "Quiet Day" in the parish church of Houghton-le-Skerne. I said that she might if a) only women and girls formed her congregation and b) the Rector desired it. There seems to me a real distinction of principle between allowing a woman to speak in the church to members of her own sex, and allowing her to address a general congregation.

I walked round the Park, where a football match was in progress though the ground was hard as iron.

Bill May and Dick arrived, the one for the week and that he might talk to me about Ordination, the other to stay till Friday, when both must go back to Keble.

I started to read a Norwegian account of the situation in Russia – "Russia & Ourselves" by Vidkum Quisling. It was favourably reviewed in The Times "Literary Supplement", & claims to be based on first-hand study of the facts.

<!100132>

[195]

1st Sunday after Epiphany, January 10th, 1932.

A dull wet morning, very depressing.

I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 9 communicants, including the two Keble lads and Susie. I make no inquisition into the young woman's qualifications, though I may fairly assume that she has not been episcopally confirmed, for I judge that it were sinful to repel from the Lord's Table an Innocent Disciple, desiring to come there, who is nowise responsible for her lack of former qualification. And that must serve the E.C.U. or an answer.

Dick and Bill went with Ella into Durham, & attended morning Prayer in the Cathedral, and later accompanied me to Blaydon, where we had tea at the Vicarage, & afterwards attended Evensong in the parish church. I preached to a large, but not a crowded congregation, taking for my text S. Luke xii.51 and S. John xiv.27. On the way home, I had a good deal of talk with Bill, who rose considerably in my esteem by the simple & manly way in which he expressed him[self] on the subject of Ordination. These two youths are excellent good material for the parsons of the future.

<!110132>

[196]

Monday, January 11th, 1932.

Bill May went away after breakfast.

Jimmy and Joyce Dobbie came to lunch, and, afterwards, walked with me in the Park. They are starting their married life in an excellent spirit of comradeship, and their venture of the school seems to have a hopeful aspect.

Three Ordination candidates – Sidney Lochburn, son of a miner at Ferryhill, Ronald Beddoes, son of a “business man” at Silksworth, and Norman Joyce, son of a colliery engineer at Bearpark – came to be interviewed. All are under 20 years of age, and appear to be very earnest and devout. Educationally they have made the most of the opportunities which have come to them. On the whole, I was well-pleased with them, but “not many mighty, not many noble and called”. If, indeed, the success of the Church in its spiritual warfare depended on the social and intellectual quality of its clergy, the outlook for the Church of England would be gloomy enough.

[197]

The Dean of Kildare (Rev. H. N. Craig) writes in thanking me for a copy of “The Book & the Vote”:-

The rejection of the Revised Prayer Book by the House of Commons in 1927 was indeed a national calamity.

The Church of Ireland has many defects, and the laity here would certainly not consent to adopt the whole of it, but under the leadership of men like the Archbishop of Dublin, sweet reasonableness is likely to be the prevailing note of the future, & even nowadays things pass through Synod which would have raised a storm some years ago.

Had the Church of England only had to reckon with the Anglican laity, the Revised Book would have been accepted, but the House of Commons found not guidance, but the cause of suspicion in the “leadership” of Cantuar. The incredible ineptitude of the two Archbishops in publicly sanctioning the impossible form for last Sunday’s national intercession will undoubtedly be thought to go some way to justify the action of the H. of C.

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[198]

Tuesday, January 12th, 1932.

“Henry VIII of England must also be counted amongst the sovereigns who have sought to be the founders of a religion, notwithstanding that his work was likewise of very short duration, collapsing at once at his death”.

Döllinger “Histi & Literary Addresses”
Founders of Religions 1883 [p.64].

In the preceding paragraph Döllinger has spoken of Heliogabalus whose “new religion was but short-lived”. Earlier in the Lecture he has explained that by “religion” he means “a religious society or church maintaining its own peculiar characteristics independently of all others”. Perhaps it were truer to say that Henry viii’s singular essay in insular Catholicism was unable to survive him, because, apart from his vigorous personality & despotic power, it had nothing to rest upon. The “new wine” of ecclesiastical independence could not be contained in the over-stretched “wine-skins” of medieval doctrine & discipline.

[199]

Leslie Morrison, aged 20, the son of the Head-master of James I’s School in Bishop Auckland, an undergraduate of Pembroke College, Oxford, and (on his own initiative) a candidate for Holy Orders, came to lunch, and afterwards walked round the Park with me. I was much pleased with his understanding and answers.

It is impossible to doubt the genuineness of the spiritual experience which, with the most touching simplicity, these youths offer as the explanation of their desire to become Ministers of Christ: and it could not but be immensely wrong to cast any shadow of doubt on the fact of their Vocation.

The Bishop of Pontefract wrote to ask me for information as to Bishop Andrew’s alleged flirtations with non-episcopalians. I sent him my only copy of the “Robert Lee Lecture” which I delivered in Edinburgh 20 years ago, asking him to return it. The worst characteristic of ecclesiastical controversies is that they are always returning on their own tracks. In this tiresome business of “Reunion” we are just where we were when I waked the echoes of the Abbey in 1901.

[200]

Dick accompanied me to Jarrow, where I presided at a meeting of the Rural Deanery convened in the interest of the Preventive & Rescue Association. The Church Hall of Christ Church parish was filled, but it is not a large room, & the Deanery is very extensive. Two laymen – the local M.P., an unknown layman who evicted the sitting Socialist in the recent ‘land-slide’, and a gentleman from East Boldon – were the chief speakers. The Deaconess, Panton, who is Secretary of the Diocesan Association, added a few words of official comment. I gave her a lift back to Durham. She told me that she had herself been brought up as a Wesleyan, and agreed that the magnet which attracted Nonconformists to the

Church of England was its devotional life centred in the Eucharist. Politically and socially the Nonconformists were still important, but no longer religiously. So soon as the spiritual life began to disclose its own requirements – Nonconformity became insufficient and almost insufferable. It was the other way round in the days when Nonconformity was a spiritual force.

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[201]

Wednesday, January 13th, 1932.

Xan Wynne-Willson came to lunch bringing with him one Barnes, a friend of his, from Hereford, who is learning there how to become a farmer. I took the two young men and Derek for a walk round the Park. The weather was fine: the air pleasant & bracing: the aspect of the country most alluring.

I was surprized to find Arthur Headlam disclosing a rather astonishing piece of ignorance in the new issue of 'The Church Quarterly Review'. In his article on Christian Theology he quotes S^t. Vincent of Lérins 'Ut pene quot homines sunt, tot illinc sententiae erui posse videntur', and then asks, 'Is this the source of this well-known proverb?' Every school-boy knows the familiar tag which is found in Terence and Cicero.

The local papers give considerable prominence to what they are pleased to call the Bishop of Durham's 'attack on Feminism', last night at Jarrow! Two quite harmless sentences, which might fairly be described as platitudes, form the entire foundation for this headline. But 'Sex' never fails to stir the appetite of the reporters, & quicken their invention!

[202]

'Only in quite modern times have we begun to understand that the private virtues cannot flourish without the public, that religion and policy ought to go hand in hand, & that for the old ideal of Church and State we ought to substitute that new ideal of the Church-State, which hovered before the minds of Piers Plowman and of John Wyclif, but has not yet been realized.'

Bigg.* 'The Church's Task under the Roman Empire', p. 126.

The medieval Papacy stood for this view, and proved its impracticability when attempted to be embodied in practice by the Church. Our Tudor Sovereigns made it their own, & proved its impossibility when attempted by the State. Both the Ultramontane and the Erastian aim at the abolition of the dual control of society. They would unify by subordinating either the State to the Church (Innocent iii and Boniface viii), or the Church to the State (Henry viii and Thomas Hobbes), but with the ending of the Dualism perishes also the Purpose of the Unification.

<!140132>

[203]

Thursday, January 14th, 1932.

There are many classes of my countrymen with whom I should find it far more difficult to hold intercourse than with an even moderately educated Indian. The latter and I would have more interests in common.

Edwyn Bevan.* 'Hellenism & Christianity', p. 33.

Education and class-feeling are waxing forces, nationality is a waning force. There is probably a better mutual understanding between English artisans and German artisans than between either and superior classes of England and Germany. "Class consciousness" is replacing patriotism. We may not, therefore, tie Christianity too close to 'nationality'. A time approaches when society will be ordered on another principle, and the Religion of the World's Redeemer will have to address itself to a quite novel situation. History attests to its Protean character. Ernest Barker's* idealisation of the Nation is already obsolescent, and his defence of the present Establishment built thereon is ceasing to be relevant. A 'National Church' in a denationalized community is a pathetic anomaly & a patent anachronism. A secularist population cannot usefully pose as a 'coetus fidelium' [assembly of the faithful].

[204]

Dick and I walked round the Park after lunch, and had much converse together. Later he accompanied me to All Saints, Langley Park in the parish of Esh, where I dedicated a screen, pulpit, and lectern as a memorial of 78 men from the parish, who had fallen in the Great War. In spite of the boisterous weather, the little church was quite full. I preached a short sermon, taking as my text the words of Christ: "Therefore be ye also ready: for in an hour that ye think not the Son of man cometh." We returned to Auckland after the service in a hurricane. I feared that the car would be blown over.

The Vicar of Esh is an excellent young clergyman, but he reeks of tobacco. No doubt the habit of smoking has so blunted his own sense of smell that he is quite unconscious of the offensive odour of stale tobacco that exhales from his person. When he visits the sick, what barbarous cruelty he must unwittingly exhibit towards those of them (and, surely, most would be in this case) who find that smell intolerably offensive!

<!150132>

[205]

Friday, January 15th, 1932.

England has been saved from many dangers by her reactions, and the lassitude that follows a period of abnormal excitement has often given time for the formation of habits that will not wholly pass away.

Lecky*, 'Democracy & Liberty', ii. 387

What are the proofs in History of this interesting statement? Possibly the comparatively moderate ecclesiastical settlement effected by Elizabeth after the hectic episodes of Protestant iconoclasm under Edward vi and Romish persecution under Mary may be adduced: and the constitutional settlement in 1689, after the monarchical excesses of the later Stuarts, might serve as another.

Dick returned to Oxford after breakfast. I went into Durham, & presided at a meeting of the Board of Religious Education. Afterwards I had tea with the Bishop of Jarrow. We drifted into some serious conversation about the ecclesiastical situation in general, and my own position with respect to it. He is in an almost truculently Protestant mood, & would welcome something in that way from the diocesan!

[206]

'Nationality is for a people what individuality is to a person – that in it which determines its distinctive form of being and life, which confers on it an organic moral character, & which impels it to assert & maintain its rights to a free and independent existence & to a national & full self-realisation Nationality is a great & sacred fact. No other principle has been seen in our own age to evoke an enthusiasm more intense, sacrifices more disinterested, exertions more heroic, than that of nationality. Faith in it has built up nations under our very eyes.'

Flint.* 'Socialism' p. 396 [1895.]

I received a long letter from Malcolm Ross, who has made the acquaintance of old D^r Lock, who must now be very ancient [he was born in 1846]. He spoke of me whom he remembered as 'just a charming boy'! That is not the description that would be suggested by my present unpopularity.

<!160132>

[207]

Saturday, January 16th, 1932.

The final issue may be remote, but the belief that universal peace lies in the counsel of God for mankind will influence our present conduct. In this respect the language of the prophets & of the Apocalypse expresses the truth which is involved in the Incarnation. And now at length we can see, in a long retrospect, that in spite of checks & delays, the whole movement of life is towards a federation of civilized nations, preparatory to the civilization & federation of all.

Bp. Westcott, in 1892 (v. 'The Incarnation & Common Life'. p. 85.

Could any informed and considering man, however devotedly Christian, express now such serene confidence in the happy destiny of mankind on this planet as Bishop Westcott expressed in 1892? Is it really true that such a destiny is 'involved in the Incarnation'? If the appeal be made to the Scriptures, is it not possible to find quite as much authority there for a pessimistic view of the future of this physical universe, as for the Bishop's cheerful opinion?

[208]

I finished reading an unpleasant novel – Magnolia Street by Louis Golding – which was enormously praised in last Sunday's 'Observer'. It purports to give the history of the inhabitants of a small street in a low-class district of an English town from 1910 to 1930, showing the effect of the war on a mixed population of Jews & English. It contains one passage of intolerable grossness, which is quite unnecessarily dragged in. It copies in this respect a similar book by Leon Feuchtwanger – Success – which purported to describe post-war Bavaria, and was marked by a similar episode. In both cases the seduction of a youth by an older woman is elaborately described. In 'Oil' there is the same incident, & in all three cases it seems quite unnecessary, introduced presumably to make the book sell.

I walked round the Park in a very high wind.

The total amount collected for the Diocese of Waiapu amounts to over £688.

<170132>

[209]

2nd Sunday after Epiphany, January 17th, 1932.

A still morning after the tempest and a high temperature, too high for this time of year. I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 8 communicants.

The day was so seductively fine that, when I had completed my notes for the afternoon's sermon, I went out, & meditated on 'Butler's Walk'.

After lunch, Charles & I motored to Sunderland where I preached to a large congregation of Oddfellows who are celebrating their centenary. I prefaced my sermon by a flattering reference to that commemoration. After the service we had tea at the Rectory. I left the notes of my sermon with Wynne-Willson in order that he might send them to the 'Sunderland Echo', & thus preserve me from the perversions of the reporters.

I wrote to the Prime Minister's Secretary with respect to the appointment to Middleton. There appears to be a multitude of gentlemen who have discovered that they are Divinely called to the pastorate of that parish! It is significant how few are the "calls" to parishes where the endowment is meagre.

<!180132>

[210]

Monday, January 18th, 1932.

The papers announce that Charles Gore died last night of pneumonia in London. I made his acquaintance first about the year 1885, when he was at the Pusey House and I was a newly elected Fellow, living in All Souls. Throughout my career as a clergyman I have been more or less in touch with him. On 3 occasions we came into public collision. [marginal note] N.B. There was also the occasion when I preached on Clerical Subscription in connexion with Gore's treatment of Beeby.*[end of marginal note] When, in 1901, I preached the course of sermons on Reunion in Westminster Abbey, afterwards published in the volume 'Godly Union & Concord', he formally protested to Dean Bradley.* The old man was much distracted between his agreement with me, & his fear of Gore, who bullied him in Chapter! In 1910 (if I remember right) we came into dramatic conflict. He inhibited me from preaching in the Digbeth Institute, connected with the Carr's Lane Congregational Church, and I disobeyed the inhibition. He at first intended to prosecute me but changed his mind, and left me in possession of the field. Finally, he openly opposed my nomination to the Bpk [211] of Hereford, and addressed an open letter to Abp. Davidson on the subject. This, however, he withdrew before my consecration on February 2nd 1918. But, though we were generally opposed in ecclesiastical policy, & had from time to time these public conflicts, we were always on terms of affection, & had a genuine regard for one another. I judge him to have been the most considerable English Churchman of his time, not the most learned, nor the most eloquent, but so learned, so eloquent, so versatile, & so energetic that he touched the life of his generation at more points and more effectively than any of his contemporaries. He founded the Community of the Resurrection in Mirfield: poured energy into the Christian Social Union, created the bishoprick of Birmingham, and was a modern Athanasius in his championship of orthodoxy. In the volume 'Lux Mundi' he laid the foundation of Catholic Modernism. His exegetic preaching in the Abbey made a great impression. Perhaps, he had survived his influence, possibly his usefulness, but his death creates a great void in Anglican life.

[212]

Charles accompanied me to Darlington where I took the early train to King's Cross. It arrived there nearly half an hour after time. I went first to the hair-dresser, & then to Lambeth where the Bishops' Meeting was in progress. The discussions were abnormally futile. I dined at the Athenaeum with the Bishop of Derby (Edmund Pearce) who was very amusing about J. H. Thomas.*

M^r Justice [Ernest] Charles* was in the Club, & I had some speech with him. He expressed hearty disapproval of his brother-judge, McCardie whose observations on sex-questions are certainly provoking much resentment. Lord Lytton exchanged a few words with me. He starts tomorrow for Manchuria as a member of the League of Nations Committee, charged to report on the situation in that province. It is an interesting but rather perilous expedition.

When I returned to Park lane about 9.30 p.m. I found Lord Scarbrough alone in his room, & had some talk with him.

<!190132>

[213]

Tuesday, January 19th, 1932.

In some respects, Gore, in the last years of his life presented rather a forlorn appearance. His disciples had gone beyond him on both fronts of his leadership. He was out of sympathy with the homeward tendency which marked the later Anglo-Catholic movement; and he shrank back with alarm from the destructive criticism which the Anglican Modernists were ready to accept. Thus both as a protagonist of the Catholic party of the Church of England, and as the prophet of theological liberalism, he was something of a "lost leader" to both sections of his following. He was listened to with respect, but politely ignored. His sympathies were too facile and ardent for his convictions which remained unaccommodating: thus while his socialism commended him to multitudes of the Dissenters, his rigorous Catholicism perplexed and alienated them. He ran in couple with Edward Talbot,* a less candid but abler exponent of the same paradoxical attempt to combine the religion of authority with latter-day democracy. A fair review of his life would adjudge it to have failed in its main object.

[214]

I slept badly being disturbed by the noise of the traffic in park lane. I relieved the tedium of sleeplessness by reading a suggestive book which is receiving much attention – 'The Unseen Assassins' by Sir Norman Angell.* I breakfasted with Lord S. and the Jameses: & then took my departure, leaving my bags at the Athenaeum, & then going to Lambeth for the Bishops' meeting. The Bishops of Manchester, Rochester and Chelmsford made some astonishing revelations of moral & intellectual squalour in the Fundamentalist College at Clifton. It illustrated "the Protestant Underworld" very remarkably. The Abp of York gave us some shocking disclosures of clerical depravity made in confession – a disconcerting revelation. Beyond all question the weakest part of our Church System is the personnel of the clergy. I returned to the North by the 5.30 p.m. express, & was met at Darlington by Charles. My companion in travel was Lady Isobel Gathorne-Hardy, the wife of the new General at York.

<!200132>

[215]

Wednesday, January 20th, 1932.

Leng reported himself to be ill, so I had to re-arrange my plans. Charles drove me to Darlington, & on arriving in York, I found the Archbishop's car ready to carry me, & divers of my episcopal brethren to the Palace. The entire episcopate of the Northern Province came together at Bishopthorpe – 12 bishops & the Archbishop. We had a conference for 2 hours before dinner: and came to agreement as to the course of business tomorrow. I spoke quite frankly on the question of Divorce, & was pleased to find considerably more support from my brethren than I had expected. Newcastle, Wakefield & old Chester are, I think, the only members who could fairly be described as Anglo-Catholics, & they are not extreme. Ripon & Sodor & Man are presumably Evangelicals: Bradford has not yet disclosed himself, but the rest – Durham, Carlisle, Liverpool, Manchester, Blackburn, Sheffield, - and York are reasonable persons, with large sympathies and small commitments. We dined together with much pleasant converse, & afterwards sate gossiping in the smoking-room till nearly midnight.

<!210132>

[216]

Thursday, January 21st, 1932.

CONVOCATION

After a celebration of Holy Communion in the Cathedral, when, save the Bishops, nobody communicated, the convocation began its session in St William's College. We agreed to appoint a joint Committee to consider divers marriage questions, & to instruct it to consider whether it would not be desirable to ask the Archbishops to appoint a Commission to consider the whole subject of marriage. The Bishop of Manchester spoke with commendable candour, and I supported him in a rash but honest speech. After lunch I moved the resolutions for intercommunion with the Old Catholics, which had been moved in the Canterbury Convocation by the Bishop of Gloucester. My speech was inadequate. Of course the resolutions were adopted. Then I returned to Auckland, being met at Darlington by Charles, & carried to the castle in his little car. Leng still continues to be hors de combat.

<!220132>

[217]

Friday, January 22nd, 1932.

The Jews, oppressed & scattered, have yet stood by the graves of all their persecutors in turn. There are no more Assyrians, Babylonians, imperial Persians, Macedonians and Romans: but the Jews we have always with us.
Inge. 'Every Man's Bible. P. xiv.

I read though Ralph's 'Introduction' to his volume 'Every Man's Bible'. It is a considerable achievement even for him. Admirable in tone, suggestive, full of knowledge, & expressed with dignity & grace which are not often met with, he has succeeded in bringing within 55 pages, an effective & attractive summary of modern belief about the Bible. Inge will divide with Gore the reputation of the most influential and many-sided Anglican clergyman of his time. They may serve as typical examples of the type of eminence which their respective Universities have contributed to the Church of England. The most distinctive activity of the one was social & monastic, that of the other critical & journalistic. Gore was enthusiastic and affectionate: Inge is intellectual and disconcerting.

[218]

M^r & M^{rs} Noakes of S. Peter's, Bp. Auckland came to lunch. He has been employed in the educational service in Madras.

I walked round the Park with D^r McCullugh. The mildness of the day suggested May rather than ~~De~~ January.

Cecil Charlton, a student from S. Chad's who hopes to be ordained in September, came to see me about a title. I gave him the names of 5 Anglo Catholick Incumbents, and told him to write to them "He would not be happy in a parish without a daily Eucharist"!!!! But I liked the youth well enough.

The reports of our proceedings in the Convocation yesterday are of the most meagre kind. Evidently the reporters "have no use" for "Old Catholicks"!

"Domitiana" arrived, & was taken by Ella and Ferne to a concert in Brancepeth. I wrote to Malcolm Ross, taking the opportunity to ask him to see as much of Derek as possible.

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[219]

Saturday, January 23rd, 1932.

A publication of the Oxford Historical Society – vol. iii of the Cartulary of Oseney Abbey by Rev. H.E. Salter – has some seriously interesting information dispersed through its dull & formal contents e.g. on p. 75 under the years 1246 & 1247 there are records of the purchase of villians by the monastery. Henry d’Orle sells his man Odhulfus ‘cum progenie sua et omnibus catellis suis’³ to the Abbot and Canons of Oseney for four pounds and one horse. Sibilla de Sancei sells her man Gilbert the son of Godwin to the canons of Oseney for twenty shillings. A note says that ‘probably the natives in question had some peculiar gifts of education or voice or other skill, which made him desired by the canons of Oseney.’ It would appear that these holy men had no difficulty in reconciling slavery with Christianity.

The ‘Church Times’ has a full page drawing of Charles Gore (head only) drawn from life by the son of the well-known W.E.A. organizer, Mansbridge.* It is an admirable likeness. There have been memorial services in Westminster Abbey, in Birmingham, in Christ Church and in Mirfield – the scenes of Gore’s most considerable & sustained labour. The funeral was in Holy Trinity, Sloane Street.

[220]

There is a story often told of a great English capitalist who went to Australia with a shipload of labourers and a carriage; his plan was that the labourers would build a house for him, & that he would keep his carriage, just as in England. But (so the story goes) he had to try to live in his carriage, for his labourers left him, & went away to work for themselves.

Bagehot. Physics & Politics p 72.

The death of Leo Maxse,* the editor of the National Review is announced. He was in his 69th year. Sincere, able, impetuous, & temperamentally incapable of seeing any side but his own, gifted with the fatal power of phrase-making, & pugnacious to an extent which was even unpatriotic – he gained many friends and did much mischief. He stands in the same category with another Leopold – Amery* – whose fanatical imperialism and extreme unwisdom in all political matters are a public danger. I doubt not that he is working his hardest for the destruction of the National Cabinet.

[221]

Ella accompanied me to Seaham Harbour, where I presided at a meeting arranged to “inaugurate” the new “settlement”, over which Miss Jowitt,* the sister of the Attorney General [William Jowitt],* presides. She is a tall, & rather formidable lady with a strong resemblance to her legal brother. The lecture-room was densely crowded. I spoke for 15 minutes, & then Pace [tua] [by your leave] a lecturer from Newcastle delivered orations, which were, perhaps, a little too long. There was a vote of thanks, & then we went to the

³ ‘with his children and all his chattels’.

house for tea, after which we returned to Auckland. I took the impression that these good folks are rather advanced "Socialists". Miss Jowitt told me that a lecturer was coming to speak on Reform, and, unless I misunderstood her, to do so from the Bolshevist point of view.

The evening paper reports the death of D^r Marion Philips, lately one of the members for Sunderland. She was turned out at the last election.

The Bishop of Chelmsford (Wilson*) has an excellent letter in the 'Times' on 'Nonconformists at Communion'. It will not re-assure our Anglo-Catholics who are becoming restive and are noisy on the subject.

<!240132>

[222]

Septuagesima, January 24th, 1932.

The landscape is disguised by a mist, which threatens to become a fog.

I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 10 communicants including William Boyden and John.

An S.P.G. deputation, who had been preaching in S. Anne's, and hailed from South Africa came to lunch, as did also two Colonels, Marsh & Patterson from Catterick with M^{rs} Marsh. I talked away my voice, & scattered my thoughts!

Ella accompanied me to Annfield Plain where we had tea with Dick and his wife, and, then, went to Evensong. I preached about S^t Paul in view of the Festival tomorrow, having quite forgotten that the service was designed as a commemoration of the consecration of the church three years ago! However, I improvised a few suitable references, and probably nobody perceived my blunder. We returned to Auckland after the service. Fog which had been rather thick on the high ground has disappeared on the lower levels.

[223]

The most logical party is ever the strongest. Do not be satisfied with inspiring a mere spirit of rebellions in your followers, nor an uncertain indefinite declaration of liberalism. Ask of each man in what he believes, and only accept as members those whose convictions are the same as your own. Put your trust not so much in the member as in the unity of your forces.

The great error of the past has been that of entrusting the fate of the country to individuals rather than to principles.

Combat this error, & preach faith, not in names, but in the people, in our rights, and in God.

Avoid compromises. They are almost always immoral, as well as dangerous.

Put no trust in diplomacy, but disconcert its intrigues by beginning the struggle, and by publicity in all things.

Mazzini "God & the People" p 102.

Here speaks the true revolutionary, as well in the Church as in the State.

<!250132>

[224]

Monday, January 25th, 1932.

A glorious sun-rising, leading in a calm and brilliant day.

I received from M^{rs} Hodgson a letter asking me to commend an application to the Master of Hatfield College which Kenneth, on Bealey's advice was sending in. He seeks admission as a Fourth Year Student. I wrote to the Master.

The Bishop of Birmingham is reported to have preached on Bishop Gore, & taken occasion to renew his attack on "Anglo-Catholicism". He drags me into the business:-

"When D^r Henson was appointed to the see of Hereford, Gore attacked him for his disbelief of in the Virgin Birth, and to the end he attached to that miracle an importance which veils the greater fact of the Incarnation itself. Jesus may equally have been the revelation of God to man if he was, as S^t Mark, S^t Paul, & S^t John appear to have thought, the son of Joseph and Mary".

Is it worth while to expound to the public the distinction which I draw between 'non-belief' and 'disbelief'. On the Virgin Birth I am an agnostic.

[225]

The idea of Progress, as the Law of Life, accepted, developed and verified by History, and confirmed by Science, became the banner of the future. At the present day there is no earnest thinker with whom it is not the cardinal point of his labour and endeavour.

Mazzini Lc. p 40

Who writes, or thinks, in this way now?

I finished reading through Z.N. Brooke's* 'The English Church & the Papacy from the Conquest to the reign of John'. It is very through piece of work, & demonstrates the soundness of Maitland's* view as against the view of Stubbs.*

I went into Durham after lunch, & presided at meetings of the Church Building Board, and of the Diocesan Conference Committee. We were dull and unanimous. After tea with the Bishop of Jarrow I returned to Auckland.

Domitiana left the Castle this morning. The new cottages, which have been constructed out of Park Gates House and my stables are now nearing completion. They have a pleasing appearance, & are certainly an improvement on what they replaced.

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[226]

Tuesday, January 26th, 1931[sic].

Scipio used to say that he was never less idle than when he had nothing to do and never less lonely than when he was alone I wish I could say the same of myself and say it truly.

Cicero. De Officiis iii.1

The 'Yorkshire Post' announces that a new Divorce bill based on the Majority Report of the Royal Commission will be presented as a Private Members' Bill in the House of Commons when Parliament meets. It will allow divorce for the following causes viz:-

1. Adultery.
2. Desertion for at least three years.
3. Cruelty.
4. Incapable insanity.
5. Habitual drunkenness compelling separation for at least 3 years.
6. Imprisonment under a commuted death sentence.

Substantially this measure passed through the House of Lords in 1920 and again in 1924. I cannot see how I could honestly oppose it, though to support it must alienate me finally from the main body of the clergy, &, perhaps, also of the religious laity.

[227]

Canon Croudace & M^{rs} Downie from Wolsingham lunched here. We had some discussion about the ethics of field sports, wherein my wife disclosed an indifference to the moral & sentimental aspects of the subject which agreed ill with her sex, her position and her religion. But it has often been observed that where the habits of their class are concerned, the gentry of Great Britain have neither conscience nor heart.

I went in to Durham, & presided at a meeting of the Lay-workers Association. Then I returned to Auckland.

Geordie Gore* – that Queen of persistent interrogation - arrived on a short visit and Ella took her off to see "The Merchant of Venice", performed in aid of the local hospital. I was left in peace!

[[Plato in the "Laws" speaks of wine "as a medicine potent against the crabbedness of old age, that thereby we men may renew our youth", but I observe both in myself and in my contemporaries that, as age draws on, wine is less & less taken. For the most part we wind up with whiskey & water, or with water alone]].

<!270132>

[228]

Wednesday, January 27th, 1932.

I am indeed sincerely convinced that Christianity is definitely superior to other peculiar forms of religion, not in respect of its casual & accidental features, but in respect of its highly individual & peculiar spirit, not as truth is superior to falsehood but as Plato is superior to Aristotle.

v. Otto* "Religious Essays" 114.

This is hardly the faith which overcomes the world.

We all went to Durham to lunch with the Dean, & attend the service of Commemoration in the Cathedral. There was a considerable congregation. The preacher was Professor N. P. Williams, an old Dunelmian. His sermon was admirably suited to the occasion. In form and substance I thought it excellent. It occupied 45 minutes in delivery.

I had tea with the Bishop of Jarrow, and then Charles motored me to West Rainton, where I instituted James, lately the Curate of Norton, to the Rectory.

[229]

Plato in the Laws (Bk. IV) speaks scornfully of "marines" (ναυτικός) as likely, by their distinctive manner of fighting to lower the standard of valour in the community.

for marines are habituated to jumping ashore frequently and running back at full speed to their ships, & they think no shame of not dying boldly at their posts when the enemy attack: & excuses are readily made for them, as a matter of course, when they fling away their arms & betake themselves to what they describe as "no dishonourable flight". These "exploits" are the usual result of employing naval soldiery (ναυτικό άσελγειας)[?] & they merit not "infinite praise", but precisely the opposite: for one ought never to habituate men to base habits, & least of all the noblest section of the citizens.

Is this the source from which the somewhat contemptuous attitude towards "the Marines" has been derived? Our sea-roving ancestors were accustomed to take another view.

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[230]

Thursday, January 28th, 1932.

This is the third day of a severe frost. I begin to fear that the bulbs & wall-flowers will be destroyed, & our hope of a floral Spring prematurely dashed.

The Times reports the death of the Rev^dArthur Hird at the age of 48 who "held since 1922 the position of editor of the Theological Literature department of Mess^{rs} Hodder & Stoughton". I used to call on him in Warwick Square from time to time, and he stayed here on one occasion for a night. He was continually urging me to write something popular, & affected to believe in my "prophetic" gift and vocation! But he knew strangely little of me. I could not sincerely write about anything in a popular way. To him, as to most sectaries & publishers, the one thing that matters is success, by which they mean popularity.

Charles & I went to Durham, where I presided over a meeting of the Board of Training & Maintenance, and then we had tea in the Castle. Then an Ordination candidate – Lionel Bacon – came to be interviewed. He impressed me very favourably.

[231]

We motored to South Shields, where I instituted Noel Gwilliam to Holy Trinity, vacated by the too-hasty retirement of Cecil Booth. He is an attractive and popular fellow, a circumstance indicated by the large attendance of clergy. Two of the local dissenting ministers, wearing gowns, walked in the procession. There was a considerable congregation, and an impressive service. I gave an address on the words "I am come, not to destroy, but to fulfil". The congregation gave me the impression that Cecil Booth must have made an impression on the parish. There was a goodly company of scouts, and another of girl-guides, lined up outside the Church: and I noticed a ~~goodly~~ fair proportion of young men in the congregation. Noel Gwilliam will, I think, be able to keep up what he finds, and to develop it, but the speedy change of Vicar is not wholesome.

Among the clergy was Holmes, who held the Vicarage in 1898, when I came there to hold a parochial mission in company with Barnes, who died some years ago.

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[232]

Friday, January 29th, 1932.

A hard frost, and a brilliant sun.

Ella and I went in to Durham, where I presided at the annual meeting of the Preventive and Rescue Association. Then we parted: she returned to Auckland, and I went to the Castle and had lunch. Then I presided at a meeting of the Bede College Committee, and afterwards walked with the Bishop of Jarrow in the Banks. The little water-fall was an Arctic spectacle, its walls being garnished with icicles two feet long. I have not seen that sight in that place since the memorably bitter winter of 1916.

I had tea in the Castle with Ainsworth of S. John's College, who desired to consult me about his future. He wishes to be married, and as a consequence to leave S. John's, & take a curacy. Then I returned to Auckland, and wrote to Dick.

Kathleen & Major Frazer with their infant son arrived on a short visit. She is little changed though somewhat weather-beaten by voyaging and life in India. They appear to be on good terms with one another which, as they have been now married nearly 3 years, is no mean achievement!

[233]

For females, too, my law will lay down the same regulations as for men, & training of an identical kind. I will unhesitatingly affirm that neither riding nor gymnastics, which are proper for men, are improper for women.....

The way women are treated with us at present is this – we huddle all our goods together, as the saying goes within four walls, & then hand over the dispensing of them to the women, together with the control of the shuttles & all kinds of wool-work.

Plato. Laws, Bk. VII

Yet Plato was no believer in the equality of the sexes, and his main reason appears to have been utilitarian. In time of war properly trained women would be of use in defending the city.

It would be a sore disgrace to the State if its women were so ill brought up as not even to be willing to do as do the mother-birds, which fight the strongest beasts in defence of their broods, but, instead of facing all risks, even death itself, to run straight to the temples & crowd all the shrines.

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[234]

Saturday, January 30th, 1932.

The weather has again become mild, & with the brilliant sunshine & absence of wind was almost spring-like.

Prof. Williams has ascertained that Henry VIII died on January 28th 1547. He writes:-

It would seem, therefore, that by the "founders" whom she (sc. Queen Mary) wished to be commemorated on Jan. 27 and 28, she meant, not Saints such as Aidan, Cuthbert & Bede, but princes & prelates who had endowed the Church of Durham with land, buildings, and money – especially her father, Henry VIII, who was technically the "founder" of Durham Cathedral as a secular (i.e. non-monastic) church.

I have no doubt that he is right. The phrase in the statutes is "pro animabus ~~progenitor~~ carissimorum progenitorum nostrorum et omnium antiqui coenobii Dunelmensis fundatorum et benefactorum".⁴ We could hardly now keep a commemoration, save as an act of thanksgiving for all the company of benefactors, canonized included.

[235]

The evening paper contains the sinister tidings that the Chinese Government has declared war against Japan. Whereto will this grow?

Major Dewhurst, Coli and M^{rs} Ruthven, & D^r McCullagh came to dinner. There was much talk, which, however, left no impression on my mind.

This morning Captain Johnson, the Adjutant of the D.L.I., called on me. He explained the circumstances in which the Colonel had found it necessary to arrange for a Ball in Lent. No other date was possible, and the finances of the regiment rendered the Ball indispensable. The good adjutant is a Papist, & presumably not unacquainted with dispensations. His face lighted up when I said that apparently it was a case of dispensation. I bade him tell the Colonel that I appreciated his courtesy in communicating with me on the matter. The fact is that the traditional discipline of the Church has become the shadow of a shade. The few devout folk, who profess to respect it, are conscious of their oddity, & apologetic for the piety. The mass of people, even of religious people, look on the observance of Lent as a mild jest, a quaint & harmless eccentricity!

⁴ 'For the souls of our most charitable children and the ancient monasteries of all the founders and donators to Durham'.

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[236]

Sexagesima, January 31st, 1932.

Again, the ground is white with the frost.

I celebrated the Holy Communion in the Chapel at 8 a.m. All my guests & two of the household communicated making 8 persons.

I prepared a sermon on Christian Marriage, taking for my text S. Matt. XIX.3 "And there came unto Him Pharisees, tempting Him & saying, Is it lawful for a man to put away his wife for every cause?" This sermon I delivered to a congregation of Freemasons in the parish church of Seaham Harbour at 3 p.m. They listened closely, but were, perhaps, more puzzled than edified.

Leng reported himself hors de combat with a chill, but Harry came to the rescue, & drove me in his stead. He told me that he had recently prepared a wireless-set for a customer in the shop where he works, & was greatly astonished that the man was "on the dole". He had paid a deposit of half-a-crown, & incurred an expenditure of not less than £12.10.10! This credit system is spreading throughout the nation, & its effect in stimulating appetite, & weakening responsibility must be very considerable.

[237]

Both Appleton and Duncan spoke of their deacons, Watson & Tindale in terms of high appreciation. Appleton consulted me about his attitude towards the new settlement over which Miss Jowitt presides. The sensitive conversation of M^{rs} Dillon has already detected Socialist tendencies in it! I told him to be friendly & to ignore the chattering of the politicians!

I wrote to William.

The special prayers provided for the Freemasons' service this afternoon carried the fiction of King Solomon &c into a sphere, from which unreality ought to be, so far as is possible, excluded. Thus we "rendered our hearty thanks" for the wonderful preservation "through all the changes & chances of the world's centuries, our ancient institution", and prayed that we might "be enabled to hand on to our successors the traditions of our Order, pure and unsullied as we have received them". How far ought I, as an official exponent of the Religion of the Truth Incarnate, to lend myself to this kind of apparent & quite unnecessary humbug? I noticed that all the 3 "official" prayers carefully avoided any reference to our Lord.

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[238]

Monday, February 1st, 1932.

Harry Leng drove me to Darlington, where I took the early train to King's Cross. I travelled in company with Samuel Storey, now M.P. for Sunderland, & his pretty chatterbox of a wife. The other occupant of the compartment was a gloomy fellow who said that he was M^r Hicks, the architect of S. Mary Magdalene's, Sunderland, and had met me in that church, presumably at its consecration.

Leaving my bags at the Club, I went, first, to the hair-dresser, & was capitally cleansed; & then, to the tailor, where I was measured for a new suit of clothes. Then I walked to the Church House, & sate in the Assembly. A foolish discussion on Housing introduced by the Bishop of London filled the afternoon. I myself contributed a short and foolish speech.

In the club, I encountered Lord Phillimore* who spoke of fresh anti-Russian efforts in the House of Lords, in which he desired me to assist, and Harold Cox,* looking very woeful. He said that he had lost his wife, & was now living in the country.

[239]

I dined in Park Lane with mine host. The company consisted of his daughter & son-in-law, M^{rs} Roger Lumley, and a soldier whose name I forget. M^r James talked with intelligence, knowledge, and animation about politics, music, & architecture. I was interested and surprized by the respect with which Lord Scarbrough referred to the recent speech of the Prince of Wales, addressed to the Youth of England. He seemed to believe that it was really the Prince's composition, & expressed his actual sentiments. Yet surely it must be the case that in this, and in his other speeches, the Prince does but read the words of others.

M^r James told me that hyacinths could not be grown in England, but that tulips might be raised as well here as in Holland. He said that he had visited the land recently reclaimed from the Zuider Zee, & that already the Dutch were raising hyacinths & tulips there. Rather to my surprize he defended B.B.C. as mainly a beneficial factor in our social life, emphasizing particularly its influence on the popular taste in music, which, he thought, could not but be improved by B.B.C.

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[240]

Tuesday, February 2nd, 1932.

It is precisely 14 years since I was consecrated as Bishop of Hereford in Westminster Abbey. I still shiver with resentment when I recall the circumstances of that consecration: and now that I look back on it over a considerable span of time, I can see that it affected profoundly, and unwholesomely, the episcopate which it inaugurated. It prejudiced disastrously my relations with the majority of the bishops, for whom I could not but feel a contempt which prohibited fellowship. It made my career as a bishop immensely more difficult than it need have been, not only by ranging against me many vehement partisans, but also by rendering me a suspected person to the general body of religious folk. This volume of suspicion is a weapon ready to the hand of any person, interest, or party whom I may happen to displease. It probably weakens my influence in the Church, and my authority in the diocese. Even if it does not, the suspicion in my own mind that it does is morally and mentally debilitating. It is not good for any man to be, or to be thought, an Ishmael.

[241]

I walked to the Club, & after writing a few letters & reading the papers, went again to the Church Assembly, where the foolish & complicated measure for enabling parishes to buy back the advowsons which had been sold in recent years, was under discussion. Sir Thomas Inskip urged that the measure sh^d be dropped, & I supported him: but the Assembly decided to go on with it.

I lunched in Jerusalem Chamber: and at 3 p.m. had an interview with Neville Butler,* the Prime Minister's patronage secretary. He told me that West, the Rector of Easington, had proposed his son-in-law Willis, now beneficed in Bolton, as a suitable parson for Middleton. I objected that it w^d be regrettable if the P.M. sh^d seem to be swayed by party-political considerations, & that this c^d not fail to be the case if he nominated a relation of a pronounced partisan, like West. I think Dick's star is waning before the new constellation, Willis!! I dined in the Athenaeum with Sir Charles Ballance, who was full of America. Also, I had some talk with Lord Macmillan, and Sir Francis Newbolt.

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[242]

Wednesday, February 3rd, 1932.

I slept badly, being much disturbed by the traffic in Park Lane, which is thunderous up till midnight, and begins to be noisy again soon after 4 a.m. Probably, if I lived there, I should soon become so habituated to the noise that I should be nowise disturbed by it, but, as it is, sleep was rendered impossible. I read much of Bury's "The Idea of Progress".

I walked to the Church House, & sate in the Assembly for an hour. Then I motored to 81 Albert Hall Mansions to inquire for Lord Darling, who was knocked down by a motor last night. I saw Di, who told me that her father was making good progress. Then I went to the "Charles II. Exhibition" in Grosvenor Place, which interested me much. There are many pictures of the King at divers points in his life from childhood onwards. His swinish sensuality becomes horribly apparent as age advances. The original draft of the infamous Treaty of Dover is exhibited. There is a very repulsive portrait of Bishop Sheldon. It bears out Pepys's description of that prelate as "a great wencher"!

[243]

I lunched in Park Lane: & then called again at Downing Street, where the Secretary informed me that the Prime Minister had made up his mind to appoint West's son-in-law Willis to the living of Middleton-in-Teesdale. I went to the Assembly for a short time, & then had tea in 17 Dean's Yard with Canon & M^{rs} Carnegie. Ella was there. I went to Sackville Street, & tried on clothes. Then I returned to Park Lane.

I dined at Grillions, there were present:-

1. Lord Sankey
2. Lord Hanworth
3. Lord Ullswater
4. Lord Stonehaven
5. Lord Macmillan
6. Lord Crawford & Balcarres
7. Lord Hugh Cecil
8. M^r Ormsby Gore
9. M^r Owen Seaman
10. The Bishop of Durham.

I sat between Hanworth & Macmillan, & had L^d Hugh Cecil & Lord Ullswater on the opposite side of the table. It was a very pleasant evening.

[244]

We discussed the enormous fees now paid to distinguished barristers. There was agreement as to the practical mischievousness of the fact, and I was assured that Sir John Simon brought himself under the disapprobation of his profession by the exorbitant fees

which he exacted from his clients. We spoke of the recent sale of the Lothian Library in New York. L^d Ullswater said that Christies had advised L^d Lothian to have the sale in America, declining to undertake it themselves in England where there was no likelihood of good prices being obtained. I inquired of L^d Hanworth whether there were no authority which could restrain M^r Justice McCardie from making offensive observations from the Bench, & I was surprized at the vigour with which he expressed his resentment at McCardie's conduct. He said that there was but one opinion among his legal brethren on the subject, & that most strongly adverse: but there seemed no possibility of restraining a judge from thus abusing his position. Then we got into a brisk ecclesiastical discussion.

[245]

I raised the question what was the reason why the Bishops as a body were so unpopular. Lord Hanworth held that the multiplication of the bishopricks had lowered the quality of the Bishops, who (save in cases where their personal distinction was apparent and admitted) no longer commanded the confidence & respect which did formerly attach to the episcopal office. L^d Hugh Cecil pointed out that the lessening of importance was not confined to the bishops. It was equally apparent in the case of the judges. It indicated the decay of authority which was distinctive of our age. I suggested that one reason for the dislike now generally expressed towards the Bishops was the flagrant contrast between the theory of their office, & the actual power they possessed. Still, when all had been said, we had to agree that the problem remained unsolved.

L^d Macmillan told me that the Pilgrim Trust had agreed to finance the project for endowing an Archivist in Westminster Abbey, & getting the documents properly arranged.

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[246]

Thursday, February 4th, 1932.

There was a considerable fog, dense enough to be unpleasant, but not so dense as to arrest movement. I walked to Westminster, and took the oath immediately after prayers, which were read by the Bishop of Manchester. The medieval proportion of the Spiritual Estate in Parliament was restored: there being as many spiritual peers present as temporal. Of the latter only Lord Macmillan was present beside the Chancellor. I sent my Rochet to Alexander by post from the post-office within the Palace of Westminster. Then I called at the Ecclesiastical Commission and had an interview with Sir Stanford Downing* about S. Mary Magdalene, Sunderland. The little man was all complaisance, and undertook to get an additional grant of £250 towards the church.

I went to the Church House, and listened to a foolish discussion of a futile resolution on Disarmament. It was, of course, adopted, but not without opposition, though what good it can do is unimaginable.

[247]

I lunched at the Athenaeum with Bishop Eden: and then went to Burlington House, and saw the Exhibition of French Pictures. The rooms were inconveniently crowded, and this circumstance made it difficult for me to see the pictures comfortably. But I was certainly disappointed. Apart from the medieval work, there was not much of outstanding merit. The Annunciation which has been described as "Satanist" does by no means appear to me to merit that description, being in its main impression, a thoroughly devout composition. Returning to the Club I read Fisher's Article on Oxford in the 'Eighties'.⁵ From 1881 to 1887 I was resident there, and my recollections accord well enough with his description.

I dined with Lady Struthers. The party consisted of 12 persons, viz:

The Swedish Minister & his wife, General and Vicomtesse de la Parmure, the High Commissioner of Canada & M^{rs} Howard Ferguson, M^r & M^{rs} John Walter, M^r Patrick Hodgson, a lady, mine hostess, & myself.

[248]

I asked the Swedish minister what manner of man the new Primate of Sweden was. He replied that he was the exact opposite of his predecessor – a "mystic", who had never travelled, and who spoke no language but his own. He said that there had just been discovered in Sweden a gold reef of extraordinary richness: that this would almost immediately be brought into use: & that the output of gold would be very great. He professed himself to be a thorough-going optimist about the future of Great Britain, but he did not appear to be as satisfying in his premisses as he was pleasing in his conclusion.

⁵ H.A.L. Fisher, 'Oxford men and manners', *Times*, 4 Feb. 1932, 113-14; reprinted in *Fifty years: memories and contrasts: a composite picture of the period 1882-1932 by twenty-seven contributors to The Times, with a foreword by George Macaulay Trevelyan* (London, 1932), 87-92.

The Canadian Commissioner's wife spoke of the effect of the "peaceful penetration" which the U.S.A. are carrying on in Canada: but thought that Great Britain's adoption of a tariff might save Canada for the Empire. The High Commissioner himself struck me as, like most transatlantics, a windbag: he had not much to say when one probed his bragg with a few questions.

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[249]

~~Saturday~~ Friday, February 5th, 1932.

I left Park Lane after breakfast, and after a visit to the hair-dresser, took my way to King's Cross, and returned to Darlington, where I was met by Charles and the car. Among the letters awaiting my arrival was one from Braley, announcing that he had found employment for Kenneth, & that he starts work as an assistant master in an elementary school in Blackpool today. It will be interesting to see whether that feckless youth will even now "make good".

I read in the train a very well-written book which is being everywhere talked about:- "King Charles II" by Arthur Bryant.* In a note on p. 47 he "ignores altogether the story that Charles became father of a child before he was seventeen". He rejects the letters on which this story is based as proved by their style not to be the composition of Charles II. He refers to the "famous Essay by Lord Acton" in which the story is pieced together, but, while he rejects, he does not examine it. I cannot think so careful an argument sh^d be so lightly dismissed.

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[250]

Saturday, February 6th, 1932.

The Church of England speaks with an uncertain voice, being in fact the Church of the English nation and containing as many varieties of religious belief as the nation which it represents..... The decline of church-going is no measure of the failure of a body like the Church of England. It is an integral part of the spiritual life of the country, and it will share the fortunes of the English people, whether these are to lead us to further progress or to slow degeneration.

Inge in the Times, Feb. 6th 1932.

Inge appears to hold to the famous definition or description of the Church of England which in the XVI century was drafted by Hooker* – "One and the self-same people are the Church and the Commonwealth": but he leaves out of count the implications of that conception of the English Church viz. the compulsory communicating in the parish churches of the entire population of both sexes above the age of sixteen.

[251]

Copies of "the Bishoprick" were sent to –

1. Sir Lous Dibdin
2. J. G. Adderley
3. The Headmaster of Westminster
4. [symbol] Xan Wynne-Willson
5. [symbol] Canon Peter Green
6. Malcolm Ross
7. [symbol] Richard N. Craig
8. Bishop Talbot
9. Lord Charnwood
10. Bishop Knox
11. The Dean of Westminster
12. Canon Deane
13. The Archbishop of Armagh
14. [symbol] The Archbishop of Dublin
15. [symbol] Leslie Morrison
16. [symbol] William May
17. [symbol] M^{rs} Radford
18. [symbol] Derek B. Elliott
19. The Master of the Temple
20. The Head Master of ~~the Temple~~ Winchester
21. [symbol] the Principle of Salisbury
22. [symbol]The Principle of Cuddesdon
23. Lady Craik
24. M^r Kent
25. Principle of Wells
26. Canon Cunningham

27. [symbol] The Principle, Lincoln
28. The Principle, Cheshunt
29. [symbol] M^r Frank Cottam
30. [symbol] Dean of S. Paul's
31. [symbol] Rev^d James Nankivell
32. Spencer Wade
33. Arthur
34. [symbol] L. R. Phelps
35. Rev^d H. K. Luce
36. [symbol] M^{rs} J. Redfearn
37. M^{rs} Nixon
38. Lionel
39. Preb. Eardley Wilmot

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[252]

Quinquagesima, February 7th, 1932.

I reflected on Inge's article in yesterday: "Times", and the more I reflect, the more unfavourable my judgement of it becomes. His concern with the parties within the Church has driven from his mind the Church itself: and he has hardly remembered the plan of the series of articles to which he is contributing. He fails to place the Church in true relation to the secular environment, and thus misses the really salient factors in its life, e.g. the shifting of power from the middle to the working class, the enormous development of State action, the secularisation of life which has accompanied the triumph of democracy. He never mentions either the Enabling Act or the Lambeth Conference, although both have affected the constitution and outlook of the Church of England almost vitally. He omits the Great War. He never notices the decline in number of the clergy, & the change in their social & educational quality, nor the increase in the Episcopate, & its loss of prestige. He omits all reference to the Disestablishment of the Church of Wales.

[253]

I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 9 communicants, including Elland and his daughter in law.

I prepared notes for the evening's sermon, & was led, almost inevitably, to some reference to Inge's nakedly irreligious conception of the Church of England as the mere organ of the national mind, "held together by something better than an Act of Parliament, namely, by the national character", and destined to "share the fortunes of the English people whether those are to lead us to further progress or to slow degeneration". On such language I can place no Christian sense. It is equally humiliating & untrue.

Charles and I motored to South Shields, where, in S. Michael's Church, I confirmed 112 candidates from the parish during the afternoon. We had tea in the Vicarage, and at 6.30 p.m. I attended Evensong. The Jubilee of the Church's consecration was being celebrated, and the church was crowded, many persons being unable to gain entrance. I preached from Hebrews x 32 "But call to remembrance the former days in which after ye were enlightened ye endured a great conflict of sufferings" After the service, we returned to Auckland.

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[254]

Monday, February 8th, 1932.

I finished reading through a book which merits attention, but will probably fail to obtain the success it deserves, because it serves no party interest – “A century of Anglo-Catholicism” by Herbert Leslie Stewart, Professor of Philosophy, Dalhousie University. The author describes himself as “a Presbyterian born and bred, one content with the Church in which he was brought up, & conscious of no tendency whatever to change it for either the Roman or the Anglican communion”. His account of Inge’s teaching is very able, and his observations on his vituperative habit are severe. When he deals with the Prayer Book controversy it is apparent that his sympathies are with the victorious Protestants, & that he does not quite understand the situation. His references to me are not very friendly e.g. he speaks of “the jests of an over-nimble wit about corybantic Christianity, illiterates generalised by octogenarians & Protestant underworld”. It has ever surprised me that those not very striking phrases should have been so widely repeated, and to all appearance so deeply resented.

[255]

Colonel [John] Hopton,* Canon-Ffrome Court, Ledbury writes:-

I don’t know if you recall the occasion of your Enthronement at Hereford, when, as High Sheriff of the County, I took the Judge - Bailhache, a prominent Baptist – to the great service in the Cathedral when your Address was the [most] moving thing I ever listened to, and the Judge said to me on the way back in the “Chariot” – “A little more, Colonel, of what I have just been listening to, & I should turn Church of England!” I know that you there & then, converted those of the Clergy who were present & who had come prepared to be not too friendly. I always follow, as best I can from printed reports, all that you say, with great interest.

The main purpose of the letter is to ask my opinion on the subject of the life-tenure of benefices, to which he himself is strongly opposed. His experience of incumbents has not been very happy: but the system is beyond question indefensible.

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[256]

Tuesday, February 9th, 1932.

I received an invitation to give an address on Sir Walter-Scott at a meeting which is being organized for Wednesday, the 2nd of September, to be held in the ruins of Melrose Abbey in connexion with the celebration of the centenary of Scott's death. I suppose I must do it, though these "side-shows" involve an expenditure of time & effort out of all proportion to their real importance. But for Scott I have a regard which differs in quality from that which I have for any other writer. Swift, Baxter, and Butler are his only rivals.

A letter just received from William in Johannesburg includes the following:-

"I have started reading Scott's novels again & find them more enjoyable than I did before if that is possible. I've read Ivanhoe and am now in the middle of Woodstock. I remember you read a portion of Woodstock to me when I was in bed".

This pleases me, as tending to show that my effort to induce in my young chauffeur a taste for good literature was not wholly without result.

[257]

I baptized in the Chapel Malcolm Keith Laverick, the grandson of my gardener, Elland, an admirable infant who was no Protestant!

A very squalid-looking parson, not unsuitably named Savage, who desires to resign his position as curate-in-charge of Hutton Henry, came to lunch, and afterwards discussed his situation with me. He had really no sound reason for leaving work which he has only had in hand for about 2 years, and I bade him reconsider his decision.

An Ordination candidate, named Kent of S. John's College, Durham, came to see me about his tithe. I suggested Briggs of Consett.

Charles & I motored to Deafhill, where I instituted Tower to the perpetual curacy. The church was thronged & I hope that the service was edifying. On the whole the new vicar impressed my favourably.

I motored to Darlington, & met Ella who arrived from London by the late train. We got back to the Castle by 10.30 p.m.

Sydney Cooper, now Chancellor of Truro Cathedral, wrote to me, reminding me that he had stood against me for the All Souls Fellowship in 1884.

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[258]

Ash Wednesday, February 10th, 1932.

I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 8 communicants, including Charles & William. There had been a heavy fall of snow during the night. The glare of the snow gave a weirdness to the brilliance of the morning as it illumined the Chapel.

I finished the lecture on "Christianity and Nationality" which I fatuously promised to deliver in Leicester Cathedral on Friday, March 18th.

I wrote at length to Dick about Confession, & sent him a copy of the book "Moral Discipline in the Christian Church", which I published as long ago as 1905. In some respects, I should probably express myself differently now, for one cannot live 27 years in the world & remain altogether unaffected, but mainly I think now as I thought then. I am very anxious not to hurt the boy's conscience, which is clearly exercised on the subject & yet I don't want him to form the habit of going to confession, which I judge to be morally enervating. Moreover, it would bring him into an atmosphere of "Anglo-Catholic" sacramentalism, which I think is unwholesome.

[259]

On one occasion in 1919, when Lord Balfour had spent hours in company with his associates in Paris at work upon the details of what was to become the Treaty of Versailles, he came out on the Champs Elysées, tired and worn, to get the fresh air & a bit of exercise. A friend of his, a representative of the Press, came up to him, & said to him, "Lord Balfour, what has been going on today? You look tired". Balfour said, "Yes, I am. We have spent the day in giving territories that we have never seen to people whom we do not know" And it would be very difficult more accurately to describe some of the provisions of the Treaty of Versailles.

Nicholas Murray Butler.* Looking Forward. P.234

Butler's description of Balfour "as the first gentleman of our time" is, perhaps, rather surprising. He was a great gentleman, but he was also a great "intellectual", and much else. He was certainly the most urbane & delightful person I have ever encountered.

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[260]

Thursday, February 11th, 1932.

More snow fell during the night.

I spent the whole morning in writing three letters (1) to Archdeacon Rawlinson, thanking him for his paper "Criticism, History & Christology"; (2) to the Bishop of Portsmouth, explaining why I found myself compelled to refuse his request that I should address his Diocesan Conference in May on Church & State; (3) to President Murray Butler, thanking him for the volume "Looking Forward".

The Rev^d James Stephenson came to see me by appointment. He is only in deacon's Order, and I wished to know the reason why. The only reason he suggested was a malevolent objection urged on Bishop Moule by the Vicar of Barnard Castle!

Charles and I motored to Chester-le-Street, where I confirmed 170 persons from the parishes of Chester-le-Street, Birtley, Lumley, & Pelton. Richardson, the Vicar of Pelton, told me that the Church Association had established itself in his parish, and was "working" the Parochial Church Council. This is the result of Merryweather's* insane folly. "The evil that men do lives after them". Heaven grant that this method does not spread!

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[261]

Friday, February 12th, 1932.

Before he (s.c. R. H. Froude*) and his friends undertook the process of reconstruction, the Church was perhaps in the healthiest condition which it had even known.... The institution had drifted into the condition of what I should call moral health..... It was not perfect, but it was doing its work satisfactorily.

v. J.A. Froude.* "The Oxford Counter-Ref." in Short Studies iv. P. 167 f

Dean Church's opening chapter on "The Church in the Reform Days" in his account of 'The Oxford Movement' provides a salutary commentary on those words.

For the Church, as it had been in the quiet days of the eighteenth century, was scarcely adapted to the needs of more stirring times. The idea of clerical life had certainly sunk, both in fact & in the popular estimate of it. The disproportion between the purposes for which the Church with its ministry was founded & the actual tone of feeling among those responsible for its service had become too great. Men were afraid of principles.

[262]

A brilliant day and the snow disappearing. I began to face the problem of my Visitation viz. what should be the questions addressed to the clergy? and what should be the subject of my Charge? About the latter, I think my mind is fairly made up. I mean to deal with the subject of marriage, which is again pushing itself into the sphere of practical politics. Once more I must make myself odious to the religious public!

D^r McCullagh walked round the bowling green with me for an hour, the snow having melted, and the gravelled path giving us good ground to walk on.

On my return to the house, I interviewed an Ordination candidate, Leslie Forster, formerly one of the Cathedral choristers, & now a student at S. Chad's. He offers a tithe from S. Hilda's, South Shields. He is now 23, & hopes to be ordained in September.

Charles & I motored to Gateshead, where I confirmed 105 persons in a stately barn-like church dedicated to S. Edmund, & situated in a slum. Clergy & candidates were worthy of the Church! One of the latter enlivened the proceedings by indulging in a faint!

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[263]

Saturday, February 13th, 1932.

The snow still lies on the ground, though the cold is perceptibly lessening. Crocuses, primroses and wall-flowers - wizened and forlorn to look at – are actually in flower in the garden.

I drafted questions for my forthcoming Quadrennial Visitation on 1. Marriage. 2. Lay Ministries, and 3. Unemployment.

In the afternoon I walked round the Park. The temperature had risen, & the snow had nearly gone.

I wrote to William.

A printed request for any letters from the late Arch-bishop Söderblom reached me from his widow who is projecting a biography. It certainly is the case that in the course of 20 years of my acquaintance with him, I have received a certain number of letters from him, & among them a few which might be of interest. But I haven't the slightest notion where those letters may be. That I have not deliberately destroyed them I am confident, but where they have been preserved I know not, so that to all intents and purposes they might as well have been destroyed. This is personally humiliating, and practically inconvenient.

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[264]

1st Sunday in Lent, February 14th, 1932.

A beautiful morning, & not unduly cold. I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 9 communicants, including Harold & Flora Brydon. Ella kept her room. The collect is not pleasant reading in these days when Fasting has become obsolete. Perhaps we may place the exceptional activities of the Season (e.g. the Confirmations) in the category of discipline. I am not sure – but the poor little essays in arbitrary activities which are operative in the modern church, & the special character assigned to fish as alone appropriate to penitence, do not impress or attract me. There was something to be said for abstinence, whether from food or pleasure, which saved money, & thus enabled benevolence, but this practical aspect of fasting hardly enters into our modern procedure except, indeed, among these Corybanticks, the Salvationists. But even with these the process of degeneration has set in, & their much-advertised “Self-denial weeks” are more justly reckoned with “Flag Days” as an up-to-date method of raising money ^from the general public,^ than as a genuinely penitential discipline. You want the back-ground of ascetic assumptions in order to produce the picture of Catholick abstinence.

[265]

I finished reading through again Church’s account of the Oxford Movement. His condemnation of the behaviour both of the University authorities and of the Bishops is extraordinarily impressive – measured, discriminating, severe. I had not realized that the provocative & more violent attitude of the Papists on the morrow of Catholic Emancipation was a factor in the general exasperation against the Trinitarians. That, and the grotesque extravagances of “Ideal” Ward, and his following precipitated the crisis but nothing would have finally averted it. For Newman’s succession, following on Tract 90, could not have been other than decisive.

I motored to Sunderland, and preached at Evensong in S. Gabriel’s. My text was S. Mark viii. 36.37. “For what doth it profit a man to gain the whole world, & forfeit his life?”. For what should a man give his life?”. I had taken much trouble in preparing this discourse, but I judge it to have been a failure. I was not comfortable in preaching, & I suspect that the congregation was rather puzzled than edified!

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[266]

Monday, February 15th, 1932.

I received from Ralph a letter, almost affectionate in answer to the congratulations on his addresses to the Young in S. Paul's. He is evidently well-pleased with 'the undoubted success of our work of Religion and Life'. His revelation of unusual powers of popular exposition seems to have surprized himself.

A letter from Lionel Trotman gives a disturbing account of the situation in India. He is to be moved again evidently to his exceeding regret.

'This constant change of sphere makes me writhe sometimes. One gets to the stage of just being able to call people by name, & then off again. Mobility has its disadvantages at times, and I suppose the fact of my being unmarried makes it easier to move me'.

It was impossible that effective pastoral work should be done on these terms. A certain stability of ministry is indispensable to ~~the~~ growth of genuine pastoral relations. Of course, it is to be remembered, that, the mobility of the clergy has its counterpart in the mobility of the people to whom they minister. The clergyman's work tends to be reduced to the formal business of "taking services and preaching sermons".

[267]

I completed the draft of questions for my Visitation, & sent them to the Bishop of Jarrow for his criticism, and, possibly, amendment. There is real educational value in the questions, however they may be answered, for the questions indicate my concept of ~~these~~ clerical duty, and it is something that the clergy of the diocese should know what it is.

The gardeners started to cut the ivy. In the air there was a feeling of spring, & the rooks gathered tumultuously about their accustomed rookeries as if keeping a gaudy on the eve of the absorbing concerns of domesticity. Everywhere the bulbs are pushing through the soil. Dare one say that the winter has gone?

Charles and I motored to Hebburn-on-Tyne, where I confirmed 103 persons in S John's Church. They came from the 3 Hebburn parishes, & were presented by their incumbents – Smith of S. John's, Birtwhistle of S. Oswald's, & Harriman of S. Cuthbert's. I was more than commonly pleased with this Confirmation, for the congregation which crowded the church was very attentive, & the candidates gave me the impression of being earnest & devout. We got back to Auckland at 9.15 p.m.

[268]

Frank, formerly my butler's boy, came to see me. His present employer, M^r Norman Field, is on the continent, so he has some time at his disposal. He is now 25 years old, & remains faithful to church. I confirmed him, and therefore have a direct interest in his fidelity.

[“Sibbes and Simon – a parallel and a contrast” – this might serve as the title of a useful attack on the Trusts, all the more effective for being duly disguised as a historical study. The parallel is arresting. Sibbes was the Saint of Puritanism in the XVIIth. century: Simeon was the Saint of Evangelism in the XIXth. Sibbes was Rector of Trinity Church in Cambridge. So was Simeon. Sibbes sought to advance Puritanism, which he identified with genuine religion by ~~Simeon~~ dabbling in patronage-mongering. Simeon did the same. Sibbes found his main difficulty in the opposition of the hierarchy. So did Simeon. Both men were preachers & nothing else. The contrast are [sic] not less noteworthy, and less creditable to the modern Fanatick.]