

Henson Journal Volume 61

3 April 1934 – 17 September 1934

N.B. Persons marked with an asterisk are included – or will be included – in the Henson website repository.

The asterisk appears beside their first citation in each volume uploaded as a PDF.

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[1]

Tuesday in Easter week, April 3rd, 1934.

I wrote to Coates sending him some directions for his guidance as Chaplain of the Seamen's Institute in West Hartlepool, where some irregularities had grown up. I asked Rawlinson* to investigate these, and he sent me a careful Report, on which I drafted the directions. Coates is an Anglo-Catholick and the tradition of the Seamen's Institute is rather aggressively Protestant. Hinc lacrymae rerum! Then I made a bold effort to clear up my study before leaving the Castle. I tore up a great number of papers, including a number of letters from some of my boys, which I was distressed to destroy, but what is the use of preserving them? At 1.30 p. m. we left the Castle, & motored to Carlton, where we arrived a few minutes before 6 p.m. We broke our journey for tea, at a way-side tea-shop, entitled Rosery, a little distance south of Doncaster. It had been recommended to us by Evelyn Murray, & deserved her recommendation. The Easter traffic was no doubt responsible for the large number of cars which we encountered on the road. Ella was at the pains of counting them, & noted 1050 going north.

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[2]

Wednesday, April 4th, 1934.

[symbol]

*If any Pagans, Lord, Thy grace should save
From wrath divine, this boon I humbly crave,
Plato & Plutarch save: Thine was the cause
Their speech supported: Thine, too, were the laws
Their hearts obeyed: & if their eyes were blind
To recognize Thee Lord of human kind,
Needs only that Thy gift of grace be shewn
To bring them, & bring all men, to thy Throne.*

(quoted in the Introduction to Plutarch's Moralia in the Loeb Classics, where the reference is to Oakesmith, The Religion of Plutarch p. 203. The lines were written by Johannes Mauropas (Metropolitan of Euchacta [sic]) in the eleventh century.)

These lines disclose a spirit more disconcerting and charitable than commonly marked the 11th century. Could they be paralleled in the West? Hildebrand would scarcely have approved them. Indeed the sentiment they express would have been no less unintelligible than the language in which they were composed. Anyway, they are worth noting.

[3]

April 4th, 1934

Dear M^r Bircham,

It is not merely a Diocesan regulation but also a law of the Church as set forth in the 48th Canon, that no clergyman may be allowed to officiate in another diocese than that to which he belongs without the written commendation of the Bishop under whom he has been serving: That law binds me in the exercise of my duty: and I cannot sanction any breach of it in M^r Crowther's case. His record in Crockford raises questions which need to be answered: & I cannot accept the Sub-Warden of S. Barnabas' Homes as a substitute for the Bishop. Of course, if M^r Crowther can satisfy me as the Canon requires, I will permit him to officiate, but not otherwise. It needs not that I should point out that if he continue [sic] to officiate without my permission, he will bring himself into a very grave situation.

Believe me, Yours v. faithfully
Herbert Dunelm:

[4]

[symbol]

The Bishop of Southwell & M^{rs} Mosley came to lunch, & Colonel and M^{rs} Higgs. The latter appears to be a newcomer in these parts, and to cherish the hope that he may be chosen as the Conservative candidate, who may follow Lord Titchfield when the latter succeeds to the Dukedom. He struck me as a self-sufficient, rather common-place man, hide-bound by the conventions of his class, his party, and his profession. His wife seemed “the better man of the two”. The [symbol] *Bishop is a good creature enough, bursting with woolly amiability, & quite incapable of entertaining an original idea or pursuing an independent course. I should imagine that he would be extremely popular with the clergy, & a “dear Bishop” to all the old ladies of the diocese! I tried, but tried in vain, to extract something worth having from the good man, & when he took his leave, found that he had left nothing behind him but an impression of aimable vacuity.*

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[5]

Thursday, April 5th, 1934.

The weather has become very unpleasant: and the wind is bitterly cold. There is rain at intervals.

That benevolent old Lady, M^{rs} Wilson, sends me two cheques - £500 for the Diocesan Finance Board & £100 for the Unemployed. This makes a total of no less than £1100 from the same person within the last fortnight. The donor is 80 years old, & an invalid. That is all I know about her. Old M^r Wilson, the Vicar of Hart, has had a paralytic stroke, & is definitely, hors de combat. What is to be done? He can hardly resign; & the income is too small to provide a curate.

Sydney, Ella, Fearne & myself motored to Stowe, where we visited the fine parish church, "the mother church of Lincoln Cathedral", a building of great antiquity, & extraordinary interest. Much of the fabric is Anglo-Saxon, & more is Norman. There is an interesting font. We visited also 2 other churches, of which one contained (in the church-yard) the effigy of Lady Godiva, & the other ^{^(Sutton)^} the relics of a fine screen, which some years since was horribly mutilated in order to make room for an organ!

[6]

The butler, finding me alone when he brought me my coffee after lunch, informed me that he was a Moravian, that he attended the services of the Church of England & received the Communion therein, & that he did not like 'High Church'. Probably the sentiment would be reciprocated!

A local incumbent, named [sic] came to tea. He is a vigorous man, about 40 years old as I judge. He served in the ranks during the War, and then, when peace returned, took Orders. He was ordained in the diocese of Chichester, & started in a Brighton parish, where, however, he "didn't get on with his vicar". Then he held a curacy in Aston near Birmingham, where he had charge of a district of 7000 souls. Now he has a parish of 100 people, and "has not enough to do". Would he do it if there were? He has no money of his own, but wants to marry, being engaged to the daughter of a tenant-farmer on M^{rs} Vera Laurie's property. He had been asked to meet me in the hope that I might give him a living!

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[7]

Friday, April 6th, 1934.

Snow was falling briskly when day came, & it was bitterly cold. The weather remained wet and woeful throughout the day. We left Carlton Hall at 10 a. m. and motored to Nottingham, where we dropped Fearne at the railway station in order that she might go to Helensburgh. Ella and I continued our journey by way of Ashby de la Zouche [sic], Warwick, Coventry, & Cheltenham to Gloucester, where we arrived shortly before 5 p.m. We lunched in Coventry, where most if the people appeared to be on bicycles, and stopped at Cheltenham in order that I might get my hair washed. The Dean, who has evidently been enfeebled by his recent operation, and Kitty received us with kindness. After tea, I wrote some letters. There came to dinner Sir John & Lady Perceval, who are residents in the neighbourhood. The latter has evidently some leanings towards Groupism, which I did my best to correct.

At the Deanery we received letters from Dick. The boy seems to have enjoyed his visit, & expressed himself very pleasantly.

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[9]

Saturday, April 7th, 1934.

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I wrote to (1) The Bursar, (2) M^{rs} Willson, (3) Bishop Boutflower, (4) Cartés, (5) M^{rs} Craig, (6) Dick.

I telegraphed to the Cathedral Hotel, Salisbury, ordering a double bedroom to be reserved for us on Tuesday & Wednesday next week. In the course of the morning I received a reply from the Manager stating that the room would be reserved.

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The Dean and I walked for an hour in the City & in The Municipal Park. In the latter is a statue to Robert Raikes, which carries an inscription in which he is described as the "Founder" of Sunday Schools. The Dean tells me that this is a false statement: the real Founder was a clergyman who had been at work on his benevolent scheme for 3 years before Raikes took it up & monopolised the credit. The Dean had published the facts, and protested against this public affirmation of a falsehood but all in vain. "My people love to have it so" &, as the prophet helplessly laments, What will ye do in the end thereof?

[9]

After lunch Kitty motored us to Painswick to have tea with the S. Clair Baddeleys. We went out by way of Birdlip hill [sic], and enjoyed some very noble views. We had a very pleasant two hours with the S. Clair Baddeleys. Tea was enlivened by the presence of a fascinating parrot, which showed a quite ~~fascinating~~ flattering attention to the episcopal gaiters. Old Jn. B. was as talkative and discursive as ever. He took me into his study, & gave me a learned account of his recent investigations into the Roman remains of the district, & offered theories for everything, which appeared equally certain and baseless! I was irresistibly reminded of the intercourse between Lovel and Mr ~~Jeremiah~~ Jonathan Oldbuck. The house is ancient, commodious, beautifully situated, & full-fitted with valuable and interesting objects. M^{rs} Baddeley pressed us to promise to stay with them, & it might be that it would be worth while to accept her generous hospitality. But the Antiquary's interminable erudition might, perhaps, be a heavy price to pay even for a visit to so charming a house in so beautiful a district!

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[10]

Low Sunday, April 8th, 1934.

Ella and I attended service in the Cathedral at 10.30 a. m., when the preacher was Canon Peacock, formerly Vicar of Holy Trinity, Darlington. The sermon might have been preached in the Middle Ages. It was extemporaneous, & disclosed neither thought nor knowledge. But the Dean tells me that he is a popular orator, & the verger expressed admiration of the discourse!

Soltan-Symmons came to lunch. He grows to be stout and infirm.

We attended Evensong in the Cathedral, and heard a pleasant anthem of Wesley: also, a short & feeble discourse from an honorary Canon. Certainly the Cathedral pulpit has not been helpful today. Is there anything in which the gulf between theory and practice is more painfully extensive than in preaching?

Helen Fanning (née Beeching)* came to tea with a fine lad, her eldest son, Anthony, a cadet at the naval school in Dartmouth. I should not have recognized her, but the boy has his grandfather's eyes. Time works changes indeed.

[11]

[symbol]

Then Kitty and I walked for an hour or so and had much talk together. She told me that she was 29, which is rather older than I had imagined.

April 9th, 1934.

Dear Sir,

I regret that **I cannot license you to preach in my diocese**, as I do not think that the Cause of Christian Missions therein will be advantaged by the addition of the Bible Churchmen's Missionary Society to the societies which are already represented in the Diocese.

Believe me,

Yours v. faithfully

Herbert Dunelm

The Rev^d
Keith V. Ensor
"Maranatha"
Wigan Road
Farington, Preston, Lancs.

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[12]

Monday, April 9th, 1934.

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We left the Deanery, Gloucester, at 10.30 a.m., and motored by way of Cheltenham and Oxford to Barton Lodge, Steeple Aston, where we arrived in good time for lunch. Lord Dillon* has sold his house, Ditchley [*inserted above*], and its contents, and also the cement works, & to such advantage that he is now financially comfortable. He has adorned his present residence with many pictures etc. from the old house. I was particularly pleased to see again the picture of Sir Henry Lee of Ditchley with the noble hound, which must have been the prototype of Bevis in Scott's romance. Among his treasures are many very curious and interesting objects e.g. a part of the riband of the Garter which Charles I wore at his "martyrdom".

We were taken to see the cement works. The process is very remarkable. I was told that the cost of transport limited the range of profitable sale to a circuit of 70 miles.

[13]

[symbol]

We dined pleasantly with our host & hostess, and conversed with comfortable freedom on many topics. Our conversation turned on to the revision of the Prayer Book, which Dillon owned to having disliked. *He had rejoiced at the rejection of the Book. He said - & this statement surprised me not a little – that he had always understood that my influence, backed up by that of the Londonderrys, accounted for at least one third of the majority in the House of Lords. If that notion were at all general, it would go some way toward explaining the bitterness with which the Evangelicals regard me. They think that if I had been in their camp, & had headed their opposition, the Book would have been defeated in the Upper House also. They may be right, but they cannot understand that it is altogether impossible for a man of my type & spirit to be in the same camp with men of theirs.*

Lord Dillon said that he had now sufficient money to live comfortably, though he was not a rich man. He could afford now to come north & visit us at Auckland!

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[14]

Tuesday, April 10th, 1934.

A beautiful morning. Lord Dillon had to go to Oxford by an early train, so he had vanished from the scene before breakfast. After we had read the papers, Lady Dillon walked with us for more than an hour. The new owner of Barton Abbey (which was never really an Abbey!) is a rich man named Fleming, who has set himself with energy to improve the property, which had become very dilapidated. Recently, he has inherited £2,000,000 from his father, but since half of it went in the Estate Duty, and the other half is paying his mother's jointure, he was none the richer for his vast fortune! After lunching at Barton Lodge, we motored to Salisbury by way of Oxford, Newbury, and Andover, and arrived at the Cathedral Hotel a few minutes after 6 p.m. We had tea in Andover, and walked in the streets for half an hour. The parish church is a pretentious modern building of no real architectural merit.

[symbol in margin] *Among the letters which came to me was a pleasant note from dear old Phelps* acknowledging very flatterously the copy of the Temple sermon, which I had sent him.*

[15]

Old Canon Boutflower,* who must be 80 years old, writes to tell me privately that he desires to retire from active work, & has informed the Governing Body of Sherburn Hospital. Of course, he wants a pension, which I should imagine will not come out of the modest income of the Mastership. In the old days the income was substantial, but by the present scheme it is limited to £500. There is a good house, of which rates & repairs are paid by the Governing Body. Had Dawson-Walker lived, I should certainly have offered it to him, but as things now stand, I must seek another.

The Rev: Arthur J. Gadd again begs for a change of sphere. He sends me a cutting from a local newspaper in which the number of his Easter communicants is reported, & bases on that some significant observations.

Canon Richards, the Professor of Greek, is – as the Dean has informed me – anxious to retire from work, but he wants the pension of a canon, while he retains his academic position. This would, I apprehend, be contrary to the law which has annexed the Canonry to the Greek Chair.

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[16]

Wednesday, April 11th, 1934.

I have read two books about Germany in the hands of the Nazis, which have attracted much attention. The one, 'Hitler over Europe?' by Ernst Henri is a terrific denunciation of the Hitler régime, which he accuses of the purpose and the power of attacking & conquering the rest of Europe. He attributes the originating genius, the demonic skill & the overwhelming power of the Nazis to the great capitalists of the Ruhr whose leader is Thyssen. Hitler is a marionette dancing to Thyssen's hand & tune. The author gives a vivid account of the movements of revolt which are taking shape beneath the surface, & prophesies a hideous conflict between Hitlerism and Bolshevism.

The other book, 'Germany Reborn', is by Hitler's principal lieutenant, who is often represented as Hitler's most formidable rival, General Goering. It is a passionate apology for everything that has horrified the rest of the world in the Nazi policy, and a tremendous attack on everything opposed to it. But it is overdone, &, in face of the quite notorious facts, is rather nauseating.

[17]

Everyone who knows the close inner bond between Hitler and his men will understand that for us followers it is axiomatic that the Leader must possess any quality attributed to him in its highest perfection. Just as the Roman Catholic considers the Pope infallible in any matter concerning religion and morals, so do we National Socialists believe with the same inner conviction that for us the Leader is in all political and other matters concerning the national & social interests of the people **simply infallible**. Wherein lies the secret of this enormous influence which he has on his followers? Does it lie in his goodness as a man, in his strength of character or in his unique modesty? Does it lie in his political genius, his gift of seeing what direction things are going to take, in his great bravery, or in his unbending loyalty to his followers? I think that, whatever quality one may have in mind, one must nevertheless come to the conclusion that it is not the sum of all these virtues: it is something mystical, inexpressible, almost incomprehensible [18] which this unique man possesses, and he who cannot feel it instinctively will not be able to grasp it at all. For we love Adolf Hitler, because we believe deeply and unswervingly that God has sent him to us to save Germany." p. 79

How is this queer rhapsody to be interpreted? Henri describes Goering as a drug addict, a man of evil reputation, whose life is swathed in a suspicious gloom, & who is moreover assiduously plotting against Hitler. His behaviour in the witness-box during the Reichstag Fire Trial justifies the most unfavourable verdict. He may have his tongue in his cheek as he exalts Hitler into something super-human, but **he would not write thus if there were no Hitler-adoring public to appreciate his words**. Are we in presence of something analogous to a new religion, in which Hitler is in place of the Deity, or at least of the Deity-inspired Prophet? And must we make our count with the contagious and unarguing fanaticism of a

race of Dervishes? There is a choice of destructive idolatries. Either Lenin or Hitler! What a prospect!

[19]

We left the Hotel after breakfast with the intention of calling on the Bishop: but, learning that he was away from home, we were about to enter the Cathedral, when we were accosted by Archdeacon Carpenter, & shown the very commodious and well-appointed Church House. Then we went to the Cathedral, & spent an hour in walking round it. It is the most beautiful & least interesting of all the English Cathedrals.

We lunched with Archdeacon Carpenter at his very charming prebendal house. He has a beautiful garden running down to the Avon.

Then we motored to Stonehenge, & viewed the amazing stones. The hideous erections which were set up during the War have been removed, and the monument looks most impressive. Here we encountered Major Heslop. We went to Amesbury, & had tea very comfortably. The proprietor – a most stately old man of 80 – introduced himself as an acquaintance of M^r Lewis Priestman. We went on to Lake, & called on Major Armstrong & Eleanor. We dined with the Bishop ([inserted above] who had returning [sic] at 5 p.m.) at the Palace. Forbes was there as a chaplain.

[20]

[symbol]

I had some talk with [St Clair] Donaldson about Groups, but I found him settled in a few irrelevancies, from which it was impossible to detach him. He “couldn’t abide Buchman”,* but had known such & such cases of persons who had been changed for good by the movement, & so forth. The fact is that our excellent good people, immersed in missions & “ways of renewal”, & all manner of similar “stunts”, have become quite incapable of forming a detached and discriminating judgment of evangelistic movements, which they accept ‘at face value’, and admire as amazingly ‘successful’. Of course, this ‘success’ must be largely, and may be wholly fallacious. The re-actions and repulsions are unregistered and largely unknown: only the eager immediate effects are noted & announced. Moreover, none of these excellent people seem able to perceive how unworkable and, in so far as it can be effective, how intolerable the Groupist conception of the Christian’s obligation really is. The very test of genuine discipleship is said to be the passion and the power of ‘life-changing’, not showing ‘the fruits of the spirit’ in common experience, but chasing others, & forcing them into arbitrary evangelisms!*

[21]

[symbol]

The Palace at Salisbury has some very fine rooms, and contains a noble series of episcopal portraits, conspicuous among which are those of the unspeakable Hoadly, the absurd but excellent Burnet, my predecessor, Shute Barrington, and the unworldly, erudite John Wordsworth. Donaldson’s portrait did not please me, and, in my judgement, does little justice to him. He told me that he had pulled down a large portion of the palace, not of any

historic interest, but containing the dining room. The room now used as a dining room is too small. He is, as might be expected from a colonial Bishop, an ardent advocate of “small bishopricks”, and had attempted to apply the dividing policy to the See of Salisbury: but he had not been able to persuade the church folk of the diocese, and, according to Archdeacon Carpenter, the project was now regarded as “dead”. Donaldson always makes *on me the same impression of intrinsic goodness, much bustling energy, and an almost incredible simplicity. He never says anything worth noting, and, though everybody likes him, and his activity is unceasing, he illumines no practical problem, and never initiates anything. He is always an agent and an echo.*

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[22]

Thursday, April 12th, 1934.

Ella valourously [sic] volunteered to pack my ~~back~~ bag. Accordingly, with native chivalry, I left her to that task, & myself went again to the Cathedral, where I encountered the organist, Alcock, and Archdeacon Carpenter. I should certainly not have recalled the first, whom yet I had known well for he was Sub-Organist at the Abbey when I was Canon there. However he accosted me, & we had some amicable talk together. The Archdeacon told me that it was true, as the newspapers had reported, that a minor canon had recovered some of the glass which Wyatt cast out of the Cathedral, & caused to be thrown into the City ditch. It was all in small pieces which they hoped to arrange in quantity sufficient to fill a window. Leaving the Cathedral I went to the Post Office, & despatched a telegram to the manager of the George Hotel, Grantham, ordering accommodation for the next two nights. Then I looked into a fine perpendicular Church, dedicated to S^t Thomas of Canterbury: there was an appeal for money to arrest the ravages of the Death Watch Beetle, so I placed 2/6 in the box!

[23]

We left the Hotel at 11.30 a.m. , & motored to Queen's House, Monk Sherburn, not far from Basingstoke, where we lunched with Major and M^{rs} Goff. She was once Isabel Dunroach Smith, but has become unrecognizably substantial after the manner of British matrons. I was pleased by the two children, Robert aged 7, and Josephine aged 8, very well-mannered, & good to look at. At 2.30. p.m. we resumed our journey, & motored to Grantham, by way of Newbury, Oxford, Buckingham, ^Bedford^ & the Great North Road, arriving at 8.20 p.m. The weather was brilliant, & the country, refreshed by last night's rain, looked its best. We found that a room had been reserved for us, comfortable enough save for the absence of any facilities for writing. We were, at our request, provided with a bottle of ink, and, having the other requisites with us, made shift as well as we could. For the rest, we were well placed enough. Though situated on the main street, the Hotel was astonishingly quiet.

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[24]

Friday, April 13th, 1934.

[symbol]

I read more of von Hügel's* Letters, which to my increasing astonishment Dick found so interesting. They are certainly very surprising. *Their composition must have absorbed much time, and their quality is remarkable. He must have cast himself in the rôle of a spiritual director: and his naturally introspective temperament was evidently intensified by his wretched health. The meticulous scrupulosity of the cloistered mystic coincides with the apprehensive analysis of the invalid in counsels which reveal the insight of a saint, the erudition of a scholar, and the all-embracing interest of a man of the world. Everything is expressed in a confused, obscure diction which reflects the painful anxiety of a candid & penetrating mind not to be unfair to any factor in the situation he is discussing, and the evil influence of his German ancestry and training. In fact, his composition is frankly atrocious, so atrocious as to acquire a certain impressiveness.*

[25]

[symbol]

One feature of his writing offends me – his elaborate & universal complimenting of his correspondents. It can hardly have been other than unwholesome for persons, who in some cases were certainly not remarkable, to receive from a man of European eminence eulogies so elaborate and copious. Partly, perhaps, this habit was the effect of his ambiguous position as at once a Modernist leader and a devout Roman Catholic. The one character brought him into compromising familiarity with non-Catholics to whom his papistry was unintelligible; the other compelled him by whatever exertions of mental & moral gymnastics to preserve an orthodox front. His natural vacillation was re-inforced by caution and timidity. He knew too much to be lucid or decisive: he was too charitable to condemn: and too devout to doubt. A large, generous, deeply pious, immensely learned man, affectionate and dependent, who just fell short of genuine greatness while yet being always considerable.

[26]

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In some ways von Hügel reminds me of Richard Baxter in spite of the fact that the first was the least, and the last the most pugnaciously controversial figure of his generation. **Both men were intensely interested in themselves, and both were fanatically pastoral.** Both were chronic invalids, and apparently influenced by the fact. Both were zealots for Christian unity, and neither escaped accusations of time-serving and tergiversation. Both suffered from what in Baxter's case was called a "pruritus scribendi", and both were open to the charge of verbosity. Both men impressed their contemporaries as uncommonly good men, and this verdict has in both cases been unchallenged. Von Hügel and Baxter were born casuists, but neither lacked a root of unyielding conviction. Both lived through searching crises, and, though neither escaped misunderstanding and even vituperation, both emerged triumphantly. Baxter "conformed", and Von Hügel submitted: yet neither recanted.*

[27]

Ella and I strolled into the town after breakfast, and visited S^t Wulfram's famous church. Then we walked through the market place & streets until I went into a hairdresser's shop to get me [sic] hair washed, & she "wandered after" the Shops.

After lunch we motored to East Keal Manor, near Spilsby, and had tea with Nina Marsh & her three daughters, Barbara, Sylvia, & Evelyn. Colonel Marsh was absent in London. The house is not large, but commodious and well-arranged. It has a pretty little "dene" attached [symbol] to it which was gay with daffodils. Barbara monopolized me, perhaps suspecting that I did not wholly approve the cancelling of her engagement with Bobby Hazlerigg. She showed me the parish church – a much modernized 13th century building. We returned to Grantham by way of Sleaford, passing by Tattershall Castle, which the munificence of the late Marquess Curzon restored & presented to the Nation. We got back to the Hotel shortly after 7 p.m. Throughout the day the weather was fine, but with an East wind.

[28]

I received the following letter, which is not without a pathos of its own.

9 South Road Cottages,
High Etherley
11/4/34

My Lord,

I hope you will read this letter and consider my calling. To be precise, my lord, I am greatly interested in the spreading of the Gospel of Our Lord. I am 17 years of age, but I am unemployed. The facts contained in the foregoing sentence are my draw-back, moreover I am financially embarrassed.

Mentioning these facts to a friend, he said that he thought there were ways and means of entering into the ministry in such cases as my own.

My lord, I am ready to go out into the "waste places" to prepare the world for the second coming of Our Lord. My soul says within me, even as the [29] Lord said unto Abram, "get thee out of thy country, & from thy kindred, and from thy father's house, unto a land that I will show thee". May it also be said the Prophet Isaiah, "Behold thou shalt call a nation that thou knowest not, & nations that knew not thee shall run unto thee, because of the lord thy God".

My Lord, I enclose herein an addressed & stamped Envelope, would you, please direct me as in which way I should begin, so as to attain my ambition of going forth as a missionary.

I remain,
Your faithfull [sic] Servant,
Roy Turnbull.

This queer letter has an honest sound. I think the writer is genuine enough, & probably representative of a considerable number of youths, belonging to the labouring classes, who frequent the meetings of the Church Army, & the numerous non-Anglican Evangelist movements. He knows his Bible, & probably nothing else.

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[30]

Saturday, April 14th, 1934.

Before leaving the hotel to set out on our return journey, Ella and I made another visit to the parish church in order to see the Crypt chapel, and to take more careful note of the architecture of the nave. A young-looking *clergyman who introduced himself as the Vicar was very civil. He said that he had been at the Oxford House under [Frederic] Iremonger.* We travelled home by way of York, stopping to lunch in Selby, where we visited the great church. Building operations were proceeding at the West End. We had tea at the Golden Lion in Northallerton, & reached the Castle about 5.45 p.m. I found a considerable accumulation of letters, but none of special interest.*

The copies of my "Walker Lecture" at S^t Andrew's arrived. There were some special copies printed on hand-made paper, of which I was asked to sign three, one for the Duchess of York, in whose honour the Lectureship was founded, and two for the Trustees.

Lord Dillon sent me a case of Moselle wine. *This was kind indeed.*

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[31]

2nd Sunday after Easter, April 15th, 1934.

[symbol]

I celebrated the Holy Communion in the Chapel at 8 a.m. we numbered but six communicants: for Fearne is absent, and William's successor, John Pratt, is not yet confirmed.

Ella went to S Anne's, and I to my study where I wrote to Lady Dalton belated 'Collins' sending her my "Walker" lecture, and to Lord Dalton thanking him for the Moselle, and sending him, as I had promised the pamphlet on "Church and State in England" Then I wrote to Lord Danesfort* condoling with him on the death of his sister, Lady Prothero.

Leslie Morrison walked round the Park with me; he returns to Cambridge tomorrow.

I read through the Unitarian pamphlet which had arrived during my absence. They are decisive enough as to the essentially heretical teaching of the sect, but there is, no doubt, among many Unitarians a strong desire to vindicate for themselves a definitely Christian character. They heap upon the Founder of Christianity language of devotional meditation which comes near to worship, but they are none the less careful to repudiate all belief in any essential distinction between Him and other men. He differs only in degree.

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[32]

Monday, April 16th, 1934.

Richards writes to ask whether he can resign his canonry while retaining his professorship. He would require a pension, which presumably would be provided by the canonry. I wrote at once to say that the canonry had been annexed to the professorship by Act of Parliament and that no lesser authority would separate them.

Ella and I motored to Darlington, where I dedicated the new Church Hall, and made a speech. Lord and Lady Barnard* were there. He made a short speech as patron & lay reader; she unfolded S. Cuthbert's banner. The room was filled, mostly with women, & the atmosphere was asphyxiating for the weather had become unseasonably warm.

Ernest [Henson] writes to say that, after much hesitating and palavering, he had decided to accept the living which the Bishop of Southwark had offered him.

Charles returned in time to accompany me to Ryhope where I instituted the Rev. J. A. Little to the Vicarage in succession to the late Canon Knight.

<!170434>

[33]

Tuesday, April 17th, 1934.

Charles and I went through the accumulated correspondence, and put together a considerable bundle of letters for the consideration on Thursday when the Archdeacons comes to conference with me.

I wrote to Ernest, giving him some counsel respecting his behaviour as "the mad Vicar". Last night I wrote to Leonard Wilson, whose little son died two days ago. This untoward event will bear heavily on the child's parents, who were devoted to him. "The economy of Heaven is dark".

[symbol] Alan & Mary Radford,* with their son John,* arrived in their car shortly before lunch. My godson is tall, rather plain, but not unattractive. He gave an impression of considerable power.

After lunch he and his mother went through the house with me, & then, together with Alan and Ella, we walked in the Park.

An Ordination candidate, Geoffrey Surtees, came to see me. I accepted him for work in S. Cuthbert's, Hebburn.

The Rev. Albert E. Swain, who aspired to be curate to old Barclay at Birtley, came to see me. I accepted him with the usual provision.

[34]

Charles and I motored to Dunstan, where I confirmed 94 persons in one of the very meanest parish churches in the diocese. The building was densely crowded, & the atmosphere was stifling. The laying on of hands was protracted by the practice of the candidates from S. Aidan's, Gateshead, who came up to be confirmed accompanied by their godparents. The intention is excellent, but the inconvenience is great.

Young Talbot had evidently taken great pains over arranging the service. The attention of the candidates was excellent, & indeed, I was pleased with the service in spite of the heat, & the slowness. The great majority of the people in this parish are unemployed, and are little likely ever to be employed. It is extremely difficult to speak to lads about their duty, when one knows that their lives do not include what is crucially the most conspicuous instrument of duty, viz regular work.

M^r Neville Chamberlain* introduced the Budget in the House of Commons this afternoon in an unexpectedly optimistic temper!

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[35]

Wednesday, April 18th, 1934.

[symbol]

*The Radfords left the Castle after breakfast. I cannot reconcile myself to the rude, free manners of the "new" woman. Mary Radford is now a stout ~~woman~~ female nearing fifty years of age. Her short petticoat displaying elephantine legs which sustain the swinging bulk of her hips, & ~~xxx~~ ~~leading~~ to a countenance, coarsened by exposure to the sun in hiking ventures, suggest fifteen! **Why should women throw away, even eagerly, the feminine charm which is their principal asset?** They have no real understanding of, or interest in, politics, yet they take a perverse pleasure in discussing political questions, & incidentally rendering all intelligent discussion impossible. Yet, since they are now (by the incredible folly of Parliament) clothed with full citizenship, and are actually a majority of the electorate, we have to tolerate, and even affect to approve, their incursions into the political sphere! I cannot believe that a situation so contrary to nature, to reason, and to experience can be permanent. There must before long be a reaction against this madness of sentimental feminism; but how? and when?*

[36]

[symbol]

Some ardent Groupist in Victoria, B.C., has sent me, together with an impudent letter, the Book which is having a good sale - "I was a pagan" by V. C. Kitchen. I read it through in bed to relieve the tedium of insomnia. It is eminently characteristic of the strange movement which has inspired it, and can but confirm the distrust and disgust which it must needs arouse in a normal Christian's mind.

If only these Fantasticks would or could consider the implications of the statements they make with so much confidence, they would not but perceive the monstrous character of their whole religious theory.

Charles and I motored to Usworth where I confirmed 76 persons in the miserable barn, which does duty as a parish church. It was densely crowded, and as none of the windows were open, or capable of being opened, the atmosphere was horrible.

Leonard Wilson and his wife were there, though the poor little baby was buried this afternoon. I spoke a few words to them, but it is hard to speak helpfully or wisely in these situations.

[37]

Thursday, April 19th, 1934.

[symbol]

The "Yorkshire Post" announces that the Dean of Westminster and M^{rs}. Foxley Norris have been celebrating their "Golden Wedding". I wrote to both of them in terms of warm congratulation: though truly these commemorations, which register our rapid march to the tomb, are hardly fit subject for anything but sombre reflection.

There has been a horrible explosion in the great Chemical Works at Billingham. Three men, all married, have been killed outright, and a number more or less gravely injured. We do not think enough of the closeness with which Tragedy dogs Work in modern industry. I sent a telegram to the Vicar of Billingham asking to be informed of the time when the victims of the accident were to be buried and stating that, if the relations wished, I would myself attend & take part in the service.

We all motored to Durham, where Charles and I got out at the Castle, and Ella & Fearne went on to Newcastle to see the "Bessie Surtees House". At 11 a.m. the Archdeacons came to my room for our monthly conference. We talked until 1 p.m. and then lunched together.

[40] [page numbers 38,39 omitted]

For, as physicians have more fear of fever that originate from obscure causes and gradual accretion than of those which may be accounted for by manifest and weighty reasons, so it is the petty, continual, daily clashes between man and wife, unnoticed by the great majority that disrupt and mar married life.

Plutarch's Moralia ii.141.

We attended a meeting of the Board of Training and Maintenance. There was but little business, and it was speedily accomplished.

The Bishop of Jarrow and I walked on the Banks, which have been made beautiful with daffodils by the zeal of the Dean & Chapter. Then Ella and Fearne came to my room for tea. As it came on to rain, I sent them back to Auckland in the car, and myself wrote to Canon Vernon Storr,* asking him to suggest "Liberal Evangelicals" for Bishopwearmouth, & to Canon Cosgrave suggesting that his curate, William, should go to Castleside, & Stephens to S. Mary's, Cockerton.

[41]

[symbol]

Charles and I motored to Beamish where I confirmed 83 persons in the parish church. The rain was falling heavily much to the discomfort of the female candidates. Langton Heaves was there with some candidates from his parish. He said that he was happy at Burnopfield, & that he found his churchwarden, Wilson, most helpful. Simmons said that he had been

assured on good authority that Edwards, the curate of Winlton had, “turned over a new leaf”, and seemed likely to get “the better of his drinking habits”. Credal Judaus! Are there any cases of permanent reform when once the habit of drunkenness has rooted itself in a man? Temporary improvements are common enough, & these are often magnified into genuine reformation to the ardour of those who fashion the belief out of their desires; but permanent change is rarely, if ever, effected, so rarely that one is almost found to affirm that such result is never secured. We touch the fringe of a dark & distressing problem when we discuss drunkenness. The occasional excess is of little importance, but the morbid habit is practically incurable.

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[42]

Friday, April 20th, 1934.

I wasted the entire morning in writing letters and revising the Resolutions which I propose to move in Convocation with respect to the episode at Liverpool. They are horribly cumbrous and verbose, but, I fear, inevitably so. I wrote to Scott Lidgett making some inquiry as to the Nonconformist attitude towards Unitarianism. Lord & Lady Thurlow, Lady Starmer, Miss Willink and John Hutton came to lunch. After the rest of the company had departed John and I walked round the Park together. He is an intelligent and well-mannered youth, who desires to teach for a few years, & then take Orders.

Charles and I motored to Wickham, where I confirmed 53 persons in the parish church. The three clergy present were Huthwaite, Petitjean,* and Probert, who certainly must be reckoned among the least effective clergymen in my diocese. It would be difficult to find three men less fitted to impress and attract the young. Yet all three appear to be supremely satisfied with themselves; and all, thanks to the freehold of the benefice, are secure for life in their livings!

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[43]

Saturday, April 21st, 1934.

Copies of "The Analysis of Leadership" were sent to the following:

- | | |
|----------------------------------|---|
| ✓ 1. Prof. Grey Turner | 22. <u>Lord Darling</u> |
| ✓ 2. <u>Sir William Gray</u> | 23. Bishop of Blackburn |
| ✓ 3. Sir Arthur Dawson | 24. Abp of Canterbury |
| ✓ 4. Professor Heawood | 25. Peter Wynne-Willson |
| ✓ 5. D ^r Peile | ✓ 26. John Radford |
| 6. Sir Guy Wrightson | ✓ 27. Leslie Morrison |
| ✓ 7. Sir Walter Raine | ✓ 28. D ^r M ^c Cullagh |
| ✓ 8. Colonel Thompson | 29. F. W. Pember |
| ✓ 9. <u>Colonel Chapman M.P.</u> | ✓ 30. <u>Lord Danesfort</u> |
| ✓ 10. Lord Castlereagh M.P. | ✓ 31. <u>Lord Barnard</u> |
| ✓ 11. Colonel Headlam M.P. | ✓ 32. Ella |
| ✓ 12. Canon Budworth | ✓ 33. Rev ^d Hastings Shaddick |
| 13. <u>Peter Lee</u> | ✓ 34. M ^r Justice Roche |
| 14. Sir John Priestman | 35. <u>General Laurie</u> |
| ✓ 15. Earl of Scarbrough | ✓ 36. Ernest |
| 16. Dean of Westminster | ✓ 37. Arthur Rawle |
| ✓ 17. Viscount Dillon | ✓ 38. Rev Arthur G. B. Wast |
| ✓ 18. Bishop of Jarrow | ✓ 39. Rev Hugh Lyon |
| ✓ 19. Archdeacon Rawlinson | |
| ✓ 20. Dick | |
| 21. Archbishop of York | |

[44]

Charles motored me to Billingham, where we lunched with the Vicar, and then attended the funeral of two of the men who were killed in the recent explosion at the chemical works. There was a considerable gathering of the people. The two graves were side by side. I read the committal prayer at each; and then shook hands & said a word to the widows. But truly I am a "dumb dog" on these occasions for what can one say that is relevant and true and comforting? I fear that I am woefully inadequate. The will is present, but the words are not!

Talbot from S. Nicholas, Sunderland, came to see me with respect to the building of a vicarage in his district. I told him to explain everything to the Bishop of Jarrow, to make sure that his application together with a plan was sent to Carter, & himself to attend the meeting of the Church Building Board on Monday.

Ella & M^{rs} Sprot returned at tea-time somewhat shaken, but not seriously damaged, by a mishap with the car as they were returning from some function of the Women's Guild.

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[45]

3rd Sunday after Easter, April 22nd, 1934.

A brilliant morning mitigated the shock of the transition to summer time. The Chapel looked wonderfully beautiful in the early sunshine. I celebrated the Holy Communion at 8 a.m. We numbered 8 communicants, including Elland and his wife. The collect, one of the best, is clearly shaped by the Epistle, and emphasizes discipleship as a manner of life. "The fellowship of Christ's Religion" involves in all who share it the obligation to live congruously with their profession. The collect first appears, though in a rather corrupt text in Leo. A reference to Easter Baptism is still to be traced throughout. The idea of "fellowship" introduced (1549)" (P. B. Dict:) The Latin original is "qui Christiana professione censentur". S. Peter was evidently thinking most of the impression which the behaviour of Christians could not fail to make on the pagan authorities, correcting the misunderstandings which commonly prevailed, and commending the new religion by the evident excellence of the morality which it required in its professors, 'that well-doing ye may put to silence the ignorance of foolish men'.

[46]

Charles and I motored to ~~West~~ Hartlepool and attended the service in the old church where I dedicated a window to the memory of the late D^r Morrison, who was an enthusiastic supporter of the Boys' Brigade. The church was crowded with a heterogeneous congregation of "Old Boys", Boys, Girl Guides, & others, and the service was simple, dignified, and (as it seemed to me) devout. My sermon was woefully unsuitable, or, to speak more justly, it was suited for the seniors, and ridiculously ill-suited to the juniors. Very naturally, the latter were restive! After service, we had tea with Canon & M^{rs} Poole.

The Bishop of Jarrow, M^{rs} Gordon, Oliver Quick* and his wife, & Miss Sellar came to dinner. I took the ecclesiasticks to my study, & ~~took~~ invited their judgement on the resolutions which it is my intention to move in Convocation on June 7th with respect to the episode at Liverpool. On the whole they seemed disposed to endorse what I had drafted. They all attended the service of Compline in the Chapel before returning to Durham.

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[47]

Monday, April 23rd, 1934.

I received a long & interesting letter from Noel Lamidey, giving an account of Camberra [sic], and generally of affairs in Australia. His picture of Australian Religion is particularly depressing. The 'fields & courts' are 'crowded on Sundays with consequent empty churches or but partly filled by women'.

"I can imagine no more heart-breaking task than for a sincere & spiritually minded man to take up the "cure of souls" in Australia, but do you know I am sorry to say that I have not yet met such a man. We have no outstanding man of scholarly attainments save one in the Roman Church (Archb^d Mannix), & none who give one the impression of, or diffuses an air of spirituality. Mediocrity is, I am afraid, the bane of the Church in Australia today, & any question of religious revival is as remote as the poles.

Camberra [sic] is amply provided (for a young city of 21 years) with empty churches. I. C. of E., I. R. C, I Presⁿ, I. Meth.. as well as Salvation Army & other faiths of varying [48] varieties. All of these four also have services in Halls on the other side of the city, & you will see how we are all segregated into our respective groups. The Presⁿ and Meth^s commenced a United Church pending the completion of their buildings, but the attempt failed miserably & the glory of God was as nothing to the bickerings of man."

This is an unpleasant picture, but it impresses me as substantially true.

Noel Lamidey encloses some newspaper cuttings, from which I learn that Buchmanism has invaded Australia, where, however, its reception does not appear to have been in any marked degree enthusiastic. There are several references to the Bishop of Durham, from which I infer that the Charge has found its way to the Antipodes. The Rev. L. B. Cross, chaplain of Jesus College, Oxford, & vice-principal of Ripon Hall is stated to have arrived in Australia in the course of a world tour, and to have expressed himself on the subject of "Groups" in very hostile language. Clearly Buchman is not having a walk-over!

[49]

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I motored to Durham, and presided at a meeting of the Church Building Board. We voted relief to the unhappy guarantors of the overdraft in Cassop-cum-Quarrington, and made a fairly generous grant to Talbot at S. Nicholas, Bishopwearmouth. How fallaciously munificent one feels when making benefactions which cost one personally nothing!

As night drew on the weather degenerated, and we motored to Chopwell under heavy rain. I confirmed 120 persons in the parish church. The building was crowded: the ventilation was miserably inadequate: the atmosphere was horrible. But the candidates seemed to be

earnest & sincere: the congregation was reverent and attentive. I was, on the whole, pleased with the service.

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[Miss Sellar told a story to illustrate the absent-mindedness of Prof. W. Patterson. His wife, going out to a party, charged him to see that the children went to bed. On her return she inquired whether he had done so. 'Yes', he said, 'but I had a good deal of trouble with the youngest.' On visiting the children's bedroom she found that he had seized a neighbour's child!]

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[50]

Tuesday, April 24th, 1934.

I read last night in the Loeb Classics, Plutarch's Essay on "Superstition". His comparison of the atheist and the superstitious man to the disadvantage of the latter is very remarkable and very suggestive.

"What say you? The man who does not believe in the existence of the gods is unholy? And is not he who believes in such gods as the superstitious believe in a partner to opinions far more unholy?

Is it, then, an unholy thing to speak meanly of the gods, but not unholy to have a mean opinion of them?

The atheist thinks there are no gods: the superstitious man wishes there were none, but believes in them against his will: for he is afraid not to believe Moreover, the atheist has no part in causing superstition, but superstition provides the seed from which atheism springs, & when atheism has taken root, superstition supplies it with a defence, not a true one, or a fair one, but one not destitute of some speciousness."

[51]

Self-government is primarily a question of character, and the ultimate problem of politics is how to develop that character. A commonwealth is simply the sermon on the mount translated into political terms.

Lionel Curtis 'Civitas Dei' p. 164

But, the question presses, how shall the requisite character be secured? Curtis rejects "the charm of churches & schools to be answerable in the first degree for forming the character of a people" as "a dangerous fallacy". He looks to the State:-

The most potent factor in raising or lowering the character of a people, in increasing or diminishing their sense of duty to each other, is the structure of the society in which they live. Politics is the art of so adapting that structure as to raise the sense of duty in each to all. All policies & all measures, however commonplace, can be ultimately tested by this criterion. To engender in men a desire to serve each other is the end & object of human existence.

[52]

Scott Lidgett replies to my letter of inquiry as to the Nonconformist attitude towards Unitarianism.

"About the time when the national council of Evangelical Free Churches was founded, the question of the admission of Unitarians to the Council was fully discussed, & by an overwhelming majority it was decided that they should not

be admitted. Since then, one or two scattered applications have been received from local councils in one or two parts of the country, proposing to include Unitarians in their local membership. The answer has always been given that they are ineligible. The Federal Council of Evangelical Free Churches – which sprang out of, & is complementary to the National Free Council – takes the same view. Its constitution is based upon the recognition of the Deity of our Lord.”

So far, so good. He concludes thus:-

“Personally, I regret very much what took place at Liverpool, as throwing back the movement in which you & I are so deeply interested . . .”

[53]

[symbol]

Charles and I motored to Hedgefield, where I confirmed 168 persons in the parish church. The fires had, like Nebuchadnezzar’s furnace, been heated sevenfold, and all the windows were fast closed. I asked that something might be opened, & rather surprisedly, they did manage to open a few windows, & the western door. Even so the atmosphere was stifling. Why are the clergy such fools in this matter of ventilation? The parishes represented were Hedgefield, Blaydon, & Winlaton, and the three Rectors were present. The confirmation itself was not unpleasing, & I was agreeably surprized, for, indeed, I had expected little.

The Church Quarterly Review has a notice of three books on the Buchmanite Group, one of them being the 2nd edition of “the Bishop of Durham’s admirable charge”.

“Our chief criticism of these symposia must be that they give an altogether exaggerated impression of the success of the Buchmanite methods of conversion, whether inside or outside Oxford.”

This notice is signed H.B., initials which mean nothing to me.

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[54]

Wednesday, April 25th, 1934.

Sir Walter Raine* is a high-minded & level-headed business man, who is deservedly held in high regard in Sunderland. Acknowledging a copy of my Walker Lecture, he writes:-

We hear it said on all hands today – Why not give Youth a chance? Why should not the older people retire? On the other hand, these advocates do not answer the question that is also put – Why will not Youth accept responsibility? I think you will find in every walk of life, and no more so than in connection with the Church, where the older people are overburdened with duties, which ought properly to be done by the younger generation, but who mostly fight shy of accepting responsibility. I do not know whether you have ever puzzled over the question as to how it is that many men & women who are most efficient & sometimes brilliant in a secondary position are little or no use when given the Headship of the very job which they have carried out so efficiently under the leadership of somebody else.

[55]

Every bishop on the Bench would endorse these opinions, & illustrate them from his own experience. Dependence is the atmosphere of this generation, as independence was of the past. Why this strange fashion of running together in 'groups' & 'conferences'?

Ella went with me when I motored to Durham for the licensing of curates in the Castle, & lunched with me & the licensees. After lunch she motored to Felling to open a Sale of Work, & I went to Cosin's Library, & presided over a meeting of the Board of Finance. Canon Lomax had given notice of a tremendous resolution, or series of resolutions, revolutionizing the whole system of diocesan finance. I ruled the whole out of order, & made him content himself with a motion for the appointment of a sub-committee "to consider Canon Lomax's resolutions, & to report to the Board". This was carried, and a sub-committee of 7 appointed. This ought to put an end to his mischievous incursions into the sphere of diocesan finance. I spoke with decision, & made it clear that I would not tolerate any upsetting of our present methods of finance.

[56]

I fell in with Linge, the Clerk of the Works at the Castle, & was shown by him what was in progress. Then he had tea with me & Charles in my room. When he had gone, I wrote to Dick. Then Charles and I motored to Blackhill where I confirmed more than 70 persons in the parish church.

Caröe* arrived to spend the night. I discussed with him the question of the floor of the State Room, and he undertook to consider what had best be done, and to report to me. He has just returned from Cyprus, and gave me an interesting account of the situation in that island. Especially he dwelt on the extreme corruption of the Cypriot Church which is

autocephalous, & apparently quite irreformable from within. Athelstan Riley has been visiting Cyprus, and dogmatising with his usual confidence, and, perhaps, something less than his usual knowledge. The rapacity of the Greek money-lenders has brought the peasantry into a hopeless economic bondage. It appears as evident in Cyprus as it has long been in India that British Government favours money-lenders!

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[57]

Thursday, April 26th, 1934.

Caröe went away after breakfast. Before leaving he recommended to me as a possible nominee for Bishopwearmouth, the Rev. Canon Albert Baines, Vicar of Huddersfield. He is rather old, having been ordained in 1896 i.e. 38 years ago. He must be well over 60. I sent the draft of my Resolutions respecting the preaching of Unitarians in Cathedrals & Churches to the Archbishop of York. A parcel of Unitarian literature arrived from the Essex Hall, including the "Year Book of the General Assembly of the Unitarian & Free Christian Churches" for 1934. "The President's Foreword" includes the following:-

"These churches have always attracted aspiring souls who seek for a larger faith than the ancient creeds can supply, who seek an interpretation of the message of Jesus, unhindered by traditional views, & who hope for a fuller revelation of God in the increasing experience of the race."

This general position is quite irreconcilable with that of the historic Church, which proclaims a Gospel of Redemption in the Incarnate, Himself the Alpha and Omega of Divine Purpose.

[58]

I motored to Durham, & presided at a meeting of the Lay Workers Association. Old Canon [Alexander] Patterson* was more fumbling & futile than usual. He has done admirably, but he draws towards the end of his usefulness. It is a harsh but inevitable finale of the best lives to become superfluous & embarrassing at the end. Am I myself entering on this final stage? Perhaps, it is too bold thus to assume that I also have been useful! I told Sturt to make himself as thoroughly acquainted with the work & members of the Association in order that when Patterson had to resign, he might be ready to take on.

Lazenby sent for me, & I went into his office, & found him mightily perturbed about the warming of the new Registry in the College. I returned to Auckland for tea, & then after an interval set out for Leadgate, where I confirmed 120 persons in the parish church. "Father" Conran was there with the candidates from Medomsley. After the service I interviewed a young Papist artisan who desires to become a communicant in the Church of England.

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[59]

Friday, April 27th, 1934.

I employed the whole morning in writing a sermon for next Sunday, when I am pledged to preach in S. Margaret's, Durham. I started off with some reference to Lionel Curtis's new book "Civitas Dei".

After lunch I motored to Durham, & presided at the Board of Religious Education. There was a large attendance, but why I could not discover. There is no doubt that "Church Schools" is the most sensitive point with the clergy: and there they find the Bishop most apparently unresponsive, Laodicean, and generally unsatisfactory! For truly I think that the sooner the "Dual System" comes to an end, the better. The money expended on maintaining it is only thrown away. Leake of Boldon looked insolent & ferocious, but he said little, and carried away his rage unexpressed! Old Colonel Thomlinson was present: he is just returned from one of his "globe-trottings". He has been in Canberra, and is much impressed by the weakness of Anglicanism ('we simply don't count in Australia'), and the strength of the Papists. He had been much impressed by the crowd attending Mass at 6 a.m.

[60]

Charles and I motored to Hamsteels, where I confirmed 40 persons in the poor little church. As there were so few candidates, I confirmed them individually. The Churchwarden at my request had opened the windows, and the atmosphere was comparatively clean, but this introduction of fresh air was clearly an unpopular thing, & the congregation was restless & disposed to cough! The vicar explained the absence of some of the choirmen by the fact that the local pit had just resumed activity. Some of the men, who had now at last secured employment, had been workless for six or seven years. Their hands had become so "soft" that work was for the next few weeks painful. I was unpleasantly impressed by the ill-mannered behaviour of the choir-boys, who never got up when I came into the vestry. I rebuked them, & spoke to the Vicar about it. The boys did not mean to be rude, but they had not been "taught manners".

Miss Hamilton, one of Ella's friends from Helensburgh, arrived. She had motored all the way in rain.

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[61]

Saturday, April 28th, 1934.

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Temple writes to say that he approves my draft of the Resolutions on the Liverpool affair, and says that he "will take care that they reach the proper quarter for inclusion on the Agenda." He adds: "We shall all owe a great debt to you for the care with which you have gone into this matter."

Ella and Miss Hamilton accompanied me to Durham, when I motored thither in order to preach in the Cathedral at a special service arranged to commemorate the "Jubilee" of the High School. In spite of the persistent rain there was a considerable congregation of past & present members of the School. The "loud speaker" in the pulpit annoyed me, but I was assured that everybody was able to hear, and Rawlinson flatterously informed me that "it was the most moving sermon he had ever heard me preach"! My text was Psalm 119. 96. "I see that all things come to an end: but Thy commandment is exceeding broad." I have preached many times from this text on commemorative occasions. It lends itself readily to "talking large" which, if it ever be permissible in the pulpit, must be allowed to be so at these semi-religious services.

[62]

After lunch I completed the sermon for S. Margaret's, Durham.

M^{rs} Darwin* & Gilbert* arrived before dinner. He gave me an account of the circumstances in which it had been found necessary to let Elston. He now intends building a modest house for his mother & himself. He thought an expenditure of £4000 would suffice. He is far and away the most intelligent and trustworthy of his brood of Darwins, though the youngest. We gave a dinner party. M^r & M^{rs} Waldy came, & Captain Apperley's daughter & her husband, also Major Dewhurst. I can recall from our conversation nothing that merits record.

I have been reading a most painful and illuminating book – Black Monastery by Aladar Kunez – The author was a Hungarian of Transylvania who was interned as an alien in France throughout the War. He gives a horrifying account of the squalor & intolerable boredom which inevitably led to moral disintegration & bestial vice.

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[63]

4th Sunday after Easter, April 29th, 1934.

I celebrated the Holy Communion in the chapel at 8 a.m. we numbered 12 communicants including our 3 guests, M^{rs} Darwin, Gilbert, & Miss Hamilton. Charles, & Christina were also there.

Charles and I motored to Durham, where I preached at Mattins in S. Margaret's Church. The Mayor (who is a member of that congregation) attended with his municipal brethren, & evidently the Rector attached much importance to the fact. I fear that my sermon, which had no direct reference to the local situation, was not particularly suitable.

After service we lunched with the Rector & his sister – an excellent but very quaint couple. Thurlow is evidently on excellent terms with his people, & I think, deservedly so. He has a fine conception of his pastoral duty, and works hard. He and his sister were in the Cathedral, & they assured me that they heard my sermon excellently. The "loud speaker" seems to have worked better than I felt.

I wrote to William, Also, I wrote to Archdeacon Lambert making inquiry about a suitable clergyman for Bishopwearmouth: and to the Vicar of Bishop Auckland about Sherburn.

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[64]

Monday, April 30th, 1934.

[Arthur] West, acknowledging a copy of my Walker lecture writes:

Westcott maintained that in the end men did get their due. Few had to wait so long as he for wide recognition – or were always more confident of the harvest,
μή ἐκδιόμενος

I do not think that my own observations confirm this. It is rather the case that neglect and oblivion are the lot of many of the best. He comments on my translation of Vergil's lines:-

If that is Conington's translation – I find it isn't – how unequal it is to the majesty of the original!

With which opinion I cordially & entirely agree!

Lord Scarbrough* writes to tell me that he has let his house in Park Lane to Lord Zetland until the middle of July.

"The prophet's chamber I am sorry to say, will not be open to you."

This is inconvenient, as I had been counting on the use of it. However.

[65]

I walked round the Park which, save for little listless groups of workless lads, was empty. I talked with some of them, and received the impression that the much talking about the evils of their condition is telling on them, & not wholly for good. They tend to become more restless & self-pitying.

Charles and I went in to Durham, & had tea in the Castle. Then I attended a meeting of the Boys' Clubs Association in the School. Sir Arthur Wood presided, & is quite the worst chairman I have ever met. He ejects a few sentences with evident pain, & is, then, overtaken by a clamorous [sic] cough, from which, when he has at last recovered himself, he has forgotten what he started to say, & so is immersed in the oddest tangles! I foolishly said that I would contribute an additional £25. from the balance of my Unemployment Fund. I always dislike drawing public attention to the said Fund, for the greedy imagination of the public immediately takes fire, and magnifies it a thousand-fold!

Charles and I motored to Collierley, where I confirmed 76 persons in the little airless church. The atmosphere was asphyxiating but the behaviour was exemplary.

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[66]

Tuesday, May 1st, 1934.

Copies of the Bishoprick were sent to:

✓ 1. D ^r Edwyn Bevan	✓ 23. D. Oman
2. Prof. Hamilton Thompson	✓ 24. Prof. Paterson
3.	✓ 25. Vicar of Leeds
✓ 4. Lord Hugh Cecil	✓ 26. Sir Charles Peers
✓ 5. Dean of Exeter	✓ 27. The Master of the Temple.
6. Archdeacon Hunter	✓ 28. The Principal of Lincoln
✓ 7. Dick	29. " " " Wells
✓ 8. Leslie	30. " " " Salisbury
✓ 9. Rev ^d Alfred Toomey	31. " " " Chichester
✓ 10. Rev. Martin Kiddle	32. Dean of York
11. Lord Charnwood	✓ 33. " " Chester
✓ 12. Linetta	34. " " Manchester
13. Geoffrey Dawson	35. " " Lichfield
✓ 14. Arch ^{bp} Carpenter	36. " " Wells
✓ 15. Dean of S. Paul's	37. George Adam Smith.
✓ 16. M ^r Kitson Clark	38. Dean of Ripon
17. Mary Radford	39. " " Carlisle
✓ 18. Canon Bezzant	40. George Nimmins.
19. Sir James Irvine	41. Miss Stuart
20. Canon Peter Green	42. Rev ^d Gordon Lawrence
✓ 21. Abp. Of Armagh	43. Abp. Of Dublin
✓ 22. D ^r Glover	✓ 44. Rev. D ^r Budden
47. Dean of Canterbury	45. Dean of Chichester
48. Archdeacon Hunkin	46. " " Salisbury
[In margin] 49. Rev. R. F. Markham	[In margin] ✓ 50. Provost of Portsmouth

[67]

I received a polite & informing letter from the Rev. Mortimer Rowe, Secretary of the "The General Assembly of Unitarian & Free Christian Churches", to whom my letter of inquiry as to the formula of Baptism used by Unitarians had been handed. It appears that the tendency is to abandon the orthodox formula:

In the absence of any body of persons having authority over the services of our churches (as in the parallel case of the Congregationalist churches) there is no one authorised or prescribed service of Baptism.

From time to time, however, service Books have been compiled by leading ministers, e.g. 1869, 1900, 1932, for general use. In the oldest of these – still in use amongst us – the two scriptural formulae for Baptism are given as alternatives:-

“I baptize thee in the name of the Father, & of the Son, & of the Holy Spirit”

or, “I baptize thee in the name of Jesus Christ”.

A third alternative, “if a simple form of Dedication is preferred” is:-

“In the name of Jesus Christ, I dedicate thee to God, our Father in heaven.”

The two later books omit the scriptural formulae, and suggest such words of baptism or dedication as –

“I baptize thee in the name of God our Father, and in the spirit of his Son, Jesus Christ.”

or “In the spirit of Jesus we dedicate thee to his Father & our Father, his God and our God.”

Many of our ministers, however, prefer to use a book issued by a Congregationalist Divine, D^r John Hunter, for the use of Congregationalists and others (“Devotional Services”) in which the following alternative to the threefold Scriptural formula is given –

“In the faith & fellowship of the Church of Christ, I dedicate thee to God, our Father in heaven.”

[69]

Thus it is impossible to say in any given case of a Congregationalist and still more of a Unitarian, in which formula he may have been baptized.

It is apparent that Baptism means something far less to these Sectaries than it has even meant to Catholics. To call their “dedication” a ~~service~~ sacrament would be a misuse of language. It is obviously nothing more than an optional & edifying ceremony, like the Salvationist “passing under the flag”. We could not possibly accept it as a valid sacrament. It is easy to see why Archdeacon [Leslie] Hunter* is so angry at my condemnation of the proceedings at Liverpool. His own father, to whom he was devotedly attached, was the author of one of these Unitarian formulae.

Charles and I motored to Shiney Row, where I confirmed 88 persons in the little church, which was densely crowded, but as the Vicar had caused the windows to be opened, the atmosphere was tolerable. Several clergymen brought “oddments”, & 3 parishes were represented.

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[70]

Wednesday, May 2nd, 1934.

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The "Times" reports the death of C. R. L. Fletcher at the age of 76, & publishes a very sympathetic and laudatory obituary notice.*

How much I remember that amazing day, Nov. 2nd, 1884, when Fletcher & Oman burst into my rooms in Cowley Road with the incredible tidings that I had been elected to a Fellowship at All Souls! He was the most loveable, brilliant, wilful, prejudiced, generous man that I have ever known. I think he never forgave me for declaring that Disestablishment had become morally requisite for he was a thorough-paced Erastian, & his notion of the Church was strictly limited to "the Establishment".

"Puseyites" were his pet aversion, but on the last occasion when I encountered him – it was the last time that I preached in the college chapel on All Souls Day, & he had been present – he was cordial & affectionate. "His devotion to the institutions with which he had been associated, especially Eton and All Souls was profound. He loved persons, loathed movements", and held the arts & crafts of popular politics in utter scorn. His death makes a big gap in the narrowing circle of my friends.

[71]

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The Bishop of Liverpool sends me a "precis" of the defence which he proposes to make in Convocation. *He covers a good deal of ground, and trails a good many "red herrings" across the path of logical debate. There is a plethora of generous feeling to confound thinking.*

[symbol]

The Times reports the death of Major-General Scott. He was in command of the Military Academy at Westpoint when Ella and I visited America in 1909, and we spent an extremely pleasant week at his house. I preached to the cadets, and was introduced to a good many of them. He sent me his "Autobiography", which contained much of unusual interest, for he was the leading authority on the Indians, whose "sign language" he understood, & whose confidence he had gained when in command of the Reservation.

Charles drove me in his little car to Thornley where I confirmed more than 100 persons, Save for the fainting of a female candidate, everything was surprisingly seemly and reverent. I have rarely heard the candidates reply to my question with so much apparent ~~sign~~ determination. But who can tell?

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[72]

Thursday, May 3rd, 1934.

[symbol]

Prof. Gwatkin on the council of Nicaea

“Let me now look beyond the stormy controversies of the next half-century to the broad issues of the council. The two fundamental doctrines of Christianity are the deity of Christ and the unity of God. Without the one, it merges in philosophy or Unitarianism: without the other, it sinks into polytheism.

These two doctrines had never gone very well together, and now the council reconciled them by giving up the purely transcendental conception of God which brought them into collision with each other & with the historical facts of the Incarnation. The question was ripe for decision, as we see from the prevalence of such an unthinkable conception as that of a secondary God: & if the conservatives had been able to keep it unsettled, one of the two fundamental doctrines must before long have overcome the other. Had the unity of God [73] [symbol] prevailed, Christianity would have sunk into a very ordinary sort of Deism, as might possibly have become something like Islam, with Jesus for the prophet instead of Mahomet. But it is much more likely that the deity of Christ would have effaced the unity of God, and in effacing it have opened a wide door for polytheism, and itself sunk to the level of heathen hero-worship. As a matter of history, the churches did sink into polytheism for centuries, for common people made no practical difference between the worship of saints and that of the old gods.

But, because the Council of Nicaea had made it impossible to think of Christ simply as one of the Saints, the Reformers were able to drop the saint worship without falling into Deism.”

v. Cambridge Medieval History, chapter V “Arianism”.

This is sound, lucid, and strong: it is also very relevant to the Liverpool issue.

[74]

The following vols. of Loeb’s classical Library arrived:

Plato vol. V

Silus Italicus 2 vols.

Vitruvius vol. II

The little red and green books multiply on my shelves, but I have no time to read them.

I wrote to Dick.

Ella had an immense luncheon party of Mothers' Union officials, among which Rawlinson, Cecil Ferens,* & myself were the sole representations of what was once the governing sex.

I walked in the Park for an hour.

Sturt came to report a scheme that he had for building a Church Hall, and enlarging the parish church at Norton. I promised to write on his behalf to the Eccles. Commissions, but I told him that he must hope for nothing from them.

Charles & I motored to Sherburn, where I confirmed 62 persons. It was a beautiful morning. The church is well-placed, & the service seemed to me both reverent & edifying. Pittington, Shadforth, Sherburn & Sherburn Hospital were represented.

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[75]

Friday, May 4th, 1934.

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Yesterday's "Yorkshire Post" reports that "the annual festival of the Church Lads Brigade" was "enlivened by a humorous reference by Dean Inge* to the "heresy" of the Bishop of Durham! I took occasion to write to Ralph [Inge]* asking him for his "deliberate judgment" on the admission of Unitarians to our pulpit, & sending him a copy of the Bishoprick.

Canon [Frederick] Macdonald* writes. "Your remarks about the Liverpool Unitarians were most ~~helpful~~ timely and welcome. I read about them in the Guardian, but was glad to have the further report especially about Baptism." He tells me that his son Freddie is married. "It is far cry from the day you gave him a Scholarship at Durham School," It is indeed. I don't know whether the deaths of my contemporaries, or the marriages of their children, is the more effective reminder that I too draw to my end. Both accumulate rapidly.

Charles and I motored to Cassop, where I confirmed 112 persons in the miserable barn which is all the parish has for a church. The service was reverent, &, rather to my surprize, I ws pleased with it.

[76]

Essex Hall, Essex Street,
Strand, London, W.C.2
3/5/34

My Lord Bishop,

This letter should have been written yesterday after despatching the copy of [James] Drummond's book, but I was prevented from securing time to carry out the intention.*

None of us would doubt for one moment your Lordship's desire to be perfectly accurate & fair in anything you may state concerning us, & it is with great interest that I have read very carefully the full text of the Diocesan Address which you kindly send me, & marked.

From your Lordship's standpoint – which is, of course, profoundly different from my own – I think that your case against the Unitarians preaching in pulpits of the Church of England is stated without a trace of unfairness to us. We should warmly question your Lordship's fundamental ground [77] of difference, & that of D^r Edwyn Bevan, but I have neither the competence nor the right to raise that issue with you.

What surprised me most was the statement on p. 75 of the "Bishoprick" II 10 -13 'We are told . . . subscribe'). I was trained under D^s Drummond, Estlin Carpenter, L P. Jacks & others, & needless to say I possess a fairly wide acquaintance with ministers & laity in our churches, from "left-wing" to "right wing", but to describe our right-wing men, or any representative leaders of modern or recent Unitarianism, as "essentially orthodox", "accepting the substance of 'the Nicaean Creed" ...I should regard as playing with words.*

Common honesty demands that I should suggest that the source from which your Lordship quoted is hopelessly unreliable!

Hence the copy for reference, of the vol. which I posted yesterday. We all regard it as the most reverent & scholarly exposition of the subject which modern [78] Unitarianism has produced. Drummond was a representative & deeply Christian Unitarian, but clear & uncompromising in the steadfastness of his non-Trinitarian interpretation of the New Testament.

Finally, my Lord bishop, may I say this? What so many of us feel to be somewhat untrue & unfair is the all-too-common attitude towards Unitarianism is that we are often marked off, separated, & defined by the drawing of a line which, if it be fairly or accurately drawn, would not merely put the Unitarians on one side, and the Anglican & chief Nonconformist Churches on the other. It would cut clean through the ministry and laity of the Congregationalist churches from top to bottom, it would cleave off a very substantial minority from the Methodists & even the Baptists, it would separate every Anglican clergyman & layman who is unsound in these days upon the [79] doctrine of the Trinity & much else.

Hence we are apt to grow a little impatient if a case is made out which seems to describe us, who are honestly and frankly non-orthodox, as though we were a movement peculiarly & reprehensibly different from all Christians who are nominally embraced within certain outwardly definable communions.

Pray forgive this very hurried (and much too lengthy) expression of opinion, & believe me to be,

*My Lord Bishop
Yours sincerely
Mortimer Rowe*

This letter is interesting, courteous, candid and illuminating. It knocks on the head the notion, which undoubtedly possesses many Anglicans, that the best Unitarians are “practically” sound in their belief about our Saviour. That is a view which has never appeared either probable or plausible, and I am glad to have it so clearly & decisively repudiated by a competent authority.

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[80]

Saturday, May 5th, 1934.

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The Bishop of Liverpool writes to me against in the manner of an injured person as if he had been unfairly dealt with by my addressing my Diocesan Conference on the subject of admitting Unitarians to preach in Anglican churches. But surely he has no just cause for resentment. If, indeed, he had been accused of heresy, I should agree that it would have been highly improper to express an opinion as to his guilt or innocence before his defence had been heard: but there is no such accusation in question. On the impersonal issue whether or not Unitarians should be permitted to preach in our churches, nothing whatever turns on his explanations. They may, or may not, be satisfactory as making plain why he acted as he did: but the main issue turns on other, & graver considerations. My mind on the issue raised by Unitarianism had to be settled when I was ordained, and reconsidered to be again settled when I was consecrated as a Bishop: No local expedencies or personal opinions can have any relevance to the central and dominating issue.

[81]

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Canon Bezzant* of Liverpool Cathedral writes to explain that the Chapter had no say in the invitation to the Unitarians. "The Chapter had no opportunity of expressing in advance any opinion about the Unitarian preachings. My first knowledge of them was derived from the local Press". He proceeds:-

"I think they do more harm than good. The Unitarians here are a small body, but they include several of our best citizens. They would never expect their ministers to be asked to preach in the Cathedral. Moreover my main work is to encourage and assist the studies of the clergy. This is a diocese largely overburdened with extremely conservative & even Fundamentalist Evangelicals: they already fear that any open-minded study must inevitably lead to scepticism & to the obliteration of doctrinal distinctions. They are simply confirmed in their obscurantism by "experiments" of the kind in question. And, though I could not support the position which would require acceptance of the Creeds in their [82] [symbol] historical sense of all who should on any occasion be asked to preach in the Cathedral, **I cannot understand how those who will not make the Church's fundamental Act of Faith in Christ can possibly teach that Faith**, or why we should act as though we were not competent to do so without their aid. We simply increase confusion.

I found the Cathedral administration in a veritable chaos of lawlessness, and life has been extremely unpleasant. Certain things have been rectified, but we never have more than a very mutilated Evensong on Sundays. **The constant sentimental gush & absence of reasoned teaching is a great weariness to me**, & in depressed moods I could have felt relief had I never to enter the place again.

Personally, of course, the Bishop is charming: & I need hardly say that I have written these opinions to him – [83] [symbol] months ago – when he first consulted me about Lord Hugh Cecil's* action. And I would not have written it to you had I not observed that you have already expressed your opinions. **My fear is lest the Bishop should not allow the decision of the Upper House to close the issue**".

This letter is illuminating: and may go some way towards explaining the obvious ill-humour with which the Bishop writes. *It confirms the opinion which I have already formed that the villain of the piece is Dean Dwelly,* for whom his Diocesan has an extreme & inexplicable regard.*

I also received an approving letter from Hugh Cecil. He writes:

I believe that many Unitarians do baptise in the name of the Trinity. When I sat nearly thirty years ago on the Welsh Church Commission, a Unitarian witness assured us that it was so. And I think in F. D. Maurice's life you will find that some one – I forget who – said to a Unitarian friend, "I cannot understand [84] the sense of your baptising **in the name (as you think) of God, a man, & a metaphor**". But probably there is variety of usage".

I finished reading "One Woman's Story" by Mary Britnieva, the book which has been so highly praised by the reviewers. It deserves the praise for it is most moving narrative, told with a simplicity and directness which command belief. What a hideous nightmare of cruel oppression this book uncovers! How can anything but what is debased and accursed grow from such roots! Yet it is the commonest thing now to hear men, even intelligent & educated men, speak of the Soviet State in terms of respect, and even of admiration. The evening paper reports one of our local Labour M. P. as denouncing the treatment of the Unemployed by the National Government as "devilish". He should have a taste of a tender mercies of Bolshevism. The man is ignorant & excitable, and possibly blinded by class fanaticism. But is it possible that he believes what he says?

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[85]

5th Sunday after Easter, May 6th, 1934.

I celebrated the Holy Communion in the Chapel at 8 a. m. In spite of the rain, three Brydens came, & they with William, John Martin, [Ernest] Alexander,* 2 maids, Ella & myself made up 10 communicants.

We left the Castle at 9.45 a. m. and motored to Gainford, where we arrived to find the Church not yet open, the service being at 11 a. m., & not, as we had assumed, at 10.30 a. m. The heavy rain had its effect on the size of the congregation. I dedicated a mural tablet to old Colonel Beadon, & as he had been for many years an active diocesan reader, I preached on "The Priesthood of the Laity". After service we lunched with the Claude Peases, where we were entertained by a very familiar green parrot, & a very noble wolf hound.

We motored in a hurricane to Penshaw, and I preached from the monument to about 400 people, who had braved the elements & climbed the hill in spite of the elements. It was the most outrageous wind in which I have ever officiated. Charles earned general admiration by carrying the staff through the tempest without disaster. After tea at the Rectory we returned to Auckland

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I wrote to Bezzant in answer to his letter (p. 81).

The situation in Liverpool must be complicated. [Albert] David is, as I suppose, amiable, weak, and, as is not rarely the case with weak men, obstinate. He is no doubt being strongly pressed by Raven,* and the "Modern Churchmen" to "stick in his heels", and "show fight". But he is probably surprised and alarmed by the strength of the repugnance to Unitarians preaching in the Cathedral, which has disclosed itself, & he is becoming aware of the general dislike & distrust which his Dean evokes. Bezzant's dissent can hardly leave him unimpressed. His petulant letter to me indicates that he is angry and perplexed. The "précis of the Bishop of Liverpool's case" seems to be an attempt to justify his conduct. He covers a good deal of ground, and does his best to confuse the essential issue. His justification of reckoning Unitarians to be Christians does not accord with the description of the Unitarian position given by M^r Mortimer Rowe (p. 76) and his claim not to have exceeded the liberty conceded in 1922 is untenable.*

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[87]

Monday, May 7th, 1934.

I wrote to Sir James Irvine* asking him to fix the date of his visit to us this summer, & taking occasion to send him the "Bishoprick", and to invite his opinion on the Liverpool episode there discussed.

Yesterday's tempest blew down my chimney-pot, and thus filled my room with smoke.

Robinson, the excellent man who presides over the Unemployment Centre, came as appointed at 11 a. m., and carried off Charles and me to see the much-advertised work at Escombe. I was greatly interested. About 40 men were engaged in levelling a vast slag-heap, constructing a road, filling up divers considerable pits, and generally a recreation ground out of the waste scene. They get no pay beyond a good dinner, & they work from 9 a.m. to 1 p.m. The food is cooked & served in the parish hall which adjoins the parish church. Of course, the vicar Hodgson had got wind of my arrival, & came quickly to the ground, a circumstance which ruffled my temper, went far to defeat my purpose and shortened my visit! Then Robinson took me to see the chicken-farming allotments which the Quakers are assisting to finance. This was an attractive and interesting spectacle. There are 20 allotments all told.*

[88]

Robinson & Heslop, the district surveyor, who had joined us, were insistent on the ill-consequences of the sale of the unused houses when a pit closes. These dwellings are purchased for a mere song by an unscrupulous type of investor, who proceeds at once to let them for the highest rent he can get. That rent is sufficiently low to attract the worst kind of tenant with the result that an Alsatia comes into being. Birtley, Escomb, Whitton Park, Byers Green, & other places were named as actual examples.

Robinson confided to me that Hodgson is a considerable embarrassment to the officials in London who are running the experiment in Escomb. He is the Vicar, & cannot be ignored. He is always on the spot, & cannot be avoided. His lust of notoriety leads him to be frequently writing to the papers, & suggesting that he is the originator of the scheme, and the Government its supporters, neither of which propositions being true, & both being for various reasons extremely unwelcome! Happily, he is not allowed to have any control of the money which has been contributed. There he is, however, & there, so far as I can see, he must remain until he dies.

[89]

Dick sends me a newspaper cutting reporting a lecture delivered in the Chapter House, Christ Church, Oxford by Professor Arseniev, on the Persecution of Christians in Soviet Russia. It is bad reading. After describing various forms of oppression, he proceeds:-

Through the younger generation religion can be hurt in a more violent way than by pulling down beautiful buildings, & this is being done in a systematic way.

The schools have always been anti-religious, and used to make the children imbibe antireligious propaganda.

Children have to take part in plays mocking the life of Christ.

Since 1929 the teaching in schools has got to be not only non-religious but anti-religious. Children are questioned in school, "Does your father go to church?" "Does he speak to you of God?" "Does he make the sign of the Christ ~~æ~~ or pray?"

I finished reading a painfully interesting book: The Eclipse of Christianity in Asia from the time of Muhammed till the XIVth century" by Laurence B. Browne.

[[90]

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*I received a long and embarrassed letter from the Dean of Exeter in reply to my inquiry as to his opinion on the Liverpool episode. **He regrets that Unitarians were invited to preach, because the invitation could not but arouse suspicion, & hinder reunion with the orthodox Nonconformists, but, though he thinks such action inexpedient, he does not think it wrong in principle.** He 'adheres ex animo to the Nicene Creed as the basis of doctrinal reunion, but*

'I don't want anathemas, & I do want to recognize, publicly & overtly, the kinship of spirit which I have with men like Jacks. I confess I don't know what ~~is~~ the best way of doing this may be. Could there be perhaps a distinction between sermons given in a service and lectures which are accompanied only by a bidding prayer.

He ends his letter thus:-

This is the letter of a perplexed man who sees only one thing very clearly [91] [symbol] and that is that we need peace among all those who believe in God, & hold that human life must be wretched unless it is based on religion.'

This is no doubt what many are feeling. Indeed I feel like that myself: but the issue having been raised, we cannot ignore or avoid it. If Christianity be, indeed, Religion in its only adequate form: and if the very core of Christianity be the Fact of the Incarnation on Christ, then we cannot rightly or wisely allow any weakening of the Church's witness to that Fact. Unitarianism specifically denies that Fact, &, while heaping devotional compliments on the historic Jesus, holds him within the merely human description, regards the Revelation as nowise final, and gives but a limited & contingent authority to His teaching. How can we make terms with it?

Charles and I brought our Confirmations to an end by motoring to Deaf Hill & holding one there. I confirmed 71 persons; these included some oddments from Jarrow & Kelloe. I think that Tower, the Vicar of Deaf Hill, is working well, & making headway.

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[92]

Tuesday, May 8th, 1934.

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I wrote to D'Elliott Binns* suggesting that he might accept nomination to Bishopwearmouth. Edwyn Gifford Bevan,* who is engaged in giving his 2nd series of Gifford Lectures in Aberdeen, sends me a very interesting letter in reply to my inquiry as to his view of the Liverpool question:

*"It seems to me a good thing that the question raised by the Liverpool episode has come up for definite decision. You seem to me in your article to put with admirable clearness the vital difference between Unitarians & the Nonconformists with whom you have tried to promote fraternal relations. The question, however, seems to me a double one, which cannot be settled simply by making clear the essential faith for which the Church stands. **It includes the question, 'What is the purpose of a Cathedral?'** I can conceive someone taking the line "We grant that belief in the Deity of Christ is essential to the Church's message & that it could not give any one the status of one of its regular [93] [symbol] ministers who did not hold this article of faith, but a Cathedral may rightly be used for any purpose which may enlarge the laity's apprehension of religious truth or religious history, & since there is a certain amount of religious truth which Unitarians hold in common with Churchmen, there is no objection to Unitarian ministers being allowed to expound that common religious truth in a Cathedral." **I should not myself feel that this kind of argument was satisfactory, because the effect of allowing Unitarian ministers to talk in Cathedrals might be to give the general public the impression that the difference between Unitarians & Catholic Christians was not a vital one.** But the question is thus shifted from (1) What is the essential faith of the Church? to (2) What is the probable psychological effect upon the general public if a Cathedral is used in a certain way? What the people who defend the Liverpool preaching call in question may be, not the faith of the Church, but [94] [symbol] the view that the Church can rightly be regarded as committed to acquiescing in the denials of Unitarians because it allows Unitarians to expound in a Cathedral the truth they hold in common. Suppose it could be made quite plain to the general public that the fact of Unitarians preaching or lecturing in a sacred building belonging to the Church did not in the least mean that the Church authorities regarded the truth which Unitarians did not accept as not vital, I am not sure that there need be any objection to a Cathedral being used for this purpose. **But I doubt whether this could ever be made plain to the general public if a Cathedral were so used. Of course, if Unitarians were once admitted to preach in Cathedrals, it might be claimed on analogous grounds that Gandhi, for instance, should be [95] [symbol] allowed to expound his Tolstoyanism so far as it agrees with Christian ethics, or Claude Montefiore his Liberal Judaism.** I believe Archdeacon Wilberforce did, as a matter of fact, have the head of the Bahai community to pronounce the blessing in his church, though I don't think he actually preached. **Thus it seems to me that whatever in theory the legitimate use of a Cathedral may be, the Church would land itself in a mass of future difficulties***

unless it did draw the line at such a place as you have indicated, excluding the Unitarians.”

[symbol]

I don't think the common notion that larger liberty is permissible in Cathedrals than in parish churches is tenable in law or reasonable in itself. "An ancient cathedral church is the parish church of the whole diocese" (v. Cripp [?] p. 367). The services in Cathedrals are governed by the Act of Uniformity. The Cathedral is the Bishop's Church, and whatever is there done cannot but have an official and exemplary character.

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[96]

Wednesday, May 9th, 1934.

[symbol]

In answer to my inquiry Ralph writes:

"I am not in favour of asking any Unitarian to preach, but I think a Bishop might well allow Jacks to speak on almost any subject except the Person of Christ. I should give the Bishops freedom – I do not think they would misuse it."

This would never do. Would the Bishop have to state his reason for approving this Unitarian, or rejecting that: when ex hypothesi both were disqualified by the same fact viz: that they were Unitarians.

Canon Bezzant writes again at considerable length, disclosing a very discordant & uncomfortable situation in the Liverpool Chapter, & expressing his personal sentiments in a very candid manner.

"The experience of the Cathedral here in my first weeks was the greatest shock I have ever known, & it has since settled down into an almost unvarying painful experience."

Evidently, his dislike of the Dean is deep & strong. [97] [symbol] It is hardly possible that the unhappy mutual relations of Dean & Chapter can be wholly concealed from the people of Liverpool: & the effect cannot but be highly injurious to the Cathedral.

Bezzant says that he has been "mildly rebuked for failing 'to come out definitely on the modernist side' in the controversy about Unitarians preaching in the Cathedral", & that he has had to "make his position unmistakably clear." I infer that the rebuke has come from Major.* He adds:

'The Bishop knows his own orthodoxy is not on trial. But I should value his personal affirmations the more if I had greater confidence that he appreciates the seriousness of the issues raised for the Church by recent events here.'

Certainly David's précis of the case he intends to present to Convocation confirms Bezzant's fears.

I motored to Newcastle, & had my hair cut. On my return journey I called at the Deanery in Durham, & picked up Ella and Peers.* He came to dine & sleep. Pemberton* and his wife came to dine.

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[98]

Thursday, May 10th, 1934.

Peers went away after breakfast. As it was Ascension Day, I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 8 communicants.

Ella, Charles and I motored to Sunderland where the High School for Girls was keeping its "Jubilee". There was a service in S. John's Church, when I preached on 'Religion as the foundation of sound Education'. More than a dozen of the local clergy attended. Then there was a lunch in the Town Hall over which the Mayor of Sunderland presided. I proposed the toast of the School in a fatuous but brief speech: and then we went to the School, and witnessed the dancing etc of the girls. The maidens had discarded petticoats & wore close-fitting hose, which displayed their legs to advantage. I was surprized at the straightness of their limbs, & the freedom & precision of their movements. The ages of the girls was 14 to 18. Our grand-mothers would certainly have been shocked, but I doubt if any harm need come of it. But old Sir [99] [symbol] John Priestman* observed to me apprehensively, 'Do you think it will stop there?', and proceeded to describe his experience at Scarborough last summer, when he said the beach seemed to be covered with practically naked women. The cult of nudity seems to carry all before it in the feminine world, & that I think is probably unwholesome for both sexes.

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On our way back to Auckland we called at Lumley Castle, where the Roger Lumleys are now in residence. M^{rs} Lumley was at home. She says that her husband comes up for the week-ends, being a very faithful M.P. It will certainly be a most satisfactory thing if that famous house is again occupied. M^{rs} L. says that it contains only 12 bedrooms, so that the amount of its accommodation is much less than its imposing appearance suggests. Evidently she is proud of the house, as, indeed, she may well be. She said that the Tudor busts in the Hall were for sale, the price placed on them being £30,000. If they be, as some have maintained, the work of Torrigiano, this is little enough.

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[100]

Friday, May 11th, 1934.

[symbol]

D^r Glover,* replying to my inquiry, writes:-

My dear Lord Bishop,

In the Liverpool Cathedral business, my sympathies were without qualification with Lord Hugh Cecil. I had an impulse to write & tell him so, but I did not wish to obtrude myself. Since you ask me I will say that **I would resolutely oppose the invitation of a Unitarian, even for a single address, to any of our Baptist pulpits, or to our platforms.**

I may be wrong in my conclusions about religion, but I have realised that I do not think with Unitarians, that I have a totally different conception of our Lord, & that the centre of my faith is the Person whom they almost equate with myself. I do not know if you chanced to see a controversy in The Spectator Dec: 1932-Jan. 1933 when M^r Hall, Chairman [101] [symbol] of the Unitarian Assⁿ engaged me, & I was able to get him to be explicit. When they are explicit, it is quite plain that we do not mean the same thing.

If this avowal of mine can be of any use to you, please use it – but do not feel obliged to use it or acknowledge it. I shall watch the proceedings with great interest.

Yours faithfully,
T. R. Glover.

I walked in the Park after lunch, and fell in with a young miner with whom, the weather being warm & one of the felled beeches providing an attractive seat, I had an interesting conversation. He was 22, a putter earning 40/6 per week (3/9 off-takes), working at a good pit – 4 feet 6in seam- in Spennymoor. He maintained his family of parents, & 3 or 4 elder sisters. The old age pension of 10/- for his father, being all that came in apart from his earnings. He described the conditions under which he worked. They seem to [102] [symbol] be horrible, and most dangerous. I asked him whether it was true, as commonly alleged, that the pitmen never washed their backs, believing that to do so would impair their vigour. “I never wash my back”, he said. “I should catch cold if I did.” He described his washing in the kitchen at home. “With all the ladies looking on?” I inquired. “Well, I keep on my shorts while I wash my face and neck: and when I want to do my legs, I send them out of the room; but I never wash my back.” This astonished me, for I had supposed that this disgusting habit had generally ceased. I asked if he went to church, & he told me that he had been a Primitive Methodist until he went to work. “Why don’t you keep it up now?” “Well, I’m too tired on Sunday mornings” was his answer. I have no doubt that this young man was thoroughly representative of his age & class. He said that he had been in the 7th standard in the elementary, but “had never been no good as a scholar”, and now never read anything at all. Oh Education!

[103]

[symbol]

I wrote to the Dorsetshire Rector asking for a fortnight's delay before making up my mind about renting his rectory in August: & also to the Lincolnshire vicar enquiring whether he would be willing to let his Vicarage at the same time. The former seems in many respects suitable, but there is no electric light, a matter of moment for me since I sleep badly, and relieve the tedium of sleeplessness by reading.

Brooke & Fosca* arrived almost on the stroke of 8 p.m. having motored from Corby.

The sudden warmth following the considerable downfall of rain has hastened the growth of everything. Wallflower, tulip, rhododendron, lilac, & all manner of blossom are bursting into flower: & all in a setting of vivid green. There are many nesting birds in the grounds, and the rooks more than ever numerous, keep up an unceasing croak & caw. The beauty of the place is wonderful, and stirs wonder in one's mind that any man with eyes in his head could of his own will consent to live in London. Certainly an aging man, who has no earthly promise left, can only look on the great city with abhorrence.

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[104]

Saturday, May 12th, 1934.

[symbol]

Archbishop D'Arcy* replies quite decisively:-

The Palace
Armagh.
May 10th 1934.

My dear Bishop,

Your letter of the 8th: enclosing a copy of your paper, 'The Bishoprick', with a pronouncement on the preaching of Unitarians in our pulpits, reached me this morning. I have read your statement most carefully, and I must say, I agree with every word of it.

After all, the clear line of division is just there, at the Divinity, or Deity, of our Lord. As you say, there are Unitarians, such as Martineau, Drummond, or Jacks, whom we reverence for their noble characters, & high position as teachers – up to their limit - but we cannot give away the fundamental faith of Christianity, as we hold it.

And, where are we to draw the line? Why not invite Julian Huxley, or [105]
[symbol] H.G. Wells?

The one safe line is surely that of the old Nicene Faith.

I agree with you with all my heart.

Yours very sincerely,
Charles F. Armagh.

P.S. It interests me greatly that you value my opinion on the question.

The Master of the Temple writes:-

“In the matter of Liverpool I agree wholeheartedly. In fact, I find in the magazine a very clear analysis of what I had rather less accurately formulated for myself. I am grateful for it. The points about the original Unitarian position from which the first Christians deliberately broke away, the irrelevant personal distinction of Unitarian scholars, & Bevan's shrewd statement of what is meant in popular language by Christian orthodoxy, seem to me most useful.”

[106]

The weather was so warm when the day began that I ordered the discontinuance of my study fire, and put on a thinner vest: but by the middle of the day it had become so cold that I regretted my action!

The churchwardens of Castleside came to see me respecting the appointment of an incumbent to succeed Elphick. One was an ex-schoolmaster, and the other worked at the Consett iron-works. The retired pedagogue was the Mercury, though truly the other – a little bald man with no teeth & a rather servile manner – did not suggest Jupiter. Of course they want a vigorous man, preferably married: though when I suggested that a wife was not invariably a blessing, they readily acquiesced, & were not so stiff-backed for that privilege. I was amused to find that they had been accompanied by two ladies, the one the pedagogue's wife, & the other a parochial church councillor. Evidently Elphick has been largely incapacitated by illness. I gave tea to the whole party, & held conference with the males while the females went over the house under the guidance of [Ernest] Alexander.* They were, I think, properly flattered!

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[107]

Sunday after Ascension, May 13th, 1934.

[symbol]

Another brilliant morning, all the flowering world outstretched in beauty before the sun, and vocal with worshipping birds.

I celebrated the Holy Communion in the Chapel at 8 a.m. Including Brooke & Fosca we numbered 9 communicants. The worship of Ascensiontide accords ill with Unitarianism.

I wrote to George Adam Smith, sending him the Bishoprick, and inviting an expression of his views on the Liverpool episode. [symbol]*

I finished "running through" Katherine Mayo's "Soldiers what next!" which is an amazing account of the scandals which have marked the pension-expenditure on the American Army. In its way it is quite as shocking as "Mother India!" She compares the corresponding expenditure in other great belligerent countries, & shows that none approaches the corruption, hypocrisy, & impudence of America. Her unreserved approbation is given to Great Britain.*

The sexual obsessions of India and the hungry "graft" of America are extraordinary revelations of human baseness: India is certainly not free from 'graft': and America is notorious for sexual laxity.

[108]

[symbol]

I wrote to George Nimmins* & to Gilbert Simpson.* Why do I bind upon myself these superfluous exertions? I suppose that it is at bottom a reluctance to disappoint expectations which I have myself occasioned: and a sense of loyalty to younger men.

Brooke and Charles accompanied me to Durham, when I went thither in order to preach to the School. The headmaster read the prayers, & prefaced the lessons (which were read by two of the senior boys) with a brief explanation. The singing, which was accompanied by a grand piano, was surprisingly good. It was apparent that Luce's* musical ability had been brought to bear, with excellent effect. I am not sure whether my sermon interested the boys; probably they found it dull & unintelligible. My text was Heb: XI.27 "He endured as seeing Him who is invisible" The view of the Cathedral & Castle was, in the brilliant evening sun, magnificent. I can imagine nothing finer. Luce tells me that the boys do certainly appreciate it. The service occupied just about an hour.

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[109]

Monday, May 14th, 1934.

[symbol]

The Rev. C. Gordon Lawrence writes:-

50 Orange Street
Saint John N.B
Canada
28 April 1934

My Lord,

I venture to write to you my sincere appreciation of of the service you have done me in your little book "The Group Movement", the second edition of which I have just read.

In the last month we have had a visit from some fifty of the Group including D^r Buchman, Archdeacon Hannon & many others from England and the United States. It has not been easy to keep one's head at all times, not to provide always a ready answer to some of my Parishioners who were somewhat impressed by them. I received your book only after the 'House Party' was ended. But I shall have much more use for it still, and I am truly [110] [symbol] grateful to your Lordship for the carefully prepared & lucidly expressed treatment in the first two parts of your Charge.

I do not expect any acknowledgement of this rather unusual letter. It is only to assure you that even in this remote Canadian parish your counsel is welcomed & valued.

I can scarcely refrain from adding that as an Army Chaplain on leave in London I was present in Westminster Abbey on February 2nd 1918,¹ & feel that my prayers on that occasion have been answered to my own profit.

Respectfully yours,
C. Gordon Lawrence.

This is an interesting letter, and shows that the Charge is not unknown in Canada. Buchman must regard me with sentiments more sincere than saintly!

[111]

[symbol]

The Rev J.C.R.C. Coen, Vicar of S. James, Darlington, came to tell me that he had accepted appointment to the benefice of Bugbrooke, in the diocese of Peterboro, and also that he

¹ The date of Henson's Consecration as Bishop of Hereford, amid much controversy. See [Sat 2 February 1918 - The Henson Journals \(durham.ac.uk\)](http://durham.ac.uk)

was about to be married. As he has been 22 years in Orders, and is an advanced Anglo-Catholick, the last information both surprised and amused me. I remember startling M^{rs} Lathbury, the wife of the Editor of the Guardian [Daniel Lathbury*], who lamented to me the imminent triumph of Rome, by telling her that her fears were unnecessary. "Do not be alarmed, Madam. There are two great conservative forces which will always preserve our incomparable Establishment." "And, pray, Sir, what are they?" "The wife and the benefice, Madam, the papists can't defeat them." That must be 45 years ago, when I was young, flippant, and dogmatic!

Professor W.P. Paterson of Edinburgh replies to my note about Liverpool by an emphatic approval of my attitude. It would appear that the Bishop of Liverpool will not gain many supporters outside the Modernists who are represented by Major, and have their organ in the 'Modern Churchman'.*

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[112]

Tuesday, May 15th, 1934.

[symbol]

I received a long and careful letter from D^r John Oman of Westminster College, Cambridge. It is discriminating and suggestive, the utterance of a cautious & accurate theologian. On the practical question of admitting the Unitarians to preach in Anglican pulpits, his answer is clear and decisive enough. He thinks it indefensible.

The agreement of such divines as the following, from whom I have received assurance is certainly impressive:-

1. Archbishop Temple.
2. " D'Arcy.
3. D^r Glover
4. D^r Edwyn Bevan
5. The Dean of Exeter
6. Canon Bezzant.
7. D^r Scott Lidgett.
8. D^r John Oman.
9. D^r Carpenter.

Against, as far as I know, are only the extreme "Modernists" who follow Major; the eccentric & extravagant Raven; and the Bishops of Liverpool and Birmingham. Inge is doubtful.

[113]

[symbol]

I motored to Darlington, and gave an address on "Education" at the annual meeting of the Training College for Women belonging to the British & Foreign Schools Society. Sir Richard Pease presided, and the mayor of Darlington was on the platform. My audience consisted of the girls in the School, and a number of supporters of the school. The vote of thanks to me was moved by Sir Arthur Dawson & seconded by a Quaker named Fry. Both speeches were unctuously indeed nauseously flattering. Why will they talk like that? Can they suppose that it can be other than offensive? One salutary reform of procedure on these occasions would be the omission of votes of thanks. Miss Walker, the Principal, is an elderly spinster who looks perilously "advanced"! The weather was gusty, cold, wet, and infinitely depressing. Lord Desborough is reported to have spoken rather alarmingly about the water supply of London. Unless there is an abnormally wet summer, it appears to be certain that a grave water famine is unavoidable.

[114]

The Dutch East Indies are undergoing rapid evolution. The daily Press proclaims it in unmistakable accents. Processes which in Europe took long centuries are here taking

place in a decade. In Sumatra you may see, side by side, the use of a Singer sewing machine, the smoking wool-wick and the electric bulb; the untrodden forest and the Ford car, with a Battak chauffeur whose grandfather was a cannibal! Single generations are separated by unbridgeable gulfs, mental & spiritual, and in the new ~~light~~ day of light, liberty, & more abundant life, the Press is to the front as pioneer & cynosure.

v. The Moslem World today edited by J.P.Mott. p. 142.

Probably the savages with the primitive tools were really more alert mentally, & skillful (sic) manually than the same savages using the mechanical appliances which they neither fashioned nor understood.

<!160534>

[115]

Wednesday, May 16th, 1934.

The Dean of Chester would appear to be an intelligent as well as a polite ecclesiastic. He acknowledges a copy of the Bishoprick thus:

Full of good things. I read everything of yours that I lay hands on!

(!) si sic omnes!

Rawlinson sends a criticism of the Church of Scotland Report on Restatement of Doctrine. I forwarded it to D^r Paterson with a covering letter. It is, perhaps a little too "Catholick" for a Presbyterian's approval.

I walked round the Park in the rain. One of the two young men, who are engaged in repairing the boundary wall for the Commission, was running across the grass. "I'm trying to get warm while my mate is fetching some more mortar", he explained to me. He said that the cold was almost unbearable along the base of the wall where the wind caught them. At the same time, though wet and cold, the weather is languid and thunderous, although most hostile to honest work.

D^r Elliott Binns arrived shortly before 5 p.m. We had tea, and then discussed the question of his accepting the Rectory of Bishopwearmouth. He seemed better pleased with the suggestion than I had [116] anticipated. He told me that by his father's death, he possessed ample means: that he would need a house large enough to ^contain^ ~~house~~ his library of some 6000 volumes; that he was on the Committee of the Churchmen's Union; that none the less he inclined to a Liberal Catholicism; that his wife was interested in, & very successful with parochial work, especially the Mothers' Union. All this was well enough.

D^r Elliott Binns is a man rather below the average height, of substantial build, with an intelligent and rather humourous (sic) face, decisive in manner, & perhaps, a little inclined to be dogmatic, but evidently, as could not but be the case with such an output of books, ~~xxx~~ intellectual. On the whole, I liked him, and, if his wife is as charming as she is said to be, he might make a good, as well as a distinguished Rector.

[117]

[symbol]

F.D. Maurice's father was an Unitarian Minister. He had always baptized "in the name of the Father and of the Son and of the Holy Ghost", for his adherence to Scripture was so close that "a specific text was sufficient authority to him for doing what apparently conflicted most completely with his avowed tenets".*

"It was natural enough, however, that Robert Hall, who knew him well, should retort upon him, "Why, Sir, as I understand you, you must consider that you baptise in the name of an abstraction, a man and a metaphor."

F. D. Maurice was not satisfied with this baptism even although the formula was orthodox.
“He resolved to be baptised as a member of the Church of England.”

“He was baptised on March 29th, 1881 his friends Acland & Jacobson standing as sponsors.

He was then 26 years old.

(v. Life of F. D. Maurice. vol I. p.122f.)

There is a very good account of the evolution of English Unitarianism in Chapter I of the “Life” of F.D. Maurice edited by his son. The two distinct streams which have finally combined are clearly indicated.

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[118]

Thursday, May 17th, 1934.

Jackson went off to Sunderland carrying with him Elliott Binns in order to show him the Church and Rectory of Bishopwearmouth. They returned for lunch, & I gathered that a good impression had been made. After lunch, Jackson went home, & I motored with Binns to Durham in order to show him the buildings. We went first to the Castle where Linge explained to us the process of the work on the foundations, & exhibited with legitimate pride the wonderful model which he is making to illustrate the same. Then we went to the Cathedral, where we fell in with the Dean & the Bishop of Jarrow. We had tea in the Deanery; & the Dean showed Binns over the fascinating house. Then we returned to Auckland.

I had some conversation with Elliott Binns, who certainly seems to contemplate accepting Bishopwearmouth. He expresses himself with good sense, and, though a member of the Council of the Churchmen's Union, is far from approving of the language and policy of Major & Hardwick. He is sound on the Liverpool issue.

<!180534>

[119]

Friday, May 18th, 1934.

D^r Elliott Binns went away after breakfast. Then Brooks and Fosca took their departure in their extremely ramshackle car. I gave B. a parting word of counsel about his behaviour to his Bishop, but he is angular, obstinate, and self-assertive, and I am not very hopeful that he will heed my words. He illustrates two cardinal blunders of our ecclesiastical system, viz. premature preferment and premature marriage. He is immobilized by both.

[symbol]

I set myself to the task of composing the speech which I must make in Convocation. It is a more formidable task than, perhaps, I had realized. If I had time enough, I think I could make my case effectively, but in the pinched limits of a Convocational speech, I doubt my ability to do much.

After lunch I walked round the Park in a steady down-fall of rain. On returning to the house, I had an interview with a lad named Robert Lindsay, the son of the engineer of the Waterworks, who aspires, though he knows little Latin and no Greek, to be ordained! I thought him sincere and not unintelligent. He was highly recommended by the Vicar & the Headmaster of S James School; so I sanctioned his application for a grant.

[120]

[symbol]

I wrote a letter of condolence to Angel Thelwall* from whom yesterday, I received a telegram stating that her husband had died in Berlin. There is a tragic occurrence, & I think, unexpected.

[symbol]

Also, I wrote a letter of congratulation to that queer "Anglo-Catholick" Milner, the Rector of Eton, who had informed me that on "Trinity Sunday he would keep the Jubilee of his Ordination and wishing me to send him my "episcopal blessing". Why not, if my doing so will please the old man? But I always ~~felt~~ feel inclined to reply in the terms which Dutch William is said to have used on the only occasion on which he "vouched" for the King's evil – "My friend, God grant thee better health, and more sense!" Old Milner used to write to me letters of the rudest kind when I was Dean, & he has not been too polite to me as Bishop; but I think he is genuine in his crankdom, &, perhaps, he had some excuse for thinking that I was a heretick. Did not some fourteen Bishops inform their dioceses that their consciences would not permit them to take part in my ~~conf~~ consecration to the episcopate?

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[121]

Saturday, May 19th, 1934.

The Rev^d Joseph Porteous, vicar designate of S. Mary Cockerton, came to lunch. He is a small man, with a rather apologetic manner, who hails from S. Gabriel's, Sunderland, & was one of the numerous lads in that parish who fell under Lasbrey's* influence, & was fired with zeal for foreign missions. He was working in China for some years, until his father's death, when he came home to look after his mother. He asked for my blessing, which, of course, I readily bestowed, wondering the while what precisely he could mean.

The Vicar of Winlaton (Rev. Walter Brain) came to see me. He has two district churches, and the curates having charge of them have both become scandalous by drunkenness in the one case, & by tippling and dishonesty in the other. The one curate is under statutory notice to leave, & is due to leave in September: to the other, who is unlicensed, the Vicar will give three months notice. This is well enough, but what is to be done with these curates, who are not only disreputable but also penniless? It is not credible to the incumbent that he should be such a magnet of undesirables.

[122]

The Rev. R. S. Woodall, one of the curates of Bishop Auckland, came to tell me that he desires to change his curacy, as he is meditating matrimony, and must have a house to live in. He was in touch with old Bircham of Barnard Castle, but I told him that, as Bircham's resignation was overdue, & his health was precarious, it would not be wise of him to accept a curacy from which he might be summarily dismissed by Bircham's successor. I suggested that he might accept one of the vacant curacies in Winlaton, & told him something of the special difficulties which therein must be faced. I gave him Brain's address.

I wrote to Hawke asking him for a candid and confidential report on Bertram Wilson, who for two years served under him as curate in Monkwearmouth.

I have worked at the Convocation speech, but to little purpose. It is particularly difficult to compose a speech when you don't precisely known [sic] the nature of the speech to which it must primarily be an answer.

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[123]

Whit-Sunday, May 20th, 1934.

A restless night, little sleep & much troubled thinking. The condition of affairs in Winlaton distresses & perplexes me, and especially the future of Wilson, who is not yet 30, and bound to a wife who is woefully inadequate. Yet he had an excellent character when he was ordained six years ago. But the clergy under whom he came into close contact in Brandon & in Winlaton have been deeply unsatisfactory.

I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 11 communicants. The Gospel and the Collect which is based on it were precisely congruous with my situation. "A right judgement in all things" is precisely what most a Bishop needs, and of all the tasks implicit in his office which ~~most~~ chiefly demands this gift, surely his treatment of individual clergymen, who have failed, has first place. The personal problem presented by clerical failure is perplexing enough, but when there is included in it the distinctive difficulties which marriage, & especially unsuitable marriage, involve, it becomes almost insoluble.

[124]

Ella and I left the Castle shortly before 9 a. m. and motored to Sedgefield for the service at 10.30 a. m. There I was joined by Charles, who read Mattins and assisted at the Holy Communion. There was a very small congregation, & but 22 communicants. After service we launched with Capt. & M^{rs} [sic]. There were also at lunch Sir Richard Milbank and his mother. We motored to Durham for Evensong in the Cathedral. I sate in the Throne and pronounced the Benediction. There was not a large congregation for at Whitsuntide many people leave Durham for a holiday, and the weather was wet and chilly. There was no sermon, but the Dean went into the pulpit, & gave a brief account of the history & work of the C. M. S. for which there was a collection. He did this very well, and certainly invested the collection with an interest which it would not otherwise have had. We returned to Auckland for tea, and then I wrote letters. I wrote to the Rector of Fontmell Magna declining the offer of his Rectory because there was no electric light, and to Leslie Morrison giving him advice about his reading.

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[125]

Monday, May 21st, 1934.

Professor W. P. Paterson, in returning Rawlinson's letter which I had sent on to him, thanks me for my observation on the "Statement of the Faith", on which he had invited my comments;

and not least for a specimen sentence which would in my judgement be an improvement in the passage referring to the Holy Trinity. I shall think myself at liberty, unless you forbid it, to show your letter to Professor Mackintosh, Convener of the Committee, but of the course on the footing that it is for his private information, & that your name is not to be brought into the public discussion of the matter.

It is odd that I of all men should have drifted into the position of an Arbiter of orthodoxy in the Church of Scotland, and that of a Malleus hereticorum in the Church of England!

I received a long and interesting letter from Lionel. He says that "The Metropolitan is still grouping enthusiastically", and has had "the first House Party in Calcutta". It seems, however, to have been on a petty scale, and lifeless.

[126]

The "British Legion" held a fête in the Park. Happily the weather which had looked threatening in the morning became fine and mild in the afternoon. A considerable number of people came together, and appeared to enjoy themselves.

Ella and I walked round the Park together.

I read through the essays of the 5 candidates for Ordination to the Priesthood. The subject was

Would Richard Hooker have sanctioned the preaching of Unitarians in Anglican pulpits?

One essay was definitely bad: and one was definitely able. The latter was also far longer than necessary. I summed it up thus: "This is able, self-confident, even presumptuous, and rather startlingly destitute of any sense of spiritual discipleship. This young man may go far, perhaps may go off the lines".

The writer of this essay was T. Elliott, now assistant-curate at South Westoe. It is, indeed, a refreshing novelty that an Ordination candidate should display intelligence & knowledge, both of which are apparent in Elliott's composition, yet it must needs perturb an ordaining bishop to observe such apparent indications of vanity and egotism.

[127]

Instead of perceiving God incarnated in one man only, they (sc. Unitarians) reverence the divinity in all. Instead of looking up to Jesus as the only Saviour of the world, they regard him and all good men as saviours (p. 9).

It should be remembered that while denying the Deity or Godhead of Jesus, Unitarians believe in the divineness or divinity of Jesus. All men have divine potentialities, & the difference between Jesus & other pure & holy men is one of degree, not of kind (p. 31).

Jesus was the greatest of the Hebrew prophets, their culmination & their glory (p. 46).

Unitarians do not believe in the resurrection of the body (p. 61)

The baptism of infants is the rule. Some ministers do not use water, but hold a service of dedication. All regard the service as a help to the parents rather than to the child (p. 118).

These quotations are from "[The Beliefs of a Unitarian](#)" by [Alfred Hall](#), President of the General Assembly of Unitarian & Free Christian Churches, published by the Lindsey Press.

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[128]

Tuesday, May 22nd, 1934.

A warm night: & of course, sleepless, so that I am a dilapidated creature this morning. How woefully dependent one is on states of atmosphere, & suchlike physical irrelevancies!

I wrote to the Rev. Johnson Jones, agreeing to rent his vicarage from August 3rd to 31st, at a payment of ten guineas weekly.

Petrie* came to lunch. Afterwards he discussed with me a tiresome dispute into which he has brought himself with Canon Froggatt over a house which is situated in the churchyard of Holy Trinity, though it belongs to the Vicar of Stockton.

Harold Chrisholm, a youth of 17, living at Spennymoor, came to see me. He aspires to be ordained, & desires assistance from our Ordination Fund. He seemed an ingenuous, & rather talkative youth. I sanctioned his application to the Board.

Then I visited M^r Spedding, the dentist. Alfred Toomey, formerly a curate here, came to say goodby [sic]. He with his wife and child are about to journey to Western Australia, where he has an appointment.

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[129]

Wednesday, May 23rd, 1934.

[symbol]

I received a letter from D^r Elliott Binns conveying his decision to accept the Rectory of Bishopwearmouth, and without delay I wrote to him expressing my satisfaction. But two hours later, I received a telegram cancelling his acceptance on medical grounds.

I wrote forthwith to Rev. O. R. M. Roxby, Vicar of Christ Church, Hampstead, asking whether he would be disposed to accept the Rectory if offered, & suggesting that, if so, he should meet me in London, & discuss the matter.

[symbol]

Then I betook myself to the Convocation speech, and brought it to some kind of conclusion. It is far too long & heavy for delivery in the Upper House, but it might be worth printing as a pamphlet. I don't like being forced into the position of openly confronting Unitarians as an opponent, especially since Jacks, who is Laurence Holt's father in-law, is in the direct "line of fire"! What a nuisance these bustling sentimentalists really are! David no doubt meant well enough, but he never thought out the inevitable effects of putting up Unitarians to preach in Liverpool Cathedral. He seems incapable of "playing-the-game" by the C. of E.

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[130]

Thursday, May 24th, 1934.

M^{rs} Oldfield left the Castle after breakfast. Ella and Fearne went off to Scotland in order to be out of the way while the [sic].

I wrote a short sermon about the Venerable Bede for preaching in Jarrow on Trinity Sunday evening.

Then I wrote my weekly letter to Dick. I walked round the Park during the afternoon, & on returning to the Castle, wrote the names of the Ordination Candidates in the Bibles & Greek Testaments.

As the evening drew on, the weather became close & yet chilly. I was glad of a fire but had difficulty in keeping my eyes open.

The 18 candidates - 5 for the priesthood, and 13 for the diaconate – arrived in good time for dinner. They all seemed to have enough to eat. But, lord! What an ugly-looking set of young men they are! Let us charitably assume that their unattractive countenances are the caskets & disguises of beautiful souls. All but three have degrees of one kind or another. With one exception they are of the right age

[131]

It should be remembered that while denying the Deity or Godhead of Jesus, Unitarians believe in the divineness or divinity of Jesus. All men have divine potentialities, and **the difference between Jesus and other pure and holy men is one of degree, not of kind.** He is the ideal man, whose life bears witness to the loftiness of human nature, & whose achievements assure us of the advance towards Godlikeness the race will gradually make.

The Rev. Alfred Hall, President of the General Assembly, "The Beliefs of a Unitarian" p. 30.

Jesus was the greatest of the Hebrew prophets, their culmination & their glory.

Ibid. p. 46

The Unitarian view of Incarnation differs from the popular one, seeing that it 'does not unite the qualities of God & man in one case only, & centre the blended glory in a single incarnation,' but finds that the living God tabernacles with man & makes his abode with each soul.

Ibid. 67

[132]

|| The Unitarian speaks not of one 'Saviour' only but of many 'saviours', & he regards redemption as a continued process & not as a solitary event.

Ibid. p. 81

The Sacraments are optional, & almost meaningless. Water etc may or may not be used in Baptism (p.118), bread & wine are not indispensable in Holy Communion (p.119).

For the most part Unitarians have supported the movement in favour of secular education (p.124).

If Mr Hall be a representative Unitarian, and since he is President of the General Assembly of Unitarian & Free Christian Churches, it would seem probable that he is, the conflict between the beliefs of a Unitarian & a Catholic Christian extends to every part of Christianity, & is as violent as can well be. How can it be other than misleading and perilously unreal for intercourse between the opponents to be arranged which implies such fundamental agreement as makes common worship possible? Preaching can hardly been [sic] less than this.

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[133]

Friday, May 25th, 1934.

O God, who hast ordained that whatsoever is to be desired should be sought by labour, and who, by Thy blessing, bringest honest labour to good effect, look with mercy upon my studies and endeavours. Grant me, O Lord, to design only what is lawful and right: and afford me calmness of mind and steadiness of purpose, that I may so do Thy will in this short life, as to obtain happiness in the world to come, for the sake of Jesus Christ our Lord. Amen.

A still windless morning with falling rain. Why is that the sun fails just when one most covets its light & joy?

I celebrated the Holy Communion in the Chapel. We numbered 21 communicants. All seemed to be devout & sincere: but God alone knows.

At breakfast one of the candidates, Redfearn, assisted Charles in the lection. The book I selected was the volume of Essays on Moslem relations to Christianity since the war. It interested me, & I assumed that it would interest the candidates. Did it?

[134]

[Spencer] Carpenter's* first address was on 'Vocation', and it was not without great merit: but he has a curious pronunciation & an ineffective delivery, and these made it difficult to understand and appreciate what he said. However the young men listened closely, & were, perhaps, not only impressed, but also edified.

I had interviews with the "priests". Tom Elliott was with me for at least half an hour. I discussed his essay with him. He is a very unusual youth, & his bumptiousness, which is immense, is rather that of a begging child, than of a conceited man. He was absent from Evensong, and pleaded as his excuse that he was so absorbed in reading von Hügel's Essays, that he forgot the passing of time!

Carpenter's second address was on "Privilege". It was less successful than the first, though it contained some good things.

The Bishop of Oxford sent me his Charge. He makes reference to the Groups, less friendly, perhaps, than his open patronage of the movement would seem to require.

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[135]

Saturday, May 26th, 1934.

[symbol]

I celebrated the Holy Communion in the Chapel at 8.15 a.m. All the candidates presented themselves.

Carpenter's third address was on "Work", and I found it tiresome & hard to listen to. It is really rather surprising that he should be so ineffective, for he writes extremely well.

The Times reports the death of Viscount Sumner, who is described in the long obituary notice as*

'perhaps the greatest lawyer of his generation, and certainly one who, judged by a purely intellectual standard, has hardly been surpassed in the annals of the English Bench.'

He was very friendly to me. We always talked when we encountered one another in the Athenaeum, & sometimes shared a table. I enjoyed immensely his sardonic humour & sharp comments on individuals. He had no love for churches and ecclesiastics: & was, I imagine, in his personal opinions about religion a follower of that venerable philosopher, the late M^r Thomas Hobbes of Malmesbury.

I wrote to the Bishop of ~~Dean~~ Liverpool stating that the reason his letter to me of May 4th was not answered was because it required no answer.

[136]

Ella and Fearn returned from Scotland in time to join us at lunch.

Carpenter & I motored to Durham, & attended Evensong in the Cathedral, where we found a Freemasons' function had been arranged. I sat in my throne, & gave the Benediction. Then I joined the candidates at tea with the Bishop of Jarrow, after which I went to my room in the Castle, and had an interview with an Ordination candidate named Eaton. At 7 p.m. Carpenter & Charles joined me for dinner: and then I went to the legal Secretary's office, and presided at the administration of oath etc. According to my custom, I prefaced the business by a brief exposition of the meaning of subscription, dwelling especially on the very real authority which the 39 Articles still retain as declaring the 'platform' of the Church of England as an independent branch of the Church Catholick. Then we went to the little church in the Bailey where I delivered my Charge. After this Carpenter and I returned to Auckland. *There we learned the distressing intelligence of Viscount [Arthur] Dillon's* death. What shadows we are, & what shadows we pursue!*

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[137]

Trinity Sunday, May 27th, 1934.

A bright warm morning, bringing to me a vivid memory of the day, June 5th 1887, when I was myself ordained in the parish church of Cuddesdon. The world has changed dramatically in the 47 years since my Ordination, and I find it hard to resist the conviction that, in all the respects which really matter, it has changed for the worse. A new society has come on the scene, and is now becoming dominant, a society which has no traditions, no culture, and no ideals. It despises all that was venerated then: and applauds all that was then despised.

I wrote to poor Lady Dillon, giving such expression as I could to my grief and sympathy. But what can one say that is not empty convention, or semi-conscious hypocrisy? "The economy of Heaven is dark." One can but bend one's head in presence of these seemingly purposeless fatalities, and ejaculate the words, as much of protest as of resignation, "Shall not the Judge of all the Earth do right?" The disasters that break into one's own circle of acquaintances are as flashes of lightning which illuminate a landscape filled with similar mysteries of futile desolation.

[138]

The Ordination Service in the Cathedral was the most satisfactory in my experience as Bishop. There was a large congregation, and, though the number of communicants can hardly have been less 220, there was no surplus of consecrated Elements. The sermon was thoughtful, and not too long. Carpenter makes an impressive figure in the pulpit. The arrangement by which the newly ordained communicated before the congregation, the Sacrament being ministered to them by the ordaining Bishop, was seemly and suitable.

Finally, the re-cessional hymn, heartily sung by the large congregation, made a dignified & appropriate ending of a stately & moving service.

I entertained the candidates at lunch in the Castle. Ella & Fearne came, & the Archdeacons brought their wives. Old Lord Davenport, who was staying with the Gordons, also came. Then I attended Evensong in the Cathedral. After service the Dean had an interview with me, & discussed some matters of importance. After tea at the Castle, I motored with Charles to Jarrow, & preached on Bede in Bede's Church.

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[139]

Monday, May 28th, 1934.

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Elliott Binns would appear to regret his precipitate withdrawal from accepting Bishopwearmouth. He writes to me, and sends me a copy of his little book on 'Erasmus' (N.B. this is the 3rd copy of that work which has come to me.) But I am doubtful whether the episode does not cast some dubiety on the assumption that he would be a suitable man for that Rectory! Firm nerves, & deliberation in decisions are requisites.

Archdeacon Lambert of Hampstead writes that he is "profoundly thankful" that I am "taking up this Liverpool matter". He thinks that my Conference Address is "quite unanswerable", Well, I think so myself, but unanswerable things are generally answered!

The Archdeacons came to hold conference with me. We had much business to talk about, but I fear that we effected little. Rawlinson, who has known Binns in the past, tells me that he is apt to these sudden attacks of nerves, which induce sudden decisions which are subsequently regretted. If that be so, he had better not come to Bishopwearmouth. The Bishop of Jarrow evidently wants to "back out" of the Bede pageant! He too is rather "nervy".

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There came to lunch Lord Danesfort, Lady Eden, Bishop of Jarrow & M^{rs} Gordon, Archdeacon Rawlinson, Charles & ourselves.

Judge Konstam and a lady, presumably his wife, called to see the Chapel: Ella civilly invited them to lunch but they declined.

I had an interview with Bertram Wilson, the dismissed curate of Winlaton. He promised to take the pledge in the presence of Canon Stephenson: and I said that I would try to "place" him, but doubted my ability, as no one wanted a curate without a sound record. The young man is only 29, and when he was ordained six years ago, had excellent credentials.

Charles and I motored to Monkheselden [sic] where I instituted the Rev^d Sydney Smith to the united benefices of S^t Mary & S^t John. There was a good muster of the clergy, headed by the Rural Dean, and a considerable congregation. The evening was brilliant, & the country, radiant in its spring verdure and blossom, was enchanting. On the whole, I was pleased with the service which seemed both sincere, & hearty.

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[141]

Tuesday, May 29th, 1934.

I began the day by filling up (as honestly as I could, but with an appalling suggestion of shuffling obscurity!) my income-tax return, & sent it back to Dashwood.*

I corrected the proof of my Convocation Resolutions, and sent them to Hudson, at York. Then I set myself to prepare a short discourse for the Choral Society's Festival Service in South Church tomorrow.

Braley* came to see me about divers matters of importance. Ought he to give evidence before the Royal Commission? I thought that he certainly ought to do so, as Bede College is so considerable a factor in the University. Ought he to allow the Bede men to obtain beer in the College? I inquired whether to allow this would mean a new departure. He said that it would. In that case, I replied, I should not allow it. I spoke to him about the *Bede Commemoration next year in which the students of Bede College must obviously play a considerable part. He seems quite keen to do his part. I am not sure whether it would not be the more prudent course to charge the College with the whole business of the Pageant, assisting it as far as possible, but not doing more.*

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Ψαλμός from Ψάω, properly a touching, and then a touching of the harp or other stringed instruments with the finger or with the plectrum, was next the instrument itself, and last of all the song sung with this musical accompaniment. It is in this latest stage of its meaning that we find the word adopted in the Septuagint: and to this agree the ecclesiastical definitions of it In all probability the Ψαλμοί of Ephes. V. 19, Col. iii.16, are the inspired psalms of the Hebrew Canon....

It was the essence of a Greek ἑὺμνος that it should be addressed to, or be otherwise in praise of, a god, or of a hero, that is, in the strictest sense of that word, deified man; as Callisthenes reminded Alexander; who, claiming hymns for himself, of suffering them to be addressed to him, implicitly accepted not human honours but divine.

Trench, Synonyms of the New Testament p. 296f.

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[143]

Wednesday, May 30th, 1934.

I spent most part of the day in writing a sermon for the Choral Festival in South Church. Why cannot I content myself with talking from notes? The people would much prefer it, & I should save myself much labour. In an odd way, my self-respect is concerned with maintaining a standard of pulpit speaking, & I cannot abandon the rule of a life-time.

I walked in the Park, & talked with some of the unemployed youths & men, who were lying on the grass under the trees. Five of them actually stopped me, & asked if they might see the Castle. I told them to call, & ask for the chaplain, who would willingly show them over. The Rev. Frank Cottam came to see me. He has been offered the Curacy of Winlaton, from which Edwards has fallen so disastrously. I approved his accepting the offer. He is an unattractive & rather bumptious man, but I think that, in his own way, he is religious, and at least he is a total abstainer. With Woodall in the other mission, there should be some improvement in the state of that unhappy parish.

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Ella accompanied me to South Church for the Choral service. There was a great number of men, boys, and women in surplices, and a considerable congregation. Dykes Bower, the organist of the cathedral, conducted, and one of the minor canons intoned the prayers. The Vicar read the lessons, and I preached the sermon. The service from a musical point of view was spoiled by the organist, a female, who played her loudest all the time. I could not but contrast the volume of sound produced by the little cathedral choir, and that produced by the mixed multitude, certainly ten times as numerous in the church tonight. The last seemed quite inadequate. Such is the difference between trained and untrained voices. I hardened my heart, and wrote with brutal lucidity to old William Hill, the Vicar of Coundon, telling him that he was plainly unequal to his responsibilities, & that, in my judgement, he ought to resign his benefice. He was ordained in 1888, and is, therefore, my junior by one year. His whole ministry, save for six years at Tudhoe, has been exercised in Coundon.

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[145]

Thursday, May 31st, 1934.

[symbol]

A magnificent summer's day. The Park is really a noble spectacle with the lilacs, thorns, laburnums, and horse chestnuts in full bloom.

I received from the Yorkshire Post a request for *the copy of the speech which I shall deliver in the Upper House of Convocation on June 7th. I must try to send something, for the occasion is important enough to justify the exertion. I devoted the whole morning to "boiling down" the speech which I have composed to the amount requisite for delivery. The whole composition must be issued as a pamphlet. I wrote to Humphrey Milford inquiring whether the Oxford Press would issue it as a "substantial pamphlet about twice as long as the Bishop of Oxford's Charge"*.

I walked round the Park with a youth of 20, an unemployed motor-mechanic, who was named Robert Reginald Rocnosvski. He said that his great-grandfather was a Pole; but he claimed to be wholly English. We put up two hares, and a brace of partridges. Then I visited M^r Spedding: and also wrote to Dick.

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[146]

Friday, June 1st, 1934.

The brilliant weather continues, & anxiety about the national water-supplies deepens. Happily there seems to be no shortage in this county.

I occupied the morning in writing a Preface for the published version of my Convocation speech.

Burkitt came to lunch. He took the opportunity, when alone with me, of speaking about his own confirmation. It appears that he has never been confirmed, and that his wife and the curate are urging him to be confirmed in the Chapel on July 15th. I added my counsels, & he finally announced that he would present himself.

He took me to West Auckland, & showed me the plot of ground which, it is desired, should be secured for a children's playing ground – the Ecclesiastical Commissioners require £250 for it, a price which Burkitt assures me is altogether excessive. I met the local committee, & finally promised to write to Middleton on the subject.

Then I went in to the Park, & looked on at the sports of the Mount School girls. Davies, the Curate of Ryhope, came to see me. He wants another curacy.

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[147]

Saturday, June 2nd, 1934.

I spent the morning in typing the copy of my Convocational speech, which I shall read in the Upper House next Thursday. The papers give some prominence to the agenda; both the Times and the Yorkshire Post print my motion in full.

I motored to Durham, & lunched with the Braleys, before presiding at a meeting of the Bede College Governors. Braley walked with me to the College, & on the way, told me that there was considerable irritation caused by the Dean's changes in the Cathedral, especially the proposal to introduce "images". I am beginning to get apprehensive myself, for Alington is so versatile and active, that one never knows what he will be "at" next! He has not done much harm yet, but there are alarming symptoms, & the "Friends of Durham Cathedral" bring in some money.

Then I called on Moulsdale, the Vice-Chancellor, and discussed with him for an hour the questions of appointing a successor to Canon Richards, & the Durham University Royal Commission.

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[148]

1st Sunday After Trinity, June 3rd, 1934.

[symbol]

Another brilliant day: but what of our water supplies in the South!

I celebrated the Holy Communion in the Chapel at 8 a.m. We were 9 communicants, including Christina, and her mother, M^{rs} Collinge.

There is small comfort for Unitarians in the Gospel for the day. "We have seen, and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Yet Jacks in his Liverpool Sermon refers to the 4th Gospel, (~~whose~~ the identity [sic] of whose author with the writer of these words is universally admitted) as "more august than the Creeds", having "the authority of Christ Himself". But he allows himself thus to magnify the 4th Gospel, because he designs to make its description of the Holy Spirit as "the Spirit of Truth" the "jumping-off ground" for a characteristic piece of rhetoric. This rhetorical treatment of the Gospels is one of the difficulties in arguing with Unitarians. It deceives the public, & I suspect, deceives themselves.

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The annual service of the Freemasons was better attended, but the company was promiscuous, that is, gathered from many Lodges, with the result (I suspect) that the aristocratic resentment of the Vane Lodge was awakened. At any rate, for the first time, none of the magnates of Freemasonry was present, and there was a less fraternal feeling about the service than heretofore. I fear that the general decline of churchgoing has not left this service unaffected: and probably, it will peter out in a few years! I was struck by the absence of young men. Nearly everybody was bald or grizzled! As it was the King's Birthday, I spoke about His Majesty, my text being the words of S. Peter, "Fear God: Honour the King". They listened with bovine gravity, but I suspect that they understood little, and appreciated less! Has it ever been so? Or, is it really the case that the power of religion is passing away? I came away from the chapel mightily discontented: but also much perplexed to discover a reason for my discontent. Assuredly, I have run down badly mentally & morally.

[150]

Charles and I walked round the Park. He led me where I had never before penetrated, and revealed beauties, of which I had hitherto had no knowledge. The spectacle presented by the flowering thorns, white and red, by the laburnums, and by the horse-chestnuts is superb: & the golden treasures of the gorse everywhere brighten the scene. If only the Coundon Beck, did not stink like an open sewer, (which I strongly suspect is no untrue description of it,) and if dirty paper did not frequently obtrude itself on one's notice, the Park would be perfect. We met nobody, & we put up a brace of partridges.

I sought among my old sermons for something which would serve my turn in S. Paul's Cathedral on the 17th of June: and I selected the sermon which I preached in S. Margaret's, Durham, on April 29th. The subject, "Religion the root of Civic Virtues" is sufficiently remote from controversy to be suitable, & the platitudes which it contains are not likely to trouble the most scrupulous of consciences!

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[151]

Monday, June 5th [sic, should be Monday 4th], 1934.

The marvellous weather continues, but the wind has veered towards the East.

I sent a copy of my Convocation Speech to the Archbishop of York, and wrote to him respecting the same.

In the afternoon I motored to Barnard Castle, and presided at a meeting of the Bedekirk Trustees.

I visited M^r Spedding, & received Professor Hamilton Thompson, who came to dinner. They are both keen and helpful in the matter of the project.

We decided to have a preliminary meeting as very soon at the Castle at 5 p.m. on June 26th, if that date could be found convenient.

This project of the Bede pageant becomes more formidable as its actual implications are realized. In any event, it involves a rather alarming financial risk, for while expenditure must certainly be large, receipts may not improbably be small. Then there is the uncertainty of the weather on which the success of a pageant in the open air must finally (sic) depend. Eheu!

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[152]

Tuesday, June 5th, 1934.

Professor Hamilton Thompson left the Castle after breakfast.

Ella and I motored to Harrogate, and lunched with the new baronet, Sir John Priestman* and his wife. He is obviously much delighted with his new honour. He told me that he had been "approached" by a representative of the Prince of Wales, who informed of H.R.H.'s desire that Sir John should "take a lead" in raising a fund of £2,000,000 for the benefit of the ex-soldiers who were unemployed. Sir John offered £100,000 and this promise was at once made to "materialize" in legal form! I was assured that his baronetcy has no connexion with this interesting arrangement! Anyway it checkmated my little plan of getting him to subscribe to the Castle Fund! I have no luck as a beggar. However, he undertook to be a guarantor for the pageant to the same amount as myself viz. £100!

We stopped in Harrogate for Ella to visit a Servants Training House, and for me to get my hair cut, & were home shortly before 7 p.m.

[153]

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Milford replies to my suggestion that the Oxford Press should publish my Convocation speech are follows:-

"I am publishing Albert Liverpool on 'who are Christians?', so if I publish your speech on the other side I ought not to be accused of partisanship. (It will be like my pro and anti Buckmanite publications).

Please send me your manuscript as soon as it is ready."

So that must be "got off" before I go to London on the 16th at latest. And meanwhile the Gifford Lectures are untouched!!

The Bishop of Oxford writes:-

"I saw in the Times the resolutions you are proposing in your Convocation & I wholly agree with them."

Per contra, Archdeacon Hunkin takes the opposite course. "It seems to me that the present agitation is failing to do justice to the position of such men." (as the friendly Unitarians whom he knew when he was a Tutor at Cambridge).

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[154]

Wednesday, June 6th, 1934.

I hastily completed a Preface to the "Speech", & despatched the manuscript to Milford, reserving the question of the title page.

There came to lunch the two gentlemen, who are conducting an official enquiry into Unemployment in the county of Durham – Captain Euan Wallace and Commander Adams. I did not gather that they had learned much that was not already well known, and I could not discover that they had any practical suggestions to offer. They were affable and expressed appreciation of the Castle.

Ella and Fearne went with me to Darlington where I took train for York in order to attend the Convocation. The Archbishop's car met me, & I arrived at Bishopthorpe a few minutes before 5 p.m. The Bishop of Sheffield had already arrived.

I had a short conversation with the Archbishop, & showed him some of the letters which I had received. He told me that "Little Arty" [Edward Burroughs, Bishop of Ripon] had sent in some amendments! The effect of whatever action we take will turn largely on its being unanimous. That garrulous noodle may easily succeed in defeating our main purpose.*

[155]

"Truth" of some kind cannot be denied to the knowledge on which modern civilization rests, the knowledge that enables us to construct aeroplanes and wireless sets, to weigh the atom, and chart the mysterious universe. We have merely come to see that this kind of knowledge does not exhaust reality, and that in the unreduced remainder may lie "truths" "belonging to our peace". Little now, in our "changing world", seems to matter except the quality of our living. We have to try to live, somehow, amidst the machines we have made and the declasse into which they are falling: significance has somehow to be imparted to the "unwilling dross".

There can be no return, I believe, to the specific thought forms of scholasticism, but we are once more asking the fundamental questions.

v. Willey's "The Seventeenth Century Background". p. 15.

[156]

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After dinner we discussed at length the course of tomorrow's business. The Bishop of Liverpool was obstinate & lachrymose: the Bishop of Ripon, verbose, meticulous, & obstructive. In the end we agreed to re-cast the Resolution so as to omit the reference to Baptism. The Bishop of Manchester was insistent on the unwisdom of alienating the Quakers, who are unbaptized!

I accepted the change in order to secure unity, and, since the Bishop of Liverpool, seemed to think that his personal orthodoxy was impugned, I promised to disclaim any such suggestion. The Bishop of Ripon was quite insufferable. His conceit & persistence are incredible. I suspect that he will make mischief tomorrow.

The Bishop of Manchester who is thought to have more influence over him than any other bishop undertook to exert himself in the attempt to persuade him to hold his silly tongue. Certainly if he should speak tomorrow in such wise as he spoke tonight, he will go far to destroy what effect for good our debate may have.

But I fear he is unteachable.

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[157]

Thursday, June 7th, 1934.

The weather became suddenly warm & stuffy: all windows in the Convocation house were kept closed, & the atmosphere was asphyxiating. I felt so ill that I could hardly keep my place, and read my speech very badly. [Albert] David was sentimental, disconnected and ineffective. I sounded brutal, logical, and revoltingly decisive! Burroughs excelled himself in insolence, maladroitness, and egotism. Manchester, to whose insistence was due the (unfortunate) re-casting of my resolution was not effective. Bradford, Wakefield, Carlisle, and Sheffield spoke shortly & usefully. The Archbishop, (who was plainly dominated by personal deference to Liverpool in his schoolboy days,) spoke well, but might well have spoken better. In the end the Resolution in its amended form was adopted by an unanimous vote. Liverpool abstained from voting. There was a crowded table of reporters, and a cryptic lawyer-like gentleman represented the general public. He was understood to be the local representative of the Liverpool Unitarians. I came away with the feeling that the debate might have been better managed, & that the modification of my Resolution was probably a mistake.

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[158]

Friday, June 8th, 1934.

Charles and I motored to Birtley, where I took part in the funeral of the Vicar, old M^r Barclay* who has "cut the Gordian knot" of his removal from the parish by passing away just in time to avoid the unpleasing business of resigning his benefice. His son, an incumbent in Cornwall, conducted the service with the aid of a nephew and a son-in-law, & there was a considerable concourse of parishioners. I read the prayer of committal & pronounced the Benediction. Everything was seemly and Christian. Then we called at Fatfield Vicarage and I saw the ancient Vicar, who signalled his 90th birthday by slipping off a chair, & breaking his leg. I think he was pleased to see me, but how is his duty to be performed, seeing he has no money to provide a substitute. On returning to the Castle, I learned the lamentable intelligence that Buff had been run over, and killed by a car this morning. Why is it that the death of a dog distresses one so much?

M^{rs} Cruikshank, Miss Christopher, M^{rs} and Miss Stocks lunched here. I alone represented what used to be regarded as the governing sex.

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The "Times" and the "Yorkshire Post" have fairly [?] reports of yesterday's debate. The "Church Papers" were issued too late for it, but the "Record" contains what appears to be an account of David's apologia. My speech does not read badly, but its effect will probably be lessened by the foolish utterances of the Bishop of Ripon, utterances which were wholly uncalled for and quite evidently irresponsible. It remains to be seen how the decision of the Northern Bishops will be received (α) by the Lower House of Convocation (β) by the Church generally (γ) by the Nonconformists (δ) by the Unitarians (ϵ) by the secular press.

I suggested to Humphrey Milford that my published speech should be entitled thus:

Unitarianism v. Historical Christianity

The substance of a Speech
in the Convocation of York
on June 9th 1934.
with a Preface
by
Herbert Hensley Henson
Lord Bishop of Durham

It is rather cumbrous.

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[160]

Saturday, June 9th, 1934.

[symbol]

The Times has a leader headed "Unitarians and Unity" which gives complete endorsement to the decision in yesterday's debate at York. The resolution, it says, "will be welcomed not merely by members of the Anglican communion but by all denominations which share the distinctive creed of Christendom". It refers to "the unanswerable logic of D^r Henson's reply – a reply admirable both in tone and phrasing". Will "little Artie" [Edward Burroughs*] find himself compelled to write to the Times again?

I wasted the morning in putting together some notes on Ranulf Flambard who consecrated S. Giles's [sic] Church in 1112, just 822 years ago.

Ella went in to Durham to lunch at S. Hild's College. I picked ~~up~~ her up there at 2.30 p. m., and we motored to Wylam for the Opening of Castle Hill Convalescent Home. The funeral of Sir Walter Buchanan Riddell* was taking place at the same time, & caused most of the Northumbrian magnates to absent themselves. However, there was a considerable company. The donor's wife, M^{rs} Stirling Newall took the place of Lady Armstrong: in declaring the Home open. The [161] [symbol] Vice-Chairman of the Royal Victoria Infirmary, (Sir Ralph Mortimer one of the last ~~back~~ batch of knights) was in the Chair, and I moved a vote of thanks to the donor, M^r G. Stirling Newall. I quoted from Bishop Butler, who bequeathed to his successors the title of Grand Visitor of the Infirmary. After the function, we had tea, and went over the Home, in which there were already many patients. The grounds, which are very extensive, are beautiful, and were looking their best. I was surprised to hear that they had been kept up by no more than four gardeners. We got back to Auckland at 6.30 p. m.

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The Committee of Privileges which was appointed to investigate the charges made by Winston Churchill against Sir Samuel Hoare and the Earl of Derby has issued its Report which completely exonerates both the accused statesmen. This places their accuser in an unpleasant situation, and can hardly fail to damage his reputation. If it should have the effect of inducing him to abandon politics, and to devote himself altogether to literature, the world would be the gainer.

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[162]

2nd Sunday after Trinity, June 10th, 1934.

A most glorious summer day, and very warm. After the recent rain, everything is vividly green, and there is enough flower [sic] on the trees to add a touch of gorgeousness to the opulent scene. I celebrated the Holy Communion in the Chapel at 8 a. m. We only numbered 7 communicants altogether. There were none from without.

“This is his commandment, That we should believe in the Name of his Son, Jesus Christ, & love one another, as he gave us commandment”. These words from today’s Gospel accord well with the thoughts that have been running in my mind though these weeks past, when I have been thinking over the issue raised by the admission of Unitarians to the pulpit of Liverpool Cathedral. We cannot surely obey the two-fold Commandment to believe in the Son of God, and to be in fellowship with His Church, and permit the rejection of His Divinity and the repudiation of His Church. The really difficult (and pressing) problem is how to believe rightly, and so to be loyal to the Church as not to violate charity. That problem is as far from solution as ever.

[163]

I wrote a sermon for the Commemoration service at S. Giles’, Durham, tonight (822th anniversary of the consecration of the Church on Feb. 11th, 1112 by that eminent Saint, Bishop Rannulf [sic] Flambard).

Also, I copied into my private list another Baruch Roll of parsons’ names. We are a poor lot!

Ella accompanied Charles and me when we went to Durham for the service in S. Giles. The Church was certainly not more than two-thirds filled, and the congregation contained hardly any young men. We met crowds of youths on bicycles, evidently out for the day. The brilliant warm weather makes the open-air almost irresistible, & the passion for movement makes the Church services peculiarly distasteful. But what is to be the outcome? Are we to close the churches during the summer months? The vicar-designate of Brandon, who is a friend of the Vicar of S. Giles, and who is staying with him pending his institution next Friday, read the lessons. He is not impressive to look at, but Aird tells me that he is equal to the job, has had experience of a large parish, & possesses a sensible & active wife.

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Monday, June 11th, 1934.

The brilliant warm weather continues. The morning post brought me an interesting letter from Bishop Lasbrey. He describes the ill consequences of “our unhappy decisions” in Nigeria.

“Till recently it was not an acute question, as each Mission (except the Roman Catholic) had its own sphere of operation, but now the vast improvement of communications & the consequent increase in travel and change of residence has brought the matter into prominence. For instance, the African Christian brought up under the Church of Scotland may be compelled by his work to live in a place where only the Church of England functions & he is troubled by different forms of worship, different regulations (e. g. about marriage) and different organisations. He cannot understand why the churches should not be one as far as Nigeria is concerned, since he attaches little importance to the points which divide us. He himself has been converted & experienced the grace of the Sacraments through the [165] one agency, his fellow-countryman through the other, & the results appear the same. This also applies to Christians brought up under the Methodists. Both they and the Church of Scotland here are most anxious for Union, especially as our separation is a source of weakness in face of the very aggressive propaganda of the Roman Catholic Mission, & their bitter opposition to all other missions. The only difficulty locally is with an Inter denominational Society known as the Qua Iboe Mission who are fairly strong here. They are extreme fundamentalists & at present unwilling as a society to join in any corporate union, though sections of them are in favour of it, & their African workers seem to desire it. I am inclined to think the main trouble comes from the Home Committee & their supporters. We are working out a basis for Union using the South India scheme as our frame-work.

But will the South India Scheme be accepted in South India?! I doubt it.

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The “Yorkshire Post” reports some more foolish utterances from “little Arty”: and the Unitarian, Redfern, also “spake [sic] with his tongue”. In Westminster Abbey that astonishing divine, Percy Dearmer, “took up his parable” against the Bishops. This, perhaps, was no more than might be expected.*

I walked around the Park with D^r McCulloch. He said that in his boyhood, he had heard Dickens read his own works. I asked how the great man had impressed him, & he answered “The one thing I remember about him, apart from his reading, was his plenitude of rings and chains. He was over dressed and underbred”.

The Bishop of Jarrow came to see me about a number of small matters. I took the opportunity of asking him to warn the Dean not to go too fast in his changes in the

Cathedral, & not to forget that not everybody was entitled to make presents to that great church. His acceptance of a statue from Moulsdale will certainly be resented by many who would acquiesce in a statue which had some recognised or public propriety in the donor. But why Moulsdale?*

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[167]

Tuesday, June 12th, 1934.

Humphrey Milford does not “let the grass grow under his feet”, for he sends me this morning the proofs of the speech, the proofs of which were sent him last Wednesday. I corrected, and returned them.

Then Charles and I motored to Durham, where I presided at a meeting of the training Board. The business was soon finished, & we returned to Auckland for lunch.

In the afternoon I walked in the Park, and, to my vast delight, saw a king-fisher. I had tea with Charles & Christina. They played music to me afterwards, & banished the evil spirit from Soul!

Then I wrote to Lionel Trotman in Calcutta, and to Nigel Cornwall in Colombo. To the first, I sent my Walker Lecture, and to the last, a copy of the Bishoprick.

Then Fedden, the Rector of Ryton, came to dine & sleep. He wished to talk over the appointment to Greenside, which is in his gift. He said that he had been 44 years in Orders, & was 27 when he was ordained by Bishop Westcott in 1890. This makes him out to be about one year older than his diocese, who was ordained in 1887.

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[168]

Wednesday, June 13th, 1934.

Charles, Ella, Fedder and I motored to Durham, where I went to the Cathedral, and confirmed 19 boys from Durham School & 5 choristers. The Dean was good enough to express approval of my address, and this pleased me because, as an old headmaster, he may be supposed to know how boys are to be addressed.

Charles and I lunched with the boys at the school-house, and afterwards, I sate with the Headmaster, and watched a cricket march until it was time to go to the Castle, where Ella, who had been attending a Sale of Work, joined me, and an Ordination candidate, named Chapman. We had tea in my room, and then I went to Cosin's Library, and presided at the annual meeting of the Diocesan Missionary Association. There was a large attendance. Canon Davies, the appointed speaker, telegraphed to say that he could not come. However, the Bishop of Mombasa spoke instead, & did well enough. Then we went to the Cathedral for the annual service. There was a large attendance of clergy & lay-readers. The Bishop of Mombasa preached.

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[169]

Thursday, June 14th, 1934.

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I wrote to the Bishop of Lincoln inquiring about the Rev. W. C. Mayne,* Vicar of Chiswick, whether he would be a suitable successor to Canon Richards.

Also, I wrote to the Rev. H. J. Carpenter, asking whether he would like to have his name considered for the chair & canonry.

Also, I wrote to Canon Vining inquiring whether he would accept appointment to the Rectory of Bishopwearmouth.

Also, I wrote the Bishop of Oxford inquiring into the qualifications of one Williamson, whom Moulsdale suggested to me.

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Ella and I went in to Durham for the School Prize-giving at which the Prime Minister was to function. The performance took place in Big School, and, save that the atmosphere was asphyxiating, went off the [sic] successfully. Ramsay [Macdonald] was in the best of tempers, was debonair & talkative, and made a really charming speech which delighted the boys, & contained some passages of genuine eloquence. He has an extremely pleasant voice, & an effective delivery: though I suspect that, when excited, he might degenerate into something like screaming.*

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We took him to see the view of the cathedral from the Chapel. He admired it, but seemed to think that the view from the air was even more impressive. We exchanged views on Gibbon and Scott. He expressed regret that he couldn't get his children to like Scott. I fear that many parents could echo that complaint.

I proposed a vote of thanks, in which I said that he was one of three Prime Ministers to whose careers the word "romantic" was often applied viz. Disraeli, Lloyd George, & himself. The first was a Jew, the next a Welshman, and the third a Scot. Where did the English come in? Poole seconded very felicitously.

Hodgson turned up, &, of course, forced himself on the Prime Minister: & West, from Easington, came also. For the rest, I imagine that the majority of the company hold "Labour" in abhorrence. Undoubtedly Macdonald made an excellent impression. We returned to Auckland after the function. The weather was close and at the same time chilly: a very unpleasant combination.

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Canon Robinson, the Vicar of Norham, has died. This places an honorary canonry in my hands. I shall bestow it on the Rector of Jarrow [James Booth*], who merits some recognition, and whose "decoration" will connect itself fittingly enough with the projected commemoration of the Venerable Bede's [sic], Jarrow's one and great saint.

Cradock, the fat tenor, who recently retired from active service in the Cathedral Choir, is reported to have died under some formidable operation. He was a genial, likable man, & his voice when he was in good form was unusually good. I wrote a letter of condolence to his wife.

Very rapidly the individuals with whom I was associated as Dean are passing away. Only Lillingston now survives of the Cathedral body over which I presided, save [Francis] Hardy* the Dean's verger. And, perhaps, the change in the tone and feeling of the Cathedral is not less complete. There was a consciousness of something distinctive about Durham, the tradition from the time of the palatinate. Now Durham is falling into line with all the other cathedrals, & reproducing the new model of Chester!*

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[172]

Friday, June 15th, 1934.

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The Church papers, i.e. the Church Times and the Guardian, write very quietly about the Liverpool episode. Evidently the mot d'ordre is to hush the matter up. David is personally popular; and he has just endeared himself to the Anglo-Catholics by snubbing the Kensitites. It suits many persons' convenience to belittle or obscure the main issue, and to ride off on some smaller question. If the Modern Churchmen can hold their tongues, and the Unitarians keep their tempers the whole business may pass out of mind as completely as the Prayer Book controversy. And, perhaps, with the same consequence to me. I shall become more than ever odious as plainly perpetuating an obligation which everybody wishes to forget! Then I wrote [a] brief Memorandum on Durham University emphasizing 2 points viz. the undesirableness of giving the local authorities any control of the University, and the advantages of developing a strong Faculty of Theology by linking the Cathedral and the University more closely together.

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Captain Johnson, the adjutant of the D.L.I., came to ask that we would put up the officers of the Battalion, when it comes here at the end of July. Ella and I said that we would take the Colonel and six of his officers.

Ella's garden-party was fairly attended, and the rain, which had threatened, held off. A young Swede was among the company. He wrote his (unpronounceable) name thus:

Rütge Manneisküle. [?]

Enis & Peter Richardson came, & the old astronomer Espin,* from Tow Law.

Charles and I motored to Brandon, where I instituted the new Vicar, Greenfield, to the cure of 16,000 souls. There may, perhaps, have been 200 persons in church, mostly boys & young women. Yet there have been 4 clergy working in the parish. No doubt there are many Papists, and many Sectaries. Still, on any showing, the attendance was woefully small. The last Vicar (Tallants)* was certainly tactless: and his predecessor (Hayward) was certainly mundane. Some of the curates were foolish: & one was scandalous.

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[174]

Saturday, June 16th, 1934.

Ella and I motored to Darlington, & took the early express to London. Charles went with us to take our tickets etc. How dependent one grows on these little services, & how welcome they are when rendered so willingly! We had the compartment to ourselves, & travelled comfortably enough. On arriving at King's Cross, we drove [symbol] at **once to the Deanery, where we found Ralph and Kitty. Then we parted. I went to the Athenaeum,** & spent the afternoon there, talking with various acquaintances, & reading a preposterous story, "Tales of Jacob" by Thomas Mann. It is translated from the German. Buckle,* Sir Francis Newbolt,* and Fleming* were in the Club. Buckle told me that he has completed his four-score years.

Ralph told me that his successor is to be [Walter] Matthews, now Dean of Exeter: & Newbolt observed that it was unseemly for the Dean of S^t. P. to be a 'hired lecturer', as Matthews is said to be. I observed that this did not appear to differ much from being a paid journalist, with which S. Paul's is not unfamiliar.*

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A pleasant dinner party at the Deanery. Lord Darling* & Di, Sir Bernard & Lady Partridge, Miss Selby-Bigge (Lord Stamfordham's* daughter), Lady Struthers,* Archdeacon Sharp, a man whose name I forget, and ourselves.

Lady Partridge spoke with much eager feeling about the ill conduct of the Communists at the notorious meeting of Sir Oswald Mosley, and his "Black-shirts", which has engaged the attention of Parliament, and stirred much feeling in the public. She places the whole blame for the disorder on the Communists, & denies tout court the allegations against the 'Black-shirts'. But these are too weightily attested to be lightly set aside. No doubt, on both sides, the eyewitnesses saw what they expected to see, & what served their party-interest to see. The value of human testimony in all matters which affect interests or stir passions is uncommonly small.

Di Darling was in excellent spirits. She has written a novel, "Remembered Hills", which has been published by John Murray. Old Lord Darling was rather incoherent!

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[176]

3rd Sunday after Trinity, June 17th, 1934.

I went to the Cathedral, and received the Holy Communion at 8 a.m. Everything about the great Church, & the sleeping City, which it hallows and guards, was very still & solemn. Canon Mozley celebrated: and among the communicants were a good number of the Cathedral choirboys.

At breakfast, Ralph spoke of Loisy's new book which Jacks* has reviewed in the *Hibbert Journal*. He said that it was "the ablest and most effective attack on Christianity made in our time."*

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There was a large congregation in the Cathedral at the morning service, markedly larger than normal I was assured. My sermon from the words – "Whether then it was I or they: so we preached, & so ye believed" – took just 20 minutes in delivery. The Archdeacon commented on the closeness of attention, & reasonably inferred that I was well-heard. I stayed through the Choral Eucharist, at which about 80 persons were communicants.

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Ella and I lunched with the Baker-Wilbrahams.* Philip told me that he had been offered the Deanship of the Arches, vacated by old Sir Lewis Dibdin,* but said that he was in great doubt as to accept it. He was loth to give up his five chancellorships, and would in fact lose income by becoming Dean of the Arches.

Then we went to Evensong in the Abbey, and heard a very interesting sermon from Ralph on S^t John's Gospel. We encountered M^{rs} Murray Smith, & went with her to her house, & had tea. Then I went to the Athenaeum, & read Neale's Elizabeth: and Ella went back to the Deanery.

There came to supper M^{rs} & Miss Bosanquet, some kind of relations to Bishop Moule.* They had lived in Russia during the revolution, and talked interestingly and intelligently. When they had departed, Ella and Kitty fell to gossiping about their mutual acquaintance, & I went to bed.

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[178]

Monday, June 18th, 1934.

The morality which natural theology requires, and secures in those who honestly accept it, will vary with those features of the theology which are distinctive. There is a common stock of belief which all the higher forms of Religion possess, but there is also some element which is distinctive, & it is precisely this element which is decisive of the type of morality which that Religion determines. The civilizations which grow out of Religion disclose its character. Here I get on to the ground of my Sermon to the Benchers: and it is, perhaps, worth working out.

In the case of individuals natural temperament & inherited traits play so large a part in determining behaviour, that it is not easy to discriminate what is born of belief: but in societies, where ideas operate over a large area, through long periods, and in many vicissitudes, the results are more apparent, & may be more confidently distinguished. The Civilization of India and that of Europe discloses the effect of theology.

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I spent my morning in an orgy of extravagance, visiting in succession my tailor, my hatter, and my bookseller. I had my hair cut etc. and then lunched at the Club, sharing table with Peers, who had just come from Canterbury. I tried to inject into his mind some of the apprehensions which are beginning to visit mine as to the pace of innovation which obtains at Durham.

I went to the Assembly, and sate through the discussion of the Dean's motion to exempt the Cathedral estates from the Cathedral Commission's control. Alington spoke well, but was not well heard. Rawlinson was brief, & to the point: & Philip Baker-Wilbraham contributed a very useful little speech. The motion was carried by a large majority, for the official opposition was not effective. The Bishop of Derby looked his worst, and Middleton was not really anxious to prevail. Then I returned to the Club, and had tea.

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Bishop Frodsham was very effusive over the Liverpool business. He says that Dwelly boasted that Lord Hugh Cecil's protest brought them the great benefaction from Lord Vesey!*

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The Times contains a letter from Lord Hugh withdrawing his protest, and saying that the action of the Northern Convocation had satisfied him. He also reports that the Dwelly and Raven read out a lengthy apology which they had addressed to Jacks, and his reply. This was a substitute for a sermon at the Evening service in Liverpool Cathedral. I do not think this performance will improve their position. Several members of the Assembly expressed to me their satisfaction as to what was done in York.

Ella and I dined with Lady Struthers. The company consisted of Lord Hanworth,* Lady Hanworth, a French Viconte [sic] & his wife, Sir G. Crystal, ourselves & our hostess. It was a pleasant dinner party. Lady H *who sat by me at dinner professed herself a believer in Buchmanism, though not herself a Groupist. After the ladies had withdrawn Hanworth spoke very interestingly about the great Duke of Wellington, whose grandson's [181] [symbol] death was announced this afternoon.*

He told this story about the Duke and Hudson the Railway king. When Hudson, who was Lord Mayor of York & vastly rich, though an unmitigated vulgarian, entertained the Duke, he was asked what honour he desired for himself, & he replied that for himself, he desired nothing, but that for his only daughter, whom he desired to "make a real lady", and had sent to a fashionable school in London with that object he desired a small boon. The child was unhappy among her high-born associates, who despised the meanness of her parentage. Would the Duke direct one of his rides to the School, & call upon the girl? The Iron Duke promised, & was as good as his word. Miss Hudson rose like a rocket in the general estimation when the greatest man in England called on her, & he showed her such consideration. The silliness of the parent does but serve to set out in greater prominence the condescending kindness of the Duke.

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Tuesday June 19th, 1934.

I sate in the Assembly most of the morning and then made my way to the Law-Courts, and lunched with M^r Justice Roche* in his room. After lunch, during which we argued on the substance of a fresh appeal to the Pilgrim Trust on behalf of the Durham Castle Fund, I sate for a quarter of an hour beside the Judge in his Court. The proceedings were appallingly dull. After being led round the building & looking in on the Court of Appeal, where Lord Hanworth presided, & on the Court of the Lord Chief Justice, where I observed with interest a female barrister, looking for all the world like Portia straight come from the play-house!, I returned to the Athenaeum, and was joined by Dick, who had come up from Oxford to make some arrangement for the Unemployed Camp. We had tea in the Club, and then spent an hour together in the National Portrait Gallery. Then I went back to the Deanery, & rejoined Ella. We dined with Dorothy Law, and met her daughters, the one married and the other engaged. Also Charles [183] Bruce, & his pretty clever little wife, who writes novels. I was asked to officiate at Doreen's marriage in October, and, under the insistent influence of pretty faces and flatterous addresses, I made a promise which there is small prospect of my being able to carry out. The prospective bridegroom is a quiet steady-looking young man, engaged in the City as some kind of a stock-broker.

Percy Lowe, who is a high authority in the region of ornithology, impresses me excellently. He is quiet and unassuming in manner, but speaks very good sense when he speaks at all. He said that there was much doubt as to the wisdom of the fashionable policy of "bird-sanctuaries". He described as perfect for commemorating Lord Grey of Falloden* by establishing in Oxford a sort of "clearing house" for ornithological report from all over the kingdom, and thus giving method and direction to the numerous efforts to observe & record the habits of birds, which are being made. He said that the famous "bird-sanctuary" at Falloden was, he believed, to be maintained.

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[184]

Wednesday June 20th, 1934.

I spent an hour in the Athenaeum before lunch, and as much afterwards.

In the afternoon, I made a brief and foolish speech, only designing to prevent a discussion which seemed to me useful from petering out. The question was concerned with a report on social & economic matters, in which the Socialists, as always, had had their way. My object was gained, for there was quite a brisk discussion.

Then I went over to the House of Lords, and watched a curious debate raised by Lord Marley, a truculent Labour peer, who moved a resolution in excluding from the House & Library everybody except peers & certain specified persons. To this an amendment was moved Lord Hastings [sic] which was in effect a direct negative. It appears that a group of Unionist peers have for 28 years had an adviser, who occupied a chair on the steps of the Throne. This fact seemed unknown to many of their Lordships, and finally both motion and amendment were withdrawn.

I wrote to Charles from the House of Lords Library and then went back to the Deanery, to prepare myself for the Mansion House dinner.

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Ella and I walked to the Mansion House. The new Lord Mayor is said to be a Nonconformist. One happy innovation is to be noted. There were only two toasts apart from the Royal Toasts. The last were announced without speeches. The two Archbishops were the only clerical speakers, the one replying for the Bishops & Clergy, the other proposing the Lord Mayor & Lady Mayoress.

Both the primates are fluent speakers, but both tend to be unduly long. On this occasion their orations were exceptionally short. Lang* spoke for 25 minutes, & Temple* for 15. The Senior Primate has an astounding command of sonorous phrases at his command. He is never at a loss for a word: he is humorous: has a good voice & a fine presence. His fault is a certain suggestion of artificial oracularity; he is more rhetorical than convincing, for while his purple patches are many & finished, he does not give the impression of ^conviction^ sincerity, & perhaps, he speaks too much of himself. Temple is less successful, but more weighty. He is not quite at his ease in after-dinner oratory, for he does not live so habitually in the unreal, superficial world of London Society as Cantuar.

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Percy Dearmer* was there, and his face arrested my notice, and has haunted my memory. He does not look either good or happy. I have not seen him for many years, & the change in his look was equally great and sinister. He always had in his countenance a suggestion of recklessness, and as might befit an undergraduate, but it was never a bad face. Now it is not a pleasant countenance to look on. He was, when I knew him first, an advanced Anglo-

Catholick: he is now a wild type of irresponsible "Modernist", who gives much copy to the Press-men.

Two very pretty women – M^{rs} Pollack and M^{rs} Herbert – were in the company. I suggested to "Fish" Cecil* that "Little Arty" should be made Dean of Exeter in place of Matthews who is going to S. Paul's. Rather to my surprise he "jumped at" the suggestion, and said that it would be readily welcomed. His appointment would solve a problem of some gravity; and would relieve his Episcopal brethren in the Northern Province of considerable embarrassment. Leeds would rejoice!

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[187]

Thursday June 21st, 1934.

We bade farewell to Ralph – Kitty had not come down for breakfast – Edward & Catherine. Shall we come ~~into~~ to that Deanery again? I know not. My links with London are quickly being broken.

I went to Adeney & tried on my new clothes. The Bishop of Carlisle was there on a similar errand. He seemed rather perturbed by the declarations of the Liverpool “hereticks”. Mr Mayne, the Vicar of Chiswick, who has been pressed upon me as a suitable person for the Greek chair, lunched with me at the club. He took a good degree, and was for awhile a teacher at Rugby and other schools. He was Principal of a Theological College for some years, & is warmly commended by the Bishop of Lincoln. But for some years he has been engaged in parochial work. His classics must needs be “rusty”. He is himself doubtful of his competence for the Chair, though, if it were offered to him, he would accept it. He is married, but childless.

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Friday June 22nd, 1934

I spent the day mostly in writing and dictating letters.

From Canon Bezzant I received another illuminating letter, and a copy of the Liverpool Post containing a full report of the "Apology to Dr. Jacks" read in Liverpool Cathedral and his reply. "If I was to believe my correspondent the domestic life of the Liverpool Chapter must express the fraternity of a viper-pit! Dwelly would appear to be both hectoring and false, and his administration of the Cathedral is not only unsatisfactory but also illegal. He plays the tyrant and does so under legal pretences.

"There were other 'irregularities' about as serious (viz his tampering with the statutes). To clear them all up cost me over £100 in legal fees, and finally Dwelly had to cancel them and cease to demand illegal oaths at the installation of Canons, under threat of public exposure. Throughout the Bishop's attitude was that Dwelly was always doing stupid things, but he was in no way deeply shocked by [189] the state of things revealed.

Now the Sunday evening outrages shows that Dwelly has still not learned the lesson. I am most sincerely anxious not to do anything to hurt the Bishop, but if the decision of Convocation is to be publicly repudiated from our pulpit in such offensive language as that used on Sunday, and then I am requested not to repudiate such an incident publicly, I feel that breaking point is very near and the limits of the legitimate claims of my personal loyalty far exceeded. I shall, of course, raise the matter in Chapter, but by his overbearing manner and rudeness Dwelly will cover the other two Canons (who are but part-time Canons) who do not like his ways, and nothing will be done. The position is becoming quite intolerable if all self-respect is not to be lost."

It occurred that possibly Bezzant might suit Bishopwearmouth, & I wrote forthwith to sound him on the subject.

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Sir Federic Kenyon writes:

"I find it hard to understand why David is so anxious not to refuse the name of 'Christian' to Unitarians. To the ordinary man, the word 'Christian' means one who believes in the Divinity of Jesus Christ. There may be differences of view as to what exactly is meant by "Divinity": but it must mean something different in kind from a mere recognition of Christ as a great Teacher – such a view as that stated in Lionel Curtis's* "Civitas Dei". You cannot, without perverting the accepted meaning of the word, call a man a Christian as you might call him a Platonist or a Hegelian. Now, as I understand it, the Divinity of Christ is just what a Unitarian denies: and if he does not, he ceases to be a Unitarian. If that is so, I cannot see why a Unitarian should

wish to be called a Christian. I should expect him rather to resent it, [191] as attributing to him (in the eyes of practically everybody) a belief which he does not hold.”

This is good common sense.

The “Apology” to D^r Jacks, and his reply are lengthy documents expressed in a highly rhetorical manner, and plainly designed to arouse popular feeling. There is an unmannerly attack on the Archbishop of York, who is accused of contradicting previous pronouncements of his own. The truth is that much loose language has been used, but always on the tacit assumption that Unitarians did not come into the picture. David must surely be considerably annoyed by the truculent attitude of his Dean: and objection may fairly be taken to the interference of Canon Raven, who has for some years ceased to be a member of the Chapter, & is now “Emeritus”.

I wrote to the Archbishop sending him the proof of the little book or large pamphlet which will shortly appear, and which will suffice for my own answer to the Liverpool fulminations. He, perhaps, had best say nothing.

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[192]

Saturday, June 23rd, 1934.

Somebody sends me the Tablet directing my attention to the Editor's comments on the Liverpool episode. It is polite to me, & allows the excellence of the Resolution adopted by the Upper House; but it finds sufficient material for gibing in the Bishop of Ripon's speech, the "Record's comments, and, above all, in the pronouncements in Liverpool Cathedral by Dwelly and Raven. On any shewing, they are a curious side-light on the domestic discipline of the Church of England.

I received the "Manifesto to the Free Churches of Great Britain and to the Church of Scotland" on Church Unity, signed by a number of Anglican ecclesiastics, Evangelical and Modernist, including the Bishops of Birmingham, Croydon, Barking, Leicester, Ripon, and Sodor & Man. I was surprised to see the name of Alington. Other names were Bezzant, Burkitt, Charnwood, Percy Dearmer, Hunkin, Inge, Major, Matthews, Raven, Richardson, Guy Rogers, Vernon Storr, Wallis, Welldon, Costley White, and Sir Arnold Wilson. The leading Article in the Times has some severe observations on this very foolish performance.

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I worked at a sermon for Winchester, and then made notes for a speech at Stockton where S. John Baptist's Church was celebrating its "diamond jubilee". Fearne went with me, & I spoke for rather more than half an hour in the Mission Room. There were many women & girls and a handful of men & lads. There was tea in the Vicarage garden. Then I was asked to give an interview to the curate. He had a case of conscience to propose. Could he, being a priest, rightly marry a young woman with an illegitimate child aged nine? I decided in the negative, as the fact could hardly be concealed, & if known, could be hardly other than very damaging to the influence which a parson's wife ought to exercise [sic] in a parish. How could such a marriage come under the description "in the Lord"?

I finished reading Di's novel. It is certainly not without considerable merit. There is no plot but a connected story with some excellent description, and a few scenes. From the advertisement page I learn that she is no novice, but "already known to readers as Janet Ling". The sly wretch kept this circumstance dark.

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[194]

4th Sunday after Trinity, June 24th, 1934.

A dull clouded morning suggesting rain.

I celebrated the Holy Communion in the Chapel at 8 a. m. There were 8 communicants, including Harold Bryden, Amy Bryden & John the gardener.

I used the Collect Epistle & Gospel for the Festival. The prayer strikes in effectively with the mood of this most puzzling time, when everybody lowers his standard, and disavows his allegiance: -

“Make us so to follow his doctrine & holy life, that we may truly repent according to his preaching: and after his Example constantly speak the truth, boldly rebuke vice, & patiently suffer for the truth’s sake, through Jesus Christ our Lord”.

“The truth”, who would not speak it, if but only he were sure that he had it? That is the root of our contemptible vacillation & apparent cowardice. We are conscious always of a note of interrogation intruding itself behind the assertions which seem most plainly due from us: and we cannot exorcize it by the crude violence of frequent reiteration. It is always there, and it leaps into menacing Emphasis precisely when we are most bound to “speak the truth”.

[195]

I finished reading Kirsopp Lake’s latest book – Paul, His Heritage and Legacy. It is rather a painful book, and gives the impression of a man who is casting himself away in a kind of desperation. He has parted company with every recognizable version of Christianity. Indeed he can hardly be called religious in any sense:-

“I do not believe in the existence of any creator, and when I use the word God, I mean the totality of values, not a person, or a “personal being” who created values, which are eternal & neither created nor derived.”

Is it possible to put a religious meaning into this? In a note he says that “the friendly criticisms of M^r Walter Lippman have gone far to persuade him that this usage (sc. God = totality of values) is confusing”. He says that “it is certain that physics and metaphysics combine to render untenable the belief in a Being who created Matter out of nothing” (p. 118).

The “content” of the belief which worked so well on so many generations of Christians is the “deity” of Jesus, & it is the truth of this which I am denying (p. 125).

[196]

"I knew lake at Oxford: & he was certainly then in no sense a Christian" said Inge to me last week. But I have heard Rashdall* say of Inge himself that "at bottom he is not a Christian". Both men seem to me to be antipathetic to some important aspects of Christianity, but while Lake is essentially Rationalist, Inge is a mystic. The curious thing about Inge's mysticism is that it goes along with a keen enjoyment of "the world", a business capacity which appreciates money, and considerable personal ambition. Every judgement of a fellow-man is guess-work, but I think that Inge has always resented the fact that he was not made a Bishop. In some respects, it is regrettable that he was not promoted to the Bench. There would have been a brilliant addition to the Episcopate, & the "Modern Churchmen" would have lost the only person who makes them considerable.

I walked round the Park with a youth of 20, William Heatherington (?) who is employed in the Office of the County Council, who joined me with confidence and talked to me with amusing assurance.

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[197]

Monday, June 25th, 1934.

The Liverpool Rebels are evidently very proud of themselves. I received a sumptuously printed copy of the "Two Letters" which have been exchanged between Raven & Dwelly on behalf of the Cathedral and Jacks in reply to them.

The celebration of Holy Communion at 9 a. m. was attended by about 50 of the clergy. I celebrated, and the Bishop of Jarrow read the Gospel & ministered the Chalice. Breakfast was traversed successfully, and then we "killed" the morning by walking and talking in the garden. The weather was clouded and chilly. Rain did not actually fall but there was a pervading dampness. Luncheon seemed to go through successfully, everybody was goodhumoured [sic] & talkative. The weather improved somewhat during the afternoon, & some played bowls & tennis. Then tea, after which Herbert thanked me, & I replied. Finally, we had Evensong in the Chapel, when I read to the men the Preface to the Convocation Sermon, which will soon be published. They listened closely, & were perhaps impressed. Anyway it served to direct their thoughts to the Unitarian question, of which we shall hear more in the future.

[198]

I motored to Darlington to meet Ella, who was returning from Lincolnshire. On the road a car, recklessly driven & on the wrong side of the road, collided with my car, & narrowly avoided a "head-on" collision. As it was, our alarm was great, our danger apparent, but the actual injury was comparatively small. We had to change our tyre, for the collision had burst the one we were using. The other car was more seriously damaged. The driver, one Pattison from Howden-le-Wear acknowledge [sic] that the blame was wholly his. How near we are to death at all times, & nearest when motoring!

An ~~American~~ Canadian, F. Leighton Thomas, Editor of The Traveller through the Great North West, sends me newspaper cuttings about Buchman's campaign, and a letter in which he dilates on the luxury in which the Groupists live & the expenditure which it must entail. He suggests that the Prime Minister Bennett, whose encomiums on the Group movement have been so widely circulated, has a direct financial interest in it, as a Director of the C. P. R. whose trains and hotels are so lavishly patronised!

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[199]

Tuesday, June 26th, 1934.

I received a letter of some importance from A. C. Bouquet of Cambridge. He tells me that "a manifesto is being circulated for signature among senior members of the Divinity faculty here and (I believe) in other universities, which is of the nature of a protest against the resolution passed in the Upper House of York Convocation a week or two ago". He adds:-

"I think it would be a pity if such a manifesto were to be published, as it might give the erroneous impression that these faculties were heretical, and in conflict with the Bishops: and this might do a good deal of unnecessary harm."

I wrote to him as re-assuringly as I could. Raven is a hot-headed and persistent man, and we must expect developments.

Ella and I went to Durham, and, after lunching in the Castle Hall as the Chancellor's guests, attended the Convocation in the Chapter House. To my surprise, both Jimmie Dobbie and Arthur Watts took degrees, the first M. A., the last B. M. I saw Watts, lately of Shildon, among the company.

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Then we went to the Castle for the meeting about the Pageant. Everybody who had been invited turned up, and there was a friendly atmosphere. Braley brought Miss Lally, the expert who has just achieved the Runnymede Pageant. Her ideas are rather alarmingly large, and we must not incur loss: but we decided to have her assistance provided always a satisfactory arrangement could be made. Then we decided to have a "silent" pageant in Palace Green, rather than (as the Dean desired) a spoken Pageant in the Cloisters. The fatal objections to the latter were 1.) the smallness of the space; and 2.) the practical impossibility of enabling most of the spectators to see comfortably. We appointed a small executive Committee, so broke up. The Committee were:-

Mouldsdale, the Dean, Braley, Hamilton Thompson, Mayor of Durham, Dykes-Bower, Rector of Jarrow, and, as Chairman & Convener, the Bishop of Jarrow.

Hamilton-Thompson came with us to Auckland & stayed the night.

Booth was in the Seventh Heaven of pleasurable excitement over becoming an Honorary Canon of Durham!

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[201]

Wednesday, June 27th, 1934.

A letter from the Patronage Secretary gives me the unexpected but most welcome information that "the P. M. has decided to offer the Rev. W. H. the opportunity of moving from E., where he understands that in peculiar circumstances church life is practically extinct, to a living in the South of England". Well, if this actually happens, one problem will have been solved. But truly, if (as is probable) I am appealed to for his character, I shall be hard put to it to be both satisfactory and sincere!

Then I wrote to Carpenter, definitely withdrawing my suggestion that he might be the Professor of Greek. Also, I wrote to David, under whom Mayne was an assistant master at Rugby, inquiring into his record. Finally, I wrote to Silva-White offering him nomination to Castleside.

I walked round the ark with D^r McCullagh. We put up a flock of about 30 plover, young birds. Sir Charles Peers arrived during the afternoon. A copy of "The Atlantic" arrived from U. S. A. It contains an article on Buchman, entitled "Apostle to the Twentieth Century" by one Henry P. Van Dusen.

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[200] [sic]

Thursday, June 29 28th, 1934.

I wrote a short sermon for Buckingham Palace taking for a subject the Pilgrimage as a devotional method.

Ella went with me to Brancepeth, where I married John Lawrence Longland to Margaret Lowery Harrison. It was a pretty wedding, thoughtful and reverent.

Then we went to Durham, where I attended a meeting of the Durham Castle Preservation Committee. We have now little more than £7000 left, and our expenditure is at the rate of about £900 per mensem. It is estimated that about £34,000 more will be required. The outlook is certainly bleak. We decided to make another appeal to the Pilgrim Trust, and to seek the aid of B.B.C. But I am not very sanguine as to the success of either effort.

Both the Bishop of Jarrow and the Dean are "crying off" the Pageant: and they may be right. It is rather humiliating to have to "throw up the sponge" so promptly: but, if it must be done, it had better be done promptly.

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[201] [sic]

Friday, June 29th, 1934.

William Badham* writes to me from N. Rhodesia that he has seen his first lion. It stared into the lights of his motor-car, and "ambled away" into the bush as it advanced.

I wrote to Canon Knyvett, offering him appointment to Bishopwearmouth.

Also I wrote to the Dean and to the Bishop of Jarrow, agreeing to abandon the Pageant in [sic] Castle Green, & substituting a humble project of Bede Plays, to be performed in suitable places in the diocese. This would be both didactic and comparatively inexpensive. I told the Dean that he must write the plays.

There was a considerable gathering for Ella's garden-party, more than 150 had tea. Happily the weather became brilliantly fine, & the garden looked very green & welcoming. Harrison had some alterations of the constitution of S^t Hilda's college, which he desired me, as Trustee of that institution, to approve: and Moulsdale wanted me to allow a middle-aged man to apply for Ordination.

Fearne returned from London.

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[202]

Saturday, June 30th, 1934.

Charles and I breakfasted together, & then motored to Darlington, where I took train for Winchester, where I arrived about 5.30 p.m. having to change, not at Banbury, as I had been told, but at Basingstoke. It was a hot & tiresome journey, but I had the compartment to myself.

I read Loisy's Naissance du Christianisme, a subtle & dangerous book which torpedoes the historic Christian religion.

On arriving at Winchester, I drove to the Deanery, & found the Dean & his wife at tea in the garden. With them were Lord & Lady Wolmer with their son, and Lady Maclagan, the wife of the aesthetic pundit, Sir Eric Maclagan. After tea we went to look at the cricket match – Eton and Winchester. Mary Radford was there with her husband & my godson. I also spoke with the Headmaster, D^r Williams, and was introduced to the new Headmaster of Eton, an attractive looking man, younger than I had expected. M^{rs} Storr was there, & M^{rs} Barnes. The fineness of the day, & the vivid green of the setting, made the spectacle delightful. The Bishop of Winchester was there.*

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The party at dinner was pleasant, & undistinguished, but as I can remember none of their names, I can usefully record nothing. One, the music-teacher, as I gathered, in the School, was interesting. He professed himself a pacifist, but had served in the War, because (as he put it) he hadn't the pluck to do anything else. The Dean expressed the opinion that O.T.C. was over-emphasized in the public schools: but the Pacifist musician did not agree. He thought the discipline excellent, and elsewhere unattainable. Many boys, especially those who were naturally shy and introspective, were greatly benefitted by the O.T.C. They didn't become soldiers, but they were helped to become men. This was interesting, and may explain Luce's attitude towards O.T.C. in Durham School.

The Deanery is a most interesting house: partly medieval, partly Tudor, mainly Caroline. I was given as my bedroom a panelled chamber with a bath-room annexed: a little gloomy, perhaps, but with a notable view of the Cathedral. The size & loftiness of the Church impress me much. **Durham seems to be small and squat by comparison.**

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[204]

5th Sunday after Trinity, July 1st, 1934.

I went to the Cathedral at 8 a.m., & received the Holy Communion. The Dean celebrated, wearing a vestment, but the service was honestly read as set down in the Prayer Book. There were a good many communicants, mostly of the fair sex.

The Sunday Paper makes sensational reading. Something like a fresh revolution seems to have broken out in Germany, & to be marked by much characteristic brutality. Quo tendimus? Also, the Lord Mayor's son has been killed in a flying accident.

I wrote to Ella, recounting yesterday's experiences. There was [a] large congregation in the Cathedral: the nave being mostly filled as well as the choir. Loud speakers were operating, and I was assured that everybody could hear. I preached from a double text: "I determined to know nothing among you save Jesus Christ, and Him Crucified" (I Cor: ii. 2) and "Jesus Christ is the same, yesterday, & today, yea and for ever." (Hebrews xiii. 8) The congregation was attentive, and, I think, interested. After the service, M^{rs} Grey Turner & her daughters; M^r & M^{rs} Hamilton from Hereford: & John Radford & his parents had speech with me.

[205]

D^r Cavell and his wife, who is sister to Arthur Watts, came to the Deanery & talked with me. He has a lectureship in Winchester.

Then I lunched with Bishop Karney, the Suffragan, lately Bishop of Johannesburg. Four daughters and a [rather oafish] son, now at Cuddesdon, were there. *He spoke about Buchman, whom he had met in South Africa, & of whom he had formed no good opinion. Like Hickson* before him, he was financially most unsatisfactory. The Bishop had urged him to publish a balance-sheet, but quite unsuccessfully, for he professed to regard the suggestion as a personal insult! He had a certain sneaking regard for "Groups", though his final conclusion was adverse.*

I returned to the Deanery, & "rested" for an hour, & then went to see the Bishop of W. whom I found at tea with a company of Wykhamists [sic]. He showed me the house and grounds, which are charming: but he regrets the division of the see, especially the mutilation of Hampshire. With him was Sir Boyd Merriman,* a very interesting & pleasant man.

[206]

I attended service in the School Chapel, when the Bishop preached. His sermon was evidently related to the Liverpool episode, for his text was, "Whom do you say that I, the son of man, am? And Simon Peter answered & said, Thou art the Christ, the Son of the living God." He was very eloquent, and effective. The boys listened closely.

After service, I had some talk with Merriman. He says that Goering and Goebells are known to be really bad men, the first being a drug-addict. "The events described in this morning's papers look like an outbreak of Sadism." He spoke of the fatuity of the German persecution of the Jews. He said that 4,000,000 Jews in U.S.A. had been completely alienated. He had been to Palestine on a Commission, & been vastly impressed by the number, prosperity, & national pride of the Jews.

The Headmaster showed us the Library which has been established in the disused Brewery. An owl surmounting a leathern jack [?], with the inscription "Minervae cedit cervisia" marked the transformation.

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[207]

Monday, July 2nd, 1934.

The newspapers are full of blood-curdling reports of Hitler's suppression of a 'Brown-Shirt' revolt. He accuses the rebels, not only of treason, but also of revolting depravity. Both as patriot & as ensor morum he is scandalized. The violence of his measures indicates the strength of his resentment. He is stated to have caught one prominent Nazi leader in his bed-room in flagrante delicto. It is evident that the German Revolution is true to type, exhibiting in its leaders that blend of public corruption and private depravity which was so conspicuous in the Protestants of the 16th century, the Jacobins of the 18th, and the Bolsheviks in the 20th. But no moral reformation can be effected by terrifying examples. "It cost more to redeem their souls." Where Savonarola failed, Hitler cannot hope to succeed. Sir Arnold Wilson, who was speaking so enthusiastically of the moral renovation effected by Hitlerism must look very foolish. The facility with which the Nazis have recourse to suicide when they are "in a tight place" is very suggestive. Paederasty and Suicide are the familiar marks of paganism, new and old.

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I walked across to the palace, & spent nearly an hour with the Bishop. He showed me his gardens which are extensive & well-kept. I inquired what was his staff of gardeners: and he replied that everything was done by one gardener and a lad. There is certainly at least twice as much to be done as at Auckland Castle, and I keep three gardeners.

Then I went in to the Cathedral, & renewed acquaintance with its beauties. Durham has a strangely meagre aspect beside Winchester. The six chantries are amazing – ^Edington^, Wickham, Beaufort, Waynflete, Fox, Gardiner. Then I strolled into the town, & was accosted by a clergyman, named Padfield, who is the Precentor of the Cathedral. He volunteered to motor me to S. Cross, & did so. I was interested & pleased to see that Butterfield's painting had been obliterated. The Church is now whitewashed, & has an austere dignity becoming such a building. I was impressed by the bearing & speech of the Almsman, who showed me round. He might have been Colonel Newcome himself.

[209]

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I lunched at the Deanery. Canon & M^{rs} Ollard were there. He reports for some Church-paper, and, in his capacity as a reporter, was present in the Upper House of York. He said that he had received a most unusual, indignant & improper letter from "Little Artie" complaining of the references to himself in that debate, & demanding whether he were the author! He had been with cold civility referred to the Editor! What an Ass he is!

I travelled to London in company with an elderly and loquacious Irishman, who recognized me. He was Captain [Charles] Craig,* formerly a M.P., who as such attended S. Margaret's, when I was Rector. "Are you still as hostile to coughing during the sermon as ever?" he asked. I was amused to find that lingering in his memory.

On arriving at the Athenæum, I observed to my consternation that the painters were at work: and my nose soon added its witness to that of my eyes! Assuredly, if I had known that painting would have been in progress, I would have gone to a hotel rather than doom myself to a week's discomfort. However, I must do out the (sickening) duty!

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[210]

Tuesday, July 3rd, 1934.

The thermometer in my room registered 72 degrees Fahrenheit. Sleep was broken and comfortless in the heat, I was displeased at finding myself gazed upon by the painters as I was dressing. "I can't allow you more than 12 inches of water in your Bath" observed the Club-attendant, when he brought me my tea. The papers report a "heat-wave" in U. S. A., and a return of the Drought to Britain.

I received an enthusiastic letter from my Suffragan, which certainly indicates no common degree of relief at the abandonment of the Pageant.

"That you accepted my point of view was, of course, a great relief to me. But that was as nothing to the joy that the way you did it gave me. To serve a chief upon whom one can always rely to be big-hearted is the greatest privilege a man can have, & I would not change my job with any man's in England".

The Dean also writes in terms of much relief: so I suppose the right thing was done: but it is very humiliating.

[211]

[This page is crossed vertically in the middle by a red pencil.]

I spent most part of the morning, after visiting the hair-dresser and the book-seller, in the Club writing letters. I wrote to Geoffrey Dawson* supplicating for the assistance of the Times in the matter of the Castle. Also, at some length to Charles, on various questions of diocesan business. Also, to Ella.

William came to see me. We went together to Westminster Abbey, and I showed him the great Church. It is difficult to determine how much it meant to him. Probably most of the historical back-ground was terra incognita. In any case, he is not demonstrative, and if he was interested in what he saw & heard, he certainly did not show it. Then we went to Westminster Hall, which seemed to impress him, & he had heard of the trial & execution of our Royal Martyr. As we left the Hall, I was hailed by Robin, who was on his way to the House of Commons. We walked down Whitehall & I showed him Downing Street, & that amorphous War Monument in the road, which he very reasonably abhorred. Then I returned to the Athenæum, & he went back to his duty.

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[212]

Wednesday, July 4th, 1934.

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The thermometer in my bedroom stood at 73 deg. Arthur Headlam* shared tables with me. He is leaving for Finland today. Raven & Rawlinson go with him. In view of Raven's action at Liverpool, there will hardly be lacking materials for controversy.

The Times reports a foolish pronouncement of the Bishop of S. Edmundsbury & Ipswich. He associates himself with the Bishop of Liverpool, and deplors the action of the Northern Convocation. Yet he professes himself to be personally orthodox. The Bishop is not an authority on any subject except tithes: but the appearance of dissidence in the Episcopate is very regrettable.

I went to Lambeth and spent the afternoon at a meeting of the Bishops. The heat was well-nigh intolerable.

I dined at the Mercers Hall and gave the toast of "S. Paul's School". Selborne was in the chair, & most affable. My speech was windy, irrelevant, & ill-delivered. Its reception was what in these circumstances might have been anticipated.

[213]

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There was truly something absurd about my speaking ~~about~~ on public schools, of which, personally, I know nothing. Of course, on the principle that "outsiders see most of the game" there may be something to be said for putting up an "outsider" to discuss the public school system. I spoke as an outsider weighing the pros and cons of English Institutions. The public school, I said, was one of 3 British institutions which retained, and even increased their hold on the public confidence. These were the Monarchy, the Judicial system, and the Public Schools. There were, perhaps, 3 reasons why they were able to do this viz: 1.) their strong roots in the past. 2.) their remarkable capacity for self-adaptation to novel conditions: 3.) their power of evoking enthusiasm and affection. With some violence, I managed to work in Miss Sellar's absurd story of the professor's inability to recognize his own child. This was appreciated, & applauded by the company who received the more serious part of my speech with indifference. After-dinner speaking is certainly not my strong point.

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[214]

Thursday, July 5th, 1934.

I shared my table at breakfast with Harold Cox,* who certainly grows to be senile. Perhaps the same observation is being made about the Bishop of Durham, &, perhaps, with not less justice! Then I wrote some letters after which I went to Lambeth for the Bishops' meeting. There I continued until 3.30 p. m.

I took some part in the discussions, and came into as much of a collision with the Archbishop as is possible in the case of a Bishop!

I dined alone at the Club: and read more of Loisy's Book. It makes a greater demand on one's credulity to accept his account of the genesis of Christianity than to accept the traditional view. Nothing could possibly be more arbitrary than his treatment of the New Testament. Having made up his mind on the origin of Christianity as the product of "faith" in favouring circumstances, he has by some means or other to get rid of the historical evidence provided in the New Testament. He does so by the most violent theorising.

[215]

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What real weight ought to be attributed to these critical judgements which are pronounced with such oracular confidence, & which vary from one Critic to another?
Harnack* found the Lucan documents to be historical authorities of great value. Loisy pronounces them to be a mass of fables and fictions. Who shall decide between the conflicting Infallibilities? When one seriously reflects on the capacity of the Apostolic Church to fabricate, & contrasts its admitted achievements (e. g. the Epistle of Barnabas) with the Teachings of Jesus as recorded in the Gospels, is it possible to believe that the last were the composition of the first? If it were not for the resolute rejection of the traditional account, a rejection which the critics appear to regard as axiomatic in a reasonable inquiry into the origin of Christianity, who would tolerate for a moment such arbitrary and irrational methods? Jacks, in his Review of Loisy's book, quite evidently regards it with admiration, and hardly holds himself back from declaring his frank acceptance of its doctrine. He is under no delusion as to its destructive character.

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[216]

Friday, July 6th, 1934.

Bishop Linton Smith exhorts me to seek the "first-hand" evidence of the Oxford House Party. He is but repeating the rôle of another episcopal Groupist, the Metropolitan of Canada: and, of course, he received the same reply.*

I went to Whipsnade via S. Pancras & Luton. It is an easy journey, for a motor-bus runs in connection with the train. I was about 3 hours in the Park, and saw a good deal, but by no means everything. I was much pleased with the place and with the arrangements. The beasts and birds are admirably presented in ample & beautiful enclosures. There is evidently much pains being taken to prevent ill-conduct on the part of visitors. The natural beauty of the place is remarkable, & comfortable seats are provided where the prospects are finest. There is an excellent Restaurant, where I lunched very comfortably. The only drawback, & that is probably (perhaps, happily) irremovable is the presence of numerous companies of school children generally accompanied by school-teachers. This is certainly irritating.

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[217]

Saturday, July 7th, 1934.

The great heat continues, & the menace of Drought grows more terrifying. I was suddenly smitten with dubiety as to the hour of service in the Private Chapel tomorrow which in my calendar was set down as 10.30 a. m. As the Chapel Royal service is at 11.15 a.m., & I am pledged to preach at both, the time appeared to be too late. I walked to S. James's Palace, and was told that the time of service was 10 a.m. "I ought to know", added my informant, "for I have to take the choir-boys across at 9.30 a. m."

Then I walked to Denison House, and had an hours' talk with the Secretary of the C.O.S. [Charity Organisation Society] M^r B. E. Astbury. He is a small thin man with a Fuegian head of hair, & that dingy (rather unclean) appearance, which is characteristic of professional philanthropists. However, he improved on acquaintance, and, when we parted, I felt sufficiently well-disposed to say that he would be welcome at Auckland, when next he visited Durham county. We began on Unemployment, and then went on to the work of C. L. B. and Scouts. [symbol] This led me to inquire whether he had any knowledge of Gibbens & his Wayfarers' Association.

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He evidently thought little of the work, & had no confidence in the "Founder". I gathered that G. had been closely associated with an unsavoury person, prominent as a worker with boys, who had been discovered in fragrante delicto, with the result that his centre had been closed. He did not approve G's methods, nor his sentimental attitude towards boys. In his view men of his type were the very last persons to be trusted with that kind of work. He thought more highly of Church Lads Brigade than of Scouts. Both were shadowed by the vice of the workers but most markedly the last. He thought Bishops were particularly ill-advised when (as was not uncommon) they tried to obtain employment as "social workers" for clergymen, whose clerical career had been closed by pederasty. The difficulty was that we were dependent on volunteers for our scout-masters, C. L. B. officers, & the like, & these were often led to volunteer by an unanalysed, & perhaps unconscious, but very real twist toward this vice. **He ascribed most of it to the public schools**. He mentioned the names of several prominent workers who were known to be perverts.

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All this was sufficiently disturbing. He spoke with so much decision that I asked him what were the tokens by which he decided what men were to be rejected as dangerous. The answer would rule out so many that I hesitate to accept it. He gave a good account of the Camps, which he thought were mainly sound enough.

[symbol]

Then I walked to Westminster, & called at the Deanery. I found both the Dean [D^r Foxley Norris inserted above] & his wife, and remained to lunch. **The Dean was full of the***

'Pilgrimage' ['Pilgrimage of Grace in aid of the Unemployed' inserted above], which had first been proposed to him by some ladies; he had poured cold water on the scheme, which he thought both silly & sentimental, & had said that before anything was attempted, they must go to Canterbury. They went – not to the Archbishop as he had meant – but to the Dean, who forthwith wrote to the Times. The King, induced by nobody knows whom, sent a message to him announcing that he (the King) would attend at the Abbey with the Queen. There was extreme difficulty in arranging the service, for the Sovereign was both insistent & [changing] undecided [written above]. One minute he would come as King; the next, he would come as a private worshipper. Finally, it was arranged that their Majesties should [220] sit on seats specially arranged in the Sanctuary. At the last moment, a message was sent to the Dean stating that the little Princess Elizabeth would come with their Majesties. Accordingly, a suitable seat was arranged between the Royal "Thrones". When the Queen reached her appointed place she looked with evident disapproval on the arrangement, sate herself on the humble seat prepared for the Princess, and placed the latter in her Throne! [this paragraph crossed out with red line] (The Dean said that no fewer than 4 persons had declined the G.C.B. on the ground that the expense (£200-300) was excessive. It appears that these Fees are the source from which the Heralds' College is maintained.)

We had coffee in the garden on the roof of the Cloister. It is brilliant with roses, & enriched by a "Bird-bath", which is evidently much appreciated by the birds. The Dean says that a pair of kestrels have their habitation in one of the western towers. They prey on the pigeons, whom they seize in their nests. Leaving the Deanery, I took a taxi to the Club, the heat being so great that I dared not venture on walking.

[221]

[this paragraph crossed out with red line] M' George May Hickman, aged 23, an Ordination candidate, came to see me. He was rather a good looking youth, but nervous &, perhaps, unbalanced. He told me that he was an 'Anglo-Catholick', and that he made his confession every month. I did not dislike him, but was not eager to accept him. He said that he had applied to the Bishop of Southwark. I suggested that he was better suited for work in the South than in the North, where the people were rougher, and the Protestant tradition was more firmly rooted. "I think so myself," he said, rather unwisely. However, I said that, if the Bishop of Southwark did not want him, he might write to me again, and that, though I could promise nothing, I would consider his case without prejudice.

Fleming, (who grows coarse and mundane,) dined in the Club with (a rough-looking man, whom he introduced to me as) Sir Robert Bruce,* the Editor of the Glasgow Herald. This man said that he had met me in former years in Glasgow and at Fairlie. He reminded me that I had preached in the Church which he attended. I could not remember, & did not contradict.

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[222]

6th Sunday after Trinity, July 8th, 1934.

The heat is terrible. I was exhausted by the walk from the Club to the Palace. I preached to their Majesties in the private chapel. My text was Hebrews xi. 13, and my subject 'Pilgrimages'. After the service I was brought to their Majesties. The King spoke with characteristic energy about Unemployment. [sentence crossed out with red line.] He declaimed against Euan Wallace for overmuch talking about his 'secret' report on the derelict areas. With difficulty, & with the Queen's assistance, I could hardly get a word in!] Clive Wigram was very friendly, & seemed interested in my discourse.*

I went to S. James's Palace, and preached in the Chapel Royal. [the following is crossed out with faint red line] It was an old sermon on Psalm 119. 96. The Chapel was well-filled, but not crowded. After the service, Godfrey, Lord Charnwood, came into the Vestry; also, an American, who introduced himself as D' [Edmund] Coffin,* a Presbyterian minister with whom I stayed when in New York, 22 years ago. His wife & daughter were with him. Also, D' Tait's daughter, with her son, Roy: a big youth, now at Cambridge.*

[223]

I lunched with [Launcelot] Percival in the charming house built by Charles I for Henrietta Maria by Inigo Jones, and then walked to the Athenaeum, & rested.*

I went to the Abbey, & attended the 6.30 p.m. service. The preacher was Prebendary Ellison, and his text was from the Sermon on the Mount:- "It was said by them of old time, Thou shalt not kill: but I say unto you etc.". He understood our Lord's commandment as a condemnation of losing one's temper, and dilated on the unhappiness in homes caused by ill-temper. [- the sort of goody-goody talk, which is suitable for Mothers' Meetings.] I thought of Bishop Butler on "Resentment", and sighed. However, the congregation, which consisted mainly of women & girls with a certain number of attached youths, listened with attention, & were probably edified. The Dean, following a practice which I dislike, added a kind of secondary or complementary discourse summing up the original sermon, said, "I suppose none of us could have listened unmoved to the Preacher's words." Among his many admirable traits, the present Dean of Westminster is generally thought not to possess an adequate control of a hasty temper.

[224]

I supped at the Deanery, as did also the preaching prebendary [and his wife, a pleasant dogmatic female with the remains of beauty.] [John] Ellison is an excellent specimen of the well-born, well-endowed, [conventional] ^Anglican^ parson. He does, and does well, his official duty, echoes with decent ardour the shibboleths of his class & order, & is an invaluable instrument of archiepiscopal policy. In his sermon he referred to the Abbey as "this great cathedral church", and was somewhat surprized when I told him that he had committed something akin to a crime! After supper we went to M^{rs} Norris's roof garden, which is beautiful. The sinking sun illumined the Victoria Tower, & gave it the appearance of*

solid gold. The pair of kestrels, which occupy one of the western towers, made play before us, flying about the roofs & pinnacles with wonderful grace. Shortly, before 10 a.m. [sic] I came away, and walked back to the Athenaeum. The thermometer in my bed-room stood at 75% [sic]. So ends my nine days absences from Auckland.

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[225]

Monday, July 9th, 1934.

I travelled back to Auckland by the 11.20 a.m. Pullman express. My fellow-traveller was Lord Horder, who told me that he had been summoned to the aid of the Bishop of Ripon, who is evidently more seriously ill than we realized.

I found among the letters awaiting several acknowledging receipt of the Convocation Speech.

The Bishop of Oxford writes:-

“I have just read with the utmost satisfaction & gratitude your pamphlet on Unitarianism. It seems to me entirely to the point & will be most useful.”

The Bishop of Limerick:

“I have just finished reading it (sc. the Speech) & hasten to say how much I admire your treatment of a very unfortunate episode.”

Sir Raymond Beazley writes from Birmingham:

Several of us churchmen here wish to express to you our gratitude for your courageous & manly & most encouraging stand on behalf of that fundamental [226] matter of Historic Christianity – the Divinity of Christ. We believe that Christ did not found his Church on the Denial but on the Assertion of his Divine Character & Mission. And we feel that without the Divinity of Christ historic Christianity simply dies.

I found a party assembled for the Ball in Durham Castle. We dined early, & then I was left alone.

I sent copies of the Speech to various persons, among others the Canon Bezzant, asking him to see that some suitable bookseller had it on sale.

The country was fearfully parched in the South, but became less so as we drew towards the North: & though it would be excessive to say that there were no signs of drought, it is certainly true that there is a welcome freshness & verdure about everything which are wonderfully pleasing. The wealth of roses is amazing, but the blooms are as brief as they are brilliant, next year there will probably be none.

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[227]

Tuesday, July 10th, 1934.

The heat continues, & grows ever fiercer. Charles and I motored to Durham, where I spent the morning in consultation with the Archdeacons. Then we lunched together, after which I had an interview with M^r H. Fairburn, aged 43, an Ordination candidate. He was unusual, not only in the matter of age. He had served through the War, & been in fighting on 3 fronts yet had come through unscathed. He gave up a prosperous business as a caterer in order to prepare for Ordination. He had taken a degree at Durham. Altogether an unusual type. He hopes to find a title at Willington.

I attended Evensong in the Cathedral, and collated Oliver Quick to a professor-canonry, and James Booth, the Rector of Jarrow, to an honorary canonry. The service had evidently been carefully arranged, & was (as it seemed to me) solemn & dignified. After tea in the Castle Charles and I motored to Kelloe where I received a deputation of miners who desired an alteration of parish boundaries. Then we returned home.

[228]

Professor Clement Webb acknowledges his copy of the Speech in an extremely interesting letter.

“I have read it with great interest and on the whole, if I may say so, with agreement.”

But he is clearly perturbed, & wishes the Convocational pronouncement could have been avoided, but he allows that it could not:

“The question having been raised, however, I do not ~~know~~ think that the Northern Convocation could have acted otherwise than it has acted in asserting the wide difference which exists between Unitarianism and historic Christianity.”

He dilates on “the ambiguity of the word ‘Unitarian’.

“I feel very strongly that to take any such action as would suggest or imply that the Lambeth Resolutions were meant to open our pulpits to professed Unitarians is merely to impede the work, now so far more hopeful than it was when you & I were young, of promoting the reunion of the Christian Churches which stand upon the historic foundation of the Nicene theology.”

[229]

The Bishop of Cashel writes very ardently:

“To you and to Lord Hugh Cecil we owe a very great deal....The protest of Lord Hugh Cecil & your splendid speech may & I hope will lead many in every Communion to

study afresh the evidence for what has been the heart & soul of the Church's Gospel from the first."

The Bishop of Winchester writes:

"I quite agree with you in holding that if the invitation of a Unitarian Minister to one of our cathedrals had passed unchallenged, we might as well at once give up our claim to be a true branch of the Catholic Church."

John Buchan* writes:

My warmest thanks for the copy of your admirable pamphlet on the Unitarian episode at Liverpool. It is a brilliant piece of argument, with every word of which I agree.

I hope that the High Commissioner speaks for the Church of Scotland.

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[230]

Wednesday, July 11th, 1934.

[symbol]

The Times reports that the King has approved appointment of the Rev. W. Hodgson to be rector of Hartest with Boxted, vacant by the death of the Rev. F. I Tackley. Stephenson's "Ordinand" is M^r Tackley's son, & he has learned all about Hodgson from the curate, who is none other than the son of Hodgson's Rural Dean! Stephenson writes:

"He does not seem at all a suitable man for Hartest – where there is a Squire, a particularly good one, and a Churchman - & feudal conditions generally."

Crockford describes Hartest as having a gross income of £985. net £742. and House, with a population of 574. If the Bishop of S^t E. & I. writes to me, what can I honestly say about Hodgson? I greatly want to get quit of him! The lesson in the Chapel this morning was Galatians vi. "Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness: looking to thyself, lest thou also be tempted." But what about "the souls of the parishioners"? [231] [symbol] The man has been so insulting to me that, if I say anything adverse to him, however true in itself, & necessary to be said, I shall assuredly be supposed to be influenced by personal dislike. Yet, it cannot be unknown that, so far as I have any personal interest in the matter, I desire greatly that he should be removed from my diocese.

What a striking illustration of the actual working of our patronage system is provided by Hodgson's preferment to a well-endowed parish in the teeth of the adverse judgement of his superiors! How can the people be expected to take the theory of patronage seriously, when they observe its monstrous procedure? Hodgson's case differs only in degree from many others. The Crown nominations are always political, and sometimes scandalous. And the Crown patronage is exempted from such flimsy safe-guards as condition the administration of other patronage.

I went in to Durham, & presided at a meeting of the Finance Board: & then went to Witton Gilbert & preached at a Thanksgiving Service for the restoration of the parish church.

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[232]

Thursday, July 12th, 1934.

[symbol]

I received from D^r Jacks a long & careful letter, friendly in tone, acknowledging the Speech, which the publishers sent him on my behalf.

Bezzant, whom I had asked to make sure that the Speech was obtainable in Liverpool, replies at some length:

“Our Press has already made it known by publishing extracts under the sub-caption ‘Bishop of Durham’s Attack’! We have here a depôt of S.P.C.K., which is run by or in conjunction with a Diocesan Committee. Recently, an elderly and scholarly clergyman addressed to the Bishop an Open Letter about the Sermon (in which he quoted you) in defence of the Unitarian invitations. The letter was very restrained & almost excessively polite; but when it was subsequently offered for sale in the S.P.C.K. shop, the Bishop had it withdrawn under threat of his resignation from the Committee!

This is ill conduct indeed.

[233]

[symbol]

*The Times reports a speech of the Archbishop of Canterbury to his Diocesan Conference, in the course of which **he referred with approval to the vote of the York Convocation (Upper House), and quoted from my Preface. It is significant that the wary Scot should so far declare himself, & may indicate the set of the wind.***

Charles and I motored to Darlington, where I “collated” the new Vicar of S^t Mary Cockerton (Porteous) to that living. The Mayor & Mayoress attended, & there was a crowded church. We returned to Auckland to leave Charles & the staff, & to pick up Ella. We motored to Gateshead to see the military “Tattoo” in the grounds of Ravensworth Castle. We sate with General Howard in the Royal Box, and viewed the spectacle very comfortably. Save for the rain which caused the last scene to be curtailed, everything went off most successfully. It was stated that not less than 43,000 people were present. I was much impressed by the precision and skill with which the rather complicated spectacles were carried through. We got home a few minutes before 1 a.m.

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[234]

Friday, July 13th, 1934.

This morning's post brings from the Bishop of S^t E. & I. the letter of inquiry about Hodgson which I dreaded & expected. Much of the morning was expended in replying to it. My letter was as honest & considerate as I could make it: but it ought to have the regrettable consequence of perpetuating the present regime in Escomb! Parry-Evans chanced to come in, & I took occasion to show him what I had written. **He allowed me to add a postscript stating that he had done this, & that in his opinion my letter was just and true.** Stephenson came to Ella's party. He told me that the Squire's wife had rung him up, and made agonized inquiries about the rector-designate. It is obvious that young Tackley has carried to his late father's parish a full account of Hodgson's reputation. Even if, which I hardly think can happen, the Bishop consents to institute him, his position in the parish will be quite impossible: and, if institution be refused, his situation in Escomb will be almost intolerable.*

[235]

[symbol]

The rain, which had been threatening all the morning, began to fall steadily about 3.p.m. In spite of this, a considerable company came to Ella's "garden party". They had tea, & dispersed. Charles Griffith-Jones, who is now at Ripon Hall, having taken a 2nd class in History at Oxford, expressed a wish to come into this diocese, and hoped to present himself for ordination at Trinity 1935. Romans gave me a good account of his curate, Marsh, who, he says, is now living within his income, and paying off debt at the rate of £7, per mensem. This is satisfactory and – surprising!

[Bertram] Cunningham* writes from Westcott House:-

"I have read it (sc. the pamphlet) with interest and profound sympathy, & I am sure that others will find it helpful in clearing their thoughts on the subject."

Caröe, writing his "Collins", takes occasion to express his satisfaction with the pamphlet which, he says, "bristles with fresh information and fertile thoughts upon the philosophy of the Christian faith and its deeper meanings."

[236]

Hitchcock, the Vicar of South Hylton, came to consult me about a difficulty in his parish. I bade him consult Cecil Ferens, & report. Then Charles raised the question of John's confirmation, which was to have taken place on Sunday next. He says that, though he is 17, John has the mentality of 12: and that, he doubts whether he ought to be confirmed. Something turns, I said, upon the question whether Alexander desires to keep him as his assistant: for, since his confirmation was the condition of his service, I could hardly insist on the one, and cancel the other. Alexander was consulted, and, as I suspected, he desires to get rid of a youth who, though amiable and well-intentioned, is also forgetful &

unintelligent. Very well then, I concluded, he shall neither be confirmed nor remain in my service.

Kathleen & her husband arrived on a visit, also Ethel Gore-Booth. M^{rs} Gow arrived last night. So Ella has gathered about her-self a bevy of her cronies, and I find myself immersed in the frictions & follies of host-dom!

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[237]

Saturday, July 14th, 1934.

There was a considerable rain-fall last night and this morning: the atmosphere was close and thunderous with the result that I was incapable of work!

Ella and I lunched at Lumley Castle. Lord Scarbrough was there, & some other relations. Lord & Lady Elizabeth came to lunch. **They reminded me that I had married them in S. Margaret's 27 years ago.** We drove straight from Lumley to the Cathedral, & attended the Festival Service of the Diocesan Sunday School Association. The sermon – a very dull one, but I was asleep! – was preached by the Bishop of Glasgow. Then, after tea with M^{rs} Rawlinson, we went to the Town Hall, where I preached at the annual meeting of the Association. First, I distributed the certificates; then, I made a speech in which I foolishly spoke about the probable ending of the Duel System; then I introduced Canon Quick who spoke very well indeed. Then we returned to Auckland, & I found awaiting me a letter *from Leonard Wilson, of a perturbing character. He is in open rebellion against the vote of the Upper House, & would talk with me!*

[238]

Sir Raymond Beazley writes:

“The curious, confused, misty religionism so current among us, had a comic example for me the other day, in an essay I had from a pupil, a characteristic IIIrd class freshman of Birmingham: ‘Mohammad was an excellent Christian man’ (this is verbatim). An ironic return for one’s effort to ‘do justice to opponents’, and to ‘historic figures.’”

The youth, who produced this astonishing statement, probably had received his religious knowledge from a Secondary School, & he may well have been quoting his teacher! Stephenson writes to tell me that Bertram Wilson has definitely accepted the curacy at Heworth. He adds:

“I will do all I can to make him feel at home, in the Deanery. & clear up what is now called an inferiority complex.”

Te Deum laudamus!

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[239]

7th Sunday after Trinity, July 15th, 1934. S. Swithun's Day.

*A brilliant morning after the rain, everything looking brilliant & fresh. What of S. Swithun? I celebrated the Holy Communion in the Chapel at 8 a.m. All the guests attended, & we numbered 10 communicants. **My mind was distracted with Hodgson. What is my duty with respect to him? Whether he leave Escomb, or whether he remains, his position will be most difficult, too difficult, I fear, for his character to sustain.***

The Confirmation in the Chapel at 3 p.m. was numerously attended. There were about 120 candidates, some 30 more than had been expected. Many clergy and friends of candidates filled the chapel to its utmost capacity. I was very pleased to observe Burkitt among those whom I confirmed. The service seemed to me reverent & edifying, but who can tell?

Ella, Kathleen & her husband, Charles and I motored to Escomb, where I preached at Evensong in the "Saxon Church". The little building was filled but mostly with people who had come out from Bishop Auckland. I preached from Hebrew xi.10.14, & made some references to unemployment.

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Hodgson looked terrible, & I suspect that he has some cause for ~~xxx~~ thinking that his entrance into the new parish will not be unopposed. He was very eager to assure me that he never drank whisky, but only beer; that his presence in public houses was solely occasioned by his political activities! Qui s'excuse, s'accuse. "If you have a good conscience, I said, you need not trouble yourself about rumours." "I suppose there's a place for forgiveness," he said rather oddly. It certainly is most unfortunate for him that young Jackley should have carried to the new parish a full account of his ill local reputation. If he succeed in securing institution, he will come into a parish which has already made up its mind against him. If he be refused institution, it is difficult to imagine what methods he will adopt in order to discover his enemies. Look at it how you will, his situation is most unpleasant. His appointment is wholly indefensible, and greatly lowers my estimate of the Prime Minister.

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[241]

Monday July 16th, 1934.

Dick writes me a letter which phased me because it seemed to disclose what I greatly desire to see in him, viz. a thoughtful interest in the things of the spirit. He sends me a quotation from Edwyn Bevan's little book on "Christianity", which he thinks, and justly, "gives his (i.e. Bevan's) opinion more emphatically than the sentence from Hellenism & Christianity which I quoted in my Convocational speech. Incidentally, he says that he has found two references to me in Asquith's "Letters to a Friend" (vol. I. 60: vol II p 11q) "the first is, strangely enough, in connection with Unitarianism". I sent him the two books of that dull antiquary-historian, James Round, & told him to keep them as I preferred their room to their company on my shelves. They have long ceased to be of interest to me. What, indeed, can be of interest to an aging person who cannot remember his normal duty? Somebody must have directed Bernard Shaw's attention to my speech on Sunday Schools in the Town Hall, in the course of which I read from Braley & Petitpierre's book an account of the religious instruction which one of the Bede College students had received in a Secondary School: "In the senior [242] school, the sixth Forms, we had one hour a week supposedly for religious knowledge in which we had read to us the plays of Bernard Shaw." I had observed on this, "That may have been interesting, but it could not have been spiritually fruitful." Bernard Shaw remarked. "I wish the Bishop would read my books.!! He went on to a thoroughly characteristic Shavian outburst.

I walked round the Park with Colonel Frazer. We put up a large covey of partridges. Houliston, the curate here, came to see me. He has quarrelled with the Vicar, who has told him to seek another place.!! This, course, is ultra vires, for he must have the Bishop's consent before he gives a licensed curate notice to quit. Houliston doesn't want to go: & I told him that he must express regret to the Vicar for writing to him rudely, & that I would try to straighten things out. Accordingly I wrote in that sense to the Vicar. He is a stiff-necked egotist, & may not be as ductile as I could wish! How lamentable it is that the clergy should be so petty & quarrelsome!

[243]

Charles and I motored to Sunderland, where I instituted the Rev^d. Eric Leslie Fuller to the Vicarage of S. Paul's. Deptford. There was a good muster of the local clergy, and a considerable congregation. After Service I had an interview with an Ordination candidate, Henry Dafty. I told him that, if he passed matriculation, he might apply for a grant to the Board of Training. Wilson, the Vicar of All Saints, asked whether he might marry a man to his deceased wife's sister. I said that, if the parties were responsible folk, & he himself had no scruple, I was content that he should marry them.

Martin Keddle arrived on a short visit. He gives a strange account of his Bishop's behaviour. He appears to use language which might fairly be called abusive about the Bishop of Durham, whose offence seems to be entirely based on that bishop's attitude towards "Groups". His lordship of Ripon, noose-led by his absurd sister, goes ever deeper into the

morass of Buchmanism. His outburst at the Convocation surprized and perplexed even his own friends, & there is general agreement that he ought to resign the See.

<!170734>

[244]

Tuesday, July 17th, 1934.

The Frazers left the Castle after breakfast, and Ernest arrived at lunchtime.

M^{rs} Gow and Fearne accompanied me to Sunderland where I made a speech at the annual meeting of the S.P.C.K. in the Town Hall over which the Mayor presided. We had tea after the meeting, & then I bought a pair of ready-made shoes. We returned to the Castle.

The weather became close & sultry. I found it difficult to keep my eyes open.

Martin Kiddle talked freely about matters in Leeds. It appears that the parish church is in low water. The congregation is diminishing, and the parishioners, about 4000 slum-dwellers, are likely to vanish altogether. The demolition of slums, which is being pushed forward in Leeds will leave the parish practically deserted.

He Martin said that the present Vicar of Leeds had become very unpopular, mainly because he was frequently absent. He counted for much with the Rotarians, who included the leading businessmen. He was "no churchman", but preached what is called "the social Gospel".

[245]

It appears that the assistant clergy, who live in the clergy-house, hard by the parish church, have recently borne an ill reputation. At the present time, there are (with one exception) a good set of clergy on the staff: but the position is not easily recovered. There had been a great decline in the Church in Leeds, & the prestige of the Vicar had waned. *The Bishop of Ripon was extremely unpopular, and his relations with the Vicar of Leeds were strained. All this is bad hearing, and causes me considerable astonishment, for I had formed the notion that the present Vicar was a strong man, who counted for much in the city.*

The newspapers report the death of the Dean of Christ Church. White never seemed to me suitable to that position: He was too insignificant physically, and in his carriage & habit too obviously a scholar, of the grabbing modern type. He did succeed in achieving a considerable thing by his steady work on the text of the Vulgate, and he has thereby made his name honourable. Had he died a year ago, Alington would certainly have succeeded him.

<!180734>

[246]

Wednesday, July 18th, 1934.

D^r Popham, our Director of Religious Education, sends me the following answer which he received to the question, "Why are children to be brought to the Bishop to be confirmed?:-

"Children are confirmed by the Bishop because the Vicar or minister of the parish have not a degree high enough to do such work. Also the Bishop would think if a person should be confirmed, while the minister would pass anyone to be confirmed".

I suspect that the child who made this answer did faithfully transcribe what he actually observed!

[John] Wood* of Coxhoe Hall, to whom I sent a copy of the "Speech" writes:-

"I must confess that until you opened the attack on Liverpool, I really did not quite know what a "Unitarian" stood for, how near or how far from the orthodox formula of the Protestant Church, he really was! I merely looked upon him as a "nonconformist of sorts", & there it ended. Your many recent addresses on the subject, which I have read with so much [247] interest have been indeed an eye-opener to me". Probably Wood is an excellent representative of the better-class Englishman.

Lord Macmillan sends me a friendly note in acknowledgement of the Speech, and adds the promise that he "shall bear in mind the claims of Durham Castle". He thinks his fellow Pilgrims "will not be unsympathetic". But they don't meet again till after the vacation. Ernest drove me, Charles & Martin to Stanley by Crook, where I consecrated an addition to the Church yard. Then we drove to Hamsterly [sic], & picked up Gerald Linnell,* who guided us to the Unemployed Camp, which the Ministry of Labour has established in his parish. I was much pleased with all I saw. There are 182 men & lads in the camp. They were busily at work, & many of them baked brown by the sun. The Manager got them together in the Recreation Hall, & I spoke to them for a few minutes. We had tea, were introduced by the staff; made the round of the camp: and came away well satisfied.

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[248]

Thursday, July 19th, 1934.

Martin Kiddle went away after breakfast: and Charles carried D^r Brinton to Sunderland in order that he might take a view of the parish of which I desire that he should be appointed Rector. He was met by the Churchwarden, Vice-admiral Blunt & the curate M^cLeod & shown everything with the result that his heart misgave him, & he decided that "the quest was not for him". However, he would let me know his decision in a few days!

I motored to Durham, & licensed 3 curates. After tea with them in the Castle, I returned to Auckland.

Lawson brought an Aberdeen puppy for me to see. I bought it from the breeder for five guineas.

The newspapers report that the Bishop of Ripon is seriously ill. It would seem that his strange speech at York on June 7th was his official "swan-song". There will be considerable changes of personnel in the hierarchy shortly.

Streeter has declared himself a Groupist! He always was curiously credulous, & prone to adopt the latest religious craze.*

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[249]

Friday, July 20th, 1934.

D^r Brinton left the Castle before breakfast.

I wrote a few letters, and wasted the morning. At noon, Bishop and M^{rs} Knighting arrived to stay until tomorrow.

A numerous company attended "Ella's garden party. I talked to many, and "made myself agreeable" beyond my wont. Shebbeare* was there, and I seized the opportunity to speak to him about his parish. He said that he was negotiating with a clergyman, & would report to me shortly. We discussed the Liverpool episode. He was quite plainly perturbed, and referred to the Bishop of Ripon's speech, as if it had some real weight! I gave him a copy of the Speech which I myself made. Bethune-Baker* sends me a pamphlet, evidently put forward in the interest of the Bishop of Liverpool – "Unity and truth in the church of England". It is subtle, nebulous, & profoundly unorthodox. Quite evidently the writer disbelieves in the historic Incarnation. That he appears to dismiss as "a sudden miraculous intrusion from outside", while he professes not to "let go the great findings of the past in the doctrines of the Incarnation & the Trinity.

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[250]

Saturday, July 21st, 1934.

Charles went with me to Darlington, where I got a through carriage to Rugby. All went well enough as far as Nottingham, for though the train seemed to be grossly crowded, no one invaded my carriage: but then all distinctions of class were disregarded, & third-class passengers were freely thrust into first-class compartments. So I was able to study at close range the manners of the travelling proletariat! There is a candour and plenitude in their domestic relations which are truly wonderful!

I arrived at Rugby a little after scheduled time, and made my way to the Headmaster's house. He was absent, attending a funeral in Cambridge, but returned in time to take me round the school, and show me the buildings which are excellent. I was particularly impressed by the swimming bath - 200 feet long. There were a good many boys diving & swimming. I agreed with the Dean of S. Paul's that physically the public school boy runs the ancient Greeks close.

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[251]

8th Sunday after Trinity, July 22nd, 1934.

I received the Holy Communion in the School chapel at 8 a. m. The service was strictly legal, save for the omission of the Ten Commandments. About fifty boys communicated.

At 11 a. m. I preached in the parish church, a commodious but unimpressive building in the common-place Gothic style affected by the inferior architects. The congregation nearly filled the church, & was largely composed of women & school girls. Such men as were there seemed mainly white-haired or bald-haired. My sermon was not particularly suitable, & probably caused more perplexity than Edification. *After the service I had some conversation with the Vicar, Archdeacon Hunkin, a restless small garrulous man, self-confident & conventional. He was clearly in disagreement with me on the matter of the Liverpool episode, but not because he had seriously considered the question at stake, nor yet because he was intelligently heretical, but on merely sentimental grounds. Moreover he was an admirer and pupil of that cryptic sophist Bethune Baker, & followed his lead.*

[252]

In the afternoon Hugh [Lyon]* showed us the new isolation hospital, & some other buildings. After tea, I attended the School Concert. It was not numerously attended.

At 8.20 p.m. there was a short service in the chapel at which the whole school was present. I preached a short sermon from the words - "He endured as seeing him who is invisible".

Hugh spoke kindly about it, but I was not myself satisfied. *The Chaplain – Reverend Brian Charles Molony – introduced himself to me as the son of the Vicar of Ilford, whom I knew so well when I was Incumbent of the Hospital in that parish. He seems to have taken a good degree in Mathematics at Cambridge, and to have been ordained on the title of his Ass^t Mastership in 1920. He is an author of two mathematical works. He must have been a small boy when I left Ilford. How small the world is! and how near we are to one another! I could recognize the likeness of his father as I looked at the young man with the knowledge of his parentage.*

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[253]

Monday, July 23rd, 1934.

I left Rugby after breakfast, and journeyed to London. On the way my spectacles slipped from my hand while I was dosing, & I sought for them vainly. A young lady, who was my sole travelling companion, exerted herself to assist my search, & finally succeeded in extracting my spectacles from ~~the~~ beneath the seat. I inquired her name. She said that she was Veronica Wedgewood:* that she was niece of the well-known M.P.: that she lived in London & had been educated in Oxford: finally, that she was writing a thesis on the XVIIth century. I gave her a copy of "Unitarianism on historical Christianity".

I visited the hairdresser, and the bookseller. Then I spent an hour in the National Gallery. I dined in the Club, & read cursorily a new novel by the Hon. Theodore Benson, called "Concert Pitch". It was a disgusting composition without literary merit or dramatic power, simply a piece of gratuitous elaborated obscenity.

What can be coming to English women, when well-born, well-educated young ladies can produce stuff of this kind?

<!240734>

[254]

Tuesday, July 24th, 1934.

I attended the meeting of the Royal Commission on Durham University, & gave evidence. Everybody was polite, & I suspect that everybody felt the proceedings futile.

I caught the 1.20 p.m. express, and arrived at Darlington at 5.40 p. m. There I was met by Charles & Leng with the new Austin Car, which they had fetched from Birmingham yesterday.

I found Colonel Churchill & five of his officers established at the Castle. They are here in connexion with the Route March of the D. L. I. They seemed pleasant people, though, like most soldiers, limited in the range of their conversation.

Hugh Lyon said that at first he had thought that the action of the Northern Bishops in disallowing the admission of Unitarians to Anglican pulpits was mistaken, but that he had changed his mind, & now thought that the reasons for excluding them were irresistible. He spoke warmly of Temple, & of his interest in Rugby.

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[255]

Wednesday, July 25th, 1934.

[symbol]

Charles and I, after an early breakfast, left the Castle, and motored to York, where we attended the Consecration of the Suffragan Bishops of Hull & Knaresborough. I read the Gospel, and joined with a Suffragan Bishop in "presenting" the Bishop of Knaresborough (de la-Billière). His diocesan, the Bishop of Ripon, was absent on account of illness. The sermon was quite unimaginable, though aggressively audible for the "loud speaker" acted perversely, confusing irreparably what it magnified excessively, a hateful device. I wore a cope at the Archbishop's request, though reluctantly. However, the thing is not illegal, & there may be as much pettiness in refusing as in accepting these "tolerabiles ineptitæ", as Calvin called the ceremonies prescribed in the Prayer Book.

Charles and I lunched comfortably at the Station Hotel, and then motored to Selby, where we visited the great church. We then proceeded to Fountains Abbey by way of Boroughbridge, where we had tea at the Three Arrows. To our chagrin the Abbey was closed: so we visited Ripon Cathedral, & then made our way home.

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[2576]

Thursday, July 26th, 1934.

The Archbishop writes to me at some length about the incident of the cope, which he takes more seriously than is requisite or reasonable. I wrote at once to assure him that I had no grievance, and could not reasonably have any.

Philips Baker-Wilbraham* writes to tell me that he has finally decided to accept the Vicar-Generalship.

“On the point which we discussed, the Archbishops, the Lord Chancellor, the Attorney-General & Sir Lewis Dibdin all say that there is no objection to my continuing to act as Secretary of the Assembly”.

This appointment “means resigning various Chancellorships, with many pleasant local & personal associations”. So I must look out for another Chancellor.

Colonel Churchill walked round the Park with me after lunch.

Charles and I motored to Staindrop, where I consecrated a churchyard, & gave an address to the people.

[2587]

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The papers announce an appalling crime, which may have terrible consequences. Dollfüss has been assassinated by the Nazis with great barbarity. The little man has put up such a gallant fight against Hitler's bullying that he had gained great popularity in England, France, & Italy: & though no doubt his stern suppression of the Communists went far to alienate out Labourites, his cruel murder at the hands of the Nazis may restore his position even among them.

It is noteworthy that we are being carried back to such a régime of assassination as marked the religious wars of the XVIth & XVIIth centuries. No longer religion moves fanaticks to murder opponents, but the furious passions of social & economic partisanship. There is no place left for discussion, or compromise, or the reasonable “give-and-take” of civilized life, but always war to the knife, in which one or the other faction must destroy its opponent. Human life is becoming as cheap as it was in the Middle Ages, and the modern murderers have at their command the new weapons, with which Science has equipped mankind.

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[258]

Friday, July 27th, 1934.

[symbol]

I enter today on the 15th year of our Translation. Our military guests having to depart early, breakfast was prepared for them at 7.15 a. m., and I joined them at the meal. They went away about 8 a.m., & expressed themselves gratefully for our hospitality.

Dr Selbie, sending me a belated acknowledgement of a copy of the Speech, writes –*

“I regard the whole Liverpool upset as most unfortunate, but your treatment of it is the only one possible under the circumstances, and with its main contention I entirely agree. But the set-back to any real reunion remains, and it will take a long time to recover from it.”

Selbie is a Congregationalist: it is notable that he agrees with Scott Lidgett, who is a Methodist, in thinking that Reunion has been hindered, & not helped by the Liverpool episode. It is announced that Bishop David is going to Australia. His absence for some months will give time for his blunder to be forgotten.*

[259]

An Ordination candidate, named Riley, came to see me. He was not attractive to look at, but he improved on acquaintance, & in the sum of impressions, the favourable predominated. I told him to seek a title either from S. Luke's, Pallion, or from Holy Trinity, South Shields. Both [Reginald] Drury* & [Noel] Gwilliam* are good, hardworking clergymen.

I did my duty by Ella's Garden Party, talking & walking for 2½ hours!

I paid for the new car viz. £534:5:0 plus the old car, for which £75 was allowed, a total of £609:5:0. It is a dreadful expenditure.

Vernon Storr writes to thank me for the Speech, & takes occasion to inquire whether the vote of the Upper House of the Northern Convocation was intended to exclude Unitarians 'from lecturing, as opposed to preaching, in Cathedrals & Churches.' He says:

“I think the position should be made clear, because many who (like myself) would agree with your view, would regret it if a Unitarian who say happened to be a specialist on Art or Biblical Antiquities might not give a lecture in the nave of a Cathedral.”

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[260]

Saturday, July 28th, 1934.

Canon [Charles] Osborne* sends me the proof of the little volume on the clergyman's duty, to which I promised to write a "Foreword". Coerced by conscience I read it through before fulfilling my promise. What I began with reluctance, I continued with interest, & concluded with admiration. It is a really excellent production on a subject not the less difficult for being hackneyed. I wrote a flattering "Foreword" with a good conscience.

Lord Moynihan* sends me his Romanes Lecture on "The Advance of Medicine" with a note on the title page, thus expressed:

To D' Hensley Henson, Bishop of Durham, Master of English, with great admiration. M.

This is very pleasant, but I don't understand it. So many, & such various people profess to admire my composition, that I must suppose that it has some merit; but, save for a certain stark lucidity, it does not appear to me deserving of notice. Dick's letters are better expressed: & Osborne's book is far more 'eloquent' than anything of mine.

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I walked in the Park, & talked to various unemployed men, whom I encountered. Most of the miners have betaken themselves to Durham where the yearly "Miners' Day" is being observed. Among the orators was Professor H. Laski, whose speech in Moscow has attracted much notice. He would appear to be a dangerous revolutionary, if the report in the evening paper is to be trusted. He "pleaded with the workers to have confidence in themselves, & break up the present system of government ..." He charged them to change that system, remarking, "What the working men of Russia have done, the working men of England can do also." Is it conceivable that Laski is sincere when he talks in this way? Of course he affects to be in terror of Fascism, & urges the workers to 'get in first'. That poisonous mountebank, Sir Oswald Mosley, is doing yeoman's service to the Labour Party, by providing them with a text on which to hang their perfervid orations. It is said that in both the Universities "Bolshevism" is amazingly popular among the undergraduates. Billy Shebbeare & the Thurlow twins are cases in point.

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[262]

9th Sunday after Trinity, July 29th, 1934.

I finished reading a small but suggestive & valuable book sent to me last week by the Author – “The Finality of Jesus for Faith: an Apologetic Essay” by Alex. * Martin D.D. Principal of New College, Edinburgh. It is very candid, & illuminating. The chapter on “The Sinless Jesus” is particularly good.

I celebrated the Holy Communion in the chapel at 8 a.m. We numbered 13 communicants, including Charles & Christina, Elland & his wife, and the two Bryden sisters. The Epistle & Gospel were almost minatory. “Let him that thinketh he standeth take heed lest he fall” in the one was followed by the disconcerting parable of the Dishonest Steward in the other, “Give an account of thy stewardship; for thou mayest be no longer steward.” To a Bishop with a bad record and an uncomfortable conscience these words have an ominous sound. I feel sympathetic with John xxiii when he heard Sigismund, the imperial sub-deacon, read out the fatal words, “There went out a decree from Caesar Augustus”. “Thus Conscience doth make cowards of us all.”

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I wrote to Lord Moynihan, Canon Jackson, Bishop Lasbrey, Jack Carr, and William Badham. Charles had made no engagement to preach or take duty this morning, so I bade him join me in the Chapel, and there we read Mattins together. The lessons were consolatory. The fine legend of Elijah sustained by the ravens, and S. Paul’s disclosure of spiritual experience in Philippians III carry comfort to a mind as shadowed & perplexed as mine, though why they should do so, it is not easy to explain. My necessities are not such as ministering birds can relieve, nor are my spiritual experiences similar to the apostle’s. I suppose it is the suggestion that one’s own path is not unmarked, & that one’s own inward conflicts are not without validity & value.

Also, I wrote to the Bishop of Eau Claire, sending him a copy of the Speech. He is obsessed with “Reunion” which, as a “Catholick” he conceives of as primarily concerned with any & every form of Episcopalian Church. An ex-Roman Monsignor, who leads some kind of an Oriental secession, has got hold of him, is to become his suffragan, & effect some kind of a Union with such following as he has!

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[264]

Monday, July 30th, 1934.

[paragraph crossed through with red line] D^r Brinton, after keeping me in suspense for no less than 10 days, writes to decline the appointment to Bishopwearmouth! This makes the sixth refusal of that parish: & where to turn now I haven't the faintest notion. The appointment to the Professorship is not less difficult. It is rather startling to discover how very few clergymen are Greek scholars. The secularising of the Teaching Profession has told badly on the older profession in which (at least in its highest ranges) the Teaching Profession was included. We are moving quickly to a state of affairs in which the English clergy will be 'stupor mundi' not, as in the 13th century, for their learning, but for their ignorance!

We motored to Satley, where, in the mean little parish church, I baptized the grandson of D^r Peile – Henry John Haswell. The young Christian screeched valourously. After the function we went to the House, & had tea. D^r Peile is one of several enterprising persons who have taken over the pit at Whitehaven. [265] He says there are 6 foot seams there, & that it is estimated that there are no less than 15,000,000 tons of coal in that minefield. The coal is worked under the sea, for a considerable distance. It is now believed that with modern systems of ventilation it is possible to work coal for as much as 10 miles under the sea. This appears to be quite incredible. I spake of the dreadful accidents which, in recent years, have taken place in the Whitehaven pit. He said that these accidents were due to gross errors & oversights.

Rawlinson came to say Goodbye, before going off for his holiday. He seems to have enjoyed his visit to Finland. On one occasion a large elk crossed the road in which they were travelling. He noticed with sorrow and surprise that, in the Scandinavian and Danish harbours, the British flag was conspicuous by its absence. Every other flag seemed included. He liked the Finns, and was impressed by the size of the congregations on Helsingfors, mainly consisting of the poorer people. The country was ~~mainly~~ mostly forest and lakes.

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[266]

Tuesday, July 31st, 1934.

I finished reading a very interesting and well-written book – “The Modernist Movement in the Roman Church: its Origins & Outcome.” by Alec R. Vidler, M.A. The author is plainly an Anglican of the new type, Modernist and Anglo-Catholic. It is, perhaps, suggestive that Rashdall is never even named, though considerable space is allotted to Spens, Lilley, Lacey, Taylor, & Rawlinson, all of whom are Anglo-Catholics. The concluding paragraph runs thus:-

“Those who believe that the truth ultimately prevails will believe also that the truths, for which the modernist movement was an attempt to win acceptance, mingled there as they inevitably were with error, are bound to triumph in the end. The history of the movement, however, prompts the reflection that certain parts of the truth are at present likely to prevail in the Roman Church much later than elsewhere.”

Will the final triumph of Truth really mean the triumph of any known form of “Modernism”?

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I walked round the Park, being much worried by the flies. A pitman, whom I encountered & had speech with, told me that he had been unemployed for 10 years, living on the dole! *The local papers draw attention to the unusual number of young men who were grossly drunken in Durham at the Miners’ Demonstration on Saturday. Even Batey, who poses as the champion of the pitmen, has spoken severely about it. I am not astonished. A little liquor is very disturbing when those who drink it are underfed and reckless. These unemployed youths are both.*

Cameron, the curate of Staindrop, came to ask my advice as to an offer of a tiny country cure in Shropshire which he has received from L^d Barnard.* I counselled him to stay where he is.

Richardson, the curate from Willington, who is about to go to India as a C.M.S. missionary, came to say Goodbye.

The Bishop of Jarrow came to see me, & I took occasion to discuss various diocesan matters with him. Also, I promised to contribute £20 to the repairing of Sunderland Church.

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In 1931 there were 3,210,000 persons in Great Britain of 65 or over. By 1941 there will probably be nearly a million more of them; and, while the population as a whole diminishes, this age group will go on increasing, until in 1976 it will include nearly 6,000,000 of the total population of less than 33,000,000. At the other end of the scale the tendency is reversed. In 1931 there were 11,000,000 children in Great

Britain up to 15 years of age. This number is expected to fall to about 8,750,000 by 1941, and to some 6,621,000 by 1951. By 1976 the under 15 age group will number very little more than 4,000,000. "When this century began, children under 15 outnumbered people of 65 or older by nearly seven to one: somewhere in the early 1960s we must expect the balance to tip the other way, and the children to be outnumbered by the elderly."

The Eugenics Review, July, 1934, p.105.

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[269]

Wednesday, August 1st, 1934.

Mr Ellis brought his rent. He says that young Lawson, who works at Brandon Colliery, tells him that only 1000 gallons of water are now being pumped out of the pit every day, instead of 8000, which is the normal average. This is an interesting indication of the severity of the drought.

The air became so heavy and sultry that I had the greatest difficulty in keeping myself awake! If this weather continues, the chances of my doing anything effectual with Gifford are small. We motored to Durham, and attended the Garden Party at the Deanery. There was a large gathering, and, as the rain held off, everything was pleasant & convenient. I had speech with the Dean and Pemberton about the appointment to the Greek chair. It seems evident that my choice must fall on Mayne. Young Esmond Drury was there. He told me that he had finally decided "to go into the Church". Well, may God give him grace of self-knowledge & perseverance! He is a fine upstanding youth, & if indeed he be "called" to the work, he will make a fine kind of parson.

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The two brothers, Robert & Edward Lyttelton were there, both octogenarians and with unlesened assumptions: I reminded Robert that we had met in Westminster. "Were you a boy there?" "Well, no, hardly so much as that: but for 12 years I was Canon & rector of S^t Margaret's." Even then, he hadn't the decency to apologize!*

On returning to the Castle I wrote to Mayne formally offering him the Professorship with the canonry attached. His qualifications as a Professor are not impressive: but he will probably be liked by the undergraduates, & will fit comfortably into the capitular society. If the Bishop of Lincoln is to be believed, Mayne was a very successful sub-warden of a Theological College. He ought to be useful as an examining chaplain.

The Evening Paper announces that the old German President is "sinking", and that his death is imminent. Hitler has flown to his bedside, and is generally designated as his successor.

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[271]

Thursday, August 2nd, 1934.

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I received a telegram from Canon Rigg, Vicar of Beverley, to whom (drawing a boar at a venture) I had written suggesting that he might care to be offered Bishopwearmouth, & offering to call on him tomorrow. He telegraphed that he would be at home after 4 p.m., & would be glad to see me. Dare I hope that my weary quest for a successor to Wynne-Willson will at last be ended?

The evening paper announces the death of the old President, von Hindenburg, and that Hitler is to succeed him. Events in Germany are marching.

The sultry air continues, & in the afternoon there was a thunderstorm. Any serious work is out of the question. I fell to reading again the translation of Benvenuto Cellini's Autobiography by John Addington Symonds. Surely it is the most amazing self-disclosure in literature. Every page bristles with interest and paradox. As a picture of an age when religion and morality were completely divorced, it is unrivalled. As an apology for Luther's revolt it is unsurpassed. As a psychological problem it is intriguing and indeed inexplicable.

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[272]

Friday, August 3rd, 1934.

I received from Lord Hanworth a friendly acknowledgement of the Speech, "with the excellent preface to it".

"You have, as always if I may say so, expressed yourself so clearly and informatively that I have enjoyed the opportunity of reading what you said and have written. Please accept many thanks."

The hatchet which was so prominent at the time of the Prayer-Book Revision controversy has, I trust, been now decently "buried".

Kitty Cobham writes to tell me that she had been so unfortunate as to knock down a woman, who had died in hospital. She had the terrifying experience of appearing before the coroner, who seems to have been benevolent. She was declared to be blameless in the matter.

I received a long and interesting letter from George Nimmins, with photographs of his baby, now a year old. He is changing his residence to Batavia, where his first concern will be to get his son baptized.

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We left the Castle shortly after 11 a.m., and motored to York, lunching by the roadside on the way. At York we tarried an hour, during which Ella & Fearné went their way, & I went mine. I had my head washed in the Hotel. We left York at 3 p.m. and motored to Beverley, where I discussed the appointment to Bishopwearmouth with the Vicar, Canon Rigg. He is a solidly-built, cheerful man, aged 57, dogmatic and, perhaps, self-confident, but able, intelligent, and (I should opine) well-read. He had already written to Wynne-Willson, but had not yet heard from him. I think that he is interested and flattered by the suggestion that he should be appointed to Bishopwearmouth, but (though he expressed his intention of visiting the parish) I don't think he will come. His wife, a pleasant person enough, is too fond of "Society" to care for life in Sunderland. Certainly, I should not desire them to come reluctantly, or imagining that they were doing a great favour to the parish by condescending to go there. But how far we have travelled [274] from the theory of Divine Vocation and from any genuine purpose of spiritual pastorate! "All seek their own, not the things that are Jesus Christ's" wrote the Apostle Paul, and S. Peter thought it necessary to warn the presbyters against arrogance & the vulgar love for "filthy lucre".

We continued our journey as far as Carlton, & then (it being the hour for dinner) we called shamelessly, & were with much kindness given dinner! The only mitigating circumstance in my wife's brazen behaviour is her own facile hospitality. After dinner, we resumed our journey, & by way of Sleaford & Spalding, reached Moulton about 11 p.m. relieving the anxieties of the servants who feared that we had come to grief in some road-accident, &

were doubtless wearying for their own beds. The house gives an impression of comfort, and there can be no doubt that the village is quiet enough.

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[275]

Saturday, August 4th, 1934.

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I started to read a little book by Abp. Söderblom, "The Nature of Revelation", and I found it full of striking dicta & suggestive contentions. His language about Jesus Christ interested me especially. Taken as a whole, I think it is orthodox, but I am not quite sure that it is consistent. Yet surely nothing less than Nicene faith could inspire the following:-

There is one, and only one, who possesses and transmits at the burning centre of his personal life of love the infinite fullness of God's being. This one is Jesus Christ. In the unsearchable purity of his communion with the Father he does not show a sign of ecstasy, but neither does he show "terrores" and "angustioe", such as men of God before & since his time have felt: Gethsemane and Golgotha are places of anguish beyond all anguish, distress beyond all distresses. But never do we hear from his lips, "O my guilt".

I do not think that either Martineau or Drummond, in their most Christian moods, ever reached this level.

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I am almost as certain that we reach in Bach, in principle, the highest point in music, and that Plotinus constitutes the perfection of the mysticism of infinity, as I am that Christ will never be surpassed nor even equalled in the history of Divine revelations. Of course this can have no demonstration logically. It is much the same in religion. We all possess the sense of infinity & the longing for righteousness. We need make no exceptions here, as in the case of music. We all possess some share of the religious life. We are none of use excluded from the life of the Spirit, the Spirit of God. But in some individuals the Spirit of God breaks forth with such mighty power that they become for us the revealers of God. In them God comes to meet us. When we see them we see something of God – even though no one of them [277] can, in the same sense with Jesus, say: "He that hath seen me hath seen the Father". These mirror in their character something of the power & love of God. Luther held that each one of us was to be a Christ to other men. (p. 124)

"He that heareth you heareth Me." He said, &, perhaps, we may here perceive the distinction between Him and the saintliest of His Brethren. His goodness is inherent: theirs is derived. "He is the light which lighteth every man coming into the world." They shine with a borrowed light. The perfect saint can say with S. Paul, "To me to live is Christ", and "I can do all things through Christ which strengtheneth me". And He Himself said, "Apart from Me, ye can do nothing". These Johannine pronouncements do but reflect Christian Experience, in its first and exploratory phase. They come to us now with the authenticating endorsement of the 19 centuries, during which it has been put to the test of life.

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[278]

10th Sunday after Trinity, August 5th, 1934.

Ella and I went to Church at 8 a.m., and received the Holy Communion together. The celebrant wore a chasuble and omitted both the Ten Commandments as required by the Prayer Book of 1662, and the "Dominical Summary" as permitted in 1928. The church is magnificent and intriguing. A dozen women and five men communicated.

The parson, our landlord, came in for some breakfast, and I had some talk with him. He is a small, consequential man, talkative and infallible, who does not hide his candle under a bushell. We attended the Choral Celebration at 11 a.m. There was but a scanty congregation, of whom less than a dozen communicated. The "Dominical Summary" of the Decalogue was read, but not in the Dominical Form, recorded in the Gospel, & authorized in the Revised Prayer Book. The parson conflated the 1st Commandment from Exodus with the second from the Evangelist! The "Gloria in Excelsis" was omitted altogether, and, in its stead, the Hymn 299, "Come let us join our cheerful songs" was sung.

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The sermon had no text, but a reminder that President Hindenburg had died last week. This was followed by some "sustained remarks" about tradition. "The greatest day in a man's life was when he turns the corner & runs into a new idea." The same was true of nations. This was illustrated by some examples, including, of course, the Greek War. 'Construction was much more difficult than destruction.' The temple of Ephesus, one of the wonders of the world, was burned down in a night by a crazy fellow, who wanted to become famous. I suspect that the parson was drawing on his reminiscences of some published sermon, American or Dissenting. His delivery was atrocious, & it was worsened by his Welsh accent. However the people listened, & if not directly edified, was apparently impressed. Was there ever such a kind and measure of lawlessness in any Christian Church as are familiar to our generation? There seems to be no consciousness of obligation to keep one's word given at Ordination & Institution, no sense of being men under authority in English clergymen's minds!

[280]

I wrote to Kitty Cobham, and to Milo Gates who is now Dean of S. John's Cathedral, New York, sending them copies of the Speech and the Bishoprick.

I read a little book of Schweitzer which though thin and sketchy, contained, as could not but be the case in any composition of that vivid person, many striking and suggestive dicta. Here is his judgment of Islam.

It lacks spiritual originality and is not a religion with profound thoughts on God and the world.

Its power in the world is based on the fact that, while it is a monotheistic & also to extend an ethical religion, it has preserved all the instincts of the primitive religious mind & is thus able to offer itself to the uncivilised & the half-civilized peoples of Asia & Africa as the form of monotheism most easily accessible to them.

This is, no doubt, the secret of Islam's successful missioning.

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[281]

Monday, August 6th, 1934.

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Canon Long of Birmingham sends me a cutting from the Church Times containing the manifesto of Sir Raymond Beazley with a list of signatories. He adds: "**A letter to yourself has also been extensively signed, & will be forwarded to you in due course.**" This is truly alarming, for I could not but disappoint that crowd! What a mad world it is! These were the very people who were offering masses of reparation when I was nominated to Hereford only 16 years ago!

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Blakeney,* the Wykhamist master, writes:-

"William (H.M. of College) was yesterday talking with me about your pamphlet 'Analysis of Leadership', & he has since then let me have his copy to read. Needless to say it gave the reader singular pleasure – for many reasons, one being the satisfaction that one gets from seeing the delicate art of happy quotation at its best. On p. 20 ~~thought is busy with the~~ ('no extreme discord etc.') one is minded of Parnell: on p 21: thought is busy with the now finished work of dear old Hindenburg.

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There are two lines in Menander that seem worthy remembering a propos of the "Dominical" aphorism given on p. 19:-

(Greek quotation)

And

(Greek quotation)

where I presume (Greek word) is more or less our 'character'. There is a fragment from the Peirishous of Euripides that is much to the point"

He then enlarges on the potential mischiefs of the British-Israel' movement, a subject on which he evidently feels strongly, & on which he addressed me before.

The University Press sends me a cheque for £67:15:2 on account of Royalties accruing from the sale of my Charge on "Groups".

More than 3000 copies have been sold up to March 31st, 1934.

[283]

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Ella and I visited the parish churches of Moulton and Whaplode, both very interesting, especially the last.

I gather from some papers sent to me that there is a prospect of renewed trouble over the notorious and incorrigible law-breaking at S. Hilary, Marazion. Miss King, the parishioner, who is the figure-head behind which Kensit & his crowd are working has addressed a petition to the Archbishop of Canterbury. In this document reference is made to Lord Hugh Cecil's successful intervention in the Liverpool case: & it is suggested that the justice which is meted out to an important person like Lord Hugh Cecil is refused to an obscure individual like Miss King! There is no remedy for the Truro scandal except the costly one of Disestablishment. The restoration of discipline in the Disestablished Church will not be easily or speedily achieved. Neither Kensit nor the Vicar of S. Hilary could be tolerated in a Church which was genuinely autonomous and effectively ordered. It is because both sets of fanatics know this that our recurrent "crises" are now pushed to a conclusion.

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[284]

Tuesday, August 7th, 1934.

Farnell's Higher Aspects of Greek Religion, which I finished in bed this morning, gave me some suggestions for my Giffords. He points out that ancient Greek Religion had neither authoritative priesthood, nor canonical scriptures, & therefore, could be friendly to scientific speculation as Christianity, hampered by both, has not been. It will be fairly in the way of my argument to discuss the actual influence of these two factors. Has the Church been favourable to morals, or not? Has the influence of the Bible been mainly friendly to virtue, or hostile? In answering these questions, I must needs consider the question, How far is morality progressive? That may be morally serviceable in one age, and for one ~~xxx~~ nation, which in another age and for another nation would be morally ruinous. Persecution may possibly provide an illustration, and the prohibition of usury. There has surely been advance in that department of morals which is concerned with the treatment of women and the government of inferior races.

[285]

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Women care only for private & domestic, men mainly for public concerns. This difference was sharply disclosed at breakfast when Ella informed me, as if it were a matter of obvious delight that Christian with her husband & child would visit me for a week at the beginning of September, when we have already arranged to have the Irvines & the Macdonalds, 7 persons, staying in the house. I humbly mention my work which is appallingly disturbed by the presence of visitors, & she sweeps that consideration aside as if it were not only inadequate, but even silly. How little she knows! Meanwhile her increasing deafness makes discussion almost impossible! And always in the end, I must give way, & "take it lying down". What else is there to be done? But the disturbance of my work is real, and serious, & the fretting of my temper & nerves more damaging than it is pleasant to remember. The presence of a third party, Fearne, certainly doesn't help matters. Mais que voulez-vous?

[286]

The strongest testimony to the character and gifts of Epicurus is the depth of his influence on Lucretius. **I know no other instance of a man of high genius so completely possessed and dominated by another mind**, & this is the more remarkable because Lucretius did not come under the influence of Epicurus's marvellously attractive personality, but lived centuries after him.

Mason. Lucretius, Epicurean & Poet
p. 319.

The zeal of Epicurus's disciples found expression in modes which are adapted by some modern Christians viz. writing up texts in public places.

(v. Mason's account of the inscription at Oinsondra [Greek spelling] p. 320 f.)

"About the end of the 2nd century A.D. a certain teacher of the Epicurean philosophy, named Diogenes, living in Oinsanda (v.s.), and being then a very old man, had

resolved before his death to have the chief doctrine of Epicurus inscribed on the walls of a large [287] pillared hall near the market, which was a place of public resort." (p. 322)

Epicurus was the author of the dictum, "Though he is being tortured on the rack, the wise man is still happy", which is said to have elicited the comment from Jowett: "Perhaps, if the man was very wise, & it was a very bad rack!".

(N.B. Masson's chapter on "Epicurus as an ethical teacher" is full of information and extremely interesting.)

After lunch we motored to **Crowland Abbey**, stopping in Spalding to procure a cheap watch, & to leave my gold watch, which had suddenly struck work with the watchmaker. The ruin of the Abbey is most impressive, & the aisle of the abbey-church makes a dignified parish church. In the village is a most curious tripartite bridge, of the 14th century which once spanned the Welland, but now serves no better purpose than to provide a lounging place for the local Lazzaroni, and a spectacle for tourists. The parson, a quaint-looking white-haired man, was in the church, expounding it volubly to whomsoever adventured inside the door.

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[288]

Wednesday, August 8th, 1934.

I wrote at some length to Dick, giving him a rough sketch of my projected Giffords, and inviting his opinion. The undergraduate's point of view is rather specially valuable. Also, I wrote to M^r Blakeney. The Wykhamist [sic] master who had sent me an appreciation of my Walker Lecture.

We had an afternoon of visiting churches, and saw no less than nine, all with one exception worth seeing, and several exceptionally interesting. We had tea in the Globe Hotel at King's Lynn, clean and moderate. We went to the Guild Hall, and were shown the municipal treasures by a very civil & intelligent young man. I had not realized how great has been the commercial importance of this city. King John's sword, a XIVth-century loving cup, some monstrous beakers for port-wine & many other pieces of plate make a fine show: & the Charters are wonderful. We visited S. Margaret's Church, S. Nicholas's Chapel, and the Tower of a Franciscan church – all very notable & interesting buildings.

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The Priory Church makes a very noble impression as one enters, but it is mainly an 18th century rebuilding. There is an elaborate & effective reredos designed by Bodley. In the South-West, where the two great brasses are preserved, there is some Norman work. S. Nicholas Chapel is a very magnificent Perpendicular church, with an unusually rich south-western porch.

On our way home we stopped to look at the Church of Terrington S. Clement. It contains a fine font-cover, which (as a typed notice told us) was brought from abroad. This church has been drastically "restored", and in the process its proportions have been disastrously deranged by raising the level of the sanctuary, so that the altar may be approached by the regulation seven steps! This is the more unpardonable, since the fine piscina and sedilia on the original level, are left forlornly in a kind of pit beside the platform on which the altar, with which they are properly connected, stands. A pleasant young lady, living in a small manor house close to the church, came with the key, imagining mistakenly that the church was shut.

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[290]

Thursday, August 9th, 1934.

Compare the Greece-Roman civilization and the civilization of modern Christendom, & note the characteristic features of each. Will you not find that these stand in apparent relation to the religions which prevailed? Are not the features which, as we hold, establish a superiority in Christian civilization precisely those which are demonstrably due to Christianity either wholly or mainly? and [sic], is not the waning of Christianity (which is now too plain to be denied) going hand in hand with the re-appearance of the distinctive features of the older pagan culture? If to these questions affirmative answers must be given, does it not follow that the future of modern civilization is bound up with the Christianity which inspired it for good, & shaped it to the best ends? But can it be denied that the influence of historic Christianity has not been wholly good, that in some directions it has been clearly unwholesome, that the possibility of a return to Christianity depends on the separation of the malefic from the salutary factors in it?

[291]

Among the many half-pagan legends that were connected with Ireland during the middle ages, one of the most beautiful is that of the islands of life and of death. In a certain lake in Munster it is said that there were two islands: into the first death could never enter, but age & sickness, and the weariness of life, & the paroxysms of fearful suffering were all known there, & they did their work till the inhabitants, tired of their immortality, learned to look upon the opposite island as upon a haven of repose: they launched their barks upon the gloomy waters: they touched its shore & they were at rest.

Lecky. Hist. of Eur: Morals. I. p. 203

Swift must have taken from this source his horrible conception of the Stuldbrugs. I read Lecky's account of "Suicide" with surprise, for I had forgotten how general & authoritative were both the doctrine & practice among the ancients. "The doctrine of suicide was indeed the culminating point of Roman Stoicism". The influence of the Greeks tended in the main to discourage the practice, &, of course, Christianity made it infamous.

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[symbol]

We received a telegram from the Dean of Lincoln inviting us to take tea with him & M^{rs} Mitchell, and we accepted the invitation. Accordingly, we motored to Lincoln after lunch a distance of about 47 miles, going by way of Spalding, Donnington, and Sleaford. I had some interesting talk with the Dean, who struck me as moody & discontented. (Why is it that so many of the clergy, especially of those well-placed in the hierarchy, and, therefore, presumably to be counted among the professionally successful, are so to be described? Is it a consciousness, unconfessed, perhaps, unacknowledged or unrecognized, that there is an essential & unpardonable incongruity ~~with~~ between their situation as well-paid &

comfortable ecclesiastics and the Religion of Abnegation and sacrifice which they must needs accept and advocate?) We went into the cathedral, and I noted the number of altars set up therein. **He told me that there were no fewer than 14: and owned that their multiplication troubled him.**

[293]

[symbol]

A huge figure of Bishop [Edward] King* in bronze is in the south transept. His hand is raised, and originally a boy kneeling to be confirmed formed part of the monument: this has been removed & the Bishop's attitude is enigmatic. It is designed to make the "jubilee" of Bishop King's consecration, which falls next year, the occasion of a considerable demonstration, **at which the Archbishop of Canterbury is to (be present, and) preach in the cathedral.** It is not very obvious why such a demonstration should be made. King was an amiable and (if that be the word) saintly Anglo-Catholic, who was carried into publicity by being the first Bishop prosecuted for "Ritualism". His acceptance of Abp. Benson's "judgement" was magnified into a sublime act of Christian humility, and he was clothed with the attributes of a Martyr. Why should he alone – I know of no other – of English Bishops be honoured in this way? Such celebrations are familiar in the Roman Church, but there, if I mistake not, they are kept only in the case of living ecclesiastics.

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[294]

Friday, August 10th, 1934.

I wrote to Cyril Mayne, the Vicar of Chiswick expressing satisfaction at his acceptance of my offer of the Greek Professorship & Canonry. May Heaven grant that the comparative modesty of his academic qualifications may be more than compensated for by his personal competence. He would thus happily reverse the case of his predecessor!

In the afternoon we visited five churches -Sutterton, Algarkirk, Gosberton, Quadring, and Surfleet. The latter was notable for its tower & spire, which were so far out of the perpendicular as to suggest Pisa. Several of these churches have been ruthlessly restored. *Indeed it were hard to say which century has been the more disastrous to the ancient churches of this part of England – the XVIIth with the conscientious exploits of Dowsing, or the XIXth, with the colder exertions the Tractarians!*

I received from M^{rs} King a curiously interesting pamphlet by her husband, Bishop King – “A Self-made Bishop: the story of John Tsizehena” Bishop of the North D. D. “

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Philip II and Isabella the Catholic inflicted more suffering in obedience to their consciences than Nero and Domitian in obedience to their lusts.

Lecky. Hist. of Eur: Morals i. 251

After describing the horrors of the Gladiatorial Shows, Lecky proceeds:

They display more vividly than any mere philosophical disquisition the abyss of depravity into which it is possible for human nature to sink. They furnish us with striking proofs of the reality of the moral progress we have attained, & they enable us in some degree to estimate the regenerating influence that Christianity has exercised in the world. For the destruction of the gladiatorial games is all its work. Philosophers indeed might deplore them, gentle natures might shrink from their contagion, but to the multitude they possessed a fascination which nothing but the new religious could overcome.

Ibid.p. 282.

This is a notable admission.

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[296]

Saturday, August 11th, 1934.

I wrote a long letter to Captain Crayshaw in reply to his inquiry why an educated English Churchman should not become a Roman Catholic. His neighbourhood is full of Papists, who possess considerable social importance by reason of the Herberts who dwell in that part of Monmouthshire. He said that he had attended S. Margaret's when I was Rector, & that he had corresponded with me. Neither fact was within my recollection, but I could not dispute the right they gave him to address me if he desired to do so!

We left the Vicarage shortly after 11 a. m., & motored, by way of Spalding, Crowland, & Peterborough to Elton, where we lunched with Lady Margaret Proby, & her son Richard Granville. They showed us the pictures in the house – Franz Hals, Hobbema, various other Dutchmen, Sir Joshua Reynolds, Gainsborough, Hoppner, Constable & other moderns – a notable collection. Richard Granville Proby showed me his books, which are very choice & precious. Of course many of the best have been sold, but enough remain to constitute an unusually interesting collection. A very curious piece is the [297] Prayer Book of Henry VIII, inscribed in his own hand-writing, with notes by Edward VI, Mary Tudor, Q. Katherine Parr, & her husband T. Seymour.

On our return journey we called at the Palace Peterborough, and had tea with the Bishop & M^{rs} Blagden. After tea the Bishop showed us the Cathedral. I was glad of the opportunity of getting some talk with him. We stopped on our way through Spalding to see the church. The Vicar happened to be there, as it was near the time of Evensong. He recognized me from having seen me in the Church Assembly & was evidently anxious to be very civil. He told me that the Blessed Sacrament was reserved in an Aumbry, & that he had frequent occasion to communicate sick persons in the local hospital. We got back to the Vicarage a few minutes before 7 p. m.

The air of this Fen country is uncommonly drowsy: & just now there is much "thunder weather". The effect on my waking & working power is disastrous. A whole week of my holiday has now passed, & my achievement on the Giffords is almost nil.

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[298]

11th Sunday after Trinity, August 12th, 1934.

A wet morning. Ella was indisposed & did not accompany me to the Church at 8 a. m. The celebrant was the white-haired vicar of Crowland, who – save that he used the wrong collect, epistle, and gospel – took the service with reverence, & without vagaries. How odd and suggestive it is that one should mark legality in worship as something extraordinary!

The good man came in to breakfast, and I had some speech with him. Incidentally he told me that his son, aged 24, was about to be ordained, & was seeking a title, as there was none available in this agricultural diocese. Rather rashly, I said that the young man might apply to me: but I regretted my impulsive generosity when I heard that he had no other “academic” qualifications than a course at Lichfield. [symbol] He said that Bishop King was generally regarded in the diocese as a “saint”, and this I can easily believe: but, even so, I cannot convince myself that the Jubilee of his consecration ought to be publicly celebrated. The precedent lends itself to developments which might be inconvenient.

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I wrote to M^{rs} King thanking her for the booklet by her husband, the Canon of Rochester, “A Self-made Bishop, the Story of John Tsizehena, Bishop of the North, D.D.”, which sketches the odd career of a native of Madagascar, who, having picked up some kind of Christianity from an Anglican mission, “consecrated” himself a Bishop, & founded churches in the north of the island. Before his death, he handed these churches over to the Anglican Church. It is a queer story, but not, I suspect, queerer than much that proceeds in the Mission Field, where fragments of Christianity are appropriated by pagans, & worked into strange systems of faith & order. The so-called “African Church” is said to be a cause of much perplexity to our missionaries in Nigeria.

We motored through the rain, & lunched with the Bishop & M^{rs} Hicks. The Dean & M^{rs} Mitchell were of the party. **I was displeased with the noisy & reckless talking of the Bishop’s wife, for not only did it occasion much superfluous & idle speech on my part, but I aroused in my mind no slight apprehension & disgust. Episcopal ladies are a very [300] doubtful factor in the Anglican system. Where they are loyal, intelligent, & discreet, they are most valuable: but how few of them can be so described! They either enjoy their husband’s papacy indecently, or they affect an aggravated secularism of speech & habit which offends the general conscience. They come to know so much which normal wives don’t know, and they understand so little. In justice to the poor ladies it must be allowed that their position is extremely difficult. And now & then, Providence permits the appearance of a really excellent Episcopa, who neither prates, nor preaches, nor pushes herself into matters properly outside her sphere. Lady Davidson might be so described**
[inserted above in pencil **and my incomparable Ella.**

[symbol in margin] I told the Bishop that I was greatly perturbed and alarmed by his arrangement of a public celebration of Bishop King’s consecration fifty years ago. It was a precedent which might be followed elsewhere with results which all would deplore. He

seemed amazed that anybody could do other than share his own admiration for his predecessor. But I judge Hicks to be a conventional & humourless Anglo-Catholick!

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The Vicar of Crowland came to supper: and I questioned him about his parish. It is 6 miles long, and from 2 to 3 miles broad; his parishioners number about 3000. There are a good many Dissenters, but not many Papists, save when the annual invasion of the Irish takes place at harvest time. These are generally accompanied by a priest who looked after them well. The Easter Communicants number about 160: and there are about 200 persons on the roll of parochial electors. His parish council was useful as giving a vent for talking, & so 'clearing the air'. **All this goes to show that the Church is as weak in the Diocese of Lincoln as in that of Durham.** *I inquired whether many persons came to him for Confession; & he replied in the affirmative. Most of the penitents were from the adjacent parishes. Did they come proprio motu? and were their confessions evidently determined by trouble of conscience? Again, he replied in the affirmative. He had been nine years in the parish, & would like a change! He said that there were many herons in the district, and these were often to be seen fishing in the ditches.*

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[302]

Monday, August 13th, 1934.

In philosophy the most comprehensive, but in theology the most intolerant is naturally the strongest.

Lecky. Hist. of E.M. I. 421

The suppression of all religions but one by Theodosius, the murder of Hypatia by the monks of Cyril, and the closing by Justinian of the schools of Athens, are the three events which mark the **decisive overthrow of intellectual freedom**. A thousand years had rolled away before that freedom was in part restored.

Lecky. I.c. I. 428

The Church proselytised in a society in which toleration was the rule, & at a time when municipal, provincial, & personal independence had reached the highest point, when the ruling classes were for the most part absolutely indifferent to religious opinions, & when an unprecedented concourse of influences facilitated its progress.

Lecky. I.c. I. p. 448

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Taylor, in his introductory lecture, states the subject of his Gifford Lectures, and disclaims what he describes as “the subordinate historical question of the ways in which the actual ideal of character cherished or the actual ideal of practice attained by a given community at a given date has been affected for good or bad by the religious usages, traditions, & convictions of the community.” It is precisely this “subordinate historical question” which I propose to take for the subject of my Giffords.

Dick writes:

“Your scheme for the Giffords sounds most attractive & I long to see the completed ‘opus’: there are dozens of questions I should like to ask but won’t, for they will merely weary you. But I can say how much **I hope you will answer the man who divorces religion & morality, & while he repudiates the one, practices the other.** I think that there is a close connexion between morals & the belief in immortality: that the latter is the only sure foundation of the former.

[304]

We motored to East Keel and had tea with Colonel and M^{rs} Marsh. Barbara is a very pretty girl, and attractive, but she does not look happy. She is now nearly 24 years old, and ought to be married. If these foolish children would but believe it, the older wisdom of the world which regarded women as designed for wives & mothers made for their happiness far more than the vain pretence of Equality which now confuses their minds. Probably the old system which ignored the whims & wants of individuals, & gave them in marriage as seemed best to

their natural guardians, worked much better than our modern arrangements, which are sentimental and anarchic.

Colonel Marsh says that he is well contented with his present life save that he wants to be nearer London, & to be able to see more of the world's life. Surely a perverse & fatuous desire! I, on the other hand, regard London with a deepening aversion, and could be well content to peter out in rural solitude with my books and a garden. But Ella?

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[305]

Tuesday, August 14th, 1934.

The extinction of the gladiatorial spectacles is, of all the results of early Christian influence, that upon which the historian can look with the deepest & most unmingled satisfaction **Christianity alone was powerful enough to tear this evil plant from the Roman soil.** The Christian custom of legacies for the relief of the indigent & suffering replaced the Pagan custom of bequeathing sums of money for games in honour of the dead: & the month of December, which was looked forward to with eagerness through all the Roman world, as the special season of the gladiatorial spectacles, was consecrated in the Church by another festival commemorative of the advent of Christ.

Lecky ii. 36

Lecky holds it to have been a happy thing for the future of European civilization that this Victory had been won before the downfall of the Empire, for if the Spectacles had been part of the Roman culture when the barbarians came in, they would have embraced, developed, and perpetuated them.

[306]

[symbol]

I received from Sir Raymond Beazley an address from a number, nearly seventy, clergy & laity of the diocese of Birmingham, thanking me for my defence of the doctrine of Christ's Divinity. It is happily a private document, so I may hope that it will provoke no counter-address. I wrote to Sir R. B. thanking him civilly enough. There is something piquant about the spectacle of "Anglo-Catholick" stalwarts hailing the Bishop of Durham as a champion of the Faith!

We motored by way of Stamford to Corby, and had tea with Brooke and Fosca. Brooke took me round the vast steel works which are being established in his parish, and will, when completed, employ 2500 men. As many as 1000 houses are immediately to be built. Thus his rural parish is to be suddenly transformed into a great industrial centre. Public-houses are being enlarged, and cinemas erected, but the Church has not been able to get beyond a Church Army hut, and the purchase of a site for a new church. Brooke has no curate, & no prospect of one.

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[307]

~~Thursday~~ Wednesday August 15th [sic].

[symbol]

The old parishes began with the Church, & the common origin of medieval towns was the building of some great abbey or cathedral. The magnet of some wonder-working shrine made the fortunes of the community which had grown up about it. Everything was rooted in religion, bound up with religion, shaped & governed by religion. Now the wheel has gone full circle. Religion is ignored, while everything else is carefully provided. The School, the Institute, the Park, the theatre, the cinema, the public-house – all these come with the people, and are insisted upon by the people: but Religion? Who wants Religion now? It is at best the amiable hobby of an eccentric few, which they may indulge at their own expense, & which becomes tiresome if taken seriously. And the mischief deepens: for these Godless communities grow great & powerful, and “call the tune” of national politics. Church Schools are now mainly village schools: the educational future is with the urban schools which are prevailing secular, and tend to become secularist. Christianity has the aspect of a failing force in modern Christendom.

[306] [sic]

I received, as I had expected, a refusal of Bishopwearmouth from Canon Rigg of Beverley. This is the 7th refusal viz:

1. Elliott Binns.
2. Roseby
3. Knyvett.
4. Bezzant
5. Pelly
6. Brinton
7. Rigg.

Jack Clayton arrived at 11.41 a.m., and went away at 4.45 p.m. The five hours of his visit were fully occupied. Ella & Fearne shewed him the parish church, and, after lunch, I motored with him to Boston, & shewed him the famous “Stump”. Then we all had tea with the station-master, who is [Ernest] Alexander's* brother-in-law, and his wife, who is Alexander's sister. Staying with them was Irene, Alexander's fat daughter. M^r Gosling appeared to be both amiable and intelligent. He said that the volume of goods traffic had greatly increased in recent years, & was excessive for the number of men employed.

[307]

Canon A.G. Robinson formerly Archdeacon of Winchester writes to acknowledge the Speech and the Bishoprick, which I had sent him.

It seems to me extraordinary that so intelligent a person as David should have allowed Dwelly to blind his eyes in the way he did. Their joint escapade was bound to get them into trouble. You bishops of the Northern province have

cleaned up the mess in a very satisfactory way, & we are not likely to have a recurrence of that particular form of folly.....

I am delighted to hear that you are to be Gifford Lecturer next year. It is a great thing that English Bishops should make their contribution to the advancement of sound learning, though that is certainly more than could be expected from some of them, e.g. London.

I am afraid that the contribution which the Bishop of Durham can make is infinitesimal. If he can stir some lethargic minds to begin thinking about Religion it would not be useless.

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[308]

Thursday, August 16th, 1934.

[symbol]

I cut out from yesterday's Times a short paragraph headed "**Faith Cures in Indian Cemetery. Englishman's grave Worshipped**", and quotes a letter from Lieutenant Colonel N.S. Taylor, The Hyderabad Regiment, Benares, enclosing a cutting from the Madras Mail referring to the grave of his father, who was killed in a machinery accident in 1891, when acting as superintending engineer of the Perijar [sic] project in South India. The Madras Mail says:-

M^r Taylor's influence has not ceased with his death. Today the sick, the sad, and the possessed make pilgrimages to the grave, there to burn a candle. Explain it as you will, they come back cured, their distempers ended. The candles stand their[sic], mute witnesses to their faith. M^r Freeman avows that **the cemetery garden itself is watched by guardian spirits**. "If anyone plucks a flower here & takes it home he falls sick that evening. I have known many cases.

[309]

I know few things more fitted to qualify the optimism we so often hear than the fact that statistics show it (suicide) to be rapidly increasing, and to be peculiarly characteristic of those nations which rank most high in intellectual development and in general civilisation.

v - Lecky. Hist of Eur: Morals II. 60.

We left the Vicarage and motored to Stoke Rochford where we had lunch with M^r Christopher Turnor and his wife. M^r & M^{rs} Chapin with a daughter were there, a Canadian artist named Watts & his wife, and a wholesome looking secretary youth. The house is a large modern building in the Elizabethan style built in 1840. It is filled with valuable pictures and objets d'art. There was a chair made from the wood of the appletree, under which Isaac Newton (who was born in these parts) was sitting when he made his great discovery; and a chair which Lord Nelson used on the Victory. In the dining room was a great marble chimney-piece made by Rubens. We visited the Church, & saw [310] some monuments. Then we motored to Heckington and had tea with a former governess of Fearne's sister, now M^{rs} Hubbard. The parson, Richards was there: and a farmer who is active as a lay-reader. After tea we visited the parish church which is very ample and stately. There are a wonderfully beautiful Easter Sepulchre, elaborately sculptured Sedilia, a fine medieval recumbent effigy, and a curious vault in the priest's vestry. The tower & spire are noble, & the exterior is adorned with many curious gargoyles. I had some talk with the vicar, who seemed both intelligent and devout. He had been a missionary in India. On the way home we stopped to see the church at Swinehead [sic], & finding the parson engaged in reading Evensong, we formed a congregation. The church is fine & commodious but without special interest or distinction.

I found a letter awaiting me from M^{rs} McLeod, saying that her husband had suddenly to undergo an operation!

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A quaint little man named James, who is an old Dunelmian, and a friend of Poole who, he reminded me, had brought him to Auckland Castle, where I had showed him the Chapel, told this story of a Quaker wedding. It is the custom of that sect to use no forms, but to wait in silence until the Spirit shall move someone to speak. The silence after the knot had been tied was broken rather disconcertingly by an ancient Sybil, who in a thin senile voice ejaculated the words of the Gospel-

'Are not two sparrows sold for a farthing?'

M^r Christopher Turnor told me that, some years ago, his house had been burgled, and many treasures, mainly golden, had been taken & melted down. Among the rest was an Anglo-Saxon bracelet of great archaeological interest which the burglar had thrown away, & which had never been found. The burglar was finally captured, & sentenced to five years imprisonment. He was believed to have burgled more than 150 country houses, & lived in the West End at the rate of £5000 per annum on the fruits of his iniquity. He apologized for taking the necklace!

[312]

M^{rs} Watts came from Victoria, where she had encountered the Group Movement, & formed a very unfavourable opinion of it. She was particularly offended by its "snobbishness". She said that the invitation cards to the Buchmanite gathering in the Empress Hotel actually stated that only persons of social position were invited, & that Evening dress must be worn [sic]! She assured me that there was a wave of religious earnestness passing over the young men of Canada, who spoke freely and reverently about religion, but had no use for Buchman. I have heard this from others, & wonder how much truth there is in it.

M^r Watts explained to me that the economic collapse of Canada and U.S.A. had destroyed the market for her husband's pictures, and compelled them to take refuge in England. How rarely the clergy realize the greatness of their privilege in having incomes which, if comparatively small, are secure! How the distressed laity envy them!

<!170834>

[313]

Friday, August 17th, 1934.

I wrote to Mrs. M^cLeod and to the Bishop of Jarrow.

The papers give great prominence to old President Hindenburg's Testament which has been made public in circumstances which have inevitably cast suspicion on its genuineness. The eulogistic reference to Hitler's dictatorship will be affirmed by an all but unanimous vote. Nevertheless there are not lacking evidences that opposition to the reigning tyranny is developing. The conflict with the Protestant Church shows no sign of abating, & it is hard to see how the Papists can be brought into line.

I sent M^r Richards, the Vicar of Heckington, a copy of the Speech. He expressed himself yesterday as keenly interested in the Liverpool issue, so it is as well that he should possess the correct statement of what I actually said.

The latest news of "little Artie's" condition suggest that he may not "pull through."

[314]

We motored to Lincoln after lunch, and having found our way with some difficulty to the Bishop's Hostel, we parted. Ella & Fearne going into the town to indulge 'the lust of the Eye' by "looking at the shops"; and I going in to see Canon Owen. I offered him the nomination to the vicarage of Bishopwearmouth, and expounded what I hoped & desired with respect to that benefice. He certainly appeared to be attracted by the suggestion but said that he must consider the matter carefully, especially as it concerned his health and his finance. He undertook to let me have his decision as soon as possible. Then we left the house together, & immediately encountered Ella & Fearne. He insisted on our returning to tea, which of course they eagerly accepted! After this, we got on board the car, & returned to Moulton, stopping on the way to see three churches. Now, have I solved the problem of that appointment? And, if so, have I solved it rightly?

<!180834>

[315]

Saturday, August 18th, 1934.

[symbol]

It has been observed by a great historian that we may trace three distinct phases in the early history of the Church. In the first period, ~~which culminated in the 5th century, it had become a question of orthodoxy,~~ religion was a question of **morals**; in the second period, which culminated in the 5th century, it had become a question of **orthodoxy**; in the third period, which dates from the 7th century, it was a question of **munificence to monasteries**.

Lecky: H of E.M. ii. 216

The reference is to Sismondi, Hist. des Francais ii. 50 These broad convenient generalisations are as misleading as they are attractive.

Lecky is a moderate, mild spoken, dispassionate historian except when his argument leads into ecclesiastical, & particularly, monastic affairs, and then **he becomes the perfervid Irish Protestant**: I remember meeting him at Oxford nearly 50 years ago at Commem., & showing him All Souls Chapel. He was large, limp, bland, & apologetic, much as Scott pictures M^r Bertram in Guy Mannerling.

[316]

[symbol]

I received an application to be admitted to Holy Orders from one who says that "he is contemplating coming over to the Church of England," and has "gone through the prescribed course of training for the Welsh Presbyterian Ministry, and has now completed 13 years as a minister of that denomination." He states his reasons for "changing his church" thus:-

"I have become fully convinced that I can serve the interests of the Gospel much better within the fold of the Church. I therefore appeal to you, my Lord Bishop, as a father in Christ."

But I must be an unnatural parent, for I told him shortly that I could not receive him for he had no University degree, & I had as many men as I could provide with titles & stipends.

Probably he is "out of a job" with small prospect of finding one. The economic depression which is steadily reducing the number of curates (who are largely paid by voluntary contributions) is compelling many unendowed chapels to "close down."

[317]

[symbol]

We spent the afternoon in visiting churches. We visited the following seven:

1. Walpole S. Andrew
2. Walpole S. Peter
3. Walsoken
4. Wisbech
5. Letherington
6. Tyd S. Giles
7. Sutton S. James

All, save perhaps the last, merited notice: and two, Walpole S. Peter & Walsoken, are very noble and interesting buildings. What an impression of religious supremacy these parish churches make on the considering visitor! Even in their present desolation they dominate the country-side, and give it dignity & interest. What must they have been in the days of their glory, when the entire population understood, valued, and used them! Now they are enigmatic and commonly little valued. Such religion as there is tends to go away from them into the hideous little brick chapels of the sectaries. The Churches are for the people as dead as the tombs which surround them.

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[318]

12th Sunday after Trinity, August 19th, 1934.

[symbol]

We all went to the parish church at 8 a.m. & received the Holy Communion. The celebrant was M^r Healy, the Senior Curate of Grantham, a young man with a pleasant voice, a clear enunciation, and reverent manner. I have rarely heard the service better rendered. There were no omissions, save the more common and semi-authorized substitution of the "Dominical Summary" for the Decalogue, and no "tricks" save the reading of the Gospel towards the North, which did indeed exasperate my wife (who attributed to the Gospeller's attitude an inability to hear the Gospel which was really due to the poor lady's deafness), but has now the sanction of the example of both their Graces, the Primates. It is me judice a foolish practice, but of no real importance. The medieval Ritualists had some fantastic explanation. Does not the Devil come from the North? And ought not the Gospel therefore to be directed to that quarter? To such questions what answers can any Christian return save those which justify the ecclesiastical practice?

[319]

[symbol]

I wrote to Alexander, and to William in Rhodesia. To the latter I sent a cutting from the Times of the Article "Wild life in Uganda", which is a summary of the Game Warden's Report. The elephants are increasing so fast that in the interest of the people they have had, in some districts, to be destroyed. I remember that Bishop Tucker once told me that in his opinion Uganda would never develop prosperously until the elephants had been got rid off, [sic] and I have seen an official estimate which states them to number as many as 20,000. *There are said to be as many as 80 gorillas in Uganda & these appear to be so mild-mannered that they showed no resentment at the approach of the visitor, and even when he was quite close made a leisurely departure, grunting amicably.*

We all went to the Choral Celebration; ✕ M^r Healy celebrated, & preached. The ~~the~~ sermon was poor, disconnected, extemporaneous stuff, but neither heretical nor offensive. I was pleased to find that the "Gloria in excelsis" was not omitted, & the "Nunc dimittis" [^]was[^] sung as a "recessional".

[320]

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I wrote to Arthur, to Philip Baker-Wilbraham, Canon Samuel Bickersteth, and the amiable licenced lay-reader, M^r Foster. I suggested to the last that we would accept on Friday next his offer to show us the Churches of Sleaford and its neighbourhood.

Also, I wrote at some length to Leslie Morrison, giving him a sketch of my scheme for the Giffords, and inviting his opinion on it.

M^r Healy came to supper, and I had some talk with him. He impressed me well. Before his Ordination he had been a farmer in his native Fenland. I asked him what had led him to

change his way of life, and he replied "I got hold of some books of Bishop Gore - & they decided me to seek Ordination." This is interesting. He said that the average rental in this district was £3 and £4 per week. He had himself paid £6.10.10 per acre, but he thought that was excessive. He said that Bishop King had left a powerful tradition of personal goodness throughout the diocese. But I suspect that this is largely the creation of his clerical disciples.

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Monday, August 20th, 1934.

[321]

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I had an evil & sleepless night, and start the day jaded and ill-content. To divert my mind, I studied the Revised Prayer Book (!) and discovered to my astonishment that in the Alternative Order for Holy Communion there is a rubrick ordering the Reader of the Epistle & Gospel to stand so that he may best be heard by the people, and another Rubrick allowing the "Hymn, Gloria in Excelsis" to be omitted at the discretion of the Minister. So this anarchic Incumbent was not so extravagant as I had supposed. We motored to Standground and had tea with Morley Wells and his wife. The Vicarage is a large house with three acres of lawn & garden. It is not surprising then that the endowment (£590) is not found excessive. Morley Wells showed me the parish church, which is interesting, but disfigured by a terrible East Window (I don't know which are the more disastrous to one ancient fabricks, the hideous coloured windows which obliterate their beauty, or the monstrous organs which endanger their safety. If a clean sweep could be made of both the country would be the richer!)

[322]

[symbol]

I remember seeing, scratched upon the pavement of the Roman city of Timgad in Algeria by some ancient stranger, the words "Venari, lavari, ludere, ridere occ est vivere" ("To hunt, to bathe, to gamble, to laugh, that is to live.")

Gore. G. S. p. 10

I observed with some surprise the censor for incense, & the coloured chasuble, and he told me that, though he allowed Anglo-Catholicism, he used both in order to propitiate a section of the parishioners, who were devoted to the memory of his saintly predecessor, an advanced Anglo-Catholick. In the same way, he heard confession, though he neither went to confession himself, nor approved the practice. I could not wholly conceal my doubts ^to^ the moral quality of this extreme complaisance, and counselled ^him^ to teach conscientiously & frankly what he really believed, lest his ministry should be stricken with insincerity, and his own spiritual life should suffer loss. He seems to be visiting the people faithfully, & that is much.

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[323]

Tuesday, August 21st, 1934.

[symbol]

A pleasant letter from Dick illumined the morning. The boy is certainly reading & thinking. Also (and this is important) he expresses himself clearly and effectively. His reading appears to be various – for he mentions the following as what he has had on the slacks. Gasquet's "The English Church under Henry iii"; Walter's "Lives"; and Feuchtwanger's "The Oppermanns". This represents his "light" reading. His work is concerned with Stubbs, Round & that dull crew.

Lionel Trotman writes from Calcutta that his Metropolitan has been more than ever obsessed by the Groups.

"Nothing nowadays is important to the Bishop apart from the Groups. At one time he was over conscientious about his work (rather than otherwise, but recently the word "Group" has a magical effect & not the most important business can detain him. No person in the world can be so easily beguiled as the Bishop, & the shrewd people at the head of the Groups are not slow to take advantage of his incalculable advertising value to them."

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I wrote a letter of condolence to M^{rs}Thompson of Whickam, whose husband's death was announced in yesterday's Times.

Also, I wrote to Hudson Barker,* in answer to a letter in which he informed me that he had accepted the Dean & Chapter's offer of Norham. He has been 41 years in the Diocese of Durham.

[symbol] Also I wrote a letter of congratulation to Williams, *the Headmaster of Winchester, whose appointment to the Deanery of Christ Church has just been announced.*

Also, I wrote to the Archbishop of York promising to attend the annual Banquet of the Yorkshire Society in London on Thursday, November 15th, and propose "the principal Toast of Yorkshire & the Yorkshire Society". A fool's errand!

We motored to Skegness, and, on the way there and back, saw five churches, all in their way interesting, & every one with something distinctive, a carved sedilia (Leventon) or some 14th century glass (Wrangle), or woodwork (Kirton) a grotesque gargoyle (Benington). We were well impressed with Skegness as a popular holiday resort.

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[325]

Wednesday, August 22nd, 1934.

[symbol]

I cannot settle my mind as to procedure in the task of preparing these precious Giffords. I wasted a morning in writing a long letter to Dick "gassing" about them. The "disiecta membrana" of the course are accumulating, and lie in confusion on the floor of my mind. How shall they be collected & put together?

How deeply I regret my neglect of commonplace books which, if carefully & intelligently kept & indexed, gather into convenient, accessible form the reading of a life-time! Whereas I, having depended on a memory which was never strong and accurate, and has now become wholly untrustworthy, don't know where to turn for the facts I dimly recall, and am driven to laborious re-researches for what should be ready to my hand. There is no wisdom so futile as belated wisdom, no good resolutions so useless as those of the aged. In no respect, perhaps, is the disadvantage of defective education in boyhood more disastrously apparent than in the failure to possess a rational method of work. It is not intellectual power that I lack, or even (though this is more questionable) lack of knowledge, but lack of method, and accessible knowledge. My mind is a "glory-hole" into which promiscuous information has been thrust!

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We motored to Hunstanton, stopping on the way to see Castle Rising, and some more churches. The ruin of the great castle is very imposing, but it is a mere shell, but the massive building surrounded by the huge ditch which was once the moat carried a vivid impression of feudal power. We had intended to see Sandringham, but when we saw the swarms of trippers bivouacking about the entrance to the King's Residence, our hearts failed us, we were ashamed to be included in the curious crowd & pursued our way to the coast.

Two sets of family monuments interested me, those of the L'Estranges in Old Hunstanton Church, and those of the Rolfes in Heacham. In the latter was a tablet which has recently been set up to Pocahontas, whose marriage with a member of the Rolfe family is celebrated. At Snettisham the West Front is said to have been modelled on that of Peterborough Cathedral, and Castle Rising possesses a remarkably fine late Norman Font.

The air was heavy & thunderous.

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[327]

Thursday, August 23rd, 1934.

[symbol]

~~Yesterday~~ At Skegness I was weighed, & the verdict of the scales was scandalous – 11 stones, 8 lbs., 8 ozs. [sic]! This is dreadful.

Lady Carmichael, who is the daughter of the former minister of Row, [John] Webster,* writes to me:

“As you know, I was brought up as a member of the Church of Scotland, of which I am very proud, but I find that quite a number of clergy in this country do not like to give me Holy Communion as I am not a member of the Church of England – I thought you would not mind advising me as to whether I should be confirmed, and, if so, would you confirm me. I have had long talks with Father Mearing, & I cannot see that there is any fundamental difference in the beliefs of the two churches, but then my Father, as you know, was very Catholic in his teaching.”

I told her that there was no essential difference between the churches, but that, if she intended to reside permanently in England, it would probably be wisest for her to regularise her position by being confirmed.

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We motored to Holdingham near Sleaford, & had tea with the excellent churchman & lay reader, M^r H. H. Foster, who had planned a little tour of church-inspection for us. He showed us his garden & outbuildings. *The house is partly medieval, & is said to have been the birth-place of the monk who made the “Mappa Mundi” of Hereford.* One of the outhouses, with walls four feet in thickness, is said to have been the chapel. After tea, M^r Foster took us for a round of parish churches. We saw Sleaford, Leasingham, Anwick, Ewerby, and Kirby Laythorpe.

Sleaford is a truly magnificent church. Its ancient screen with the (admirably) restored rood-loft is a notable feature. The Rector showed us over with pride, & explained everything with intelligence. His house adjoining the churchyard is also very interesting. The other churches, though not without distinctive features, were not in the same category. The parsons were all “on show”, and “showed us no common kindness”.

[331] [page numbers 329, 330 omitted]

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We motored to Glatton, and had tea with the Vicar and M^{rs} Cavell, with whom was their son, the Wykhamist master and his wife with their baby. She was the daughter of Watts the Vicar of Shildon, and I officiated at their marriage. After tea, I was shown the parish church, which has a fine perpendicular Tower, but is otherwise not distinguished. [symbol] **We went to Little Gidding, and viewed with interest the modest little church which was illustrated**

by the piety of the Ferrars family in the difficult time of Charles I. It lies apart from the main road, secluded in a field & girt about with trees. The zeal of our Anglo-Catholics, for whom Little Gidding is a place of pilgrimage, has restored the Church, and various objects connected with the Ferrars are preserved there [symbol]. Glatton has a population of 160 persons: there are about 18-20 children in the village school. Last year the parson presented four candidates for confirmation. The novelist, Beverley Nickall dwells in the parish, and is friendly though an absentee from church.

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[332]

Saturday, August 25th, 1934.

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Robert Quirk,* the Winchester master, writes to tell me that his mother [Mary Quirk]*, the widow of a former Bishop of Jarrow has died. She was a good and prudent woman, whom I held in respect. I wrote another letter of condolence, but this time with less mental and moral discomfort. This is the third letter of the kind that I have written since I came to Moulton. Colonel Thompson, "Little Artie", and M^{rs} Quirk – they all, in very different ways, came into my life. What folly it is that one should fuss & fume over the trivial happenings of life, when at any moment life itself may end. "The Judge standeth at the door." The fact may kill interest in events, & terribly enhance it. Which is the best & most wholesome effect? Welldon has a laudatory notice of "Little Artie" who was a boy at Harrow during his Headship, a "home-boarder" which, perhaps, explains, his curious subjection to his family. *The softness of modern manners, & the facility of modern pens has multiplied compliments, & emptied them of value.*

[333]

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We motored to Woodhall Spa, and on the way viewed Coningsby Church, a dreadfully mutilated building, which makes a fine picture in the landscape by reason of its tower, but disappoints the visitor who looks within. Woodhall Spa has an attractive aspect. We had tea in the open air under sun-pierced oaks very pleasantly, & then visited Tattersall Church and Castle, both very noble indeed. *It was a brilliant evening, & the harvest-laden country, seen from the roof of the Tower, looked smiling & opulent. We ascended to the roof, & were richly rewarded. Certainly Lord Curzon deserved well of his countrymen, when he purchased, restored & handed over to the National Trust this magnificent monument of feudal pomp & power. The parish church is a lofty building in the perpendicular style which prevails in this part of England. There is a fine chancel screen, which on the eastern side has a stone pulpit for the use of the Epistler & Gospeller. There are some fine brasses, and an elaborately carved pulpit in the choir. A row of 15th century almshouses makes a pleasing appearance on one side of the churchyard.*

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[334]

13th Sunday after Trinity, August 26th, 1934.

A wonderful morning, brilliant sun & cloudless sky but with a “nip” in the air which suggests autumn, and prophesies winter. We all went to church and received the Holy Communion at the early service. The Vicar celebrated, & took the service as it stands in the prayer-book, without variation. He must have received a hint as to the prejudices of his tenant on that subject. Afterwards, he came to breakfast, & was oleagiously differential!

We all went to Church for the service at 11 a.m. Two lighted candles on the Altar hardly prepared one for Mattins. The Vicar read & preached after the Welsh manner dramatically. In the pulpit he shouted and whispered by turns, waving his arms, & adopting many arresting poses. The sermon was quite evidently unprepared, and, so far as I could make out its drift, it was a very windy & foolish performance. I was strongly reminded of the late Archdeacon Watkins,* who was, however, a man of ability and education. A black hood with yellow stripes belongs to no known University. I suppose it indicates some theological seminary.

[335]

[symbol]

The congregation was very small: including beside the choir, perhaps as many as 5 men, and three times as many women & girls. These with a dozen disorderly children hardly indicate that the parishioners give much heed to the parish church. But who can expect it otherwise, if there be no better preaching than that which I heard this morning? [symbol] The Vicar is hardly into middle age: he may well have another quarter of a century before him: what kind of a preacher will he have become by the time his course is run? He must deteriorate, we all do that as we decline into old age: but how pitifully small is the stock of thought & knowledge which will be running out! Mannerisms such as his may soon develop into incapacitating faults. Surely, a little industry, a little modesty, a little effort could correct them: but more probably than not, he imagines them to be distinctive excellencies, & is rather proud of them than otherwise! Some observations in Archbishop Whateley's [sic] Auto-biography about the easy generation of Evangelical preachers unto the dreariest of windbags came to my mind as I listened to the (Vicar's) discourse.

[336]

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I wrote to Charles, the Bishop of Jarrow; Rawlinson, George Nimmins, & Lionel Trotman. In all of these letters I expressed an opinion on the Bishop of Ripon, not repeating myself unduly, so that, if they could all be read together, they would not make up an unfair “appreciation” of the little man, though, perhaps, they would do some violence to the aphorism, which everybody quotes with approval, and nobody regards in practice. “De mortuis nil nisi bonum”. This, of course, is the principle on which epitaphs are commonly composed with the result that epitaphs have become the very synonyms for canting humbug. All right-thinking people will perceive the indecency of venting malice or even

legitimate resentment at a funeral. Death should enact a moratorium for all personal hostility. But with no less obvious fitness ought the hypocrisies of compliment to be prohibited. This is the reason why funeral sermons and graveside orations are so deplorable. They can not be candid: they can rarely be sincere; they may easily lend themselves to the most odious falsehood & sycophancy.

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[337]

Monday, August 27th, 1934.

The relations of an established religion to the State were mainly derived from the Old Testament. The Jewish was deemed a type of the Christian Church, & the policy that was commended in the one was regarded as at least not blamable in the other. Now the Levitical code was the first code of religious persecution that had ever appeared among mankind. It pronounced idolatry to be not simply an error, but a crime, & a crime that must be expiated with blood.

Lecky. History of Rationalism. ii. 14

I received a letter from Braley in which he made reference to the Giffords. I answered it at once, taking occasion to send him a sketch of my projected course, & to invite his judgement thereon. If I can assure myself by "picking the brains" of my friends that the scheme is reasonable & promising, I must arrange a course of reading, and, perhaps, I may be able to adopt the device which barristers call "devilling" i. e. employ others to prepare my brief by collecting the requisite information.

[338]

We motored to East Keal and had tea with Colonel & M^{rs} Marsh, first achieving a visit to two interesting & dilapidated churches, and going to the Roman Bank, & viewing the sea. This coast is ever being encroached upon by the ocean, and elaborate works have been carried out in order to resist its invasion.

The church at Addlethorpe is a fine structure in the Perpendicular Style. There is no chancel left, but nave, tower, & aisles. The roof is remarkably elaborate & beautiful. An unusual amount of woodwork lingers in the church – screens & bench ends. There is also a very finely-carved Font. I observed with surprize & shame that this church was in an obviously neglected state, filthy with dust, &, I suspect, seriously dilapidated. The church of Ingoldmells is an older building, not quite so obviously in disrepair, but not well kept. These two parishes are in the hands of the same evidently incompetent parson. We went on to the sea, & noted the considerable defences against its aggressions. This is the scene of 'coast-erosion'.

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[339]

Tuesday, August 28th, 1934.

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I read many fiercely denunciatory pages of Lecky's History of Rationalism in which he dilates on the cause, the cruelty, & the vast extent of religious persecution, refusing very justly to allow any superiority in this respect to Protestants over Papists, but bringing all believers in exclusive salvation into the same condemnation. I wonder whether Religion had really much to do with this history of violence beyond, of course, providing the ostensible reasons. Certainly, when religious motives ceased to sway men, they did not cease from war. The label changed, but the fact continued. It is in our secularist age that the Greatest & most destructive of all Wars known to human record has been waged. The root [inserted above of men's criminal violences] must lie deeper than the reasons men [inserted above they] offer [for the violences they enact.] When the 'climate' of society was religious, men fought for religion: when society was held by the queer creed of dynastic Right, ~~they~~ wars were dynastic: then they became imperial, & then national, & then commercial, & now they are becoming [again] [inserted above "ideological", i.e. either] religious, or ~~non~~ anti-religious.

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Dick writes to me, & refers with approval to the religious article in Saturday's 'Times'. He expounds his view that 'Religion is necessary to morality' not ineffectively. He seems to be having "a delightful vac.", but has not wholly cast aside his books:

"I have had to make a rule of getting up at 6.30, and getting through some work before breakfast: however, I don't get up when I have been out late."

It is all to the good that he should get into the best possible physical condition, for next term he enters on his last year at Oxford, and his fate in the Schools turns largely on his health. Then he must (if our plans hold) go to his Theological College to complete his preparation. Before he does this, I must have a "heart to heart" talk to him about his vocation. He must not take Orders to please me, nor yet to earn his living, (though neither of these considerations is unworthy,) but only because he believes himself called to the service of Christ, and 'can do no other'.

[341]

Kitty Inge writes with reference to the 'Collins' that I sent her on June 22nd:

"I wish you to know that that letter written in June is among my most treasured possessions. I have pasted it into my sacred diary, & when I have felt a sudden misgiving about the future & a little sinking of the heart, I turn to your letter 'the words of the truest and most faithful of friends'. What you

say of W.R.I. touches me much, and gives me such happiness, that it is clearly allied to pain, but such exquisitely happy pain! & if I really have helped him in the past, & that you think that I have in any way helped to accomplish this, I am a thousand-fold repaid, & am so proud & so humbled knowing how unworthy I have been in this great Partnership bestowed upon me. You are so often on Ralph's lips, & whenever you are mentioned he always winds up with the words, 'the truest & most faithful & most generous of friends'."

[342]

That vice has often proved an emancipator of the mind is one of the most humiliating, but, at the same time, one of the most unquestionable facts in history. It is the special evil of intolerance that it entwines itself around the holiest parts of our nature, & becomes at last so blended with the sense of duty, that, as has been finely said, "Conscience, which restrains every other vice, becomes the prompter here." (Grattan) Two or three times in the history of mankind, its destruction has involved a complete dissolution of the moral principles by which society coheres, & the cradle of religious liberty has been rocked by the worst passions of humanity.

Lecky. Hist. of Rationalism ii. 65.

Vice is a principle of anarchy, and when all laws are contemned, those that are irrational & unjust enjoy no exemption: but the 'tolerance' created thus is not truly so-called, but carries the promise of the worst enslavement.

[343]

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We made some "Goodbye" calls. First, we went to see M^{rs} Dennis* who was in our service at Westminster, & who married a policeman. Then, we called on the Vicar of Gedney, Gobat*, who was well-known as an advanced Socialist when he was Vicar of S^t James's, Darlington. He looked well, and was cheerfully talkative, but he finds the country cheerless and unresponsive. There is no squire: and the farmers are close-fisted, & do not come to church. On Sundays they go abroad in their motors. Next, we went to tea with the Vicar of Spalding, and his wife. Two small boys were in attendance, whom at first I assumed to be the sons of the house, but who turned out to be "house-boys". I had some talk with the Vicar, who is a Member of the Church Assembly, and seemed anxious to be civil. Rain began to fall about 5 p.m., & continued. *I was interested to find that the projected commemoration of Bishop King's consecration was highly disapproved of by the Vicar of Spalding. I think it is probably the case that such disapproval is more generally felt than expressed.*

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[344]

Wednesday, August 29th, 1934.

That tiresome fellow, Silva-White, returns to the charge about the man Roycroft, whom he would have me accept as a licensed curate although he is colonially ordained, & that but recently. I replied thus:

Dear M^r Silva-White,

I am not prepared to alter my decision with respect to M^r Roycroft's permanent status, but I am willing to extend his permission to officiate for a few weeks, if that is desired.

Sincerely your Bishop,
Herbert Dunelm:

If ever the practice of accepting colonial clergy in English dioceses is to be restrained, the Bishops must be prepared to endure the odium of refusing to accept them. Silva-White was himself ordained in Canada, and his academic qualifications are stated to be these: 'S. John's Coll. Manit. B.A. 1893. M.A. 1896. Toronto Univ. ad eun. M.A. 1904.' which I judge to be educationally worthless.

[345]

Alban Caröe writes about the work in the Castle, suggesting that, in the interest of prospective safety, the hearth in the State Room should be reconstructed in connexion with the strengthening of the floor. I wrote to bid him to do this, if he thought it requisite. The admission of the British Workman into an old house is a formidable event. What will they do? When will they go? What will they charge?

Then I answered an inquiry from the Bishop of Hereford about the Rev^d John A. Hughes, Curate of S^t. Cuthbert's, Durham, to whom Lord Powis has offered a country living. I said that he had but recently come into the diocese, & had not had time to disclose either his virtues or his vices, & that I supposed he might be safely received. So that woeful creature, Glynne, will once again have to start curate-hunting!

We motored to Elston near Newark, and lunched with M^{rs} Darwin and Gilbert. After lunch she showed me four letters of William Pitt written in 1779, 1782, 1786, and one undated to her great-grandfather, Wharton, who was a Cambridge contemporary and friend.

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On our return-journey we saw two interesting churches viz: Broughton, a perpendicular nave with a very fine roof, and a handsome new chancel: and Weston, the next parish to Moulton, a very pleasing church of the 13th century, with a remarkably beautiful font, and pillars with graceful detached shafts. We had tea comfortably enough at an inn in Sleaford.

The weather was wet and cold, with intervals of sunshine. While we at [*sic*] lunch there was a clap of thunder. The air was oppressive although it was chilly.

That admirable and learned lady, Miss Scott-Thompson, the Duke of Bedford's librarian, sends me a typed copy of "An Agreement between Francis, 4th Earl of Bedford, & the Bishop of Ely concerning the building of a Church at Thorney for the use of French & Dutch Planters working in the Fens." Dated 17. March. 1639. And also a 'Letter from the Bishop of Lincoln and Robert Bevill, Esquire, to Sir William Russell. 10th July. 1589.' This is concerned with the draining of the Fens.

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[347]

Thursday, August 30th, 1934.

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I sent a cheque for my annual subscription of £5 to the Hon. Treasurer of the Tyneside Council of Social Service.

Having received from Pelham, the Bishop of Barrow-in-Furness, a very favourable account of the Rev. R. W. Stannard, Vicar of St James's, Barrow in Furness, who had been suggested to me by Rawlinson as suitable for appointment to the Rectory of Bishopwearmouth, I wrote to M^r Stannard, describing the position as honestly as I could, & inviting him to "consider" appointment.*

Then I paid our house bills viz:-

Grocer	£14 : 2 : 9
Baker	1 : 7 : 0
Butcher	4 : 11 : 0
Fish	3 : 6 : 0
Cream & Eggs	3 : 4 : 2
Milk	<u>1 : 0 : 3</u>
	£27 : 11 : 5
Also for Petrol	3 : 17 : 10
Newspapers	<u>: 14 : 0</u>
	£32 : 3 : 3

We have been a household of 7 persons.

[348]

Human nature is so constituted, that, although men may persuade themselves intellectually that error is a damnable crime, the voice of conscience protests so strongly against this doctrine, that it can only be silenced by the persuasion that the personal character of the heretic is as repulsive as his creed. Calumny is the homage which dogmatism has ever paid to conscience. Even in the periods when the guilt of heresy was universally believed, the spirit of intolerance was only ~~maintained~~ sustained by the diffusion of countless libels against the misbeliever, & by the systematic concealment of his virtues.

Lecky, Rationalism in Europe, ii, 273.

Then the very wretchedness, to which persecution has reduced the poor victim, seemed to confirm the judgement of fanaticism. How could so poor a specimen be other than deserving of his affliction?

He must be wicked to deserve such woe.

See all this illustrated in the case of the Jews.

[349]

[Two familiar and pregnant sayings, the one from an Apologist of Christianity in the 3rd century, and the other from an Apologist of Christianity in the 18th, may well serve to indicate the point of view from which I have regarded my prescribed subject. Tertullian claims that the spirit of man is naturally Christian, and Bishop Butler argues that Christianity is but a re-publication of natural religion. That is the assumption on which I propose to propound the opinion that **the Morality which Christ's Religion requires is precisely that which the conscience & reason of civilized men approve**. In this initial lecture I must vindicate for my specific subject its right to claim a place within the large limits of the Gifford Trust, and I must sketch the course which my argument will take. / If I can make my case out, that is, if I can show that the ethics of Christianity & of modern Civilization do properly accord, I shall have contributed, albeit indirectly, a consideration of weight to the argument by which the truth of Natural Theology can be demonstrated, and its essential value to mankind made clear.]

[350]

We motored to ~~two~~ three small villages beyond Boston, and visited the churches – Frieston [sic], Butterwick, and Fishtoft. The last was the least, and the first the most worthy seeing. Frieston [sic] indeed is notable. The long arcade of solid Norman arches surmounted by an unusually lofty Perpendicular Clerestory is most impressive. The three churches possess excellent Perpendicular Fonts which stand on their original steps, & arrest the visitor's notice by their position and dignity. The gargoyles and corbels outside Frieston [sic] are to be noted. Ellä insisted on attempting to reach the sea, but we could get no nearer than the dyke, which was severed from the sea by a long stretch of uninviting marsh.

I received an answer to my inquiry from the Archdeacon of the Fleet about M' Shell, the ex-naval chaplain, who was mentioned by Admiral Blount as suitable for Bp. Wearmouth. It is highly laudatory, but does not impress me so favourably as the Bishop of Barrow's account of M' Stannard. However, it is good to have a second string to one's bow.

[351]

[symbol]

August 30th 1934

My dear Miss Scott-Thompson,

It was indeed, a most kind thought which led you to send me the transcripts of the very interesting documents which you have unearthed from the inexhaustible treasury of the Ducal Library. The fortunes of the foreign ~~church~~ Protestants in England have always interested me since, many years ago now, I preached in the French Church which still worships in the Crypt of Canterbury Cathedral. It is almost, if not absolutely, the last of the Protestant refugee churches, of which, at one time, there was as many as seventy in this country. In the xvith and xviith centuries, it

seemed natural for English Churchmen to claim as spiritual brethren, not the “idolaters” of Rome, but the persecuted remnants in France & the Netherlands. Now the wheel has gone full circle, and few [352] Anglicans are so poor as to do reverence to the Leaders of the Reformation. It is one of the most interesting revolutions of opinion in religious history.

I have been vainly attempting to combine a holiday with the planning of a course of Gifford Lectures, which too rashly I undertook to deliver in S^t Andrew’s next year. I find that my native indolence is disastrously assisted by the slumbrous air of the Fens.

Again thanking you,
I am,
most sincerely yours,
Herbert Dunelm:

Miss Scott-Thompson,
Librarian to the Duke of Bedford

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[353]

Friday, August 31st, 1934.

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A most beautiful autumnal morning, bright and fresh, with just a touch of changing colour in the foliage, and everything gleaming in the morning sun-light as if the cherubs had employed themselves in scattering diamonds over the earth! I received a rather sad letter from old D^r McCullagh, who clearly expects his wife to pass away shortly: and a letter from Charles, which pleased me by its tone of personal affection. Sentimentalists are a futile folk, and no doubt there is a hard wisdom which insists that "business is business", and that deference from subordinates is the condition of efficiency. Yet love is the oil that makes the wheels of Duty revolve easily, without which they would go round with reluctance & creaking! All my life through, I have found it indispensable to be on terms of personal affection with my colleagues, who are also my subordinates, and I do not think I have had reason to regret the fact. Of course, there is a certain sacrifice implicit in affection, and perhaps, also a certain risk. But mainly it is justified.

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We made our farewells, & left the Vicarage a few minutes after 11 a.m., motoring by way of Grantham to Carlton Hall, where we lunched comfortably with old M^{rs} Skeffington Craig. We stopped, and visited the Church at Grantham, and there I restrained Ella from wandering away into the curiosity shops by something akin to violence! **We left Carlton Hall at 2.30 p.m. and motored to Riccall, where we arrived about 4.30 p.m.**; and found the Gordons already arrived. Before dinner we walked for more than an hour. The weather, which had been brilliant, degenerated as the day advanced, &, about the time of our going to bed, culminated in a considerable thunder-storm.

Lord Danesfort appeared to be in good health: he talked with his usual vivacity, & expressed all his Irish-Tory prejudices in undimmed brightness! He said that Mahaffy had not so much as a glimmering of scientific knowledge: and related various stories of his own earlier life in Ireland, including his rescue from drowning in a well by his elder brother.

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[355]

Saturday, September 1st, 1934.

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I strolled in the Garden after breakfast with my Suffragan, and discussed with him various questions of diocesan policy. Then I read through to him so much as I had written of the Gifford Introductory Lecture. It is poor stuff, and seems poorer the more often I look at it! However, he was good enough to express approval.

We discussed our arrangements tomorrow, & I asked Lord Danesfort whether he proposed to stay for the Communion service, which, on the first Sunday in the month, would follow Mattins. He replied in the negative, adding that he did not receive the Holy Communion because there was so much mystical language now commonly used about it, which he could neither approve nor wholly understand. (Gordon told me afterwards that, so long as he had known his step-father, he had never received the Sacrament.) I playfully turned off the subject by laying my stick on his shoulder, & saying, "Mine excellent host, I must have some private talk with you on that subject".

But how strange a situation was disclosed. Lord Danesfort, the son of a Bishop of Meath, and himself [356] [symbol] *accustomed to read the lessons in church: certainly so far as one can judge, an excellent good man, really interested in religion, yet putting aside the duty and privilege of receiving the Blessed Sacrament, as something which he was so obviously permissible for him to do, that mere statement of his decision sufficed to explain & justify his action. Meanwhile, the Authorities of the Church cannot avoid the obligation of treating Holy Communion as of primary & decisive importance. Its place in the economy of a rightly ordered Christian life is not less than supreme. It is integral to the very being of the Christian Church. It is the normal instrument by which the life-giving virtue of the Redemption is conveyed to the individual Christian. To be excommunicate is, in the theory of the Catholic Church, to lie outside the Covenant of Grace. Of all this, Lord Danesfort is unconscious: if it were expounded to him, it would appear in his eyes fanciful and superstitious. And, in so regarding the central doctrine of the Church, he would be thoroughly representative of all that large section of the educated English laity, who have received their religious training in our public schools.*

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We spent the most interesting afternoon in visiting the churches of Howden and Selby, both of extraordinary beauty and historic interest. The former was closely associated with several Bishops of Durham: the latter is one of the noblest churches in the country. We had the advantage of being shown over the building by the "perpetual curate" Canon Sollerway, whose knowledge was as extensive as his pride was great. Among many other things, I was particularly interested in an epitaph which recorded the life & death of some sea-faring man, who was buried in his native port – Selby was once a sea-port – & whose lines, being sent to Tennyson, suggested that exquisite little poem, "Crossing the bar". The arms of Washington are in one of the clerestory windows above the sedilia. The latter is a replica of what we have

in Durham Cathedral. It was suggested by the Canon that the arms may have been set up in honour of the prior of Durham, Wessington, who is known to have visited Selby, & may have constructed the sedilia. The skill of the modern sculptor of the bosses & capitals which have replaced those which perished in the great fire moved our admiration. Indeed, I think that no medieval artist could have produced work more beautiful and exquisite.

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[358]

14th Sunday after Trinity, September 2nd, 1934.

[symbol]

A glorious morning. The Bishop of Jarrow and I went to the Church at 8 a.m., and received the Holy Communion. The celebrant was the Vicar, who read the service provided by the Prayer Book, without addition or omission. We all attended Mattins at 10.30 a.m. There was a very scanty congregation.

Lord Danesfort read the lessons, which, putting aside *the lectionary with a truly Protestant disregard of the Law, he had himself selected. He read them quite admirably, illustrating a fact which I have not seldom had occasion to notice viz. the superiority of the educated layman over the parson in this matter of reading the lessons. The reason lies in the fact that, while the parson is so professionally familiar with the Scripture that he insensibly comes to treat it with little reverence, the layman brings to his task the awe with which the unknown is regarded, and the Interest which attaches to the Unfamiliar. Generally, I do not approve of the common practice by which the reading of the lessons is entrusted to laymen, and, indeed, I think the clergyman who suffers this task to pass out of his own hands deprives himself of a most valuable instrument of spiritual teaching.*

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We all motored to York, and attended Evensong in the Cathedral. The service was in the Nave, and was attended by a great congregation. It was very impressive, the singing was exquisite. The precision with which the choir came in, & came out, & the accurate devoutness with which the choir boys clasped their hands indicate that the **theatrical decorum of Liverpool is extending.** The decent impressiveness cannot be questioned, but the moral & spiritual risks attaching to this concentration of thought on the “mint, anise, & cumin” of Religion are very great. Archdeacon England was the sole representative of the Cathedral Body: he introduced himself to me, & thanked me for our kindness to his son. I remember that one of the Thurlow boys brought him over to the Castle. The Charnwoods came to tea. Dorothea is an amorphous mass: but she talks as recklessly as ever, and, in truth, is rather a painful spectacle to her friends. Her enormous egotism makes her conversation very trying, and, as she is an adept in the kind of scandal which fills the “personal” columns in the worse type of newspaper, it is not wholesome. Her poor little patient husband seems to retain the blind devotion of a lover amid the multitudinous toils of a hen-pecked husband!

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[360]

Monday, September 3rd, 1934.

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We came away from Riccall Hall about 10 a.m. and motored to Auckland Castle, stopping in York for me to get my hair shampooed. We arrived about lunch time, & found the State-room stripped and out of use, while the work of strengthening the floor seems to be indefinitely suspended. I spent the afternoon in clearing off some of the accumulated correspondence. *There was nothing of interest in it except only a letter from old L. R. Phelps,* thanking me for a copy of the Speech, & stating why he cannot accord with it. He is evidently most comfortable in his mind: & it is difficult to make him realize the "mental climate" of 1920. He evidently sees the issue as it presented itself in the middle of the last century.*

Braley sends me some thoughtful criticisms of the sketch of my Giffords which I sent him. The truth is that the range of the subject as I have conceived of it is vastly too big for my powers, and, of course, absurdly in excess of my knowledge. Yet the limiting of it so as to reduce the discord to tolerable proportions is extraordinarily difficult, & frankly I am in a quandary!

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[361]

Tuesday, September 4th, 1934.

Greatly to my astonishment, I received from M^{rs} Hodgson a request that I would repeat in the case of a younger boy, the experiment which failed so miserably in the case of her eldest son viz: provide the money to supplement a county council scholarship, and so enable him to go to the University. At first I was angry at the impudence of such an appeal after my experience with Kenneth. Then I reflected on our Saviour's reply to S. Peter's question, "How oft doth my brother sin against me, and I forgive him. Until Seven times?", and I put aside my anger, & (as in the case of Kenneth) consulted my wife. She was, as in the earlier case, disposed to assist: but we both agreed that, in the first place, his headmaster ought to be consulted. *So I forthwith called on D^r Morrison, & laid the matter before him. He advised me to refuse M^{rs} Hodgson. He thought that there was very slight probability that her son would be awarded the scholarship on which he was counting: that he was an odd boy who had, indeed, done well, but might not improbably turn out no better than his brother: & that, there were other boys in the school far more promising & equally meritorious.*

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September 4th, 1934.

Dear M^{rs} Hodgson,

I regret that I am unable to give you the assistance for which you make request. The probability of your son's being awarded the scholarship (without which he could not fund the cost of his career at the University) is, as I am informed, very slight, and I should not be disposed to encourage him to attempt what he might not be able to accomplish. In any case, I do not think it would be wise, or, indeed, right for me to undertake any continuing responsibilities. After one has reached the "three-score years and ten", which the Psalmist says is 'the age of man', one's anxiety is mainly how to carry out the responsibilities which one already has. To add to them unnecessarily would be folly.

Believe me, sincerely yours,
Herbert Dunelm:

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Martin Kiddle returns some books of mine which he has borrowed. In his letter he says:-

"It has been a great pleasure to read them, and I found much help and instruction, especially in the Olaus Petri lectures on Anglicanism. Indeed, I learnt more on this subject from your book than from anything I had previously read, and am very grateful to your Lordship.

He adds,

Your lordship may have read that Canon Streeter has joined the Group Movement, which he describes as “the greatest religious movement of our day.”

Dick writes:

The prospect of schools w^d be terrifying if I thought that anyone ever faced them confidently. However well I fare, I shall owe much to your advice & encouragement: without that, I sh^d lack the interest which makes my work part of myself, & I should have gone without the enormous advantage of the use of your books.

[364]

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I walked in the Park, & there saw two decent-looking men sitting on the stump of a tree. I joined them, & got into a conversation which interested me greatly. The principal speaker, who said that he was 43, was an intelligent-looking man, who would have attracted notice in any company. He told me that he had been one of a family of ten children, and had gone to work at 14, ‘swinging a hammer until he was so done that on reaching home he fell asleep.’ His father was a caulker, & earned as much as a pound a day. Accordingly there was abundance of good food in the house. He “listened in” to the lectures of B.B.C., and regarded them as invaluable instruments of popular education. But he missed much for lack of “a proper grounding”. He spoke rather contemptuously of Trade Unions, and was quite enthusiastic about Frank Priestman,* and other “good” employers. The bother was that there were so few of them. I invited the two men to see the Castle, & spent an interesting hour in showing them over. They seemed to be tremendously keen, and finally I gave them each one of the cheap photographs of myself which M^r Haswell took, & had printed.

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About tea-time Colonel & M^{rs} Craster [Christian Craster*] arrived.

The afternoon brought a “message” from the Society of Friends. It is, of course, nakedly pacifist.

“The time has come for us as a nation to put our trust in that power (sc. Love). We are called to become instruments of the active spirit of love in the world’s life. Our belief is that this nation should conquer its fears & give the world an example of complete Disarmament. Such an act of faith would bring to the world a new hope and a new courage.”

Is this, indeed, a possible version of the Christian’s civic duty at such a time as this?

Sir Charles & Lady Peers arrived shortly after 6 p.m.: and they were soon followed by Sir James Irvine and his son Nigel, who has just returned from Germany. I walked in the Park

with Colonel Craster, and found him an intelligent companion. We had some interesting conversation about the Jews after the ladies had withdrawn. Peers said that they counted for nothing in architecture: both he & Irvine agreed that they were, like the Japanese, lacking in original genius.

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Wednesday, September 5th, 1934.

I telegraphed to the George Inn, Chollerford, that I should bring a party for lunch. We set out in two cars, our own & Colonel Craster's. Save for a shower of rain at lunch-time, the weather was good. Indeed, we could not have seen the Wall to better advantage. The party consisted of nine persons viz:

Sir Charles and Lady Peers.

Sir James Irvine and Nigel.

Colonel and M^{rs} Craster.

Ourselves and Fearn.

We lunched comfortably at Chollerford, & then visited Chesters, Borcovicus, and Hexham.

We had tea with the Geoffrey Hensons, and got back to the Castle about 7.15 p.m.

The inn-keeper was evidently pleased with our coming, for he presented me with a coin of Marcus Aurelius which had been picked up recently.

Ella induced me to undertake a fool's errand by calling on an old lady, Miss Ruxton, aged 84, who had earnestly begged for an interview. She wanted to secure the appointment of a "good Churchman" as Vicar of one parish, and the ejection of a bad one from another!

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Freddie Macdonald and his wife arrived during the afternoon. He is very tall, but has lost the good looks which he possessed as a boy. He will be as big as his father, & beauty is out of place on masculine faces. His wife is small, bright, and humourous. I gather that she sympathizes with the Feminists, but that, perhaps, was to be expected.

Colonel Craster exhibited some very remarkable pictures of the Indian State (Jaipore) where he lives. The mixture of Oriental, Medieval, & Modern features is most astonishing. He says that the governing House is Rajput, the mass of the people Hindhus, with a substantial element of Moslems. The pictures of elephants fighting interested me. It is mostly an affair of pushing, for the tusks have been blunted – but the fury and excitement of the vast brutes are said to be wonderful. The pictures of his own residence with its fine gardens gave an impression of amplitude and splendour, and suggested the thought that, when these imperial servants come home, they must find the relatively modest arrangements of their English homes extremely disappointing.

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[368]

Thursday, September 6th, 1934.

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Wooley, of S. Michael's, Stockton-on-Tees writes to inquire whether I will accept for Ordination on a title from his parish, a man who "is handicapped in being lame, as the result of infantile paralysis.

I replied as follows:-

My dear Vicar,

On the whole I should rather not add to the diocesan clergy a man handicapped by "a useless leg". My experience of physically-disadvantaged clergymen has, not universally but generally, been unfortunate; and I think we should insist that in our diocese the clergy must be "sound in mind and limb".

I note your need of a deacon at Advent.

Sincerely your Bishop,
Herbert Dunelm:

The Bishop of Ely writes to inquire about Harry Dobson, whether he may safely be received as an Incumbent into his diocese. I shall be really sorry to lose him.

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I walked in the park for two hours with Sir James Irvine – Our conversation became increasingly intimate and confidential, and I hope, indeed I think that the friendship, which has grown upon (sic) between us, was deepened and strengthened. He spoke frankly about the situation in which the Pilgrim Trustees had been brought by the financial collapse in U.S.A. The income of the Trust had fallen from over £160,000 to £70,000. Most of the latter was from British securities. The donor, Harkness, had been brought into considerable difficulty. However, Sir James believed that the Pilgrim Trustees, when they met in January would make a substantial grant to the Castle.

Alington called to see me. He had typed out a statement of the points which should be included in the new cathedral statutes. I advised him to get hold of the statutes which had already been legalized for some of the Cathedrals. They would almost certainly cover most of the ground which had to be covered in the case of Durham. To this course he readily agreed. I wonder that it had not occurred to him.

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[370]

Friday, September 7th, 1934.

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The morning paper is disconcerting. There is a bad railway accident near Glasgow, the loss of 10 lives in strike violences in the U.S.A., an unusually truculent outbreak of heresy from the Modern Churchmen, and the sudden death of the Vicar of Roker.

Also, the Record contains a strong and well informed attack on the new régime at Durham Cathedral. Evidently, the introduction of "images" and the projected restoration of Bede's altar, have provided a straw weighty enough to break the not too robust back of local Protestant tolerance! There is nothing I loathe more than one of these interminable & exasperating Protestant agitations. But it is outlining itself on the horizon!

Sir James Irvine, Nigel Irvine, Sir Charles and Lady Peers and I motored to Durham, where we visited the Castle, and were shown the works in progress by Linge, and then lunched at the deanery. The Provost of Eton was there, looking very infirm. I sat beside him at lunch, and had some pleasant talk. He told me the medieval story of the Pope's conferring on Bede the title Venerable. Alington took us into the Cathedral, [371] [symbol] and explained his latest activities. He will not leave much for his successors to attempt. The screen round Cuthbert's tomb has been replaced, and the tomb of Thomas de Hatfield is being painted and gilded. Every "glory-hole" is being emptied, and all manner of discarded rubbish is being carefully overhauled with a view to setting it up in the Cathedral! I must own to an increasing nervousness! The latest design is to restore the brass to the matrix of Lewis de Beaumont's tomb cover in front of the High Altar. There seems to be something almost indecent about pouring out money on such questionable ornamentations when we groan under a financial pressure which makes doubtful our power to maintain works of the most evident spiritual importance.

M^{rs} Rashdall was in the Cathedral, & came out for tea to Bishop Auckland.

Jack Clayton, who arrived yesterday, left the castle this afternoon. He has been at his old game multiplying sermons, by choice in the Scottish kirks. It is an odd foible, and illustrates a lovable but extremely odd person!

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[372]

Saturday, September 8th, 1934.

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Colonel Craster and Christian went off after breakfast, with their Ford car bursting with their extensive and varied impediments. After chapel the good man photographed me in my robes for his cinematograph.

Then Sir James Irvine came to my room, & discussed with me the scheme of Gifford Lectures which I had shown him, and the introductory lecture which I had written, & which he had read. He declared his emphatic approval of the first and conditioned his approval of the last by some criticisms, most of which had already occurred to me. He thought, (& here I agree with him,) that I had unnecessarily emphasized the competence of my scheme for inclusion in the Gifford Trust.

'You have a direct style, & get your effect by hammer strokes. There is no need to return to the point, thus clearly & finally settled. Your hearers neither require nor expect it. They accept your conclusion.'

I think this is probably a just view. He assured me that the scheme which I had outlined was just what the Senatus really desired & expected, and that I had no reason to expect any objection to it as being inconsistent with the Gifford Trust.

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After lunch, Sir James Irvine & Nigel left the Castle on their way back to S^t Andrews – a very delightful father and Son.

We all motored to Richmond, and under the guidance of Sir Charles Peer, made a careful inspection of the ruins of Easby Abbey. These have been admirably "put in order" by the Board of Works, and present a most impressive appearance. The ruins, which are very extensive, are beautifully situated on the bank of the Swale in a secluded spot. The parish church of S. Agatha is uncommonly interesting. The nave arches and the chancel walls are adorned with wall-paintings; there is a fine late Norman Font; and the sanctuary contains the cast of an early Anglo-Catholic Celtic Cross, of which the original is in South Kensington. This is thought by the experts to be as early as the 7th – 8th century. The Vicar, in lay attire, made his appearance, & was very civil. He said the squire, Jaques, was a rack-renting landlord, who spent his income at Monte Carlo, & did nothing for his tenants. He was also a Papist. We had tea with Miss Pease, & returned to Auckland by way of Winston.

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[374]

15th Sunday after Trinity, September 9th, 1934.

I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 11 communicants including Sir Charles & Lady Peers, Harold Bryden, and the new Butler's boy William whom I myself confirmed a year ago. His home being in Escomb, he would normally be presented for confirmation on Palm Sunday in South Church.

I wrote to Brale, and to my nephew, Harold,* who has been unable to arrange a visit to England this year, as he had too confidently planned.

We all motored to Durham, and attended Evensong in the cathedral. No Canon was present, for Quick, who was in residence, failed to appear. He came into the Chapter House, & made his excuses after the service. Then we had tea in the Deanery, where the Provost of Eton, & Ramsey, the master of Magdalene College, Cambridge, were staying. After returning to the Castle, I took Peers for a walk round the Park. The evening was brilliantly fine: and everything, seen in the level light of the declining sun, was extraordinarily beautiful. We talked of many things, not excluding the gravest that the human mind can ponder.

[375]

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Poetry may not unfitly be termed the binding of prose to its good behaviour, tying it to the strict observation of time and measure.

Fuller: Worthies I. 38.

This is, no doubt, the popular conception of poetry, and it is bountifully expressed in epitaphs in the churchyards. The admirable ~~P2222~~ Fuller, who may not unfitly be designated the "Sidney Smith of the XVIIth century", never rose beyond the doggerel, with which, like Bunyan, he sprinkled his pages.*

At Compline Charles and Christine made their appearance to my immense relief. They had motored from Leicester, and gave an ill report of their new car, which had, however, succeeded in bringing them home.

Alington gave me a copy of his latest book – "In Season and Out of Season: Fifty two readings for the Year." – in which he had placed the flattering inscription – "Episcoporum optimo Decanus non infidelis," – which pleased me. His industry and facility in production are amazing, but I begin to wonder whether he will ever produce anything beyond these pietistic 'pot-boilers'.

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[376]

Monday, September 10th, 1934.

D^r Hutton, Archbishop of York, when he came into any great grammar school, which he did constantly visit in his visitations, was wont to say to the young scholars, "Ply your books, boys, ply your books, for bishops are old men." And surely the possibility of such dignity is a great encouragement to the endeavours of students.

Fuller – Worthies, I. 59

Charles and I motored to Sunderland, and attended the funeral of the Rev. Walter Johnson, Vicar of S^t Andrew's, Roker, who died quite suddenly last week, when visiting a parishioner. The church was filled in spite of the early hour, (10 a.m.), and about 30 of the local clergy attended. I pronounced the Benediction, but took no other part in the service. Then we visited the church at Bishopwearmouth, of which the rebuilding approaches completion. It promises to be a large & dignified building, and, if only the acoustics are good, will be a notable addition to the 'plant' of the Church in Sunderland. Finally I called on M^cLeod, the senior curate, who is recovering from an operation.

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We returned to Auckland for lunch, & afterwards I walked in the Park with Peers, Leslie Morrison, & old D^r M^cCullagh. The comparative freshness of the air, and the brightness of the sun made walking pleasant.

I was interested to hear Leslie's account of his experience in the camp for the Unemployed, which he has attended this summer. The intense class prejudices with which the Unemployed Youths arrived and their partial ~~xxxxx~~ removal before they left were illustrated by the observation which one youth made to him when saying goodbye. "Well, I've altered my mind about peers and parsons". The neat origin of this fanatical class feeling is economic. How can the "proletariate"[sic] destroy industrialism, and substitute socialism or communism without treating as enemies the classes whose interests are bound up with industrialism? ^by mitigating hardships, & creating fraternity^. The main purpose of the benevolent workers among the poor is to make the existing system stable & strong: that of the champions of the poor ~~workers~~ is to bring it to apparent deadlock. How can these conflicting purposes be harmonized? Philanthropy has, in the eyes of its beneficiaries, the aspect of a cunning ruse to propitiate oppression!

[378]

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Holtzman reckoned in 1908, that of the entire German population, not more than a third cling by conviction to Christianity, and that in the North German towns only 3 per cent of the population go to church.

Baron von Hügel also writes that, of the forty million Catholics in France, “only about eleven millions appear to attach any value to their profession”.

Bishop J. O. Nash. “A South African on the School Question”.

I do not think that the statistics for England would ~~be~~ be more favourable. **We know that not more than one in fifteen of the parliamentary electors is a Communicant member of the Church of England.** There is a widely diffused Christian sentiment which colours popular life, and affects in many ways the character of our social legislation, but it has but slight connexion with definite beliefs, and may consist with habitual neglect of religious observances. Both the Church of England and the “Free Churches” are quite evidently losing ground in our national life.

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[379]

Tuesday, September 11th, 1934.

Before getting up, I read the books sent to me by the Vicar of S. John's, Leeds, in order to assist me in preparing my sermon for the 300th anniversary of its consecration. The Article on "John Harrison, the Leeds benefactor & his times" in the volume of Thoresby Society Miscellanea. 1930 vol xxxiii is very informing, and the little volume on the church published in connexion with the 300th anniversary gives an excellent account of the fabric. The population of Leeds was petty, "estimated at about 7,500 in 1601".

"During the plague of 1645, it is estimated that 1,325 persons died, which, we are told, was a third of the population". In 1801 Leeds contained 53,000.
(v. Thoresby Soc. Miscellanea.)

Fuller speaks of "the populous town of Leeds", and "that great town". (v. Worthies vol. iii. p. 438.) He says:

"The church would scarce hold half the inhabitants till this worthy gentleman provided them another". In 1615 it was stated that "the town & parish had become very large & populous & consisted of more than 5000 communicants"! An evident lie. (v. [Collections?] p 125.)

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When he (Bishop Neile) was Bishop of Durham he reprov'd a schoolmaster for severely flogging his boys, and that that he had himself been so much chastised at Westminster that he never acquired a master of Latin.

Dict. Of Nat. Biog. Art. "Richard Neile"
(1562 -1640)

Hutton (l.c.) gives his character thus:

He was a man of little learning, but of much address & great capacity for business and he possessed in a marked degree the power of influencing & directing the work of others. He was popular both at court & among the clergy. Ready & humourous [sic] of spirit, conscientious in his attachment to the principles advocated by men more learned than himself, hard-working & careful of opportunity, he became prominent & successful where greater men failed. His best quality was a sound common-sense, his worst, a lack of prescience.

Heylyn's description is rather different.

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I walked round the Park by myself. Sir Charles and Lady Peers had gone off to Northumberland to visit George Trevelyan.

Dick arrived from Scotland looking fit & cheerful.

M^r Stannard made his appearance in good time for dinner. He is a younger man than I had expected, and has a pleasant smile. He told me **that he was a boy in Westminster School when I lived in Dean's Yard as Canon of Westminster**. He was at Christ church, and took a First Class in Theology. He was ordained by the Bishop of Southwark in 1923, and has been Vicar of S. James, Barrow-in-Furness since 1927. (He played cards readily enough, and **generally**) **gave the impression of a wholesome, unaffected fellow**. I shall, indeed be glad to get this vacancy filled. The long delay is impinging on my credit, and, as Sir John Priestman reminded me yesterday, it is causing no slight inconvenience in the matter of the work at the parish church. I doubt not that many mischiefs are beginning to emerge, and take root as the weeks of headless vacancy multiply.

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[382]

Wednesday, September 12th, 1934.

A brilliant day, and astonishingly warm. Stannard, escorted by Charles, went to Sunderland to view the parish, while I resumed work on the Leeds sermon. I was interrupted at noon by **Canon Booth, who wanted to consult me about next year's commemoration**. He stayed to lunch, whereto came also Leonard Wilson, who wished to expound to me his modernist scruples. Stannard returned from Sunderland well-impressed by what he had seen. He promised to consult his wife, and let me know his decision. Then he went back to Barrow; and I sate in the garden, & talked with Leonard Wilson, when M^{rs} Thompson, the Colonel's widow came to tea, & afterwards poured out in my study her grievances against the Rector of Whickham. He is, indeed, one of the least attractive incumbents in my diocese, and under his blighting influence, the congregation has dwindled and the parish become filled with grumbling: but he had done nothing worthy of death ~~xxx~~ or imprisonment, & I could not accept the widow's partisan version of his behaviour!

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[383]

Thursday, September 13th, 1934.

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Beaglehole,* the Vicar of Sunnybrow, came to lunch and poured out his woes to me. He has no more than £300 per annum, and practically the whole of his parishioners, being unemployed, are unable to maintain even the indispensable running expenses of the parish. What was he to do? He gave a cheerful account of his work, which is only unsatisfactory in the matter of finance. He found the miners most responsive. Moreover their women came to church. He had a large class of men starting logic! **Beaglehole is a striking instance of the mastery of physical disadvantage by personal force; for he is contemptible to look at, has a cleft foot, & mutilated hand, & yet carries much weight with the people. I must do something for him, but what?**

Dick and I walked round the Park together. The Rev. J.O. White, curate of Brandon, came to see me. He wanted permission to become a half-time curate at Eppleton in order to work for a medical degree. I refused his request, pointing out that, as a priest, he was now irrevocably committed to priest's work.

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I finished a sermon for Leeds, and finished reading Spender's "Short History of our Times". This is remarkably impartial and lucidly written. Indeed he suppresses his feeling very admirably when dealing with subjects on which he certainly felt strongly e.g. the relations of Asquith and Lloyd George. He concludes thus:-

To cure the confusion of politics by planning ahead is now the universal aspiration, & it is not likely to be quenched either by unexpected consequences when plans are put into operation, or by the provident habit of the public in thinking more of the sins of ~~an~~ an outgoing Government than of the programmes of those who aspire to succeed it. **This intense awareness of the problems lying ahead is a new fact of great promise for the future**, but it needs to be corrected and fortified by some study of the past, and not least of the years which have specially contributed to the shaping of these problems.

There is no doubt as to the "greatness" of the "promise" of this arrogant procedure, but Quo tendimus?

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Friday, September 14th, 1934.

*Thou thinkest: I am single and alone –
Perceiving not the great eternal Sage
Who dwells within thy head. Whatever wrong
Is done by thee, He sees & notes it all.*

The Mahabharata quoted in Saunders "Ideals of East & West" p. 39.

Another very warm day beginning deceitfully in a thick mist.

I spent the morning in Giffordizing i.e. in reading Saunders's "Ideals of East & West". The author is clearly an eclectic, who perceives no unique character or exclusive authority in Christianity. He collects a number of very striking quotations from the sacred literature of their ethical prophets, but he does not state how they stand in their connexions, i.e. how far they were really representative of the documents from which they have been extracted. Is not the mass of the literature no better than a voluminous & debased edition of Leviticus? We must know also what importance was attached to these ethical gems in the religious systems with which they were, also incidentally, associated.

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Chang-Kung asked about perfect virtue. The Master said, "It is, when you go abroad, & behave to everyone, as if you were receiving a great guest: & employ the people as if you were assisting at a great sacrifice; not to do to others as you would not wish done to yourself; to have not murmuring against you in the country and none in the family.

(Confucius v Saunders l.c. p. 69)

Now this surely is genuinely Christian in feeling yet Confucius was anything but, in tone & temper, Christian, and the Chinese character which may fairly be thought to reflect his influence, is notably unlike that which is distinctively Christian.

Probably the least trustworthy foundation on which to base judgments as to the spiritual quality of religions is the obiter dicta of their founders.

Clement Webb came with Shebbeare to Ella's party. I had some talk with him about the Gifford. He expressed approval of my scheme.

Bishop J.O. Nash came from Mirfield to dine and sleep.

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Saturday, September 15th, 1934.

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Buddhism, which came bringing with it much Indian culture, has done for both Chinese & Japanese much of what Christianity did for the Greek & Roman world, bringing it new hope & a clearer image of the Divine.

. . . . For Buddhism has had a strange power of stimulating new life, and in the end of calling out opposition to its immense claims.

Saunders. L.c. p. 82.

I received from old Bishop [William] Lawrence, formerly Bishop of Massachusetts, a curt acknowledgement of my Convocation speech, with which evidently he is entirely out of harmony:-*

Thanks for your last on "Unitarianism, which I have read with more interest than sympathy. We Americans, some of us at least, have the breadth of the Atlantic between us & England.

I remember many years ago that the Bishop explained to me that, in America, Unitarians were generally regarded as no less orthodox than other Protestant Non-Anglicans.

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To my immense relief Stannard writes to say that he will accept appointment to Bishopwearmouth. He asks that the public announcement of his acceptance may be postponed for a fortnight.

A "Fete" in aid of the Cottage Hospital was held in the Park, but, so far as I could see, was very poorly attended, although the weather was most favourable. Lady Sybil Eden presided at the formal "opening" by M^{rs} Charlton Curry, the local M.P., to whom I moved a vote of thanks.

Morris Young,* the Vicar of New Shildon, came to complain to me about his curate, the Rev. John Hooper Price, as bumptious, idle, & unpopular. He would like his licensing to be postponed until the end of the year. To this course I agreed, and promised to admonish the young man.

Miss Maud Bull arrived on a visit. She has been attending the meetings of the British Association in Aberdeen & looks as indomitable as ever, though she is now an old woman. An ordination candidate, named Perdy, came to consult me about his choice of a Theological College. He desired to go to [389] Ripon Hall. *I said that while, if he continued to desire it, I would not refuse consent to his going to that place, I should prefer that he went to Lincoln. The atmosphere of criticism which prevailed in Ripon Hall, and the tone, both*

sceptical & irreverent, which marked the pronouncements of D Major seemed to me very unedifying. He promised to weigh what I said, and to let me know his decision.

Then Shaddick arrived to thank me for making him Rural Dean of Jarrow in succession to M^r Hudson Barker, who has been transferred to Norham.

Finally another Ordination candidate, William Dennis Chamney, aged 19, came to seek permission to apply for a grant. He impressed me well both by his appearance, & by his speech: but his record of health is not quite satisfactory. However, we shall have another medical report on that point before we decide to make a grant.

These interviews are very exhausting, and take up much time. And the Giffords?

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16th Sunday after Trinity, September 16th, 1934.

This wonderful weather continues, warm & bright. The autumnal flowers are still brilliant in the borders, but the beaches are beginning to change colour.

I celebrated the Holy Communion in the Chapel at 8 a. m. We numbered 11 communicants, including our 4 guests, & William the under-gardener.

The Epistle included S. Paul's striking declaration: "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family (πατριὰ) in heaven and earth is named". Almost involuntarily I said "fatherhood" (with the margin of R. V.) instead of "family", for, indeed, the sense requires that rendering. Every morally legitimate authority can claim Divine Right as being an appointed instrument of that Authority which alone exists by its own right, underived and absolute, the authority of God. "There is no power but of God", says S. Paul: & Christ explicitly allows the claim of Caesar, while significantly indicating its limited range. This noble conception of lawful authority, which is rooted in Religion, finds classical expression in Hooker's great book: but it has generally perished before the lower notion of law as no more than the register of the popular will i.e. democracy.

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M^r and M^{rs} Murray Smith,* who have been staying in Durham, came to lunch. He is as silent as ever, as nearly dumb as it is possible for mortal man possessed of the power of speech, could be. She is an wizened & prattling as when first I made her acquaintance 34 years ago. Why will these learned women speak in such mysteriously hushed voices that they are nearly inaudible?

Miss Bull reports that Streeter "shared" in the Cathedral pulpit at Hereford to the indignation of some, the amazement of many, & the undisguised amusement of the Grammar school boys! His surrender to Groupism is a heavy price to pay for the restoration of his wife's society! Lawson tells me that the Bank manager's son, who had become an ardent Groupist, has "thrown over his religion" i.e. severed his connexion with the Wesleyans, which had been intimate, & announced his intention of doing all the good he can in his own way! I believe that no unusual effect of Groupism is to breed a disgust for denominational connexions. And, indeed, how could it be otherwise? No denomination could rival the authority of the directly-inspired Groupist!

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Charles and Dick accompanied me to Howden le Wear, where I preached at Evensong in the mean little parish church. After the service we went to the Methodist Church, & there I gave an address to a considerable gathering of people. The occasion for this unusual proceeding was the close of the open-air services, which the Church people and Nonconformists have

carried on during the summer. I think the people were pleased by my coming, & I do not see how anyone can dispute the contention that such “united” missioning is precisely what was contemplated by the 46th resolution of the last Lambeth Conference. But certainly the “Anglo-Catholick” stalwarts will wax wrathful, & if it come to the ears of the Church Times, I shall again find myself in disgrace! Indeed, I cannot profess to much confidence in the practical effect of these “united” ventures: but I think they have a certain influence for good on public opinion. **After definitely repudiating co-operation with the Unitarians, I feel myself rather specially bound to encourage cooperation with orthodox non-episcopalians.**

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Monday, September 17th, 1934.

The weather has changed. In the course of the morning there was a brisk storm of wind & rain.

Sir Charles and Lady Peers went away after breakfast in their open car.

The Rev. E. L. Wood, the Groupist Vicar of St Helen's, Low Fell, came to see me in order to explain his project for selling a piece of land in his parish. He promised to do nothing until the Archdeacon could investigate and report to me.

Mr Joseph Lowerey came to see me. He is a student at Hawarden, & aspires to take a degree at Durham, & to offer himself for Ordination: but, of course, he wants assistance. I said that he might apply to the Board of Training. He lives in Jarrow, and has held a lay-reader's license for two years past. But he is already 27 years old, & will be past 30, when he comes to Ordination.

I finished reading "The Ideals of East & West". The author quotes Inge, but no other Christian divine, & his Christology would seem to be substantially that of the "Right-Wing" Unitarians, though he specifically says in one place that Unitarianism is "not enough".

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Lady Struthers arrived in time for dinner, & I had again to listen to a stream of vain talking from the silliest of womankind! The voracity of her sight-seeing provides a limitless supply of material for her loquacity.

(The comparison between Jew and Greek has often been attempted, and nowhere better summarized than in the verses;

Thus the sharp contrasts of the
sulptor's [sic] plan
Showered the two primal paths
our race has trod,
Hellas the nurse of man
complete as man.
Judaea pregnant with the
living God.

If Judaea is the mother-country of the soul, Greece is the mother-country of the mind – and is the Jew is to love God with all his soul, the Greek is to pursue truth with all his mind.

Saunders l.c. p. 185)

