

**Henson Journal Volume 60**

**8 October 1933 – 2 April 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.

- P 288 Dead trout in the Gaunless
- 290 Comments on Ralph's Lecture to the Cl. Ass.
- 301 Letter to Chamberlain
- 305 The decline to the Bishop's importance
- 306 Practical Strength of consistory 309
- 311 March of the Unemployed – Dick's letter
- 312 Life in the modern University
- 313 'But then what amend?
- 316 Opening of the Tees bridge (Feb. 28 -34)
- 321 f Bp of Oxford commissions Groupists 331 -3Q
- 324 Herbert W<sup>m</sup> King of Bp Auckland
- 329 Winston Churchill at Oxford (March 1934)
- 346 A python after bolting a whole sheep
- 354 The lead pipes on the Chapel stolen cf 356
- 361 'My little Airman' Mon. 23 1934
- 365 Reflections on Critical handling of the Gospel 380f

<!081033>

[1]

**17<sup>th</sup> Sunday after Trinity, October 8<sup>th</sup>, 1933.**

The clocks were changed last night. There was much rain during the night, and the morning was warm, wet and misty. I went to Spennymoor, and celebrated the Holy Communion in the parish church, as the Vicar was hors de combat with a scarlet fever. There were 57 communicants, probably the rumour of my coming had swollen the normal number. I motored to Houghton-le-Spring & preached in the parish church. The occasion was the Dedication Festival, which from time immemorial has been associated with a parochial 'Feast', or general jollification, wherein (if report be true) there is much drinking & uncleanness, though not so much as formerly. There was a large & multifarious congregation, mainly in uniform of one sort or another.

In the afternoon I walked round the Park, where the trees are beginning to take on their autumnal tints. Nothing could be more beautiful. *Not the least of the blessings, with which the Almighty has mitigated for me the burden of life, is Auckland Park. It is strange that so very few of the people who come into move beyond the narrow confines of the Inner Park.*

[2]

I wrote to Professor Douglas J. Wilson and sent him a copy of "Notes on Spiritual healing". That will serve to sow him what manner of man I am.

I went again to Spennymoor, and preached at Evensong from S. John IV. 27. "They marvelled that He was speaking with a woman". The attention was close, & the people were evidently very much interested in the subject, How Christianity affects the position of women. But the Feminists would not have been pleased with the sermon.

After the service I baptised two children, Marjorie and Ronald, & churched their mothers. They were decent women, who were evidently much pleased at getting the services of the Diocesan!

Rawlinson\* and Miss Scott Thomson came to supper. The latter has just returned from the Historical Conference at Warsaw. She gives an ill account of the situation in Poland, which is overflowing with bellicose feeling against Germany.

<!091033>

[3]

Monday, October 9<sup>th</sup>, 1933.

[symbol]

Lay now the corner stone,  
As I requested: and, hereafter, Luke,  
When thou art gone away, should evil men  
Be thy companions, think of me, my Son,  
And of this moment: hither turn thy thoughts,  
And God will strengthen thee: amid all fear  
And all temptation, Luke, I pray that thou  
May'st bear in mind the life thy Fathers lived,  
Who, being innocent, did for that course  
Bester them in good deeds, Now, fare thee well –  
When thou return'st, thou in this place wilt see  
A work which is not here: a COVENANT  
"Twill be between us: but, whatever fate  
Befal thee, I shall love thee to the last,  
And bear thy memory with me to the grave.

Wordsworth "Michael"

Dick quotes these lines in a very charmingly expressed letter, thanking me for his visit, and he adds "It is with that in mind that I write gratefully to you, Jilius patre".

I think the Ordination, & the short retreat which preceded it, did impress him deeply. He realizes now what a Vocation must mean.

[4]

[symbol]

*The papers report the service in S. Paul's in which the Bishop of London blessed the Groupist team, which is "attacking" the metropolis. I wrote in brusque terms to him, and to the Archbishop of Canterbury, suggesting that, before such public patronage of Buchman's\* movement had been proclaimed, it would but have been seemly that the whole subject of Anglican policy with respect to the Groups had been discussed by the Episcopate.*

Several communicants from Canada came to me, from which I gather that the Buchmanites are making the most of the approval given to them by London & Canterbury.

Leslie Morrison walked with me round the Park. He goes to Westcott House next Wednesday, & expects to find himself in philo-Groupist atmosphere. He is certainly thinking very seriously about religion: and he speaks about it with a simple reverence which is very impressive. I feel myself humbled & rebuked by the piety of these lads, so candid and undoubting.

<!101033>

[5]

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

Civilisation and religion have each their own order, and move in their own path. **Perhaps the more clearly we keep in view their distinctness the better.** They are distinct. But no religious man, at least, can feel difficulty in believing that, distinct as they may be, and in the hands of men sometimes opposed, they have essentially one origin, and come both of them from Him who has made man for this world, as well as intended him for another.

Church.\* "The Gifts of Civilisation" p. 10.

Before getting up I read the admirable sermon from which the above passage is extracted. It was preached in Oxford on Nov. 18<sup>th</sup>, 1866. The situation in England and in Europe was at the time nowise favourable to optimism. Prussia had declared war & ended it victoriously against Austria. There were troubles in Greece & Spain. England was in the throes of a reform agitation, and the National Secular Society <sup>^</sup>was founded<sup>^</sup>. Still it was possible to regard civilization as stable and beneficent in 1866: **in 1933 we are sure that it is not stable, & we doubt whether it is beneficent.**

[6]

[symbol]

I worked at a sermon for Newcastle: and, in the afternoon, walked in the Park. I motored to Newcastle, & [suppered ?] with the "Pen and Palette Club". It was a rather Bohemian affair and, save for the amusement I gained from observing the company, I was abominably bored. The food was disgusting. An immense beef-steak pudding was placed in front of the Chairman (C. Williams) beside whom, as the guest of the evening I was placed. He thrust his spoon with such vehemence into the dish that everybody in his immediate neighbourhood was baptised with gravy. There were speeches & music. My health was proposed by Professor Grey Turner, who had evidently primed himself by the record of my career in "Who's Who", and dilated wearisomely on my transcendent merits! I made a fatuous reply, & then somebody proposed the "Memorable" in a speech which reviewed human history! Then we sang "Auld Lang Syne" and dispersed.

<!111033>

[7]

Wednesday, October 11<sup>th</sup>, 1933.

[symbol]

Wallis brought the Bishop in Jerusalem to see me (D. G. F. Graham-Brown). He was principal of Wycliffe Hall, & **far gone in Buchmanism**. He is clearly attached to it still, though somewhat shaken in his allegiance. He seems to be rather disgusted by their tacit claim to infallibility. "Guidance" is rather a stumbling-block. Nevertheless, he calls himself a "friend" of Frank Buchman. He spoke of the Assyrians, into whose situation he had been charged by the Abp. of C. to inquire. Rather to my surprise, **he was by no means philo-Assrian [sic], & thought the Patriarch both obtuse and impracticable**. I asked whether the Iraqi [sic] government could be depended upon: and he replied rather hesitatingly that he thought it could. The letters which had appeared in the Times were in his opinion both ill-informed & unfortunate. I was struck by his evident lack of sympathy with the Jews in Germany. He had declined holding a meeting of protest in Jerusalem, on the ground that the Apr of C. had expressed sufficiently the ~~work~~ view of the Anglican Church. He struck <sup>me</sup> as an amiable but rather weak & somewhat muddle-headed man.

[8]

I walked in the Park, and got wet enough – the effect of last night's downpour – to feel bound to "change my feet".

I wrote to L<sup>t</sup> Col. S. T. Cargill acknowledging a long and thoughtful letter in which he disclosed a strong leaning towards Buchmanism. But he is perturbed at my attitude.

If there is any other Bishop of the Church of England whose pronouncements on religious matters carry as much importance outside his diocese and with the general public I have yet to learn his name.

This seems sufficiently surprising, but, apart from this, it was a good letter, & I sent him a copy of "Notes on Spiritual healing".

*Viscount Dunwich, who had written to me last September a rather brusque letter protesting against my treatment of Groups, sent me a very handsome letter in acknowledgement of my "soft answer", & the copy of the Charge with which it was accompanied. This is very satisfactory.*

<!121033>

[9]

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

Was ever known  
The witness shepherd who persists to drive  
A flock that thirsts not to a pool disliked?  
A weight must surely hang on days begun  
And ended with such mockery. Be wise,  
Ye Presidents & Deans, and, till the spirit  
Of ancient times revive, & **youth be trained**  
**At home in pious service**, to your bells  
Give seasonable rest, for 'tis a sound  
Hollow as ever vexed the tranquil air;  
And your officious doings bring disgrace  
On the plain steeples of our English church,  
Whose worship 'mid remotest village trees,  
Suffers for this.

Wordsworth. Prelude. III. 408-421.

The poet's estimate of the spiritual value of the chapel services is vigorously expressed. Yet, can anyone who observes the almost total desertion of the chapel services, when attendance of these is left to the free choice of the students, feel very confident as to the wisdom of giving up the old discipline? On the whole I incline to prefer the inevitable hypocrisy of the older system.

[10]

[symbol]

Martin Kiddle\* is evidently much disturbed by the apparent success of Buchman's persistent and impudent advertisement. The action of the Bishop of London in "blessing" and that of the Archbishop of Canterbury in "receiving" his campaigners has moved Martin to write an account of his experience with the team in Canada during part of their tour from October 1932 to June 1933. He sends me what he has written, & requests my criticism. He certainly tells a marvellous story of thoroughly unscrupulous evangelism, carried on with cynical thoroughness. His chapters on "Finance" and "Absolute Purity" are almost as sensational as the Buchmanite slogans. "A team of fifty travelled over a distance of about 20,000 miles in Canada and U. S. A. for nine months. I have my own accounts and hotel bills for five of those months, & I have calculated from these that a conservative estimate of the total cost of the whole enterprise is £30,000." The "Sex" aspect of the "sharing" appears to be quite horrible.

<!131033>

[11]

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

[symbol]

I had much talk with Archdeacon Hunter.\* **He is apprehensive that the Bishop of Newcastle will go groupy.** The precedent of Lambeth will weigh much with him; and he belongs to the Missioner type to which every form of Corybanticism appeals. But, if he associates himself with Buchman when, as he threatens, he comes north, the situation will be unpleasant for his neighbour in Durham. I wrote to the Bishops of Chichester & Carlisle indicating my opinion that in the Bishops' meeting next week we ought to make an effort to bring home to Cantuar & London the unwisdom and also the unfairness of their association with Buchman. From both of the peccant prelates I have received replies to my expostulations, politely expressed but, of course, self-defending. *The special mischief which attaches to the blunders of important men is that those who make them rarely have the humility to acknowledge them. Buchman is quite cunning enough to know this, and to take full advantage of it. Get the "key-men" to commit themselves, & you destroy criticism where most you might expect to encounter it!*

[12]

[symbol]

The Archdeacons & Rural Deans mustered in full force. Only old Canon Croudace\* and Canon Stephenson\* were absent, both on the score of illness. Wynne-Willson\* came by special invitation.

*We discussed the Groups Movement with considerable vigour. Poole\* and [Frank Hilton] Jackson\* made useful speeches. The former said that the congregation of S. Paul's, West Hartlepool, groaned under the self-revealing discourses of their Groupist Vicar, and some of them were leaving the church. The latter emphasised the mischiefs of "sharing". Lillingston\* gave us some account of the House party at Hexham, which he had attended: & Wynne Willson gave us his impressions of the Oxford House Party. I summed up the discussion by a severely hostile criticism of Buchmanism, in the course of which I read out Kiddle's account of the "Sex" sharings of the Canadian team. I advised the clergy to take no part in the Groupist campaign with which we are threatened.*

<!141033>

[13]

**Saturday, October 14<sup>th</sup>, 1933.**

I celebrated the Holy Communion in the Chapel at 8.15 p. a. m. All the Rural Deans as well as the Archdeacons & Dawson\* communicated. It was a solemn, & I trust, an edifying service. We resumed our conference at 10.15 a. m. and continued the discussions until 12.30 p. m. Then came lunch, after which the company dispersed. Everybody seemed to be cheerful and filled with good purpose.

I walked in the Park, & there picked up a youth, aged 21, named Kenneth Abdy (?), a student of Bede College, but much discontented with the prospect of a teacher's life. He said that he was a Methodist, but was growing restive under that description. He had stayed in France with two families, the one atheist, the other protestant. He descried rather movingly how the maid-servant, a young Catholic girl, had been gibed out of her religion, & now mocked at the Mass. He was evidently horrified at this spectacle of aggressive & successful Atheism. He was a gentle & interesting lad, whose career may be remarkable.

[14]

[symbol]

Norman Ross Edmondson, a youth of 17, came to see me with a view to being approved as a candidate for a diocesan grant. He was 6 feet high, rather weedy, and with the sacristy type of countenance, an only son, & immensely well recommended. He knows no Latin and Greek, but has passed the Durham matriculation. His parents can contribute nothing to the cost of his education & his only assets are the expectation of a County Council Scholarship of £40. Yet I sanctioned his application to the Board.

*I wrote to Martin Kiddle, acknowledging a further contribution of his account of Buchman's Canadian campaign, and taking occasion to emphasise the gravity of his undertaking. Malcolm Ross has been with him, and it is reasonable enough that Martin should check his own reminiscences with Malcolm's, but I insisted that Malcolm has ruled himself out by his own misconduct, and must be excluded from this business altogether. Martin consents to my informing the Bishops of the substance of his narrative.*

<!151033>

[15]

**18<sup>th</sup> Sunday after Trinity, October 15<sup>th</sup>, 1933.**

I celebrated the Holy communion in the Chapel at 8 a.m. We numbered 9 communicants including William, & the two Boydons, Harold and Horace. Their presence is probably due to the fact that I encountered Flossie in the Park yesterday, & observed that I had not seen her and her brother at the Holy Communion lately. One could wish that there was more spontaneity in the religion of our common folk. For they perform their duties in response to admonition, & conform easily to the custom of a religious movement; but let the admonition wane, or the movement be changed, and, without hesitation or apparent sense of loss, they abandon their duties. The regular communicant here becomes the non-communicant there without the smallest protest or reluctance. Religion seems to have no real hold on heart or conscience. There is something profoundly disturbing about this, and <sup>it</sup> impacts as much that we should not merely recognize the fact, but also find out what may be its cause. Plainly, a pastoral ministry which leaves the people so lightly held to faith & deity is radically unsound.

[16]

Ella and I left the Castle at 9.30 a.m. and motored to Newcastle, where I preached at Mattins in St. George's, Jesmond, it being the ~~patro~~ Dedication Festival of the Church. The service was preceded by the presentation of Banners by the Scouts, Cubs, & Girl-Guides. There was a considerable congregation, in which I recognized Canon Bool and Sir William Morris. There were a good many white and grey heads, but a notable absence of young men. The service was typically 'Anglican', of a type which is not often met with a 'glorified mattins', with much & rather noisy music. I preached on Christianity and Civilization, taking S. Matthew v. 11 - 16 for a text. After the service we lunched in the Vicarage. AS Bishop Wood is going south into the diocese of his brother-in-law, Chichester. On our way home, we called at the Gateshead Rectory in order to inquire after Stephenson. We found him better and much cheered by the report of the doctors that the root of his illness was not in the heart but in a gall-stone.

[17]

[symbol]

Canon Aitken, the Vicar of Great Yarmouth, was staying at the Gateshead Rectory, and I had some speech with him. He thank<sup>ed</sup> me with so much emphasis for my 'Charge', and expressed his hearty agreement with my estimate of Groups. *He said that Grensted\* has express<sup>ed</sup> the opinion that it is not advisable that his (Canon Aitkin's) two sons who are undergraduates at Trinity College, Oxford, and very decent youths should join the Groups, This suggests a certain 'economy of truth' on the part of that eminent Groupist.*

*Harry Flack told me that he had been much pressed, almost brutally pressed, by Buchman to acknowledge himself guilty of many iniquities, and that he found it extremely hard to resist his importunity. Finally, he said, 'I may be guilty of many things, but D' Cunningham\* of*

*Wescott House, knows me through and through, & if anybody has a right to speak to me like this, he is the man, not a stranger like you'. In the circumstances, perhaps this was as effective an answer as could have been made.*

<!161033>

[18]

**Monday, October 16<sup>th</sup>, 1933.**

Old D. E. Lyttleton\* writes to me a long letter, rather fanatically expressed, suggesting that I should take up my parable against various forms of self-indulgence especially cigarette smoking, which, he says, is the destructive vice of the Diocese. Thus my visit to Norwich is to be the beginning of a crusade against luxury in the interest of church building! How little he understands the lethargic temper, & soft habits of the Bishop of Durham!

I put together a number of documents illustrating Buchman & his movement, but whether 'I shall be able to make use of them at the Bishops' Meeting is, perhaps doubtful. Anyway, it will impress their Lordships if I indicate the volume of adverse testimony. By way of reducing the claim of Groupism to sensational success, I cut out from the Newcastle Journal an account of the scenes witnessed last night at the meeting of some moralist preacher, named Fletcher. This kind of success is 'common form'.

[19]

I walked round the Park, and, on my return to the Castle, had an interview with an Ordination candidate, Charles Godfrey Bell, aged 25, the son of Canon Bell of Chichester. He is a rather conventional, stocky young man, who has lost the hearing of one ear, but manages fairly well with the other. As he belongs to the sect of the 'Anglo-Catholics', I think he might suitably find a title in S. Peter's, Stockton, where McGill holds the fort. He does not strike me as in any very deep sense religious. Chichester Theological College has the reputation of a rather extreme and mechanical 'Anglo-Catholicism'. Perhaps Bell is one of the men who would be spiritually advantaged by 'Groups'. I always feel completely baffled by these youths who really don't appear ever to have had a spiritual experience, or to be completely satisfied with the formula preached to them, would subscribe anything required as a condition of their being ordained without 'turning a hair'.

|

<!171033>

19 [20]

Tuesday, October 17<sup>th</sup>, 1933.

We had a party to lunch, viz. Lord\* and Lady Castlereagh,\* M<sup>r</sup> & M<sup>rs</sup> Vereker, Major and M<sup>rs</sup>. de Bunsen, Bell, and ourselves. Nobody seemed bored, and everybody said they enjoyed themselves.

After lunch, we motored to Windlesham Hall, where I presided at a tenuous gathering, at which the annual report was presented. I made a brief, non-committal speech. Sybil, Lady Eden,\* Gibbons the 'Founder', and M<sup>rs</sup> Higgs spoke quite reasonably. Then we had tea, and came away. I promised to send five pounds to the funds.

Old Colonel Thomlinson was at the meeting. I had some talk with him. He says that he cannot think that President Roosevelt's scheme can succeed. The Verekers, who have just return from Canada, said that the trade depression in that country was very bad, but even worse in the U.S.A. In New York men & women begged in the streets, a spectacle never before seen there. The general temper was pessimistic and apprehensive.

[21]

When a taunt  
Was taken up by scoffers in their pride,  
'Saying, 'Behold the harvest that we reap  
From popular government and equality'  
I clearly sense that neither these was aught  
Of wild belief engrafted on their names  
By false philosophy had caused the woe,  
But a terrific reservoir of guilt  
And ignorance filled up from age to age,  
That would no longer hold its loathsome charge,  
But burst & spread in deluge though the land.

Wordsworth. The Prelude x. 470 – 480

I suppose that remains the true explanation of Revolution. It is the old prophetic doctrine, which was adopted by Christ: 'Fill ye up then the measure of your fathers.' There comes a period in the history of a nation, and not less of a civilization, when the accumulation of resentment can no longer be held in check, and the whole fabric of disordered society breaks before the onset. This happened in France; it has happened in Russia; must it not happen here in varying measures of violence in every other constituent of Western civilization?

<!181033>

[22]

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

Charles accompanied me to Darlington where I travelled very comfortably to King's Cross. After identifying my room in the Club, I went to the hairdresser, & received his professional attention. Then I drove to Lambeth, where the Bishops were assembling.

Although the Groups Movement' was on the agenda, and the two preceding subjects were little more than formal, Lang succeeded in dragging out the discussions for two hours, evidently designing, as it appeared to me & to the Bp. of Carlisle, to hustle the discussion on Groups to the last half hour when it could hardly be effective, & might well peter out. Accordingly, I began my speech with some caustic observations which had the result I intended viz Lang's offering to adjourn the subject until the following morning.

I dined in the Club with the Bishop of Carlisle as my table companion. After dinner I had a 'heart to heart' talk with the Archbishop of York, & did my best to stiffen him against tomorrow's discussion.

[23]

[symbol]

*The 'Manchester Guardian' had a very laudatory account of the inaugural campaign of the Group Movement in London. It stated that an overflow meeting was held in Westminster School. Accordingly, I called on the Head Master, and inquired what precisely this might mean. He explained that he was no "Groupist" and would certainly not allow the movement to come into the school: but that it was his practice, from time to time, to allow the use of the Hall for overflow meetings. This was merely a matter of neighbourly feeling. The Headmaster said that he had been present at the meeting in the Wesleyan Hall last night. He was certainly impressed by the atmosphere of power, but he could not but think that the proceedings were unwholesome. The spectacle of so many young people, hardly out of their teens, was, to being encouraged to proclaim their spiritual experiences was to him painful & repulsive. He said that the dean of Westminster, who also was present, felt much the same as he did.*

<!191033>

[24]

Thursday, October 19<sup>th</sup>, 1933.

[symbol]

I received a letter from the Master of the Temple (D<sup>r</sup> Carpenter) in which he says:-

“I was present at the Central Hall, Westminster, last night at the opening meeting of the London campaign, and **it was a truly miserable affair**. Crowds of well-dressed people, but the testimony offered from the platform was almost absurdly elementary, and distressingly self-conscious. I have, for myself, nothing against them, being without any particular evidence, but if last night represents all they can do at an inaugural meeting, they won't have much effect.”

This may stand beside the impression made on the Headmast[sic] & on the Dean of Westminster. One of the Bishops, who was present at the meeting last night, was most impressed by the fact that, when the chairman invited those who had been present at the inaugural meeting, no more than a dozen persons responded.

[25]

[symbol]

*The Archbishop of Wales and I drove together to Lambeth, where the discussion on 'Groups' began exactly at 10.30 a.m. I spoke for exactly an hour, reading out a good deal of Martin Kiddle's narrative. The Bishop of Ripon immediately rose, & sought to reduce the impression made on the bishops by belittling Kiddle. The Bishops of Oxford & Wakefield supported me. The Bishop of S<sup>t</sup> Albans, rather oddly, seemed to be against me. Most of the Bishops were dumb, &, if Buchman had any friends, they were silent. Nobody seemed willing to speak for him. The Archbishop of Canterbury and the Bishop of London defended themselves as best they could, but their apologies were laboured & unconvincing. I do not think they made a good impression. Finally we ended our discussion according to the custom at these meetings, without any motion. I was not altogether dissatisfied, for I cannot but think that, as a result of the discussions, the Bishops will be far more cautious in their action. After lunch, we discussed the difficult problem of the Assyrian Christians, & then I came away from Lambeth.*

[26]

I had a long talk in the Club with M<sup>r</sup> Justice [Ernest] Charles,\* who was my Chancellor at Hereford. I asked him whether the arrangement of exchanges could be reconciled with the recent Patronage Measure, and he agreed with me in thinking that it could not. A patron cannot truly be said to have considered the representations of the Parochial Parish Council, if, before he has received them, he has determined on the man whom he will appoint. We got on to the subject of Disestablishment, and he said that he had recently been in Wales, & had been much impressed by the ease with which the Disestablished Church was managing its affairs. Though he shrank from Disestablishment, he could not deny that it alone would solve many of our problems. He spoke strongly of the extreme unpopularity of [John]

Simon,\* and evidently thought the Germans had more in their case than we generally realized.

Reggie Harris was in the Club. He also dwelt on Simon's unpopularity, which he ascribed to his 'fausse bonhomie'!

<!201033>

[27]

Friday, October 20<sup>th</sup>, 1933.

[symbol]

M<sup>rs</sup> Heaver sent her car to the Athenaeum at 10 a.m. and brought me to her house, where she spoke to me about her son. I was sympathetic but hopeless. *What can be done for a parson who has married an "impossible" wife? She said that he had £450 of his own: & seemed to think it a miserable amount.*

[symbol] *I called on the Dean of Westminster in order to hear his account of the Groups meeting. He said that the crowd was immense, and included nearly everybody who was anybody. The proceedings began with a brief & harmless speech by the Bishop of Calcutta, who then gave place to a young man who delivered his testimony. He was followed by others who did the same. He was fearfully bored, and came away after an hour of it. He thought the proceedings were not only wearisome, but definitely bad. It could not be wholesome to encourage neophytes, however ~~severe~~ sincere, to proclaim their spiritual attainments so boldly. He said that the late Bishop of Willesden, Perrin, who was sitting beside him, agreed with this view. Yet Perrin wrote to the Times recommending the Groups with what looked like conviction!*

[28]

[symbol]

Shall I advise Martin Kiddle to publish his account of Buchman's Campaign in Canada? Would it prejudice his career as a clergyman to begin by attacking a movement, which at least professed to be religious, & which certainly has enlisted the support of many religious people? Can his narrative be stripped of all that suggests personal grievance?

Humphrey Milford met me at the Athenaeum, as we had arranged, and, after lunch, we discussed the question of publishing Martin's narrative. He read the 4 sections which ~~he~~ Martin had sent me, & decided, as indeed I expected, that he could not publish it as it stood. Could it be re-cast as so as to make it suitable for publication by the University Press? He thought not: for it was certainly written with great journalistic ability, and would, if offered to popular publishing firms (e.g. Faber) be eagerly accepted, & would "bring in pots of money." He thought that I might with advantage bring out a 2<sup>nd</sup> edition of my Charge, prefacing it with a [29] careful review of the Group Movement, and utilising the substance of Martin's testimony. He undertook to ascertain how my charge[sic] had been selling, & to write to me. On the whole, my own judgement accords with this decision.

I had some talk with Lord [Hugh] Macmillan,\* who has recently returned from Canada. He was quite clear that the President's scheme for rescuing the Republic from its economic quagmire must fail, since it flew in the face of economic law. He dwelt on the monstrous extravagance of government in Canada, where the complete equipment of an autonomous state was provided for quite petty populations. We spoke of Simon, & he said that Simon was unique among **successful lawyers in having no friends. He himself felt a "secret loathing" for him: & he mentioned the case of a friend, who said, "I owe everything to**

**Simon: & yet I detest him.** Macmillan thought that it was partly 'fausse bonhomie', and, partly, a certain crookedness. This seems to me very strange, for I have always regarded Simon as a man whose intense reserve masques a really generous disposition.

[30]

[symbol]

*An old man came to me in the Club, and introduced himself as Coleridge. He said that his wife, a pious woman, had been to the Groups' Meeting, & came away disappointed, & even disgusted. There was no prayer, & a complete absence of reverence. The testimonies did not ring true, but sounded like an oft-repeated tale. This is interesting.*

I travelled to Darlington by the 5.30 p.m. express. The Archbishop of York shared my carriage, but I felt so extremely unwell that I could not converse with him. We dined, and, while I myself could eat little, I admired the robustness of his Grace's appetite. Yet he is getting to be notably obese, and he is still in the early fifties. At Darlington Charles met me with the car, and by 10.30 p.m. I was again in the Castle. I found an accumulation of letters, but nothing of interest or of importance, except a further consignment of type-written ~~from~~ M.S. from Martin Kiddle, who evidently writes with a will.

<!211033>

[31]

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

[symbol]

Harvey Dawson Walker\* came to lunch, and I asked him whether he would be willing to take on the duty at Burnopfield temporarily in order to give Brigstocke\* a chance of avoiding resignation. He expressed himself very properly, and undertook to consult with his vicar, & let me know the result. Incidentally, he told me that he had already been offered two livings, though not yet two years in Orders! Discipline is really impossible, when such absurdities can happen.

I wrote to Harvie Clark, telling him that, in view of Stephenson's continued illness, I thought that he ought not to leave Gateshead.

*I wrote at length to Martin Kiddle reporting my conversation with Humphrey Milford, and advising him not to publish his reminiscences of the Canadian Campaign of the "Oxford" Group, which really amounts to a tremendous onslaught on Buchman, who is pictured - I have no doubt truly - as another "Elmer Gantry". Am I really alone in feeling outraged by this commercialized Evangelism? Yet Lang seemed far more anxious to belittle Martin than to expose Buchman.*

[32]

Charles Griffith-Jones, the son of that rather unattractive person who married the daughter of Sir Charles Renshaw,\* wrote to me that he has "been of late inwardly persuaded that his true calling is in the Church". He writes to me 'whose friendship with the family is of long standing' to 'seek guidance in the matter of taking Holy Orders'. He has been 'strongly advised' to go to Wycliffe Hall: but he is told that the "Groups' are rather rampant in that College just now". However "as his views on the 'Group Movement' are almost identical with those I recently expressed in the Times, he assures me that 'there is little danger of his being unduly influenced' by it. I remember the lad being brought to the Castle by his parents, & that I thought well of him; but whether he has "the root of the matter in him" who can say? The gift of discerning spirits has not been bequeathed by the Church, & certainly is not possessed by bishops!

<!221033>

[33]

19<sup>th</sup> Sunday after Trinity, October 22<sup>nd</sup>, 1933.

[symbol]

*A heavy mist lay over the country, and the poplars in the drive seen through it had a ghostly and mournful appearance. Dead, discoloured leaves, sodden with the night's rain, drifted un-certainly from the trees which had done with them to the ground which had no use for them: like our woeful nomads, the Unemployed, who go forth from the idle pits, shipyards, & factories to be 'moved on' from one office and door to another, wanted nowhere.*

I celebrated the Holy Communion in the Chapel at 8 a.m. We were only seven communicants including John, the under-gardener. I used both the Collect for the day, and that for S. Luke. The rather quaint collect for S. Luke's Day was composed at the Reformation, and emphasizes the saving value of 'doctrine' which was then so fiercely maintained. "May it please thee, that, by the wholesome medecines of the doctrine delivered by him, all diseases of our souls may be healed."

"The doctrine delivered by" S. Luke was contained in the Biography of the redeemer, and in his account of the Apostolic Church.

[34]

How far do I believe in the method and message which are presupposed by the kind of evangelism which employs "Church Army Vans"? How are these to be distinguished from those of the numerous Protestant Missions of which Buchman's Groups are but the latest and most aggressive specimen? What precisely do I mean by "blessing" a Church Army Van? Well, let it mean what it may, I went to South Church, and blessed the van. The vicar had organized everything with his usual meticulous care. I gave a short address.

I motored to Sunderland, & preached at Evensong in S. Luke's, Pallion. The rain was coming down "cats and dogs", but none the less the church was filled with a very poor but devout congregation including a good body of youths. The Vicar, Drury, is, I think, an excellent, though rather dour, young clergyman, and he is evidently working hard. Save for a hymn before the Magnificat, there was nothing in the service to be reasonably objected against even by a fanatically legalistic Bishop.

<!231033>

[35]

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

[symbol]

*The Rev<sup>d</sup> S. A. King B.D., Vicar of S<sup>t</sup> Michael's, Handsworth, Birmingham, would appear to unite devotion to the Oxford Movement with enthusiasm for the "Oxford" Groups, for he sends me both a pamphlet on "The Spirit of the Oxford Movement" and a book, "The Challenge of the Oxford Groups" which is stated to be "A Reply to the Bishop of Durham". These are accompanied by a courteously expressed covering letter. He says that he has "written solely on his own initiative as a result of a letter from Lord Cobham."\* Can one ever escape from these Lyttletons?*

I motored to Durham, and presided at a meeting of the Church Building Board. There was but little business, and everything was finished in three quarters of an hour. I walked into the town, & looked in at the book-shop. Then I went to the Castle, and collated MacMunn to his hon: canonry, & licensed six curates. After giving them tea in my room, I returned to the Castle.

The Bishop of Rochester sent me a new book by that fatuous Groupist, Canon Grensted – "The Person of Christ" – in order to correct my mean estimate of that now notorious divine.

[36]

After the meeting, I had some speech with Watson, the Rector of Hoghton-le-Spring. He expressed himself as reluctantly willing to consent to Harvey Dawson-Walker's taking temporary charge of Burnopfield. Subsequently, I asked the Bishop of Jarrow to see Brigstocke, and find out what he really wants.

Sir Charles Peers\* arrived about 6 p.m. He tells me that in the Chapter Library at Canterbury there are fragments of very ancient, probably Anglo-Saxon, vestments used to wrap the capitular seals. They are unique treasures. He also told me under pledge of secrecy, for he is himself a Trustee of the British Museum, that the Codex Sinaiticus<sup>1</sup> is in this country, that the Russian Government will sell it for £200,000, and that there is good reason for thinking that the Treasury will assist the B.M. to purchase it. This would, indeed, be a glorious acquisition. We have already the Codex Alexandrinus and the Codex Bezae. If we could add the Codex Sinaiticus we should become the Mecca of N.T. critics.

---

<sup>1</sup> One of three of the earliest Christian manuscripts of a Greek bible, its origins lying in the mid-fourth century; it contains the oldest complete copy of the New Testament.

<!241033>

[37]

**Tuesday, October 24<sup>th</sup>, 1933.**

Peers had some talk with me about the Castle. He evidently desires to be himself appointed as architect: and would like me to “engineer” the appointment! As he is a member of the Preservation Committee, this may easily carry the aspect of a “job”: but, on the other hand, there are very weighty reasons for regarding the project favourably. Peers is, perhaps, the most competent man in England: he is also probably the best known. He is just retiring from his official position under the Board of Works – in which he has acquitted himself by universal consent admirably – and will, therefore, have leisure for such work as would be necessary. He is an enthusiast, & to look after Durham Castle would be a labour of love. If he were announced as directly responsible for the architectural, as distinguished from the engineering, work on the Castle, the public would be given good security against rashness, and inefficiency. It is, perhaps, unfortunate that he and I should be known to be friends, because the fact that the proposition really emanates from himself will be immediately apparent. However -

[38]

The Rev<sup>d</sup> Ernest Dawson writes to me from Oxford that he will accept S. Paul’s Gateshead, if it is offered to him when Stack resigns on February 8<sup>th</sup>: & that he has already secured a deacon! I told him that, as soon as I could legally offer him nomination, I would do so: also, I sent the usual form of application for the prospective deacon. I gravely suspect that I am acting illegally.

I went in to Durham, & attended a meeting of the Castle Preservation Committee. *On my suggestion Peers was appointed consulting architect to the Committee, with a retaining fee of £250. & his expenses. I was rather surprized that everything went through so easily.*

I motored to Gateshead, and attended a meeting in the new Methodist Central Hall, arranged to celebrate the Centenary of the local branch of the Bible Society. The place was crowded: the atmosphere asphyxiating & heavily charged with the sickening smells of varnish, & fresh paint, & the speeches (including my own) vastly too long.

<!251033>

[39]

Wednesday, October 25<sup>th</sup>, 1933.

Peers & Olive Pollok-Morris\* left the Castle.

I receive a note from Humphrey Milford:

“Of the 2/6 book we have sold about 3400 and have about 1500 left, of which 1250 are in sheets, & could easily have a new preface, of any length, added to it.”

This seems rather disappointing: but, **I think, for the satisfaction of my own mind, and for historical reasons, I must write a Preface.**

The Master of the Temple makes reference to the Group Movement in the Epilogue of his volume: ‘Church & People, 1789-1889’:

“Some, for the time being, put aside the need for a theology & were content to give themselves to the simple, penetrating personal religion which is revealed in the life of the Buchman “Groups”. If the Church of England can be wiser in this matter than it was in the Eighteenth Century with the Methodists, if the Groups can purge out their eccentricities, & can develop a stronger theology, they will do a great work.” p. 579, 80.

[40]

Bishop Chatterton and Canon Lomax\* came to lunch, and I had much talk with both. *The former spoke of Bishop Foss Westcott’s obsession with ‘Groups’*. He appears to be unable to think or speak of anything else. The latter had some project for introducing “Sisters” into the Retreat House, & wished to know whether I should object. I was not sympathetic!

I walked round the Park, which glows with autumnal colours. Nothing could be more beautiful, and yet the little Barrington boys, and the lads from the Unemployed training centre seemed rather astonished that I should bid them look at it.

Martin Kiddle and an Ordination candidate named Ridley arrived about tea-time, & also Ella’s friend, Sydney Townley.

*I went through Martin’s account of the Canadian Groups campaign, and had his comments. He had heard that Buchman was defaming him after his fashion, and had written to him demanding an apology, but, of course, vainly. He consents to abandon his intention of publishing his account, & to leave his M.S. with me for such use as I desire.*

<!261033>

[41]

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

[symbol]

*The Master of the Temple writes a careful, indeed cautious, article on "Groups" in the Yorkshire Post. It is obvious that the action of Canterbury and London is operating as a very effective check on criticism. I myself may be unaffected, but I cannot suppose that others, younger & with their way to make, can be equally so. And, of course, the general public is quite unable to estimate the worthlessness of action, which is neither informed nor really quite sincere. **London is too shallow, & Cantuar: too diplomatic for sincerity in such matters.** Martin Kiddle tells me that Buchman has stated that the reasons why he (Kiddle) had left the movement were "laziness and women". He has written to demand an apology, but, of course, will get no reply. This abominable plan of silencing critics by casting doubts on their personal character is undoubtedly effective. It would appear to be the case that Buchman succeeds in persuading his followers that only sin can hold anyone back from joining 'Groups'. And 'sin' seems in his mind always to take the form of sexual abnormality!*

[42]

The Rev<sup>d</sup> Edward Anthony Budgen, now an assistant-curate at Whitby, came to lunch. I offered him nomination to St-Aidan's, West Hartlepool. He said that he would consult his parents, visit the parish, and tell me his decision. He is a Cambridge man, well-built, & well-mannered. His Vicar, Canon Sykes\* gives him an excellent character.

I went in to Durham, & presided at a meeting of the Lay Helpers' Association. There was not much business.

*I wrote to the Master of the Temple expressing my regret that, before writing his article, he had had no opportunity of learning what Kiddle had to say about "Groups".*

Jack Carr came to dine and sleep. He leaves for Nigeria in a few weeks, and he came to say 'Goodbye'. He will serve another two years abroad, and then have another holiday in England. The C.M.S. find that by these frequent returns to this country they get the most work out of the missionaries. The R.C. authorities appear to make their men work for much longer periods without holidays.

<!271033>

[43]

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

[symbol]

Charles went with me to Darlington. I changed at York, where I got a through carriage to Norwich. The train arrived in good time, & I was met by M<sup>rs</sup> Pollock, which she herself drives. We picked up the Bishop at the Palace, & then went to the Meeting. There was a considerable attendance. I spoke for half an hour, & was listened to with attention. The Bishop was very flattering, but that is the Pollock manner. I myself thought the speech dull & ineffective. After the meeting we went to the Palace, & had tea. *A good many people attended "to meet me". One parson, Neville, said that he had been ordained with me at Cuddesdon, & then when we made the Declaration of Assent to the Thirty-Nine Articles I said to him:- "Now, are you adequately honest?" I always feel rather uncomfortable and helpless when men profess to quote what I have said in the past. Lady Nora Bentinck was very insistent that she must speak to me about the Buchmanite groups. Her husband's family had had much commerce with Buchman, who had toadied them appallingly, but they were growing weary of him. She herself held him in abhorrence. She thought him a hypnotist.*

[44]

Nobody was at dinner except the Bishop, M<sup>rs</sup> Pollock, Miss Hooper (?), and myself. We talked much about Groups. It is apparent that while the Bishop regards them with comparative equanimity, his wife detests them. Knowing that M<sup>rs</sup> Pollock was fond of hunting, I wickedly led the conversation to field sports, & raised the question of their compatibility with Christian morality. She was clearly perturbed, but put up a creditable fight.

*I received from "little Artie" [Edward Burroughs]\* a very excited and improper letter, from which I gather that Martin Kiddle "cut a lecture" in order to come to Auckland Castle on Wednesday. This conduct exasperates his Lordship greatly. He assumes that I was aware of the lecture, & approved the cutting. He lectures me on my duty, and enlarges on my iniquity in "exploiting" Martin's knowledge of Buchman's movement. Why do these Evangelists make themselves apologists, advocates, and allies of this unattractive and ambiguous American?*

[45]

[symbol]

October 28: 1933

My dear Bishop,

*What can you mean? The character and methods of Buchman's movement are concerns of quite vital moment, since, with the facile patronage of our leading churchmen, that movement is being pressed on the attention, & even commended to the acceptance, of the Church. It is the obvious duty of every Bishop to satisfy himself on this matter before he makes any public pronouncement. Is he to ignore, or refrain from ascertaining, the testimony of those who are best qualified to know the truth?*

*I am persuaded by a very careful examination of the Groupist publications, and by the evidence of many who have come under Groupist influence, that Buchman's teaching on the subject of "Guidance" is dangerously unsound, that his method of "sharing", "deep sharing", "sharing to the bone" unites all the worst features of the Confessional with a total absence of its safeguards, & that the dominance of Buchman himself is irrational, exorbitant, [46] [symbol] and morally debilitating. The miserable experience of Malcolm Ross, and the personal testimony of Martin Kiddle provide direct confirmation of this view of the Movement, and, in our private conference at Lambeth, I communicated these facts, so important for them to know, to my brother Bishops. What is your complaint? Do you want to be ignorant of the truth about Buchman? Is it the duty of an English Bishop to constitute himself Buchman's advocate and ally?*

*You are good enough to say that, before I had any communications with M<sup>r</sup> Kiddle on any subject, you "ought to have been consulted". This appears to me equally absurd and insulting.*

*It needs no saying that I admit no kind of obligation to seek the permission of the Bishop of the diocese before inviting a clergyman to see me.*

*With regard to M<sup>r</sup> Kiddle's visit to me, it may interest you to know that its [47] [symbol] object was to dissuade him from publishing his narrative. I told him that it would be an unfortunate beginning of his ministry to be immersed in the controversies which the publication could not but occasion, and that – though I hold it impossible to question his sincerity and the truth of his statements of fact – his inferences might not be unreasonably challenged.*

*I propose to issue a new edition of my Charge with a preface reviewing the whole situation: & Kiddle's testimony, where it is confirmed by other evidence, will be of great value.*

*Believe me,  
v. faithfully yours  
H.D.*

*P.S. of course, I knew nothing about the classes, which as a deacon, Kiddle was very properly required to attend. If I had known, I should have proposed another day. Why should you assume that I should be discourteous?*

<!281033>

[48]

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

*The weather was detestable, wind, sleet, rain, finally snow. I wrote to the Bishop of Ripon in answer to his extraordinary letter. Then the Bishop took me into the Cathedral where we spent an hour very pleasantly. I sate in the Bishop's throne behind the high altar, and saw with particular interest the beautiful chair of the Emperor Maximilian, dated 1512, which Lady Battersea presented for the Dean's use. I was shown the foundations of the Anglo-Saxon Chapel which were discovered when the war-memorial Chapel was constructed. Overall has a fine monument which was erected by his "secretaries domesticus" and most loving "discipulus", John Cosin. I suppose that Cosin learned his liturgical knowledge from Overall. The Bishop showed me the old kitchen, and the dungeon (adapted for use as a cellar, but the present prelate being a total abstainer, there is no wine in it) in which the Lollard Sawtre is said to have languished for two years. I was much impressed by the size and interest of the Palace.*

[49]

[symbol]

A convenient train left Norwich at 2.5 p.m. and reached Cambridge at 3.49 p.m. I drove at once to Gonville & Caius College, and was kindly received by the Vice-Chancellor & his wife & daughter. I very nearly lost my spectacles, for I left them in the train, where a porter saw them, & ran after me.

Both John Cosin and Jeremy Taylor were members of this College.

There was a numerous dinner-party, which included Professor & M<sup>rs</sup> Trevelyan, Professor & M<sup>rs</sup> Burkitt, Professor & M<sup>rs</sup> Brooke, the Groupist Chaplain Heywood & his wife, the Mayor of Cambridge (a lady), and some others.

[symbol]

*Trevelyan told me that he saw Lord Grey for the last time about 3 weeks before his death, & that he said to him, "I see no hope for the world". This is sad indeed, but who can challenge it?*

*The Vice-Chancellor had met Buchman last week, and was nowise impressed with him. He seemed just an ordinary American. The Chaplain was, he said, apt to take decided opinions, and to hold to them with determination.*

<!291033>

[50]

20<sup>th</sup> Sunday after Trinity, October 29<sup>th</sup>, 1933.

[symbol]

*I studied Heywood's face last night, & I could not but notice the eager, strained look, and manner, half deprecatory, half aggressive, as of a man who felt that he ought to be bearing witness, & yet was not quite sure what witness he ought to bear. He has been entertaining Buchman and led 150 undergraduates to Westminster for the inaugural meeting of the London campaign. I cannot think that all this excitement & publicity can be religiously wholesome.*

*I went to the Chapel, & received the Holy Communion at 8.15 a.m. Heywood celebrated very reverently. He has a slight stutter, which, however, is quite inoffensive. About a score of undergraduates communicated.*

*At 10 a.m. there was service of commemoration of founders & benefactors. I sat beside the Master. The chapel was fairly filled with the men in surplices. There were 11 choirboys. The Master read a long form of commendation, & then the "Te Deum" was sung. There was no sermon, but some special prayers, and a very quaint hymn by Jeremy Taylor, who was a fellow of the College was sung to a tune by D<sup>r</sup> Wood, also a Fellow.*

[51]

[symbol]

*After the service the Vice-Chancellor took me to see the new library which approaches completion. It is an immense building, designed by Gilbert Scott, the architect of Liverpool Cathedral, and said to cost nearly £400,000. All the shelves will be of metal, so that the risks of fire will be negligible. Even so it is calculated that the provision made will only suffice for 50 years! We walked in the Backs, & came home through the great Court of Trinity. Everything in the sunlight looked most beautiful.*

*I went to my room, and read over the sermon which I have prepared. It displeases me more every time that I look at it!*

*The Master of Sidney Sussex & M<sup>rs</sup> Weekes came to lunch. Also a demure but amiable youth who was introduced to me by M<sup>rs</sup> Cameron, as her "prospective son-in-law".*

***There was an excellent congregation in S. Mary's. The undergraduates mustered in force, & filled the galleries: and, though the sermon could hardly have taken less than 540 minutes, the attention was close throughout: but, of course, I was conscious that my senior hearers loathed my argument!***

[52]

[symbol]

The Master of Magdalene took me off to see the new buildings of his college. I called on Rowallan Cumming-Bruce, but he was absent. I wrote on an envelope – “I have found you out at last, Herbert Dunelm”:- and then went on to Westcott House. Cunningham had a fearful cold. Nevertheless, I sate & talked with him for awhile. **He said that he was “coming off” Groups, & that his Vice-Principal was definitely hostile.** Then I had tea in Leslie Morrison’s rooms. Leslie seems to be radiantly happy. He is looking forward to his Ordination with a singleminded enthusiasm, which is good to see. *He said that his copy of my Charge was being extensively borrowed, & that even the Groupists speak well of it! He walked back to Gonville & Caius College, & we parted at the gate thereof.*

I attended Evensong in the College Chapel, & heard an excellent sermon from the Groupist chaplain. The Master took me to dine in Hall. Kitson-Clarke the engineering magnate from Leeds was also dining. It was a pleasant party. According to the slovenly Cambridge fashion nobody dressed for dinner.

<!301033>

[53]

**Monday, October 30<sup>th</sup>, 1933.**

*[symbol]*

I left the Lodge of Gonville & Caius College after breakfast, and returned to Auckland. The train left Cambridge at 9 a.m., and proceeded by way of Ely, Sleaford, Lincoln, Doncaster, & York to Darlington where Leng met me with the car. I got back to the Castle about 3.20 p.m. There was a considerable accumulation of letters, which I dealt with forthwith.

Among these was a very interesting letter from Noel Lamidey, written from the "Department of Commerce", Canberra, Australia. He encloses a newspaper cutting, reproducing with comments my "Things which my soul hateth" from the "Bishoprick".

Dick writes a little disconcertingly. He gave a "wine", & somebody appears to have misconducted himself, and broken the Dean's windows. Dick's explanation was accepted & the matter has ended, but it is unpleasant, and it vexes me. He has been to Cambridge, & seen Leslie, who introduced him to Cunningham. He seems to have fallen in love with him as all the youngsters do, & wants nothing so much as to go there after taking his degree. I see no objection, for Cunningham is a thoroughly sound & wholesome fellow.

<!311033>

[54]

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

[symbol]

*I received another very rude letter from "little Artie". What an impudent spit-fire it is! Also, an interesting letter from William [Badham]\* giving me a terrible account of the drought in South Africa.*

*The Editor of the New Outlook, Toronto, sends me a copy of the letter which he had sent to the Editor of the British Weekly, contradicting statements made in that paper by the Rev. H. C. S. Heywood:*

*I am presuming that the letter will be published and without delay. If it should not be I would be grateful for any suggestion from you as to what further ought to be done in the matter. The letter is yours if you have any use to make of it. It might have been much stronger, but perhaps moderation is a grace in this instance.  
We have greatly appreciated your stand in this matter.*

*I must get hold of the British Weekly. It is about as fanatical as the C. of E. Newspaper.*

[55]

[symbol]

*It is very remarkable, and very suggestive, that these Groupists should be so strangely lacking in candour. Bishop Whitehead found that Buchman could not speak the truth. Thornhill's letter to the Times, purporting to explain the finances of "Groups" was extraordinarily uncandid & misleading. Evidently, Heywood's letter to the British Weekly was not truthful. They lie low publicly, and McCullagh lie freely in private!*

*I shewed Kiddle's narrative to old D<sup>r</sup>. He read it, & sent me the following:-*

*"I am returning the really appalling story. The section on sex matters is disgusting, and quite bears out my son-in-law's description of the Groupers he met in Oxford as a lot of sexual maniacs. As to publication I don't think it will be easy to get a responsible Publisher, for there is quite sufficient in the narrative to start a crop of libel actions."*

*With this opinion I am in agreement. At the same time it offends my sense of equity that Buchman should be able to go on his way without his real character being known.*

<!11133>

[56]

Wednesday, November 1<sup>st</sup>, 1933.

[symbol]

I received the following from Kiddle:

*'The Vicar of Leeds invited me to lunch with him to-day, and told me that the Bishop of Ripon has written to him, complaining (if I understand rightly) that you had consulted me about the Groups without his permission. The Vicar, in his reply, expressed his surprise at the complaint & pointed out:*

1. *That the discussion about the Group had no connexion with the Diocese of Ripon's episcopal authority.*
2. *That the discussion arose out of the personal friendship between your lordship & myself, & had begun even before my Ordination.*
3. *That, in any case, I had told my Vicar about the matter, & that I had his permission for my visit to Auckland Castle..*

*I must confess that I was even more surprized than my Vicar, [57] [symbol] inasmuch as the Bishop of Ripon discussed the matter with me at my Ordination, and again three months ago, & he knew that I had discussed my experiences with you.*

*My Vicar intends to write to me, but so far I have heard nothing. Perhaps, when I do receive a letter, I shall learn the nature of the complaint. In the mean time, it seems well that you should know this.*

Certainly 'little Artie' is even a greater fool than I thought.

Captain Greig of the Church Army came to see me. He desires to be ordained! He is 26 years old, and has saved £40. That would not go far towards the expense of his training. He has, of course, had no education except what he received in a Scottish elementary school, supplemented by such teaching as he received from the Church Army. It appears that Moore of S. Andrew's Tudhoe Grange has been encouraging him.

[58]

**Copies of the Bishoprick were sent to:**

- |                                     |                                       |
|-------------------------------------|---------------------------------------|
| 1. Sir James Irvine                 | 23. Canon Osborne                     |
| 2. The Dean of S. Paul's            | 24. Archdeacon Hunter                 |
| 3. Professor Sorley                 | 25. Headmaster of Westminster         |
| 4. M <sup>r</sup> Justice Roche     | 26. F.W. Pember                       |
| 5. Sir Charles Pears                | 27. Dean of York                      |
| 6. Mary Redford                     | 28. Sir Walter Raine                  |
| 7. [symbol] Prof. Grey Turner       | 29. [symbol] Miss Rait                |
| 8. [symbol] The Dean of Westminster | 30. [symbol] The Master of the Temple |
| 9. [symbol] Leslie Morrison         | 31. Capt. Walter Smith                |

11. [symbol] Bishop Talbot
12. Lord Moynihan
13. [symbol] Dick
14. H.J.A. Dashwood
15. [symbol] Arthur
16. [symbol] Arthur Rawle
17. [symbol] Rev. Martin Kiddle
18. Professor Burkitt
19. Lord Hugh Cecil
20. Lord Charwood
21. Lt Col. Kitson Clark
22. [symbol] Lord Sankey
33. Alfred Spelling
34. Robert Appleby
35. Colonel Headlam M.P.
36. [symbol] Hugh Lyon
37. Canon Hannay
38. Jack Bode-Worsley
39. [symbol] Dean of Norwich
40. [symbol] Sir Michael Sadler
41. Rev. William Wright
42. Linetta,
43. [symbol] Sir William Morris
44. Re. Lionel Trotman
45. [symbol] Hon Jocelyne Pike-Pease

<!021133>

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

[59]

Labour seems to be carrying everything in the local elections, mainly because half the electors won't be at the pains of voting. They will be sufficiently punished in their rates.

Ella and I motored to Durham, where I presided at a meeting of the Moral Welfare Association in the Cosin Library. The Dean and M<sup>rs</sup> Alington made their first appearance. There was not much business and we were out of the room shortly after noon. The Dean took me into the Cathedral to explain his projected operation on the Throne. He is just bursting with plans for restoring this, removing that, and renovating everything. He is attractive, energetic and influential, above all a 'new broom'. But I hope that he will not force the pace too fiercely, I am getting old and don't like being hustled! We lunched at the Deanery, which has been admirably arranged and furnished. We were never able to treat the great house so adequately, but we had not the garnered shekels of the Eton headmastership to draw upon. M<sup>rs</sup> Alington and the girls seem to be fitting in to the life very admirably, & generally the outlook seems to be roseate.

[60]

[symbol]

I read through a small anonymous book recommended in a **short preface by the inevitable Grensted**, and published by the Oxford Press. It is written in a highly rhapsodical strain, and will probably sell 'like hot cakes'. The assumption throughout is that 'Groups' is identical with genuine Christianity, and that the Churches though tolerated are spiritually valueless. The one hope of the falling world is the work of the Groups. The statements are as incoherent as they are confident, so that it is almost impossible to say positively what precisely is being taught.

Grensted also contributes a 'Foreword' to a small book by Shoemaker, 'The Conscience of the Church'. 'I know that the message of this book is one that rings true', he says. Perhaps it would be advisable before accepting D<sup>r</sup> Buchman's movement to answer two questions:

1. What is the position it assumes towards the Church in which I believe, & of which I am a consecrated Bishop?
2. Does it really secure a larger measure of success than other revivalist ventures?

<!031133>

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

[61]

[symbol]

*Heavy rain int the night, and at intervals during the following day. But relieved by rain-bows.*

*The Times reports utterances respecting 'Groups' by the Bishop of Oxford, Manchester & Ripon. All are sadly compromising. They are evidently afraid to condemn, & yet not quite sure whether they mightn't do so. Why is courage so rare in Bishops? and candour almost unknown? The Bishop of Southend sends me his Diocesan Gazette, with a note calling my attention to his reference to the Groups Movement. He refuses 'to commission the campaigners', and calls attention to some defects. 'The blatant self-advertisement revolts many.' But, of course, he must needs sweeten his censures with compliments? I wrote to acknowledge his letter, & took occasion to make some observations on the Groups Movement. I worked at the Preface, but with small success. **The truth is that I would like to deliver a Philippic against Buchman, & all that he stands for, but am held back by considerations of prudence. I was really too kind to Groups in my Charge, and am now hampered by what I there said!** I am not good at writing against time.*

<!041133>

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

[60] [sic]

[symbol]

*I worked at the Groups Preface all day, & made some progress, but nothing satisfactory. How much of Kiddle's narrative can be wisely used, and how far it is wise to use it at all, are questions I find hard to answer. **It is quite evident that the Evangelical Bishops, notably Leicester & Ripon, more cautiously Rochester & Manchester, are something more than half-way towards Buchmanism.** They will make a dead set at poor Martin, whose position is, of course, vulnerable, as that of 'King's Evidence' must always be. The worst of this business is that there really is no middle position possible. You must either accept this ambiguous American at his own valuation or judge him to be a thorough-paced imposter! I walked round the Park by myself, and when I came in, had tea with Charles and Christina. The letter from the Editor of 'The New Outlook' correcting Heywood's gross untruths, appeared in the British Weekly for November 2<sup>nd</sup>, But, of course, the mischief is done.*

<!051133>

21<sup>st</sup> Sunday after Trinity, November 5<sup>th</sup>, 1933.

[61] [sic]

The union of the Gunpowder Plot and the Great War in the commemoration of this Sunday suggests the subject on which I may fitly preach viz: **the futility of violence as an instrument for securing good objects**; and S. James has a text to my hand on which I have often' preached before viz: 'The wrath of man worketh not the righteousness of God'.

The occasion of my preaching in Christ Church, Gateshead, is 'The Diamond Jubilee of the Church', but that, of course, is as no more than a flimsy pretext for 'raising the wind'. It serves to bring me to the Church, draw together a larger congregation than usual, and so rake in the cash! When shall we have cut ourselves free from the subtle, persuasive, morally disintegrating tyranny of Mammon? When, and only when, we have the courage & nerve to reduce our wants to a minimum, &, in short 'go out into the wilderness'. Buchman's pursuit of 'key' men is only naked toadyism, and money-worship. And our episcopal castles and palaces, incomes and tithes, probably come under the same condemnation. Aggressive Christianity has always been, is now, & will always be ascetic.

[62]

I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 13 communicants including William and 3 Brydens.

Canon Osborne wants me to send him the subject on which I propose to address his 'Brotherhood' next Sunday afternoon. The difficulty always is to choose something which is (α) easily within one's powers: I have no time to spend on preparation, (β) sufficiently non-controversial not to arouse resentments, (γ) reasonably religious i.e. something not too incongruous with the time & place. Perhaps something like 'Christianity & Nationality' might do. 'Church & State' would be too risky.

Charles went with me to Gateshead, where I preached at Evensong in Christ Church. There was a considerable congregation, but the church was not crowded. The Mayor of Gateshead was there, with his wife, a quaint couple, bursting with self-importance. These Majors take themselves very seriously, attending every kind of function as if they were Royalties, and, like Sigismund, are 'super-grammaticam'!

<!061133>

**Monday November 6<sup>th</sup>, 1933.**

**[63]**

An affectionate letter from Dick brings me an early freight of birthday wishes. He has seen Buchman 'in a gigantic Rolls Royce' and 'could not help laughing'.

Bugden writes definitely to accept nomination to S. Aidan's, West Hartlepool. This is so far satisfactory, & disposes of one of the vacancies. There remain West Pelton, Ryhope, and Burnopfield.

Ella and Charles motored with me to Barnard Castle where the School was celebrating its Jubilee. There was a service in the Chapel, at which the Archbishop of York preached an excellent, but perhaps not very suitable sermon, & I read some special prayers. I had some talk with Temple about Groups. Incidentally, he said that he had read my Fison Lecture in the 'Bishoprick', & agreed with it. He holds, as I have ever held, that the 'three-ladder' theory of Inge\* is untenable, & that he must hold to the prophetic doctrine that Religion is severely ethical. Not being myself a philosopher, & scarcely understanding the jargon which philosophers use, I covet their approval!

**[64]**

I motored to Durham, where I presided at a meeting of the Governing Body of Bede College. The Dean made his appearance. He seems ready to play his part in the diocese. Lord Thurlow\* told me that his sons had written from Cambridge saying that they had attended the sermon in S. Mary's, & had been thrilled. Braby said that he had also heard about the sermon. All this pleased my vain spirit marvellously! After the meeting I walked in the Banks for an hour with the Dean and one of his daughters: & then returned to Auckland.

This miserable Preface about Groups hangs fire woefully. I am really embarrassed by an 'embarras des richesses'. If I could have time enough to assimilate, & weave into a finished indictment, the considerable amount of material which I possess, I think it would be possible for me to turn out something effective: but, as it is, writing in a hurry, and, so to say, against time, I fear that the outcome of my labours must be a very poor ragged, incomplete thing.

<!071133>

[65]

**Tuesday, November 7<sup>th</sup>, 1933.**

The two Archdeacons came to hold conference with me on various diocesan matters. I took occasion to make them read some part of the Preface for the new edition of the charge. They stayed to lunch.

I motored to Hutton Henry, & inspected the church in order to decide what had best be done with it. There are but 1200 people in the district, and of these half are Irish papists. It appears that there is no reason for expectation of an increased population in the future. In these circumstances there seems no justification for spending much on the fabric. I visited the church school – a mean building with a rather squalid looking Head-Teacher, and children who seemed mostly subnormal! None of them stood up when I came in, a display of bad manners to which I called attention.

Charles went into hospital in Sunderland for an operation on his nose, & does not expect to return to his duty for a fortnight. It is, of course, shockingly inconvenient.

I received Birthday letters from Arthur, Olive Pollock-Morris, and my god-daughter, Nancy. It is well enough but \_\_\_\_\_

<!081133>

[66]

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

A mild, fine morning, very still and with the birds singing, a kind of peaceful death-bed scene, when "leaf by leaf, crumbles the glorious year"! **And well suited for the birthday of a Septagenarian!** The post brought me a number of affectionate messages from colleagues and friends. Lionel sent a telegram from Fort William. The Cuthbert Headlams\* & Arthur Rawle\* sent telegrams: & I received many letters.

I devoted the morning to finishing the new Preface, which I sent under registered cover to Martin Kiddle.

After lunch I walked round the Park, where everything was wonderfully beautiful. The leaves which yet linger on the trees atone for their fewness ~~both~~ by the brilliance of their colouring, like a consumptive genius, whose mortal weakness adds delicacy to his looks and sharpens his wit.

I motored to Seaham, and instituted Appleton\* to the United Benefice of Seaham and Seaham Harbour. The little old church is curiously interesting. I must get Sir Charles Peers to tell me about it.

<!091133>

[67]

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

More birthday letters. I spent most of the day in acknowledging them. A waste of time surely: mais que voulez vous messieurs?

Langton Heaver\* came to lunch, and afterwards walked in the Park. He is now living in a small house which he has bought in Sunderland, & seems more settled and happy. I discussed with him the possibility of his resuming parochial work, and to my surprise he appeared to welcome the suggestion. I mentioned the impending vacancy in Burnopfield. Would he feel able to accept nomination? He did not reject the proposal, but asked for a week to consider it. I consented, adding that I did not think he could rightly accept appointment unless he was conscientiously ready to undertake a pastoral charge, and was reasonably persuaded that he would not again find himself compelled to throw up his work almost as soon as he had made a start. He agreed, and, with many professions of gratitude, took his departure. Now, have I done wisely? I should certainly be pleased if I could bring Heaver back to regular parochial work, but his wife remains what she was.

[68]

[symbol]

The Master of the Temple (S. C. Carpenter) is certainly disposed to regard Buchmanism with more complaisance than pleases me. He writes:

“Even if Buchman were known to be a bad character, the method ought, though it probably would not be able, to survive that. As far as I know, many people have taken up the method without ever having known the man himself. I am not here trying to lead you into further argument, and, indeed, I am not myself likely to become a ‘grouper’, even though Buchman came to the Temple church last Sunday morning & I had a few minutes talk with him”.

Jack Clayton also met Buchman, and received the impression that he was an ordinary American. This accords with the experience of the Vice-Chancellor of Cambridge (v.p.49). Yes, clearly, if Kiddle is to be credited Buchman possesses a dominating personality, against which few people can stand up.

<!101133>

[69]

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

[symbol]

**Martin returned the Preface with a few minor corrections, which I incorporated in the MS., and then sent it under registered cover to Milford.** The Times reports a very sensible criticism of the Group movement by the Bishop of S<sup>t</sup> E. and I. The influence of Lambeth (to say nothing of Fulham) is very apparent in the references to Groups in the Church Papers, & in the utterances of the Bishops of Manchester, Oxford, and Rochester.

I spent most of the day in writing letters acknowledging birthday congratulations – a very great waste of time – and yet Septuagenarians tend to be sentimental. It is thus that they disclose incipient senility.

D<sup>r</sup> M<sup>c</sup>Cullagh and I walked round the Park and were caught in the rain. Since he is 81 years old, I was perturbed by this; but he makes nothing of it.

Hugh Lyon\* asks me to preach to the boys of Rugby School, and I vaguely promised that I would do so in the summer term, if we could arrange a date. But what have I to say to these public school boys?

[70]

[symbol]

I read Dick's birthday gift – Spartacus by J. Leslie Mitchell. It is a powerful but rather unpleasant romance, written with the gross literalism which is now fashionable.

Also I finished reading Canon Hannay's\* booklet, Can I be a Christian? which did not please me. The suggested version of acceptable Christianity might more properly be described as "The Religion of Christ brought up to date, & adapted to the tastes and habits of the English Upper Class!" The notion of sin, of discipline, of repentance, of Divine Grace: in fact all the characteristic features of Apostolic Christianity appear to be absent from the kind of Christianity which is here commended. You could not possibly sum up Canon Hannay's Gospel by the Pauline formula – "Jesus Christ & Him Crucified". The Church is, of course, not in the picture, only the national Establishment with its heritage of associations. The author writes:

*"You may not approve, like Bishop Gore\* of the line of argument, but I have in practice found it useful in dealing with the sort of people for whom it is written."*

<!111133>

[71]

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

Beyond writing some necessary letters, & making notes for tomorrow's address to the men's meeting at Wallsend, I did nothing. In the afternoon I walked round the Park, which was almost completely deserted, all very still and melancholy with the weird beauty of a corpse from which life has but just retired.

The Rev. Joseph McManners writes to accept the benefice of West Pelton. This appointment is rather a leap in the dark, for the man was a working miner, has had no education except that of a council school, and a year at one of the least satisfactory theological colleges, (Chichester), and such pastoral training as he has had has been given him by the most whimsical and aberrant of the incumbents, Canon Lomax. Per contra, he has shown gifts of teaching & "leadership" which are certainly exceptional: he has gained the respect of the people, and is liked by the clergy: he has been four years in Orders, & has already received an offer of preferment in another diocese. It would probably be a mistake to let him go: & there is not much to spoil at West Pelton.

[72]

[symbol]

Buchman, in his advertisement of the Oxford International House Party says that "a national movement resulted" from the Groupist campaign in South Africa. Canon Carnegie has just returned from that country, and, in answer to my inquiry, whether ~~the~~ he had heard anything about Groups, & if so what, he writes:-

*"I met very few ecclesiastics while in South Africa, only the Archbishop & one or two of the neighbouring clergy. Our entanglements were chiefly naval & political. So I cannot speak with any knowledge of the Group movement there. I don't think though that it can have achieved any great prominence as yet, **for I can't remember ever having heard it mentioned even incidentally.**"*

*This showman's trick of picturesque & exorbitant exaggeration is part, a very important part, of Buchman's stock-in-trade. Add the fatuous gullibility of the "religious public", and it is not difficult to understand the facility, the character, & the extent of his success.*

<!121133>

[73]

**22<sup>nd</sup> Sunday after Trinity, November 12<sup>th</sup>, 1933.**

A fine morning, but distinctly colder: & very still. I celebrated the Holy Communion in the chapel at 8 a.m. We numbered 8 communicants. The Gospel declared Christ's relentless insistence on readiness to forgive as the indispensable condition of being forgiven. "So likewise shall my heavenly Father do also unto you, if ye from your heart forgive not every one his brother their trespasses". A hard saying: harder for some of us than for others: but for all of us, very hard. Is there a touch of scorn in Christ's reply to S. Peter's magnanimous but calculating question, "Till seven times?" "I say not unto thee, until seven times, but until seventy times seven". Or, would he teach us, that he ~~that~~ who forgives another, & makes a note of the fact, so that he may enter it in his mental reckoning of pardons granted, has never really forgiven at all? He may have, so to speak, waived his right to feel resentment, but he has never renounced the resentful temper itself. He still stands on his rights, & reserves the right to refuse forgiveness. And it is that attitude of mind which, Christ would have us know, can in no way be harmonized with penitence, without which there can be no Divine forgiveness.

[74]

There are to be no more private Germans: each is to attain significance only by his service to the State, and to find complete self-fulfilment in this service. Thus, to express it in more emphatic terms, there are to be no more mere human beings in Germany, but only Germans.

Quoted by Whickham Steed from "Germany, my Country" by Friedrich Sieburg, in Observer, Nov. 12<sup>th</sup>, 1933

**"No more mere human beings in Germany, but only Germans"** – the modest formula assumes that Germans are super-human! How is the rest of mankind to do business with Germany on these terms. We have no common morality.

I motored to Wallsend, and addressed a gathering of about 100 men on "Christianity and Nationality". They listened with attention, and applauded with politeness; but I doubt whether they were interested, and I am sure they were not edified. A rousing Gospel address would have suited them better. After having tea with Canon Osborne, I returned to Auckland.

<!131133>

[75]

Monday, November 13<sup>th</sup>, 1933.

I motored to Darlington, & took the early train to King's Cross. My travelling companions were Sam Storey\* & his wife. They have just flown to South Africa & back. The journey took 10 days, & was, they said, entirely enjoyable. M<sup>rs</sup> S, described herself as a "wretched sailor", yet she had suffered nothing. This is encouraging. I deposited my impedimenta in Park Lane, & then visited the hair-dresser. After he had finished with me, I walked to the Church House, only to find that the Assembly did not meet until tomorrow morning. I walked across to the House of Lords, where I wrote to Ella, & had tea before going into the debate. There was nothing more exciting than a Bill concerning traffic, which was being steered through a number of amendments by Lord Londonderry. After watching the proceedings for half an hour, I came away, & walked to the Athenaeum, where I took up Oliver Baldwin's\* book, "To my Unborn Son". It is a queer mélange, eminently characteristic of this disordered time. Its chapter on Sex & Religion is horrifying. Why is it that a man like Oliver Baldwin has come to regard the Church of England with such hatred & loathing?

[76]

[symbol]

For myself, I can only say that I have known Oxford for three years as an undergraduate and have worked in Oxford as a college-tutor for some twenty two years, and it seems to me that, of all the influences & movements & fashions & opinions which I have seen at work in Oxford during that time, almost if not **quite the most depraving in its ultimate tendency, and the most insidiously inimical to the formation of fine character, is the Group Movement which D' Buchman has brought to us from America.**

Reginald Lennard, "Morals & the Group Movement" in "The Nineteenth Century & After["], November, 1933

The article from which the above is extracted I read in the train this morning. It is an extremely acute, well-informed, & effective piece of work by a man who evidently knows what he is writing about, and writes with real conviction. I sent him a letter of thanks.

[77]

*I "dined in". Besides Bobbie James & Serena there came to dinner M<sup>rs</sup> Rochfort Maguire\* and two relations of mine host. We had a good deal of talk, but very little that survived in the mind, & less that merited record. Timothy Eden's\* biography of his father was lying on the table, & was discussed. James said that he had known Sir William Eden\* intimately; that he held him to be destitute of genius, but possessed of considerable talent: that his extravagances of speech & act were really nothing more than a peacock's tail i.e. he was posing in front of women: that his profanity was no pretence, but sprang from a real contempt of religion. We talked of lotteries & sweepstakes for hospitals; & I was disturbed to observe that these commanded considerable support. "Dog-races" were defended as the*

horse-races of the poor. It never seemed to occur to the speakers that this might be otherwise phrased viz, that horse-races were not more defensible than dog-races. We cannot safely take our own uncriticized indulgences for granted, & make them the basis of an argument which shall excuse & even justify the kindred indulgences of others.

<!141133>

[78]

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

[symbol]

*After breakfast I walked to the Athenaeum & read the papers. Then I walked to the Church House with the Bishop of Derby. He told me that he had just completed the business concerned with his brother's will: that he had been greatly astonished by the amount of his brother's estate, as neither he nor himself had inherited anything: that his brother had been an astute & assiduous investor of whatever money he earned. All this displeases me, for it is curiously inconsistent with the profession and habit of a Christian minister.*

*I attended the session of the Assembly, where most of the morning was filled with a discussion of a measure for making it possible for parsons who had relinquished the exercise of their ministry to return thereto. I made a short speech against the measure, the general approval of which was agreed to none the less! Then I walked back to the Athenaeum & lunched, having Sir Henry Newbolt\* for my trencher-mate. After lunch I wrote to Ella, and then visited the Bookseller. I walked to Westminster, & wrote to Dick. After tea, I attended the House of Lords, which [79] was still engaged on the Transport Bill. I voted with the Government on Division. In the lobby, I had speech with Lord Sankey\*, to whom I promised to send a copy of the Cambridge Review, which contained my sermon. I walked back to the Club, where I had some talk with Canon Ellison\*, who told me that he had lent his Church to the Groupists! I spoke severely to him.*

I dined at the Club having the Bishop of Gloucester for trencher-mate. **He is curiously wrong-headed about the Jews, whose treatment in Germany cannot be excused by any objections to their international character, anti-social activities, and general unpopularity. All these are certainly very grossly exaggerated, & the conspicuous merits of the Jews are ignored or denied.**

This afternoon I called on the Dean of Westminster. He showed me the most charming photograph of the Abbey, which had been taken by that dingy fanatic, Albert Mitchell. It is the best thing I've yet heard of the fellow. Why doesn't he give up theology, and devote himself to photography?

<!151133>

[80]

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

A wet morning. I walked to the Athenaeum, & wrote letters. Then to the Church House, and attended the Assembly. I lunched with M<sup>rs</sup> Rochford Maguire at 3 Cleveland Square. She was alone save for a lady who was introduced to me as the daughter of Lord ("Bobby") Spencer. No conversation worth noting, only the "tittle-tattle" bordering on scandal about individuals which does duty for conversation in "Society"! I returned to the Club, & wrote to Ella, after which I went again to the Assembly. I met the Warden of Keble, who inquired about Malcolm Ross. He said that the Groupists had applied for the use of Keble College, but that their application would be refused. That dingy-looking parson who acts as dragoman to Eastern ecclesiastics, Canon Douglas, told me that the Groupists had had a poor reception in the City. [George] Buckle\* came into the Club; he says that he will be 80 years old next year. But he carries his age well. He says that he finds literary work very wearisome now. He had promised rather rashly to assist in the History of the Times newspaper, but found the work "heavy going". Molesta senectus!

[81]

I dined at Grillions. There were nine members there:

1. Lord Hardinge.
2. Lord Salisbury.
3. Lord FitzAlan.
4. Lord Cromer
5. Lord George Murray.
6. Geoffrey Dawson.
7. Rudyard Kipling.
8. Owen Seaman
9. Bishop of Durham.

*I was in the chair, & had beside me Lords [James Edward Hubert] Salisbury\* and Fitzalan. We had much interesting conversation. Lord S. told me that he dissented from the rest of the family on the subject of female suffrage. He was a strong advocate of House of Lords Reform. Lord Fitzalan told me that the late King Faisal was fully persuaded that the Scotch were still Jacobites, & that when he stayed with Ian Macpherson, & his health was drunk, he observed that obviously the Scotch were still rebels against the dynasty since the health of King George had been omitted! I had some talk with Lord Salisbury about Groups. He was more sympathetic than I had thought likely.*

[82]

Conversation turned to Winston Churchill. He said that Winston made much money with his pen. He received as much as £700 for a single article. He had much assistance in composing his books. Lord Fitzalan said that Winston was handicapped by too great fondness for - he pointed significantly to my wine-glass. He was never drunk, but he consumed much brandy.

Owen Seaman\* told me that Rudyard Kipling was suffering from a duodenal ulcer. I thought he looked ill.

Lord Hardinge\* said that he had known Wellton at Cambridge, & that, even in that early stage of his career, he was extremely unpopular.

[symbol] Lord Salisbury spoke of the Archbishop's membership of the Indian Commission. He thought that his Grace was not very useful as he had no familiarity with the matters discussed; & that the demand which the Commission made on his time was inconveniently large.

Lord S. expressed much concern at Mussolini's scornful language about the League of Nations. Indeed he was almost as pessimistic as myself!

<!161133>

[83]

**Thursday, November 16<sup>th</sup>, 1933.**

I made my farewells, & came away from Park Lane after breakfast, drove to the Athenaeum; visited the hair-dresser; lunched in the Jerusalem Chamber; walked to the Athenaeum; was there sketched by a Danish artist named Ivan Opffer; drove to King's Cross, & took train for Darlington; was met at the station by Leng & the car; arrived at the Castle shortly after 10.30 p.m.

The Danish artist was a big man with a frank expression of countenance. He told us that Lord Moynihan had suggested to him that he should seek to draw me for ~~him~~ the volume of eminent Englishmen which he is commissioned to illustrate. The only thing he knew about me seemed to be my advocacy of Disestablishment! Such is fame. *I told him that I was seventy years old, and he almost jumped with surprise. 'I thought you were about 48.'* I gathered that he had been reared in America, whereto his father had gone as a political refuge. On the whole, he made rather a favourable impression on me, & he certainly amused me.

<!171133>

[84]

**Friday, November 17<sup>th</sup>, 1933.**

Professor Douglas J. Wilson of London, Ont. writes that D<sup>r</sup> Ernest Rattenbury, when he was in Toronto, last summer, was said to be contemplating a reply 'to my Charge. The professor would like to know whether his plan has "materialized"'. I have heard nothing of it.

I wrote letters, and then tried to prepare this tiresome lecture on 'The Pre-Laudian Church' which I have undertaken to deliver in Newcastle on Monday. I made little progress, partly because I had had a bad night after my train journey.

I walked round the Park, & fell in with a constable in uniform, with whom I had some conversation.

I finished reading a book which is being very favourably received in the newspapers, but which I found windy and almost unintelligible, 'Germany, My Country' by Friedrich Sieburg. It disclosed a mentality which can hardly be called sane, & offers 'Germany' as a substitute for reason, morality, and religion.

<!181133>

[85]

**Saturday, November 18<sup>th</sup>, 1933.**

Langton Heaver wrote to accept my offer of Burnopfield. It is a risky appointment, but may turn out exceedingly well.

I made an effort to prepare the Newcastle Lecture, but with little result, for I was feeling very ill. I stayed indoors, & read Monkhouse's book, 'Moscow 1922 – 1933', which is sufficiently alarming for it indicates the author's belief that the Soviet experiment is succeeding.

M<sup>r</sup> Victor Carter from Deafhill came to see me. He can't 'hit it off' with his Vicar. What could I do more than repeat some platitudes! He departed rather silenced than satisfied!

John Redfearn came to dine and sleep, but I was feeling so ill that I found conversation a burden. He looks well and cheerful.

I must have contracted a cold, for I am in a woeful state. What an uncertain factor the 'sheath' is! Redfearn told me that he knew the Sheffield member who, under the influence of 'Groups', had publicly, before his congregation, 'shared' his personal iniquities to their amazement. After a spell in a private asylum, he has returned to his parish.

<!191133>

[86]

**23<sup>rd</sup> Sunday after Trinity, November 19<sup>th</sup>, 1933.**

I breakfasted in bed, not feeling well enough to celebrate. Then I tried to put together some notes for a sermon in S. Hilda's, Darlington.

I finished Monkhouse's book. It gives me a very pleasant impression of the writer, and deepens the alarm with which the expression of confidence in the final success of the Soviet experiment fills one's mind.

John Redfearn had an early dinner, & returned to Sunderland, while I was at Darlington. In spite of a wet night there was a fair congregation in S. Hilda's. I was impressed by the size & excellence of the choir. Except that 4 choirboys carried lighted candles, & the Vicar wore a cape. I was not annoyed by any eccentricities. I returned to the Castle after the service. It is odd to reflect that Jardine\* at S. Paul's, and Hoax at S. Hilda's should both be exponents of Anglicanism, & both commissioned for the work. I am told that Jardine is becoming prominent as a faith-leader. He seems to regard himself as exempt from all parochial restrictions, thrusting his abhorred presence into the Anglo-Catholic parishes without scruple.

<!201133>

[87]

**Monday, November 20<sup>th</sup>, 1933.**

I spent the day in completing the notes for my lecture on the Pre-Laudian Church, which I had rashly undertaken to deliver to the Newcastle Theological Society, which is a mixed body of churchmen & sectaries. They told me that it was a good attendance, but the Philosophical Lecture room of Armstrong College was not much more than a third full. I divided my lecture into two parts. First, I discussed the English Reformation; and, next, I set out what seemed to me the salient features of the pre-Laudian Church. I think the audience were startled, and, perhaps, shocked by a view of the Reformation which was equally novel and unwelcome, but they listened with polite attentiveness. After a short period of silence, questions were invited but only one was asked, & that of no particular interest. One Canon Osborn was in the chair, and, I think, rather alarmed at the 'controversial' character of my lecture! Then I pronounced the Benediction, & all went away.

I went to the Railway Station, and, after kicking my heels for 45 minutes, met Ella & Ferne returned from Scotland. We all motored back to Auckland, arriving about 9 p.m. The Evening papers announce the death of Augustine Birrell.\*

<!211133>

[88]

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

[symbol]

*I resumed the proofs of the Preface, and corrected them, taking occasion to insert a quotation from Lennard's article (v. p. 76 above), & then returned to Humphrey Milford. It does not please me. I could have made it so much more effective, if, after soaking in all my material I had written calame currente. As it is, the poor thing is a mingle-mangle of quotation & platitudes!!*

*Michael Sadler\* writes to ask for what he is good enough to call my 'brilliant & thought-provoking Fison Lecture', from which I infer that he is himself the Fison Lecturer for this year, though, indeed, he doesn't say so. In sending him the Bishoprick, I took occasion to ask for his opinion of 'Groups'.*

*I wrote to the Dean saying that I disliked the proposal to change the name of the 'College' into 'Abbey-garth', & that I was sceptical as to its practical justification. The fashion of innovation which now runs riot in the Cathedral body is breaking out surprisingly. I doubt whether Alington is well-advised in seeking to drive so many omnibuses through Temple-Bar at once.*

[89]

I wrote to Leslie Morrison, who is now at Westcott House, Cambridge, traversing the last stage of his preparation for Orders. He seems to be quite radiantly happy.

'I feel I have begun my Life work. I am very happy about my life here and my work. Cambridge itself is still a puzzle to me. It has not the breadth & spaciousness of Oxford both in place and mentality.

Everybody here seems intent on the job in hand. The 'humaneness' of Oxford is entirely lacking. Most of the undergraduates here seem to be fulfilling an iron destiny which drives them on inexorably! They certainly do seem much more business like. The town itself cannot, of course, compare with Oxford.'

That is an interesting, if hardly an unbiased, description of the rival university.

Miss Brown, the Headmistress of the High School for Girls in Durham, succeeded in getting from me a promise to preach in the Cathedral at the Jubilee Service on April 28<sup>th</sup>, 1933 [sic].

<!221133>

[90]

**Wednesday, November 22<sup>nd</sup>, 1933.**

I frittered away the morning in letter-writing and visiting the dentist (!). After lunch we all went in to the Cathedral and attended the annual service of the Moral Welfare Association. The Dean preached, but, in spite of the machine, he was not well heard. He has formed the habit of conversational preaching, which is but the characteristic of dons and pedagogues. I received the Offering (which was somewhat less than last year) and presented it at the Altar. Then I had tea with the Dean, who is exercised [sic] as to the reply which ought to be sent to the Cathedral Commission in the matter of retaining the Estates.

I spoke to the Master of University about my desire to link together the commemoration of the Centenary of the University & the 12<sup>th</sup> centenary of Bede's death in 1925 (sic). Also, I wrote to Sir William Morris on the same subject. Probably we should have to make a two-days function of it, & this might be difficult, but given a moderate measure of goodwill, I cannot think that this difficulty would be insuperable.

<!231133>

[91]

**Thursday, November 23<sup>rd</sup>, 1933.**

[symbol]

I wrote to Lionel sending him the Cambridge Sermon & the Bishoprick. I asked him to keep me informed as to Groupist developments under the Groupist Metropolitan. He evidently anticipates trouble from the new-born enthusiasm of his Chief:-

For one thing the Bishop hates <sup>^is^</sup> to feel that he belongs to the older generation, & his contact with all the young men & women in the Groups has given him a new lease of life. Nothing could have delighted him more than being seen off at Victoria Station to the tune of "Auld lang syne". What the future has in store for us & how the Groups will develop [sic] is hard to say. I see that the criticism about the "Upper classes" has led them to send out teams to the working classes. There is a small Group in Calcutta mainly composed of Missionaries, who share nothing much more than that they have been impatient with the servants. We are to have a Diocesan Retreat & Council at the end of this month which the Bishop is going to take.

<!241133>

[92]

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

[symbol]

Michael Sadler replies to my inquiry as to his opinions about "Groups":

"You ask about Groups. All that I have seen of their work **during the last few months** confirms what I said to you at the Athenaeum, when I stood by your luncheon table. Maud's article in the Listener is extremely valuable, but I should not say it is fundamentally hostile. On the contrary, it is critical but friendly. Lennard's article in the Nineteenth Century is masterly, but I think it is don-ish. He is not aware of the ignorance of many young people of the preliminary facts of the spiritual life. I think his ethical criticisms will do very much good. But they touch the upper storeys of the Group Movement, not the foundations.

In spite of all there is to be said against some of the methods of the Groups, & **not least against Buchman himself with his preoccupation with [93] [symbol] publicity and patronage**. I feel that the Groups Movement is to be supported because [sic] it teaches people to pray. This is, in my judgement, their central & capital service at this time.

It may interest you to see what the Oxford Mission to Calcutta said about the Group Movement in "The Epiphany" of Saturday October 7<sup>th</sup>, 1933:

"The one certain thing about the Group Movement is that it has changed bad men into good men, & half-hearted Christians into radiant enthusiastic Missionaries of Christ. It has done this among men & women of every grade of society, & in many different parts of the world".

**With this judgement I associate myself cordially & unreservedly.**"

This is more surprising than impressive. Is it really a spiritual advantage for anyone to be carried into an acceptance & habit of prayer as these are presented in Russell's notorious books?

[94]

Philps, the Vicar of Christ Church, Gateshead, came to lunch. He wanted to discuss with me the various questions raised by the final suppression of the School Mission in his parish. I did not go out, but occupied the afternoon in a resolute, nay an heroic, attempt to bring order into the chaos of my study. I filled with ejected books the shelves which Ella had given me as a birthday-present, and which were set up in an adjacent bed-room. They may well give some guileless guest a night-mare.

Sir William Morris replies sympathetically to my letter suggesting the double commemoration in 1935, but he points out that this miserable and still unreconciled conflict

in Newcastle may make any academic function difficult. He is also good enough to say that he “greatly enjoyed“ the Fison Lecture. Michael Saddler writes that “it is deeply interesting & opportune”, I am rather surprised that Sorley\* has not written. Perhaps he realizes that my Fison Lecture does, not confessedly but inferentially, throw down the gauntlet to his.

<!252233>

[95]

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

I read through Major's\* Article "Has Modernism a Gospel?" in the current issue of the Modern Churchman, and I asked myself the question, whether I would ordain a man who expressed his personal beliefs thus. Major is a very loose writer: he says something that sounds very strong and decided, and then, in the next sentence or paragraph, offers an alternative statement which is not necessarily incapable of an orthodox meaning. **It is, however, quite evident that he himself has travelled far outside the limits of the Christian Faith as it has hitherto been understood by the Church.** He opposes "Modernist" to "Traditionalist", and, of course, heaps on the latter all the offence of the crudest popular misunderstandings in primitive & medieval times. He appears to deny altogether the cardinal Christian doctrines, although he makes play with the traditional phrases. "The essence of the Modernist Gospel" is "the evolving constitution of human nature".

"As human nature evolves it is becoming increasingly rational, moral and spiritual. This human nature the Modernist regards as Divine".

That is, indeed, good news for mankind!

[96]

I wrote a Christmas letter to George Nimmins,\* and sent him the Bishoprick; also to William. I walked round the Park, and, save for a few golfers on the links, never met so much as a single person. What has become of the unemployed lads from the Training Centre?

An article, "The Renaissance in the Balkan Orthodox Churches" in the Modern Churchman states:-

The greatest danger that the Church has to face is Communism. But the Communist, with his anti-God campaign, is naturally strongest in the Balkans, which have so many connections with Russia, whose enthusiastic youth are making an enormous propaganda in these regions, & with such success that the Orthodox are fast finding their churches empty of youth. Whereas in the past they could always count on tradition and patriotism to retain them within the Church, now they find they must adopt other measures.

Mutatis mutandis, is the situation in Great Britain far different?

<!261133>

[97]

**24<sup>th</sup> Sunday after Trinity, November 26<sup>th</sup>, 1933.**

A still morning, with a slight frost, very melancholy. I celebrated the Holy Communion in the Chapel at 8 a. m. We numbered 9 communicants including William. As I proceeded with the service, & especially as I reached its climax in the Prayer of Consecration, I felt quite overwhelmingly that Major's "Modernism" could by no possible means be reconciled with historic Christianity.

Walking round the Bowling Green after lunch, I conceived the notion of writing for the February Bishoprick an Article entitled "After Sixteen Years", in which I might include some reminiscence of my Episcopate which began on February 2<sup>nd</sup>, 1918, and confess some of the conclusions, to which my episcopal experiences have brought. At 70 one may well be independent, and even be insolent!

Ella accompanied me to Dunston, where I preached at Evensong in S. Nicholas (temporary) church. In spite of the rain, which was falling heavily, there was a considerable congregation. I preached about the scheme of the Christian Year, as that seemed a suitable subject for the Sunday next before Advent. Usher\* seems to be in good heart. On the whole I was pleased with the appearance of everything.

<271133>

[98]

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

[symbol]

A letter from Martin Kiddle brings the not unexpected intelligence that Buchman is making efforts to get into touch with the Royal Family. **After his reception at Lambeth nothing is quite impossible, & his impudence is boundless.**

However, on the suggestion of the Warden of New College, Martin has sent his narrative to Sir Clive Wigram, and that ought to be an effective antidote.

Dick tells me that he attended the Meeting of Undergraduates in the Town Hall, Oxford, on November 20<sup>th</sup>:

“You will notice that the speakers are all men of outstanding intellectual or athletic powers – particularly the latter. I immediately suspected that “the Group” was behind it: & to some extent the suspicion is confirmed by rumours. Furthermore, I noticed a number of Buchmanites about the place. At the same time I must make it perfectly clear to you that there is no authentic or official basis for the suspicion: I am very probably wrong & I hardly think [99] [symbol] David Porter would have had anything to do with the “Groups”. Let me say again that there is no question of Oxford giving birth to another religious movement (she has hardly recovered from the birth of the last).”

Why it should be assumed that athletic prowess in disciples add a special importance to their discipleship, I cannot imagine. Perhaps the emphasis laid on athletics is designed to placate the vulgar prejudices which connects piety with milk-sopdom. The emphasis appears to be most marked among Evangelicals, perhaps because it is only in the category of athleticism that they make any figure. They could hardly suggest that brain-power was conspicuously disclosed in their godly camp! This habit of advertising athletic distinction as if it argued some special religious quality, must be extraordinarily unwholesome for the beefy youths whom it affects. They are encouraged to regard themselves as an elect race in a nobly distinctive sense, “perfect”, and to make small account of those intellectual qualifications of which, indeed, they are commonly destitute. The extreme intellectual squalor of the Evangelicals is not wholly unconnected with the exaltation of “blues”.

<!281133>

[100]

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

I spent the morning in a rather desultory reading with a view to this precious lecture on "Leadership", but the result was quite trivial.

Ella had collected a numerous luncheon-party of elderly ladies, among whom Major Rudyard, Charles, and I had a forlorn & embarrassed aspect. M<sup>rs</sup> Alington was the magnet for all this metal. She came to "open" a sale of work in the parish.

Then Lavinia brought her uncle, the Reverend Hildebrand Thomas Giles Alington, Rector of Nuncham Courtney, Oxford, to see the Castle: and I acted as show-man.

M<sup>r</sup> Frank Hawks, and assistant teacher at Jimmie's school, came to see me with a view to being accepted as a candidate for Holy Orders. He is a Keble man, & has taken his degree in History (3<sup>rd</sup> Class). I advised him to go to a theological college for a year, & present himself (if all went well) for Ordination at Trinity - 1935. We went into the Chapel, and said prayers together. He did not impress me badly, but he knows no Greek, & is evidently very underdeveloped, mentally and spiritually.

[101]

The evolution of the ancient world has a lesson and a warning for us. Our civilization will not last unless it be a civilization not of one class but of the masses. The Oriental civilizations were more stable & lasting than the Greco-Roman, because, being chiefly based on religion they were nearer to the masses. Another lesson is that **violent attempts at levelling have never helped to uplift the masses.** They have destroyed the upper classes, & resulted in accelerating the process of barbarization. But the ultimate problem remains like a ghost, ever present and unalaid. Is it possible to extend a higher civilization to the lower classes without debasing its standard & diluting its quality to the vanishing point? **Is not every civilization bound to decay as soon as it begins to penetrate the masses?**

v. Rostovtzeff, "Social & Economic History of the Roman Empire ["] p 486, 489.

[102]

**I can find no justification in history for the belief that what the masses think today society as a whole will infallibly believe tomorrow:** that religions, philosophies, political ideas rise like exhalations from the cottage, the workshop, & the market-place. On the contrary, it would appear from what we know of the history of new ideas that, even if they do not fall like the rain from heaven, **they make their first appearance somewhere near the summit of the social fabric & percolate downwards,** not infrequently suffering adulteration or corruption in

the process. Our common humanity is best studied in the most eminent examples that it has produced of every type of human excellence.

v. "The Study of History" an Inaugural Lecture delivered in Oxford by Prof. Davis. Nov. 4, 1925.

What were the justifications in history for this view, which accords, indeed, with my feelings, but hardly carries my assent?

<!291133>

[103]

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

Ella and I motored to West Hartlepool, and lunched with Sir William and Lady Gray. He said he had not a single ship being constructed in his yards, that he, & his fellow ship-builders were living on bank credits, and that the outlook was gloomy enough. The little boy, now 2 years old, appeared after lunch, & delighted us by his amiability and excellent manners. At 3 p.m. we went to the Missionary Exhibition in the Town Hall. Sir William Gray presided, & I "opened" the Exhibition. My speech was very dull but also very brief. I went to Christ Church Vicarage, and had an interview with a Canadian-ordained clergyman named M<sup>c</sup>Cleary, who has been taking duty during the vacancy in S. Aidan's, and who desires to be licensed. I refused his request, not wishing to have any more of these run-away colonials in the diocese: but I said that, if any incumbent desired to employ him, I would not refuse temporary permission. He departed much dejected: & Ella & M<sup>rs</sup> Poole having come in, we had tea, & then returned to Auckland.

The unemployment in the Hartlepoons [sic] is said to show no improvement, & the question suggests itself, what the future of that community is to be.

[104]

The annual tea-fight and reunion of the Parish took place in the Town Hall. Ella and Fearne, with their accustomed appetite for such gatherings, attended, and did not return until close on 9.30 p.m. They brought with them, Ledgard now vicar of Winston, but formerly a curate in Bishop Auckland. He had done his part in prolonging the proceedings! It is terrible how oblivious to time indifferent orators can become. He assures me that the clergy of his Rural Deanery are "reading men". He aspires to improve their spiritual quality by organizing a "Quiet day". This is, of course, the orthodox procedure, but none the less it does not command my confidence. However, since in respect of this matter, I am probably in a minority of one, I must needs say nothing against it.

I received a telegram from the Secretary of the S. Andrews University in these terms:-  
Thursday first February suitable for Leadership lecture S<sup>t</sup> Andrews. Twenty second February suitable but not so suitable.

So I must hurry up!

<!301133>

[105]

**Thursday, November 30<sup>th</sup>, 1933.**

Another morning wasted in desultory reading for this precious Lecture. The waste of time in these disconnected parerga is out of all proportion to their real value, which is substantially nothing at all!

D<sup>r</sup> McCullagh & I walked round the park in the afternoon. Then the Dean, accompanied by one of the Talbots and his wife came to tea. The entire clan is clearly finding a rendezvous at the Deanery! I showed them the Chapel and the State Room.

We all attended evensong in S. Andrew's Church. There were about 90 men & boys in the choir, the choirs from the Mission Churches being brought into the Parish Church for the patronal festival. The Dean's sermon disappointed me. It was quite evidently unprepared, & it was delivered in the conversational style which dons & pedagogues frequently adopt in the pulpit. He indulged in some slang expressions unsuitable in a sermon, and he spoke too fast, with the result that, although the acoustic qualities of the church are admirable, I doubt if he was well heard. His car met him at church after the service and he returned to Durham. We went back to the Castle.

<!011233>

[106]

Friday, December 1<sup>st</sup>, 1933.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

Declaration of Independence, July 4<sup>th</sup>, 1776.

I discovered that the rent for the Park due on January 1<sup>st</sup> last from Mess<sup>rs</sup> Dorman, Long etc. had not yet been paid. I wrote to remind them.

I motored to Durham, & presided at a special meeting of the Governors of Bede College, convened to consider a proposal that the college fees should be raised, & that 50% of the money thus gained should be paid into a 'pool' for the benefit of the poorer colleges. With some futile protestings [sic] we yielded to the force majeure of the central authority!

After having tea with M<sup>rs</sup> Braley, the Bishop of Jarrow & I walked to the College, where I rejoined the car, & returned to Auckland.

Ella having gone to a whist-drive in Stanhope, I reflected on the appointment to Ryhope, and, after careful consideration, & [107] weighing all the possible names, I decided to offer nomination to Squance of Beamish. He is not brilliant, nor in any way distinguished: but he is hard-working and intelligent. Moreover he is connected by family with Sunderland, and, as his family is getting to an age at which the question of schooling becomes important, he may be willing to accept a position of which the emoluments are somewhat less than those which he enjoys at present.

The following new volumes of the Loeb Library arrived from the book-sellers:-

1. Athenaeus, the Deipnosophists vol. V
2. Diodorus of Sicily, vol. I.
3. Sextus Empiricus [sic], vol. I.
4. Arrian, vol. II.
5. Selected letters of S. Jerome.

The term 'classical' is being stretched rather widely when it is made to include a Christian 'Father' who died in A.D. 420. Undoubtedly the interest & value of the library are greatly increased by this generous understanding of 'classical' literature. Patriotism may, perhaps justify the inclusion of the Venerable Bede, who died in A.D. 735

<!021233>

[108]

Saturday, December 2<sup>nd</sup>, 1933.

[“]In a period of upheaval, the behaviour of the intellectuals is never as revealing as the mere movements of the mass of the people. Respect for the social hierarchy is already undermined if the masses have lost confidence in the possibility of improving their position. Of course, the masses as such cannot really have this confidence, because it is bound up with the notion of the dissociation of the individual from his fellows. **The rise of the efficient takes place, so to speak, behind the back of the masses.** The efficient man detaches himself from the mass as unobtrusively as possible and embarks on his journey into another world. Even where there is no class-consciousness, the rise of the individual always entails a certain sacrifice of solidarity. The efficient man gets his chance - that is the hall mark of a liberal society – but, as the mass becomes more & more self-conscious, this chance [109] assumes more & more the character of a temptation, a furtive challenge to discard mass for individual existence. This process is still in full swing in England .... **The transformation of England will be accompanied by a dethronement of the upper class.**[”]

This seems to me acute and true. It is becoming not worth while for the efficient artisan to leave his class, for the prizes which are thereby attainable are hardly worth gaining, & probably there is more to be gained within his own class. It is ceasing to be possible for the upper class to strengthen itself by attracting, absorbing, & civilizing the ability of the X masses. ‘He hath put down the mighty from their seat’. The virtual disappearance of the Liberal party has secured for Labour a secure prospect of ‘the spoils of office’, and, in its turn, it is beginning to draw into its own service the brains of the upper & middle classes. Clever & ambitious lawyers and journalists have a quicker road to success in the service of ‘Labour’ than in that of the Conservative party, where there is a superfluity of rival aspirants.

[110]

Tallents,\* the Vicar of Brandon, and his wife came to lunch. The Dean & Chapter have offered him the living of Bossall in Yorkshire. There are only 323 parishioners, & a net income of £729. But there is a pension of £200 payable to the outgoing incumbent, and there is no water supply to be depended upon. He wants to accept it, but hesitates before such disadvantages. I counselled him to ascertain what would be the cost of sinking an artesian well, or by some other method making sure of water. He could defray the cost by a loan from the Commissioners. In any case, he should be in no hurry to refuse an opportunity which might not recur.

‘Father’ Drury sends me his resignation of the wardenship of the Deaconesses Association and the Rev. Albert Jackson informs me that Canon Stock’s resignation will draw with it his own. He is the ‘perpetual deacon’, who has been working in S. Paul’s, Gateshead, as a voluntary curate. I wrote civil letters to both of them.

<!031233>

[111]

**Advent Sunday, December 3<sup>rd</sup>, 1933.**

Forty years ago – on Advent Sunday 1888 – I was instituted to the Vicarage of Barking by Bishop Blomfield in Barking Church. Even then, I was, as I am now, inwardly divided and perplexed, only then I had the mounting courage of Youth to sustain me against the impact of doubt and difficulties, and I have now only the memories of failure & disappointment. ‘Why art thou so heavy, O my Soul?’ and why are thou so disquieted within me?’ If I could, like Bishop Patrick, assume complacently that professional success was really identical with the evidence of Divine favour, & could find therein the security for personal contentment, I ought not to be so restless, and unhappy. The Vicar of Barking will end his life as Bishop of Durham, and in the interval he has held three positions, commonly regarded as desirable, the Canon of Westminster, the Deanship of Durham, & the Bishoprick of Hereford. Short of the Primacies, he could have had no greater professional success. But all this seems petty and irrelevant. At the end of a fairly long ministry I am as inwardly divided, as puzzled, as fearful as I was at the start, & with infinitely less resources of courage & hope.

[112]

I celebrated the Holy Communion in the Chapel at 9 a.m. We numbered seven communicants including John.

I decided to preach on the Sacred Advent and devoted the morning to preparing my sermon. The congregation of S. Nicholas, Durham, is supposed to contain a certain number of ‘hard shell’ Evangelicals who are probably both Fundamentalist & Adventist. It may do them good to have a larger view set before them. – More probably it will cause them to feel vaguely uncomfortable, & may even offend some of them. However ‘whether they hear, or whether they forbear,’ the truth must be spoken.

I walked round the Park in the afternoon, & on returning to the Castle, had an interview with the man who is taking up the Boys’ clubs Movement in Durham.

Ella accompanied me to Durham where I preached in S. Nicholas at Evensong. D’ Pace sang the service. I was interested in the congregation which was mostly composed of young men & women, largely, I conjecture, students. There was curiously few older folk.

<!041233>

[113]

Monday, December 4<sup>th</sup>, 1933.

I had a sleepless night, and, as the unavoidable consequence, was fit for nothing all the following day. However, I wrote a few necessary letters, & read the Round Table, which contains much that is interesting.

Sir Arthur Wood & M<sup>rs</sup> [space] came to see about the projected appeal for Boys' Clubs. We agreed that he should address a private appeal to the Mining Companies asking for subscriptions, guaranteed for 3 years, towards a sum of £500 per annum for the payment of a County organizer. I authorized him to say that I warmly approved the project, & promised a contribution of £10 yearly for the 3 years.

Lady Thurlow came to tea. She told me that Harry is sailing for Palestine immediately, & that Rowallan's politics are no longer 'red', but only 'pink'! It is better, & also more natural, to begin in violence and end in moderation, than the other way round. The deliberate violence of the disillusioned is terrible. Is this the reason why the déclassé aristocrat is ever the most ruthless of revolutionaries? Does this explain the persecuting atheism of the défroqué ecclesiastic? There is a hunger of personal vengeance in the public iconoclasm.

[114]

[“]Although the state of conflict in which Germany is living at the present day is not in any sense a dispute between the several generations, yet **the term 'youth' has become a slogan which is proclaimed in such a way as to convey the impression that merely being young is a national exploit, or, at any rate, some sort of achievement.** For the young, life, with all its possibilities of sublime achievement, still lies in the future, and **since incapacity has not yet had an opportunity of revealing itself, it is regarded as inconceivable.** Thus a biological state, which is really only of importance in relation to a moral value, becomes a mighty legend, **whose power is really derived from a perpetual gambling on the future.**[”]

Sieburg. Germany, My Country p. 248

<!051233>

[115]

Tuesday, December 5<sup>th</sup>, 1933.

William Badham writes from Johannesburg on the anxiety about the future. He 'hesitates to make a move' because of Nance & John. The drought, which has lasted for 14 months on end, has been broken by violent rain & thunder-storms.

'Last Sunday morning about 5.30 we had a storm which was really alarming even for one used to South African storms. The lightning was really terrific, so near that one seems to feel the shock. Hail stones, which measure 4 inches across, are reported to have fallen in some parts of the country, while hail the size of golf balls is reported from several places. You can imagine what happens to roofs & windows when this sort of storm sets in.'

This old country with its inveterate moderation is not without advantages.

*The Dean of Winchester writes to thank me for the Fison Lecture, which he has read 'with read interest and profit'. Incidentally he says that the Huxleys are his cousins and compares them plainly giving the preference to Aldous over Julian as the more serious thinker.*

[116]

[symbol]

*Edmund Bryden called my attention to the leaves yet lingering on the oaks, and said that it was the token that a hard winter was before us. The weather prophets generally foretell as much, but they know nothing.*

*I received a letter from Rev<sup>d</sup> Ernest Thomas D.D. a 'Field Secretary' of the Board of Evangelism & Social Service of the United Church of Canada. He is evidently much perturbed by the 'Groups', & is becoming increasingly hostile. The correspondence in the 'British Weekly' occasioned by my quotation in the 'Times' from a leading article in the 'New Outlook' leads him to write:*

*[“]Knowing of D<sup>r</sup> Creighton's reply & aware also of your letter to D<sup>r</sup> Creighton, I wrote a long letter to D<sup>r</sup> Heywood in which I gave a careful statement of the grounds on which some of us, disposed at first to welcome the Oxford Groupers, found ourselves forced to criticise the enterprise.*

*Because of the systematic exaggeration & misrepresentation given to the British [117] [symbol] people of the Canadian mission, I am sending you herewith a copy of my letter to D<sup>r</sup> Heywood, in the belief that you may welcome some accurate statement of which took place.[”]*

[symbol] *The enclosed letter addressed to the Dean of Gonville & Caius is not a literary masterpiece, but it is evidently well-informed, & may well cause the said Dean some heart-searching. The following is noteworthy.*

*[“]The Superintendent of our Provincial hospital for Mental Diseases, is an earnest Christian man, & he observed the proceedings here (& in Toronto) with dismay. He named some of the team as already border-line cases, & one leader as definitely qualified for admission to his hospital. (In three weeks this gentleman had gone to a sanatorium).[”]*

*Ella and Fearne dragged me, rather against my will, to Durham to see a religious play, ‘The King of Death’, performed in S. Margaret’s Institute. It is well enough, but intrinsically & irredeemably profane.*

<!061233>

[118]

**Wednesday, December 6<sup>th</sup>, 1933.**

I actually made a start on the Leadership Lecture, but made small progress, wasting much time in trying to find Davis's letter to me on the subject of admitting Bishops, as such, to the supplementary volume of the Dictionary of National Biography, of which he was one of the editors. I failed in my search.

Dr M<sup>c</sup>Cullagh & I walked round the Park together. He told me that an officer who came with General Pope-Hennessy to the British Legion dinner had lamented to the Vicar of S<sup>t</sup> Peter's, who sat beside him, the case of his brother, an Oxford undergraduate, who had become a Groupist to his own undoing, & the great distress of his relatives. He was unsufferable in his religious conceit, and had made shipwreck of his academic career. Unless I am greatly misinformed this young man's case is representative.

Charles went with me to Darlington, where I confirmed about 200 persons in S. Luke's Church. The candidates were fairly divided as to sex, and I did not observe anybody who seemed to be under 14. The night was wet & comfortless.

<!071233>

[119]

**Thursday, December 7<sup>th</sup>, 1933.**

I did something more on the Lecture, & then wrote a long letter [sic] D<sup>r</sup> Thomas of Toronto on the subject of Buchman & his movement.

In the afternoon, Charles and I motored to Durham, where I licensed 4 curates in the Castle Chapel, and then gave them tea in my rooms. Then we went on to Newcastle, where I visited the hairdresser. We went to the Rectory at Gateshead, & had dinner with the staff before proceeding to the parish church for the Confirmation. About 250 candidates were presented from 4 parishes - S. Mary, S. Cuthbert, Holy Trinity, and S. James. Most of the candidates belonged to the very poorest description of townfolk – slummites: yet they carried themselves very reverently, & indeed, gave me the impression of great sincerity & devoutness. Sharpe, the Vicar of S. Cuthbert's, presented no more than 32 candidates from his parish, which has a population of over 15,000. This is the more surprising since he has a curate, & his parish is not nearly so poverty-stricken as the other parishes. But I fear that he is angular and humourless, extremely well-intentioned, & too little disposed to criticize himself.

<!081233>

[120

Friday, December 8<sup>th</sup>, 1933

*I received a type-written copy of an Appeal for German Refugees, which the Archbishops are about to issue. Their Graces make "the special request that collections may be taken in churches on the Sunday after Christmas". This is, in my opinion, a very improper proceeding, for any such request ought to be addressed to the Bishops; and it is also a very astonishing proceeding for (so far as I know) there was no similar appeal made for the Russian refugees, who were fellow Christians.*

*I received, corrected, & returned to the printer at Oxford, another proof of the Preface. Does this mean that the Charge will appear before Christmas?*

*I walked round the Park, where, save for two score lads from the Training Centre, nothing was stirring.*

*Moulsdale\* sends me a copy of Selby-Bigge's\* Report on the Hutchens v. Bolam Controversy, and informs me that the Chancellor proposes to ask for a Royal Commission on the whole University. This may be serious indeed. [121] [symbol] It is, perhaps, not altogether "inconsiderable" that the position of the Visitor is absolutely ignored in the Report, and that the Chancellor's decision has been taken without any reference to that Official. Is this the result of the normal jealousy of Newcastle against Durham? or, is it pure carelessness on Londonderry's\* part? or, finally, is it (but this is a supposition I cannot wisely admit) a deliberate discourtesy to the Bishop of Durham? A Royal Commission seems quite excessive for the matter concerned. If one is appointed, the question of separating the two centres, & constituting an independent university in Newcastle can hardly be avoided. The root of the whole trouble is nothing but a squalid personal feud between Bolam and Hutchens.*

[symbol] *Rather to my surprise, & very much to my regret, the Bishop of Blackburn [Percy Herbert]\* has been speaking with indefensible friendliness about "Groups". He expressed himself very properly a few months ago, but the effect of the Archbishop's folly in receiving the Groupists at Lambeth becomes ever more apparent.*

<!091233>

[122]

**Saturday, December 9<sup>th</sup>, 1933.**

I left the Castle at 7 a.m. with the intention of motoring to Redford, where I had promised to preach to the Grammar School in the parish church. But the car broke down five miles from Boroughbridge, and we limped to the garage there. Fortunately, I was able to hire a car, & so succeeded in reaching the Headmaster's House before 10.30 a.m., when the procession to the church was timed to start. The parish church is a fine medieval building. I was assured that it could seat 1000 persons, but as the boys, who numbered 300, did certainly fill more than half of the benches, this statement must be quite untrustworthy. M<sup>r</sup> C. W. Pilkington-Rogers, the headmaster, is a spare, weather-beaten man, with a humorous twinkle in his eye, & a rather effusive manner, a very typical pedagogue. He spoke to me about Groups, which he regarded with abhorrence. One of his boys, an Oxford undergraduate, had written to him in characteristically Groupist manner, accusing himself of divers misdemeanours in the past, & disclosing, in his former headmaster's opinion, a morbid state of mind. After lunch I motored back (in the hired car) to Auckland.

[123]

**I found awaiting me a telegram from my nephew telling me that my brother, his father, had died.** *In view of his woeful state of health, this dénouement was not unexpected, nor, since Frank\* was nearly 80 years old, can it be regarded as surprising. Yet, Death is always disconcerting, enigmatic, & vaguely alarming. I have seen strangely little of my brother. When I was a boy, he was never at home; and our ways in life have lain in such divergent directions that, normally, we never met. He had become a Dissenter, latterly some kind of spiritualist, I think, and this circumstance also kept us apart. We wrote to one another every quarter, & that has been for years the extent of our intercourse.*

Londonderry has written to me about his intention to move for a Royal Commission on the University, but he does not seek my advice. He seems to regard the matter as settled. He sends me also, for perusal & return, a memorandum from Buchanan-Riddell, strongly supporting his project. I fear that, if a Royal Commission comes on the scene, the severance of Newcastle and Durham is assured.

<!101233>

[124]

**2<sup>nd</sup> Sunday in Advent, December 10<sup>th</sup>, 1933.**

I celebrated the Holy Communion in the Chapel at 8 a. m. There were 11 communicants, including Christina and two friends, pleasant young people.

The "Observer" has a very interesting [sic] & sympathetic account "by a special correspondent" of the German Church Conflict: It opens arrestingly thus:-

Protestants alone are victims of religious persecution in Germany. Roman Catholics are persecuted for political reasons, for their association with the Centre Party, the Jews for political, racial & economic reasons. But the persecution of Protestants is exclusively religious. It is the only persecution that has failed...

And ends suggestively thus:

There are some who believe that German Protestantism, long in a state of spiritual prostration, will revive powerfully. It is no accident that the biggest religious crisis of our day should have broken out in the home of the Reformation.

[125]

In general, I think the tendency of civilisation is **towards smaller brains**. Our lives are parasitic. Not one-half of 1 per cent of us have to tackle original thought. We got it all out of the books.

Sir Arthur Keith in an Interview as reported in the "Observer" Dec. 10, 1933.

These words of an eminent man of science contrast sharply with the optimistic clap-trap of our Christian Socialists, which finds expression in some popular hymns, which one hears ad nauseam. We had one yesterday at Redford, which the Boys sang with great ardour, as they knew the tune. The continuing improvement of mankind is, I suppose, the inevitable postulate of the whole hateful race of Reformers!

I motored to Sunderland and had tea with Haswell\* and his wife before preaching at Evensong in Christ Church. The Church was about two-thirds filled, and this was evidently regarded as an unusually large congregation. Canon Sykes\* acted as my Chaplain; and read the first lesson. The second lesson was read by an elderly clergyman, named Alexander, who, with my permission, is assisting Haswell.

<!111233>

[126]

Monday, December 11<sup>th</sup>, 1933.

[symbol]

*I received from the University of St Andrews an invitation to deliver the Gifford Lectures in that University in the Session 1934, 5. Of course, this reflects (both the partiality of the Principal, and) the ignorance of my limitations which marks the Senate. [symbol] How could I possibly produce a set of lectures which could maintain the standard set by Haldane, Balfour, Inge, Taylor, Barnes and Temple? Even if I had the requisite training & knowledge, which is notoriously not the case, how could I, alongside of my work here, produce (twenty) lectures on the philosophical – religious – ethical subjects of the Trust?*

*“The Quest is not for me”, but, none the less, I feel humiliated at having to acknowledge the fact. ~~(Then, though, of course, this is a consideration which can have no bearing on my decision, I should have been glad to receive the very generous honorarium (£1000) which the Trust provides. But )~~ there’s no use boggling at the obvious duty. I am not competent to be a Gifford Lecturer, and I am already too fully occupied.*

[127]

[symbol]

I wrote to Lord Londonderry, expressing my alarm at the suggestion of a Royal Commission on Durham University, but admitting that I could see no other way out of the present impasse.

Canon Hannay (“George Birmingham”) sends me a letter which he has received from his son in U.S.A., commenting on my criticism of the little book. “Can I be a Christian?”. The suggestion that the Public School tradition of behaviour is not identical with the Christian standard appears very shocking both to the father and to his son. Yet it is obviously true. You cannot harmonize Plutarchian morals and the Mind of Christ.

[symbol] Leslie Morrison took me for a walk in the Park. He tells me that the Vice-Principal of Westcott House is a Barthian, but none the less a strong anti-Groupist; that Hoskyns is also a Barthian and an Anglo-Catholic, & that Canon Raven is anti-Barth, and anti-Groupist. There is a most curious inter-weaving of contradictories in academic religion just now: & the very circumstance is thought by some to indicate a revival of religion in the Universities.

[128]

[symbol]

John Hutton, the son of the Vicar of S. James’s, Gateshead, came to seek my advice about his plans. I advised him to go to Lincoln Theological College, and to present himself for Ordination at Trinity 1935.

Professor Hamilton Thompson writes to say that he will contribute an Essay to the proposed volume on the Venerable Bede, dealing with some aspect of his work as historian.

*I wrote to [Edward] Watson\* asking him to assist, and also to Whiting, the Professor of History in Durham.*

*There is a Cornell Professor, M. L. W. Laistner, who has a learned article on "Bede as a Classical and a Patristic Scholar" in the new volume of the Transactions of the Royal Historical Society. He might, perhaps, be asked to contribute an Essay. Sir Charles Peers\* might write something on the Churches at Jarrow & Monkwearmouth. There might be an Essay on Monasticism in Northumbria in the 8<sup>th</sup> century, and another on Christendom as a whole. I must try to find out who are the historians to whom appeal for assistance may be fitly addressed.*

<!121233>

[129]

Tuesday, December 12<sup>th</sup>, 1933.

[symbol]

Gomer Williams, the Vicar of Holy Trinity, Gateshead, writes to tell me that he has accepted a living in another diocese, & asks my permission to go there!" The latter request would appear superfluous indeed. M<sup>r</sup> Gow sends me an interesting piece of information about "Groups", on the authority of Miss Eleanor Plumer:

Miss Fox, the Headmistress of the Beckenham County Secondary School, who holds strong views against the Movement was in Heffer's shop in Cambridge, & turning over "Group" literature in the shop, asked Heffer his views of the Movement. He replied that it had been the means of bringing him in £600 in payment of bad debts. When men go down with unpaid bills, the bills are not sent after them. They are considered bad debts. Well, Group converts have made payments of old book bills to this amount. Rather striking testimony coming from a victimised book-shop don't you think?

She tells me that Fleming of S. Columba's endorses my vies of the Groups, a fact which is only important in that Fleming "goes with the multitude".

[130]

[symbol]

December 12<sup>th</sup>, 1933.

Dear Sir,

I have to acknowledge your letter of December 9<sup>th</sup> informing me that the Senatus Academicus of S<sup>t</sup> Andrews have resolved to invite me to deliver the Gifford Lectures in the Session 1934-35, and enclosing the necessary information as to the conditions of the Gifford Lectureship.

I appreciate very highly the honour which the Senatus have conferred on me by this invitation, and I regret the more that it is impossible for me to do what they are good enough to desire.

Apart from the question of personal competence, with respect to which it might be fairly urged that the duty of answering it lay rather with the Senatus than with myself, I could not rightly or reasonably undertake to prepare the Lectures in the course of this year. The standard set by the previous Gifford Lectures is a very high one, and it were an indefensible proceeding on my part [131] [symbol] if (as would inevitably be the case) I produced Lectures which fell quite apparently below that standard. The duties of my office are heavy and continuous. The time that I could count upon for the work of preparation would be altogether inadequate for its due performance.

In these circumstances, I must with real regret take leave to decline the appointment which the Senatus are good enough to offer me.

Believe me,

Yours very faithfully,

Herbert Dunelm:

The Secretary,

The University of S<sup>t</sup> Andrews

[symbol] *I despatched the above letter with the same sense of humiliation as that which I felt when I wrote to Asquith declining his offer of the Regius Professorship of Ecclesiastical History in Oxford, and the same profound regret. It is horrible to have to admit to one's own conceited self that one is not really equal to undertakings which are well within the powers of one's contemporaries!*

[132]

[symbol]

Moulsdale came to see me about the crisis in the University, & Londonderry's decision to apply for a Royal Commission. It is evident that the Chancellor has acted with some precipitation, and went near to losing his temper when the Senate disclosed opposition to his will! I wrote to Sir Walter Buchanan-Riddell\* asking him to lunch here, & discuss the situation.

*Somebody named Deacon writes to invite me in the name of the Eastbourne House Party to address the Groupists in Oxford next summer. He had better wait for my new Preface! But "in vain is the net spread in the sight of any bird", and to spread ^it^ in the sight of so old and experienced a fowl as the Angel of the Church in Durham is futile indeed!*

Carøe\* arrived about 6 p.m., and sate with me in my study talking for an hour and a half before dinner. He has relatives in Denmark, from whom he has received sombre accounts for the behaviour of the Germans in the bilingual districts. They are bribing the Danish children to attend the German schools!

<!131233>

[133]

Wednesday, December 13<sup>th</sup>, 1933.

Caröe left the Castle after breakfast.

Squance wrote to decline Ryhope. He describes himself as a "Liberal Evangelical", & feels that he couldn't satisfy the Ryhope people. I wrote to Cosgrave inquiring whether, in his judgement, his colleague, Willcox, would "fill the bill".

A certain M<sup>r</sup> Deacon writes from Eastbourne, to invite me in the name of the Groupists there assembled to address the Oxford House Party next July. I declined the invitation, & told him of the imminent issue of the 2<sup>nd</sup> Edition of the Charge.

Rowallan Cumming-Bruce & an Indian friend called, & talked for a few minutes. He is home for the vacation, looking terribly white and épuisé.

Then a rather dingy-looking solicitor named Rogers came to see me by appointment. He had some squalid case in which a lay-worker was alleged to have made libellous allegations against a beneficed clergyman; & he sought my assistance in the character of a Deus ex machina to reconcile the parties; but the lay-worker appears to be no longer licensed in my diocese, & the parson was beneficed in another diocese; so that I had no sufficient locus standi for the rôle allotted to me.

[134]

[symbol]

*I wrote to Sir James Irvine telling him that I had refused the Gifford Lectureship. [I doubt not that his partiality explains the offer. Probably, some lecturer had fallen through, & the Senatus was "up a tree" for a substitute. In this situation some laudatory words from the Principal suggesting the Bishop of Durham might well induce a body which really knew nothing about that gentleman to vote for his appointment, an action which is inexplicable if they had known the Bishop's limitations!] I only hope that the Senatus will not "return to the charge", (and that the Principal will not feel that I have let him down). In any case I will not be Gifford Lecturer!*

An anonymous postcard from one who describes himself as "a reader of the 'Daily Telegraph', and "amongst the despised 'Fundamentalists'", informs me that some report, probably most misleading, of my sermon in Sunderland last Sunday has appeared in the D. T.; though why that paper should interest itself in sermons preached in parish churches in my diocese I cannot imagine. The whole system of reporting is quite chaotic, and to me unintelligible.

<!141233>

[135]

Thursday, December 14<sup>th</sup>, 1933.

[symbol]

I wasted the morning in writing to the Times appealing for £2000 to assist D<sup>r</sup> Mess's\* work on Tyneside. It may well be the case that the Editor will refuse to publish it, but I shall have fulfilled my promise to D<sup>r</sup> Mess.

*Also I wrote to Claude Jenkins invoking his help and counsel in the matter of my Bede volume. Some such scheme as the following suggests itself:*

Preface ... The Bishop of Durham

1. Bede's Life.
2. Christendom in the Age of Bede (Whiting)
3. Northumbrian Monasticism (Hamilton Thompson)
4. Bede as a Historian.
5. " " " Classical & patristic Scholar.
6. " " " Exegete & Theologian.
7. " " " Man of Science
8. Bede's Churches at Jarrow & Wearmouth (Sir Charles Peers)
9. Posthumous Influence.
10. Bede's Miracles
11. Bede's Manuscripts.

Hamilton Thompson and Whiting have already promised to write. I think Sir Charles Peers might deal with the churches.

[136]

It was not until 1492 that he (sc. Charles VIII) actually took the reins of the kingdom into his own hands. This year, we may remark, is one of the most memorable dates in history. In 1492 Columbus discovered America; in 1492 Roderigo Borgia was made Pope; in 1492 Spain became a nation by the conquest of Granada. Each of these events was no less fruitful of consequences to Italy than was the accession of Charles VIII. The discovery of America, followed in another six years by Vasco de Gama's exploration of the Indian seas, diverted the commerce of the world into new channels: **Alexander VI made the Reformation & the Northern Schism certainties;** the consolidation of Spain prepared a way for the autocracy of Charles V. **Thus the commercial, the spiritual, & the political sceptre fell in one year from the grasp of the Italians.**

Symonds "Renaissance in Italy"  
"The Age of Despots"  
p. 422.

[137]

Jack Carr arrived before dinner to say Goodbye before returning to Nigeria, & to show me the private Communion set which I have given him. He is evidently spoiling to return to his work. I can well imagine that running about the country as “a deputation from the parent society” must be terribly wearisome.

Charles and Leslie Morrison came to dine. The three young men will have to face some problems, & these will be formidable. It is well that they should form acquaintance, & some measure of friendship. Jack was at Westcott House, where Leslie is now, so they had that degree of common ground.

D<sup>r</sup> McCullagh returned the book on Harry Davis,\* which I had lent him, with terms of high appreciation. Leslie says that Davis was extremely popular with undergraduates. I can well believe it, for though very reserved & silent, he had an affectionate nature, & his silence was like W. P. Ker's\* “companionable”. It is sad that he has gone from us so soon. His great powers were just disclosing themselves, & commanding general recognition. Few realized, least of all himself, how great had been the strain of those fearful years of the War.

<!151233>

[138]

Friday, December 15<sup>th</sup>, 1933.

Booth, the Rector of Jarrow, reports the death of Chapman, the Vicar of S<sup>t</sup> Peter's, Jarrow. He was not thought to be seriously ill. Only last week, he wrote to me asking for sanction for various arrangements he had made for Christmas, but gave no hint of anything more alarming than a chill. "The night cometh when no man can work."

*After breakfast, Jack Carr went with me into the chapel, and said prayers together. I blessed him there, kneeling before the altar, & so we parted. Shall we ever meet again in this world?*

[symbol] The Secretary of the Senatus of S<sup>t</sup> Andrews acknowledges my letter, & says that the next meeting of the Senatus is not held before the middle of January. **He would like to know whether if the Gifford Lecture were postponed until 1935,6, I would consent to give it.** Would I? It is extraordinarily difficult to answer. On the one hand, there is the quite apparent fact of my own personal inability to produce lectures of the same kind & distinction as those which have hitherto been given on the Gifford Trust; on the other hand, there is the possibility of so understanding the [139] terms of the Trust as to permit the production of Lectures of another kind which might not lie wholly outside my powers. The Trust includes "the Knowledge of the Nature and Foundation of Ethics or Morals, and of all obligations & Duties thence arising". Would it not be possible for me to understand this reference as covering an inquiry into the connexion between Religion & Ethics, and adopting therein the method of historical illustration. **What has in fact been the connexion between Religion and Ethics?** I shrink from the prospect of placing myself in a situation which I cannot really control; and yet, I shrink also from the confession (which may be as much the fruit of cowardice as of humility) that I am definitely incompetent to take a place with the thinkers of my generation. And, perhaps, I am afraid of "facing the music" of the inevitable criticism of the academic experts, who would inevitably resent the invasion of such an unmitigated outsider into their own preserve! And, of course, this sentiment would be the keener, since the Gifford fee is so considerable!

[140]

[symbol]

I walked for an hour round the Bowling Green reflecting on the Gifford Lectureship. In Butler's walk it seemed intolerable that Butler's successor should "show the white feather" before such an opportunity; and yet, when I reflect on my "handicaps", it seems too audacious for me to embrace it. Yet why should not History have something to contribute as well as Philosophy? And if History has something to contribute, why should not the contribution be made through me, who, if not worthy to be called a historian, am yet fairly described as historically minded? Why should I not discourse on "Natural Theology and Civilized Ethics"? Both terms would need very careful definition, and much illustration from literature. (The analysis of civilized ethics would involve excursions into anthropology, psychology, and the history of civilization.) The influence of Religion on Morality would obviously lie in the road of my argument, and I should have to examine the modern

phenomenon of non-religious (Secularism) and anti-religious (Bolshevist) ethics. This ~~was~~ would be interesting, if not particularly illuminating.

[141]

[symbol]

Martin Kiddle writes:-

“The Group in America is basking in the light of the approval of the Abp. Of Canterbury. I read in the Calvary Evangel for November, the official Group Journal in the United States, ‘the place of the work (of the Group) in London life was indicated at the reception given by the Lord Mayor & the Lady Mayoress at the Mansion House, & also at Lambeth Palace, where the Abp. Of Canterbury spoke for nearly an hour, as one said ‘strikingly expressing the Group’s message & mission’.”

If the Movement has reached the point of having a journal of its own; it must have gone far to organize itself as a sect.

I promised that I would officiate at the marriage of Beryll Robinson to Patrick Lacey in the Cathedral on Thursday, the 15<sup>th</sup> of February. The intending bride-groom is a son of that tortuous & voluble ecclesiastic, now in Abraham’s bosom, Canon Lacey\* of Worcester.

Davison of S. Helen’s, West Auckland, says that he has observed recently that his collections in Church contain half-pennies instead of pennies. He attributes this fact to the operations of the mean’s [sic] test.

[142]

[symbol]

**Then quite suddenly, I crossed the Rubicon, and sent the Secretary of the University a brief letter saying that, if the Senatus renewed its invitation on the understanding that the lectures were not delivered until the Sessions 1935,36, I should not feel myself free to refuse it.** Of course, if the Senatus has any sense, it won’t renew the invitation, & I needn’t bother! But if it does?

(“In common with their age they (sc. The Italians of the Renaissance) had lost sight of all but mundane aims & interests. Three aphorisms, severally attributed to three representative Italians, may be quoted in illustration. ‘You follow infinite objects: I follow the finite’, said Cosimo de’Medici: ‘you place your ladders in the earth heavens: I on earth that I may not seek so high or fall so low’. ‘If we are not ourselves pious’, said Julius II, ‘why should we prevent other people from being so?’ ‘Let us enjoy the Papacy’, said Leo X, ‘now that God has given it to us.’”

v. Symonds, ‘Renaissance in Italy’ vol. ii  
‘The Revival of Learning’, p. 12.)

<!161233>

[143]

Saturday, December 16<sup>th</sup>, 1933.

[symbol]

I wrote to M<sup>r</sup> Russell that I would designate my Walker lecture at S. Andrews, "The Analysis of Leadership", if it must have a title. The tiresome thing that has already cost me more time than I care to think about, & is but partly (and badly) done.

*I walked round the Park, still ruminating on those fatal Gifford Lectures. I should pass in review the Religions of Mankind & consider how far they had determined morality in their professors. This would involve an examination of what we call civilization, and the relation which it bears to Religion. But would this come properly within the Trust? It is thus defined:-*

"The knowledge of God, the Infinite, the All, the First and Only Cause, the One & the Sole Substance, the Knowledge of His Nature & Attributes, the Knowledge of the relations which men & the whole universe bear to Him, **the Knowledge of the Nature & Foundation of Ethics or Morals, & of all Obligations & Duties thence arising.**"

Can the last section be fairly made to cover such a discussion as I have in mind?

[144]

The Founder of the Trust his wishes as to the manner in which the Lectures shall proceed.

"I wish the lecturers to treat their subject as a strictly natural science, the greatest of all possible sciences, indeed, in one sense, the only science, that of Infinite being, without reference to or reliance upon any supposed special exceptional or so-called miraculous revelation. I wish it considered just as astronomy or chemistry is.

Then he proceeds:-

I have intentionally indicated, in describing the subject of the lectures, the general aspect which personally I would expect the lectures to bear, but **the lectures shall be under no restraint whatever in their treatment of their theme;**"

Surely the conception of a Moral Law as the necessary inference from the belief in the existence of God, & the modes in which this conception has embodied itself in practice ~~is~~ are included.

[145]

Claude Jenkins sends me a very serviceable reply to my letter about the projected volume on Bede, and he suggests some writers.

"It has occurred to me to wonder if, assuming the volume to be called simply 'Venerable Bede', the contents might not be divided into Preface, Part I, The Life & Times of Bede; Part II, Bede's work & influence; Index (which might easily extend to 30 pages). In Part I, might be 'Christendom in the Age of Bede' (? E. W. Watson), 'Northumbrian Monasticism' (? Hamilton Thompson), 'Wearmouth & Jarrow' (? Sir Charles Peers), Life of Bede (? Whiting), Bede's Miracles (? Père Delehayé) Part II. Bede's Library (? M. L. W. Laistner). Bede as Historian (? H. E. D. Blakiston) Bede as Exegete & Theologian (? Jenkins). Bede as Scientist (? J. K. Fotheringham). Manuscripts of Bede (? M. R. James)."

This seems to be a very attractive sketch; and would certainly justify the claim that the book was a serious contribution to historical literature, & not a mere popular compilation.

[146]

[symbol]

Ella and Fearne went to the School concert in Durham, and (I gave myself seriously to reconsider my problem with respect to the Gifford Lectureship, and my mood inclined steadily against my too rash undertaking to accept the position if it were offered to me. I turned out from my book-shelves such Gifford Lectures as I possess. Haldane, Balfour, Sorley, Pringle-Patterson,\* Inge, Gore – they are all on a level I could not reach, & of a type which I could not adopt. It is difficult to see how I could find a theme which would be both within the limits of Lord Gifford's Trust, and within my capacity. **The bearing of religion on morality as disclosed in history is, I suppose, what I imagine as a possible subject.** Sorley lectured on 'Moral values and the Idea of God'. Gore on 'The philosophy of the Good Life.' Would 'Religion and Morality' be intelligible? It is apparent that, if I attempt a course of lectures, ~~they~~ ^it^ must treat (of) the subject ^historically^. Philosophy is beyond my range. How would 'Religious Morality' serve'? I like none of these, & am nearly resolved to write to the Secretary and withdraw my contingent acceptance.

<!171233>

[147]

**3<sup>rd</sup> Sunday after Advent, December 17<sup>th</sup>, 1933.**

[symbol]

*A restless night, haunted miserably by the menacing ghost of Lord Gifford! On the whole, my mind tends to my writing a **candid letter to Temple, who is now giving the Gifford Lecture, setting out as fairly as I can the difficulty which oppresses me, and asking for his counsel.** I don't like (but this is silly self-pride) refusing to lecture, and I don't like (but this may be an indefensible cowardice) undertaking to do so. Who shall decide between vanity and funk? And if he be generally encouraging, then I will let the matter rest, and abide my fate. If the Senatus does not respect its invitation, so much the better. They will have cut the Gordian knot for me: but if they do, then I shall have to do my best. [symbol]*

I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered only 6 communicants. S. John the Baptist's ministry as the parallel and model of the Christian minister's is the teaching of the Collect, which is directed to the Lord Jesus Himself, an unusual arrangement, but justified by the New Testament.

[148]

[symbol]

*I wrote a long letter to Temple asking his candid counsel in the matter of the Gifford Lecturer, & stating my difficulties as truly as I could. **His answer will probably be decisive in the event of my having to make a decision.***

I motored to New Shildon, and preached at Evensong. There was a considerable congregation, but the church (which is not a large one) was not crowded. I preached from the Gospel for the day, S. Mt. XI.II.14. After the last hymn I presented at the Altar a 'Thanksgiving Offering' amounting to £68:19:5 which had been substituted for the annual Sale of Work. I expressed my approval of this arrangement, for, indeed, I hate these blendings of business and piety which now are become everywhere common, but I doubt whether the people were wholly approving of the change. And, no doubt, there is something to be said for the parochial sale of work. The church-folk come together to make garments for sale, & the sale itself becomes a kind of re-union, which tends to spread a fraternal feeling. But there are formidable draw-backs.

<!181233>

[149]

Monday, December 18<sup>th</sup>, 1933.

[“]Archaeological zeal is important to stay the march of time, except by sacrifice of much that neglect alone makes venerable; & it may fairly be questioned whether it is wise to lay the hand of the restorer on those relics of the past. We, at least, who during the last few years have seen the Coliseum & the Baths of Caracalla stripped of their romantic vegetation, the Palatine ruins fortified with modern masonry, & the dubious guesses of antiquarians placarded upon sign-posts for the instruction of Sunday visitors, may feel, perhaps that a **worse fate than slow decay or ruthless mutilation was still in store for the majestic corpse of ancient Rome.**

Nothing, in truth, is less sublime, or more pitiful than a dismantled brick wall, robbed of its marbles & mosaics naked of the covering of herbs that nature gave it, patched with plaster, propped with stone work, bound by girders, & smeared over with the trail of worse than snails or blindworms – **pedants bent on restoration.**[”]

Symonds in 1899. V. Renaissance in Italy vol II ‘The Revival of Learning’ p. 318.

He was at least spared the achievements of Mussolini!

[150]

The morning post brought me a piece of ill tidings which I have been expecting for some while past – Wynne Willson’s resignation of Bishopwearmouth. His woeful health has made this step imperative, but he will ^be^ very difficult to replace, for he was a thoroughly good man, & exerted a most wholesome influence on the clergy. I think he had come to be greatly respected in the town.

Charles and I motored over frozen roads to Jarrow where I took part in the funeral service for the late vicar (Chapman) of S. Peter’s, who died very suddenly last week.

Sir Walter Buchanan Riddell lunched here, & then had a long talk with me about the proposed Royal Commission on Durham University. I gathered that Lord Londonderry had already obtained the Consent of the Chancellor of the Exchequer, and that he claimed to have the support of Sir William Marris, the Vice-Chancellor, and Sir Walter, as Chairman of the Grants Commission. *Would I consent to be a member of the Commission? I said that I would rather not, but that, if asked, I could hardly with decency decline. This is the more*

[151] [symbol] *regrettable since I may be burdened with this precious Gifford Lecture.*

[symbol] Pat McCormick of S. Martin’s, Trafalgar Square, sen (sic) to me £1000 for distribution among the poorer clergy. I at once wrote cheques for the following:-

Rev. J.E. Parry	£105	Rev. G.H. Linnell	£10
“ J.A. Davies	£5	“ A. Silva-White	£10
“ Cyprian Marr	£5	“ A. Davison	£10

“ R. Tyndale           £5  
“ W. Edwards         £5  
“ H. O. Dawes         £5

“ J.W. Hitchcock   £10  
“ W. James           £10  
“ R.W. Ellison       £10  
“ W. Hodgson       £10

These were despatched by the evening post.

Then I wrote the names in Greek Testament for the 7 deacons, & in the Bibles for the 17 priests.

This Ordination candidates are, I think, improving in two respects. They are younger than they were, most of them being well under 27, and they are mostly graduates of some University. Of the 24 who will be ordained as priests or deacons on S. Thomas's day, only 3 are without a degree. This is certainly a considerable improvement on what has been the case in the recent past.

<!191233>

[152]

Tuesday, December 19<sup>th</sup>, 1933.

[symbol]

I received a letter from Sir James Irvine, which went some way towards re-assuring me on the difficult matter of the Gifford Lecture. It needs transcription:-

My dear Friend,

This Gifford Lectureship business has given me intense pleasure & before attempting to reply to your letter I want to tell you something of how it came about. **The Gifford Bequest has proved to be a difficult thing to administer** & I have doubts if its development would have pleased the founder, who appears to have been a man distressed by the thought that if he himself, greatly endowed, should find his faith imperilled how difficult must be the position of others less fortunate in Experience and opportunity. He does not say so in the Trust Deed, but **the mere fact that the attached the Lectureship to the Scottish Universities indicates that he had in mind also the plight of the young student drifting towards the position of an** [153] [symbol] **honest scholar**. At all events under the general title of 'Natural Theology' these lectures have been given for more than forty years and it has been interesting to observe the attitude of the Universities themselves towards the scheme. Indeed the **idea has grown up that the lectureship is a kind of Nobel Prize for philosophers**: occasionally the clamour of the scientists has resulted in the appointment of people like Lloyd Morgan of Eddington. **Hence it comes, that, to dwindling & mystified audiences, men have lectured on the dreariest of philosophers or obscene savage rites or on the mathematical conceptions of the universe**. In this respect S. Andrews has been no better than the three universities neighbours and I make the exception in favour of Bishop Gore) we have heard more about the philosophy of Plotinus than of the teaching of Jesus Christ. There seems to be no exit from this cycle and now you can imagine my feelings **two weeks ago when, in facing our next appointment of a Gifford Lecturer, a Professor of Moral** [154] [symbol] **Philosophy got up and proposed your name**. It would have done your heart good to have heard what he said, which was to the effect that we have had more than enough of barren abstract philosophy & science & what was needed was to have a man of wide Christian experience tell us his convictions and even confess his perplexities. He put into words precisely what has been in my mind for a long time and he found an immediate response from everyone around the table. I warned them that it was unlikely you would be free to accept at all, for next academic year but they wanted you to come some time if you possibly could manage it: **so your first letter to M<sup>r</sup> Bennett did not come as a surprise & your second has given immense satisfaction**. I did not write to you on the subject for I wanted your decision to be uninfluenced by my own desires. We are asking much from a man so severely overworked as you are, yet somehow I feel how great is the opportunity.

[155]

Charles and I, well laden with bags full of vestments & books, motored to Durham for the Ordination.

I presided at a meeting of the Board of Training. We made a grant of £60 to Gerald Rainbow towards his course at Oxford. Then I visited Andrewes' book-shop, & bought some Christmas presents.

The two Archdeacons lunched with me at the Castle, & then had a Conference on diocesan affairs. Then we walked in the Banks.

The Ordination candidates appeared at tea-time: & I was occupied with interviews until 6.30 p.m. when the Archdeacon of Northumberland (Leslie Hunter\*) gave the first of his addresses. He was thoughtful & suggestive.

Dinner followed in the Hall. It was interrupted by the sudden fainting of one of the candidates, Duncan, from Hartlepool.

*Before going to bed, I talked for an hour with **Archdeacon Hunter**, and I gathered that he would not be wholly averse from the idea of resuming parochial work, though he would not feel himself free to have the Newcastle diocese in the near future. This would seem to preclude his succeeding W. W. at Bishopwearmouth.*

<!201233>

[156]

Wednesday, December 20<sup>th</sup>, 1933.

I celebrated the Holy Communion in the Chapel at 8.15 a. m. All the candidates attended and with the rest made up the number of 29 cts.

*After breakfast I interviews five of the candidates for the priesthood. Then I attended Mattins, and listened to the Archdeacon's second address. **It was an interesting and effective plea, for the Christian Socialist version of the Gospel**; not, perhaps, entirely convincing, &, certainly, rather remote from the occasion. For, can even the sincerest and Gravest Christian believer seriously look forward to a time when Christianity will have prevailed over the entire human race? Can even the most ardently optimistic student of European Society deny that the waxing factors are neither recognizably Christian, nor morally sound? "If in this life only we have hoped in Christ, we are of all men most miserable". S. Paul's words have a larger reference than he designed. The old Christian notion of "making up the number of the elect", and then leaving the world, which has exhausted its providential function, to perish, is far more congruous with the facts.*

[157]

[symbol]

The Bishop of Jarrow and I walked in the Banks before Evensong, & afterwards I administered the Declaration of Assent & the Oath of Allegiance to the candidates in the Chapter House. Then I had tea with M<sup>rs</sup> Gordon, who entertained also the candidates. At 6 p.m. I presided at meetings of the Barrington & Lightfoot Funds: & then returned to the Castle. There I found my letters which had been left by Leng. **They included a very kind letter from the Archbishop of York about the Gifford Lectures.**

"There is in my mind no doubt at all with regard to your question whether the subject which you describe falls with the terms & intention of the Gifford Trust. Some lecturers – & scientists rather than theologians – have gone very far beyond its apparent meaning – e. g. Driesch, who gave most of his space to the development of a certain hypothesis in Biology. Your subject is explicitly covered by the terms of the trust itself.

**....So I cordially hope that you will be invited & will accept the invitation. I believe the book you would produce would be of great service both for the fortifying of Religion and for its purgation.**"

[158]

[symbol]

*Temple's letter added to Irvine's seems to make it impossible for me to refuse the Lecture, if it is again proposed to me. There seems possible a larger liberty in the choice & treatment of the subject than I had at first ~~surprised~~ supposed. When a man of 70 undertakes so considerable a venture as the Gifford Lectures, he cannot but regard his undertaking as having something of the character of a "swan-song". And evidently, there are those in S.*

Andrew's, who both desire and expect something like a Confessio Fider, which is the form which a Bishop's "swan-song" must inevitably take. All this invests this very unexpected invitation to give the Gilford Lectures with a solemn significance. **What have I got to say at the end of my life on this supreme subject of Religion, of which for so many years I have been a public exponent?** What indeed? What do I really believe out of all this mass of traditional & official credenda, which I have publicly professed to believe for so long? What indeed? I can see that the preparation of these lectures will be rather a painful discipline, compelling me to confront much in myself that too long I have refrained from facing.

<!211233>

[159]

**Thursday, December 21<sup>st</sup>, S. Thomas's Day, 1933.**

The day was bright, but there was a sharp frost, and unmistakable threatenings of fog. The service was marred by some defects e. g. there were no hymns either during the administration or after the Benediction, and there was a large superfluity of consecrated Bread. Per contra, the sermon was good, & well heard. *It was preached from the Jacobian pulpit which the Dean had caused to be erected in the Chair.* The Ordination itself was, I think, most impressive. Nothing could have been better than the carriage of the candidates: & the arrangement by which they all were communicated by me & the Dean was, I think, seemly & impressive.

After the service, I entertained candidates and their friends to lunch in the castle: & then returned to Auckland.

Charles and I motored to West Pelton, where I admitted the Rev. Joseph McManners to the perpetual curacy of that parish. He was a working miner, but fell under the influence of Canon Lomax, &, after great effort, succeeded in getting ordained. He has personality.

[160]

[symbol]

The newspapers announce the appointment of a Royal Commission to inquire unto the affairs of Durham University, and attribute it to the action of the Newcastle Corporation & other civic bodies. This will not commend it the more to those within the University, who resent the interference of such non-academic factors in the academic world. I confess to much surprize, and some resentment in being thus completely ignored. Londonderry's action may be explained, partly, by his anxiety not to offend "Labour", which no doubt dislikes the Bishop, partly, to a natural megalomania, which resents the existence of a higher functionary than the Chancellor, partly, to a certain suspicion, not wholly without justification, that if he had consulted the Visitor, that functionary might not have been complaisant. Anyway, the fact remains that in a matter vitally concerning the University, the Bishop of Durham, who is the Visitor, and who is the official representative of the Founder, has been completely ignored. One has to pay a price for the privilege of living in Ultima Thule: yet it startles one when payment falls due!

<!221223>

[161]

Friday, December 22<sup>nd</sup>, 1933.

[symbol]

I wrote a courteous but decisive “snub” to that inveterate place-hunter, the Rev. D<sup>r</sup> Murrey, Vicar of Evesham, who desires my advice as to how he can most effectively “stand for” the vacant deanery of Bristol!

Also, I wrote to Canon Deane calling attention to the disregard of its due priority to Winchester involved by the Times placing Durham after Winchester in its report of Ordinations.

*The copies of the 2<sup>nd</sup> edition of the Charge with the new Preface arrived from Oxford. I gave one to Leslie Morrison, & another to old Lady Surtees. The latter is full of complaints against the Vicar (Moore), whom she cannot hear to understand. She allows that he “is good with the young people”.*

The Editor of the Sunderland Echo telegraphed for the Christmas sermon which (like an ass!) I seem to have promised him some while ago. Like an ass! I improvised some platitudes, dragged in the Codex Sinaiticus with some violence., & sent it off!!

Shaddick brought over two bank-managers, named Rose & Johnstone, and I confirmed them in the Chapel, and afterwards Ella gave them tea. They seemed decent men enough, and serious in the matter of confirmation.

[162]

Charles and I motored to West Hartlepool, where I “admitted” the Rev. Edward Anthony Budgen to the perpetual curacy of St. Aidan’s. Canon Sykes, under whom he had been working at Whitby read the prayers, and the Rural Dean, Canon Poole, read the lesson. I was disappointed with the congregation, but probably the nearness of Christmas may explain many absences. Budgen renewed the good impression which he had already made on me. *I received another letter from M<sup>r</sup> Deacon who, some days ago (v. p. 132) wrote to me from the Eastbourne Groupist House Party. It is rather incoherent, and concludes thus:*

*“I quite see how you feel about House parties at present, but if at a later date the methods of the Movement change to your liking, I hope you will invite yourself to any meeting you would like to address”.*

*These Groupists, while tacitly asserting their own infallibility, are so distressingly humble in their language, that one hardly knows how to deal with them. It seems indecent to throw doubt on their affirmations of spiritual experience.*

<!231233>

[163]

**Saturday, December 23<sup>rd</sup>, 1933.**

[symbol]

This is Dick's birthday. I sent him the 8 volume edition of Wordsworth's poems. It is a sign of the times that the book is out of print, and had to be procured "second-hand". The book-seller assures me that it is quite presentable. Dick reaches the age of 21. He is now a citizen, & his Ordination (if nothing untoward happen) should take place at Trinity 1936, i. e. in 2½ years time. For good or for ill I shall have (if I live) delivered these Gifford Lectures, the prospect of which hangs heavily on my mind.

[symbol] **The Times announces that Lord Hugh Cecil\* is about to bring an action against the Bishop of Liverpool and his Dean for allowing a Unitarian minister to preach in Liverpool Cathedral.** *This may well be the beginning of the end of the Establishment, and so far it need not be lamented: but the nature of the issue raised can hardly fail to involve a disastrous conclusion: for the success of Cecil's action would mean the triumph of obscurantism, and its failure the triumph of Eurasian rationalism, and both would imply, and ought to imply, disruption. The inevitable discussion of the vital doctrines of the Faith & the consequent controversy cannot but be calamitous.*

[164]

[symbol]

Faber sends me a book called "Religious Fanaticism: Extracts from the papers of Hannah Whitall Smith, edited with an Introduction by Ray Strachey,\* consisting of an account of the Author of these papers, & of the times in which she lived; together with a description of the curious religious sects and communities of America during the early & middle years of the Nineteenth Century (London. Faber & Gwyer L<sup>d</sup>). It was published in 1928.

Faber wants me to write an introduction to a cheap edition. It looks as if I shall again in old age acquire the description "malleus schismaticorum" which was bestowed on me when I was still young!

Dick and Jack Carr send me books, and affectionate messages. As I decline into old age, and the deepening solitude of childlessness shadows my life, I depend more & more on the affection of these young men, who, in one way or another, come within the circle of my personal influence.

*The Bishop of the Niger (Lasbrey), & five of his missionaries who, like himself, hail from Durham send me a combined letter of 'salutation' and Christmas wishes.*

<!241233>

[165]

**4<sup>th</sup> Sunday in Advent Christmas Eve, December 24<sup>th</sup>, 1933.**

[symbol]

A dull morning with a frost but no wind. I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 8 communicants, including Charles and Christina.

There is no doubt on the point that you cannot fit Unitarianism into the Liturgy. My mind is much exercised [sic] on the issue of the projected prosecution of the Bishop of Liverpool for allowing a Unitarian minister to preach in his cathedral. The only possible defence implies that Unitarianism is a legitimate type of Christianity. And this view is disallowed by the conditions of reunion put forward by the Lambeth Conference. For these include the Nicene Creed, which beyond all question excludes Unitarianism. The issue might conceivably be limited to the merely legal question whether the preaching of an Unitarian minister in a consecrated building was permissible: but the present mood of our "Modern Churchmen" makes a fight on the larger issue unavoidable: and a legal verdict against non-Anglican preaching in the Churches would disallow a practice which has in recent years come to be familiar & popular.

[166]

*We had a post, and this brought me from Archdeacon Hunter, "The Life of D' John Hunter", with a kindly-expressed letter in which he speaks of "an affinity between me and his father in this respect that the late Principal Forsyth described him – thinking in terms of the non-Anglican communions – as "the greatest master we had of manuscript preaching". This is interesting as well as flattering.*

Also, I received a little book from old Bishop Lawrence, formerly Bishop of Massachusetts, "A Harvest of happy Years".

Charles developed a bad throat & a worse head, so was unable to accompany me to the Cathedral. Ganderton carried the staff. The service was new to me, consisting of 9 lessons read by a choirboy, a lay vicar, ~~the~~ a King's Scholar, the Chapter Clerk, ^the Master of Univ. Coll.^, the Precentor, the Sub-dean, the Dean, & the Bishop. Between the lessons the choir sang carols, and we ended with the Magnificat & the Benediction. After tea with M<sup>rs</sup> Gordon, I motored to Jarrow, and preached at Evensong in Christ Church. There was a considerable congregation.

<!251233>

[167]

**Christmas Day, December 25<sup>th</sup>, 1933.**

A dark morning, mild, and very wet. Odious. I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 1920 communicants, among whom I was glad to see Harry Lang, and his father. This will be William's last Christmas here.

*The post brought me a post-card from the Groupist Fanatic, Heywood, acknowledging his copy of the charge. "I know I shall study your new preface with as much interest & help as I studied the original charge." Will he?*

Tony Chute writes from Southampton that there is a good deal of Groupist activity in his district.

The Bishop of Jarrow sent me Lord David Cecil's\* monograph on 'Sir Walter Scott', which I read through at once. It is quite amazingly good.

The Bishop of Eau Claire sends me a copy of the 'Pastoral Letter adopted by the House of Bishops, Nov. 9<sup>th</sup> 1933', which was read in the churches of the Protestant Episcopal Church on Advent Sunday last. It is an eloquent and valourous [sic] document which (if words could save the world) would speedily effect cosmical redemption. As it is, I must needs think that its only fruit will be to breed conceit in Episcopalian minds!

[168]

The Dean of Norwich sends me a neat little booklet of sermons, entitled 'Loyalty and Order'. It includes a sermon preached before the University on November 19<sup>th</sup> last, in which he embarks on a defence of Establishment in answer to my discourse at Cambridge, on October 29<sup>th</sup>. He argues that, since the Revised Prayer Book did not command the agreement of the Anglican body, though put forward by all the organs of the Anglican mind, its rejection by Parliament provides no sufficient ground for Disestablishment. He names and quotes me in the sermon. The difference between us lies in the fact that in the failure of the Church's effort to revise the Prayer Book, he sees nothing but a break-down of the Establishment which can be modified by a re-adjustment of the Established system. I see in addition the disclosure of an ecclesiastical situation which is intrinsically wrong, & can only be ended. The mischief lies, not in having an attempt to revise defeated, but in having it defeated by Parliament, which, as now constituted [h]as no spiritual authority whatever.

We all went in to Durham, attended Evensong in the Cathedral, and had tea in the Deanery.

<!261233>

[169]

Tuesday, December 26<sup>th</sup>, 1933.

[symbol]

It occurred to me as I was dressing that I might model the Gifford Lectures on Butler's Analogy so far as to divide them into 2 parts, dealing in the first with Religion ("Natural Theology"), and in the second with the Religion, Christianity, in which Religion finds its completest expression. The first might be entitled 'Religion in the Religious', and the second 'The Religious in the Religion'. And, throughout, the main idea would be to see Religion, and Religious, as disclosed in the distinctive moralities which they inspire & sustain. "By their fruits ye shall know them": and thus leading to the conclusion that, so judged, Christianity alone can hold the reason & conscience of modernly civilized men, and at this point, I may (if indeed I can) make a confession of my own faith as it can be expressed at the end of my life. This seems to be what the good people (woefully ignorant of my actual position) in S. Andrews are really anxious to secure: &, however much the 'high-brows' of philosophy & science – who will certainly resent the appointment of an historically minded ecclesiastic to a lectureship which they have come to regard as their own – rage & swell, they can't stop me from saying what I will. So there!

[170]

I wrote to Sir James Irvine saying definitely that, if the Senatus renewed their offer of the Gifford Lectureship on the understanding that the lectures would be delivered in the session, 1935-6, I should accept it.

Then I wrote to the Dean of Norwich, sending him both the Bishoprick which he had asked for, & the Charge on Disestablishment which he had not. Also, I wrote to Archdeacon Hunter, telling him that I had ordered the bookseller to send him a copy of Rostovtzeff's "Social & Economic History of the Roman Empire", as a memento of the Advent Ordination. Also, I wrote to Frank Pember\* sending him the 2<sup>nd</sup> edition of the Charge.

Also, I wrote to M<sup>rs</sup> Gow, sending her a copy of the Charge with the request that she would hand it over to the Hon. Eleanor Plumer, whose admirable memorandum on the Oxford House Party, I quoted in the Preface.

Also, I wrote to Jack Carr, who returns to his work in Nigeria this week, thanking him for his Christmas gift, and bidding him Godspeed. The farewells of Septuagenarians have an ominous suggestion of finality.

[171]

[symbol]

I walked in the Park with old D<sup>r</sup> McCullagh. He gives an excellent report of S<sup>t</sup> Peter's, where he commonly worships, and says that the curate which now prevail, Bacon, is a first-rate reader.

I wrote to Gilbert thanking him for his present of apples from his ranch, and sending him the Charge and the Bishoprick. *His last letter reported considerable Groupist activity in British Columbia, where the Anglican clergy appear to be more or less friendly. Any tendencies in the Groupist direction will have been greatly strengthened by the report that the Archbishop of Canterbury has welcomed Buchman at Lambeth.*

The wireless reports that the fearful railway accident in France has caused the death of about 200 people, and damaged 300. It takes high rank in the number of such disasters. Such an event coming at such a time will deepen the discontent & depression which now prevail among the French to a dangerous extent. Their political & economic situation is extremely disturbing, and the international position is one which greatly adds to its gravity. They are an excitable and unreasonable people who easily fall into mad courses when things go awry.

<!271233>

[172]

Wednesday, December 27<sup>th</sup>, 1933.

[symbol]

A very pleasing letter from Dick tells me that he has received Wordsworth's poems, that he is pleased with them, & that he has fallen in love with Baron von Hügel! He really does seem to have a natural turn for the best books.

I started to make notes for a "New Year" sermon on "Guidance", but made small progress.

There came to lunch M<sup>rs</sup> Gordon bringing with her M<sup>rs</sup> Leigh & the elder of her sons, Edith & Cuthbert Parry-Evans. After they had departed, Cuthbert walked round the Park with me, & we had much talk. On the whole he pleased me, & when we returned to the Castle, I gave him a copy of the Charge.

*Canon Deane\* writes, "I wish to goodness the P.M. would be sensible enough to bring you to London in Inge's place – supposing, that is, you were willing to come". Dashwood,\* a week ago, reported the gossip that I was to be asked to follow Ralph. Was ever such nonsense talked in the world? Nothing would induce me to return to Babylon now. I am too old: too poor: too lazy: too nervous: and generally impossible. Fancy the feelings of the Lord Mayor & his Brethren at having "Disestablishment" in the Deanery!*

[173]

[symbol]

My Archdeacons have written to me in very loyal and affectionate language; and, if it were ever safe to build anything on words, I might draw comfort from the fact. Both say that they endorse my attitude towards Groups, & think my Preface effective.

Martin Kiddle arrived in time for dinner & I had much talk with him about "Groups". Also, I gave him 12 copies of the Charge in recognition of the assistance which he had given me in its composition. I gather that the Bishop of Ripon, who is again ordered abroad for his health, does contemplate the grave step of resigning his See. He is nervy and impulsive, & does not "hit it off" with Leeds.

The Dean of Norwich (Cranage) writes to thank me for the Charge:

*"I have now read "The Group Movement" with great interest & appreciation but no little concern. I do not hear much about it in Norwich, & what I hear is not very favourable.....Do let me say what a treat it always is to read your English and to know that just the right word will be used."*

I wish I shared his opinion of my composition.

<281233>

[174]

**Thursday, December 28<sup>th</sup>, 1933.**

I wrote and sent copies of the Charge to Lord Scarborough\* and Sir Walter Buchanan Riddell Bt. Also, I sent the Charge to Canon Hannay, whose last letter (in which he admitted that my disapproval of his little book was shared by others whom he had consulted) seemed to merit acknowledgment.

Then I worked at the Sermon for New Year. There came to lunch Simpkinson, the Vicar of Murrington, M<sup>rs</sup> Draper, widow of the late Master of the Temple, and Miss Richards.

After lunch, Martin, Leslie & I walked in the Park, which was deserted.

Charles does not grow better, & Christina is getting anxious. She thinks, & the local doctor agrees, that he had best go again to the expert in Sunderland. So I told Leng to transport him thither. The little man is quite indispensable, and any prolonged indisposition will cast me into the greatest practical confusion.

Leslie Morrison came to dine. He leaves for Sweden tomorrow. He is attending a conference of students at Lund. I gave him a letter of introduction to Dear Brilioth.\*

<!291233>

[175]

Friday, December 29<sup>th</sup>, 1933.

[symbol]

Martin Kiddle returned to Leeds after breakfast. Ella, in spite of my dissuasions, went off to Newcastle, to attend one of these precious committees.

I wrote to Jenkin Jones, the Vicar of Blackhill, offering him the benefice of Ryhope. W. G. P. Gore, the Branch manager of the Eccles'. Commission, who has his office in Darlington, came to lunch, and afterwards walked round the Park with me in order to explain what trees he desired to have cut down. He disclaimed any intention of damaging the amenities of the Park, & expressed himself very reasonably, but I place no confidence in civil words. Bryden went with us, and disclosed much mental agility in agreeing with us both! M<sup>r</sup> Gore promised to have the new shafts made by the mine-stealers blown in. **The papers are full of Cecil's attack on the Bishop of Liverpool, and print in full both his appeal to the Bishop of Liverpool that he should take action against the Dean, & his appeal to the Archbishop of York that he should take action against the Bishop. The "Church Times" approves his action: the "Guardian" is doubtful: & the Record silent.**

<!301233>

[176]

**Saturday, December 30<sup>th</sup>, 1933.**

[symbol]

I sent the cheques from the Barrington Fund ~~frø~~ to Perry, James, and Hitchcock; also, I wrote some letters, **including one to the Bishop of Blackburn**. Then I wrote an Introduction for Faber's re-issue of M<sup>rs</sup> Strachey's\* book on American Lectaries, and sent it off.

Arthur Hardinge\* died this week: he had for some while been as good as dead. The obituary notice in the Times must, I think, have been written by Fletcher.\* It recalls an episode at All Souls, which has become legendary:

“The Bishop of Durham and he once conducted a spirited argument from the high vantage ground of the two ends of the Common Room mantel piece”.

Hardinge and I were attached to one another from the first: and we were sometimes mistaken for one another being both slight in build, quick in movement, alert in mind, & somewhat talkative. His marriage did not help either his career or his character; and the tragic death of both his sons casts a dark shadow on his last years. Finally, his reason gave way, & his died in eclipse.

[177]

I received the following letter from Athelstan Riley,\* dated from the Athenæum, Dec. 29<sup>th</sup>, 1933.

My dear Friend & Lord,

Who wrote the admirable obituary of our friend “Hoppy” in the Times of today? I should have suspected you had it not been for the Bishop of Durham episode in All Souls Common Room. But that may have been a deliberate “blind”.

I have never told you how strikingly similar your two personalities were, but I have often wondered whether you caught his very conspicuous characteristic of conversation and manner from older colleagues at All Souls! Had Hardinge taken a clerical instead of a diplomatic career he would certainly have been a Bishop and in all things indistinguishable from the present Bishop of Durham!

Talking about Oxford, to my great surprise, & I am bound to say gratification, Pembroke elected me to an Honorary Fellowship!

Yours ever,  
Athelstan Riley.

<!311233>

[178]

**Sunday after Christmas, December 31<sup>st</sup>, 1933.**

A still morning with a slight frost and a cloudless sky, all very calm and dignified for the passing of the year.

I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 8 communicants including William, whose presence pleased me the more since it was not according to his fortnightly custom, & may fairly be assumed to have been a deliberate departure therefrom. There is some sentiment investing the close of the year which affects us all. Whatever may have been our blunders & faults during its course, we would close the year religiously. So far, so good.

I write to Charles, who is now under the doctor in Sunderland: and to Gilbert, for whom Christmas will bring a re-opening of the wound inflicted by his boy's death.

Ella and Fearné went into Durham where they attended service in the Cathedral, & had tea with Canon & M<sup>rs</sup> Richards. I picked them up & took them with me to Chester-le-Street, where I preached at Evensong. The 1050<sup>th</sup> anniversary of Bishop Eardolf's establishment of the Bishopruck in Chester-le-St. was commemorated.

[179]

[symbol]

**1933.**

The past year, as I look back on it, seems to have been very fussy, very futile, & very fatiguing. It has been destructive in the circle of my friends and acquaintances. Lord Chelmsford, Armitage Robinson, old Knight of Ryhope, Sir Charles Starmer, Sir Stanford Downing, my brother Frank – all have passed from the scene, and all entered into my life in greater or lesser measure.

A great amount of time & thought has been bestowed on the Group movement, for my interest in it ceased to be merely general, and became painfully personal, when Malcolm Ross, the most promising of the Ordination candidates, came to grief in America, whither he had gone with Buchman as one of his team. The first edition of my 3<sup>rd</sup> Quadrennial Charge was published by the Oxford Press in March, and a second Edition in December was garnished with a Preface definitely hostile to the movement. In this I made use of (Martin Kiddle's) narrative, which, at my request, he had written, but which could hardly be published in full.

Three letters in the Times came from me, and [180] [symbol] dealt with the Church Assembly, the Group Movement, & D<sup>r</sup> Mess's work on Tyneside. Of these that on the Group Movement which appeared on Sept. 19<sup>th</sup> led to a considerable correspondence in the columns of the Times, and was reproduced in my Preface.

I preached at Windsor on April 29<sup>th</sup>, & spent an interesting week-end at the Castle. On May 10<sup>th</sup> I preached in S. Paul's, for S. P. G. and on July 11<sup>th</sup> in Durham Cathedral in connexion with the centenary of the Oxford Movement. On June 30<sup>th</sup> I preached in S. Cuthbert's, Carlisle in connexion with the 800<sup>th</sup> anniversary of the founding of the See. On the 14<sup>th</sup> July, I preached for the E. C. U. in S. Mary Abbott's, & spoke openly in advocacy of Disestablishment: & on October 29<sup>th</sup> I did the same in a sermon to the University at Cambridge. These five sermons, perhaps, had something more than average importance. On June 15<sup>th</sup> I delivered the Fison Lecture in Guy's Hospital: and on December 11<sup>th</sup>, I received from the Senatus of S. Andrews an invitation to deliver the Gifford Lectures.

<!010134>

[181]

Monday, January 1<sup>st</sup>, 1934.

1934.

A calm morning, dark & with a hard frost. I celebrated the Holy Communion in the chapel at 8 a.m. we numbered only six communicants.

Let me hear Thy loving-kindness betimes in the morning: Shew Thou me the way that I should walk in, for I lift up my soul unto Thee".

I spent the entire morning in writing letters including one to Athelstan Riley, to whom also I sent the Charge.

The post brought me letters acknowledging receipt of the Charge from the Archbishop of Canterbury, D<sup>r</sup> Selbie, Cannon Hannay, Lord Scarbrough, and Henry de Candole. *The Yorkshire Post* quotes the Preface at some length under the label "D<sup>r</sup> Henson returns to the Attack".

I walked in the Park with Fred. Lawson, the ^son of the^ Park-keeper, a pleasant young man 30 years old, who is an under manager in a mine & seems intelligent. He said that they were working 16 inch seams with machinery, an achievement which would have been impossible with human labour. I lent him Monkhouse's "Russ "Moscow 1921-33".

[182]

Letters written to the following:-

1. The Headmaster of Durham, offering to preach in the School Chapel on May 13<sup>th</sup>.
2. To the Athenaeum, asking that a bedroom might be reserved for me on Jan<sup>y</sup> 22 & 23.
3. To Rev. H. de Candole, condoling with him on his father's death.
4. To Canon Osborne, promising to write a "Foreword" to his Pastoral Lectures.
5. To Lady Limerick, thanking her for her gift of silver candlesticks.
6. To Luke Thompson, M.P. (Sunderland) congratulating him on his Knighthood.

*Alexander* has just told me that the death of the Bishop of Ely had just "come over the wireless". He and I were born in the same year, 1863: and, though we have never been intimate friends, our relation to one another has been affectionate. He was "bowled over" by the death of his son who was one of the four Eton masters who perished in the Alps last Summer. In answer to my letter of sympathy, he wrote to me a very affecting reply.

<!020134>

[183]

Tuesday, January 2<sup>nd</sup>, 1934.

[symbol]

Misfortunes come in battalions. Christina has scarlet fever, & there is a possibility that Charles has it also. How far they may have infected the inhabitants of the Castle, only time can show! It seemed imprudent to let Dick visit us for the present, so I wrote to him to that effect. This is a disappointment for both him and me.

I spent the morning in completing the sermon for the Cathedral next Sunday.

[symbol]

Geoffrey Dawson\* writes to thank me for the Charge:

“I had been hoping for some time to read it – especially since I have been deluged lately with a good deal of propaganda from the Group Movement. It has a curiously mixed following of supporters, but there is something rather tricky about its organizers. I cannot get over their abuse of the word Oxford, & they have even tried to quote The Times as an ally. No doubt yesterday’s sermon – with its title “Divine Guidance” – will provide them with fresh ammunition.”

There is a halting, ambiguous character in all this which rather disappoints me. The Editor of the Times must inevitably be non-committal. But why so to me?

[184]

These nightmare Giffords begin to take shape. The division into the Butlerian Parts viz. 1. Religion 2. Christianity being assumed, and the dominant idea being to examine religion as expressed in morality, the plan of the second part begins to emerge. What actually has been the practical influence of the Christian Religion? What factors do really distinguish the civilization of Christendom from every other? How far can Christianity be competent to provide moral guidance for the modern world? Has the modern world disclosed any adequate substitutes for the factors which Christianity has provided? How far is practical indispensableness an evidence of truth?

The 1<sup>st</sup> part is more difficult. There must be an Introductory lecture in which the scheme is unfolded, & some attempt made to justify its presentation under the terms of the Trust. “Natural Theology” has had no existence except as the Theology of the Religions: therefore, it must be understood as a compendious description of the theologies which have been developed in all the historic religions. I must consider it in its moral expressions.

<!030134>

[185]

Wednesday, January 3<sup>rd</sup>, 1934.

An optimistic note (dictated) from Charles expresses the hope that he will be back in Auckland in a fortnight's time.

Wallis,\* in thanking me for the Charge, 2<sup>nd</sup> ed<sup>n</sup>, writes:-

'I do not think up to the present the Group Movement has any hold on the University here. Unfortunately the whole Body seems to be moribund – with regard to spiritual matters. I have been exceedingly disappointed with the results of the Mission. It made (apparently) such a fleeting impression. I feel it will be long before I put my hand to an attempt of a similar nature.'

This is an interesting statement as coming from an Evangelical. I have long regarded the method of Missions as obsolete. There is nothing left in the minds of the people which responds to the familiar appeals, & the missionaries are quite unable to answer the questions which are latent in the minds, if not patent on the lips of the people, "What difference can it make? – that is the desolating & unanswered, perhaps unanswerable, rejoinder.

[186]

I motored to Durham, and gave Carter material for the Bishoprick. Then I went on to Newcastle, and had my hair cut. After having tea in the Station Hotel, I returned to Auckland.

Old Canon Lyttelton\* sent me a long letter invoking my alliance in a crusade against cigarette-smoking, a subject on which he evidently feels strongly, and speaks fanatically. I civilly declined, and sent him a copy of my Charge. He may be himself a Groupist for aught I know!

Also, I wrote to Peers asking him to contribute an essay on the churches of Jarrow & Monkwearmouth to the volume on Bede which I have designed.

*The Bishop of Blackburn writes:-*

*"I agree with you about Lord Hugh's action: I cannot believe that to summon the Bishop of Liverpool before an ecclesiastical tribunal on such grounds will do anything but harm, much as I deplore the apparent indifference of the cathedral authorities to church standards & order. I only hope that the Abp. may be able to find some way out."*

<!040134>

[187]

Thursday, January 3<sup>rd</sup> [sic], 1934.

[symbol]

I had stupidly omitted a page from the type-written [word omitted?] which I had sent to Geoffrey Faber, and, as the lost page could not be found, I had to write some fresh matter. This filled 3 pages!

**Then, I wrote some more of the "Leadership" lecture.** It will be an affair of rags and patches which will give the S<sup>t</sup> Andrews pundits an inkling of what they have let themselves in for when they asked me to give the Gifford Lectures.

**The Times quotes a paragraph from the Liverpool Diocesan Gazette, from which it appears that the Bishop disapproved of the invitation to preach being sent to an Unitarian for a statutory service, but not for an extra-statutory occasion.** This, of course, leaves the main question unaffected: for if Unitarianism be really inconsistent with Christianity, it cannot be tolerable that Unitarians should preach at any service.

I walked in the Park with a pleasant lad 16 years old, William Storey, who had been one of Hague's Bible Class, & was unconfirmed. He promised to offer himself as a candidate for the next Confirmation.

[188]

I motored to Sunderland, and admitted to the perpetual curacy of S<sup>t</sup> Barnabas, Hendon, a rather dubious looking parson, named Moore. He hails from Australia, is of artisan origin, & was suggested to Wright (the patron) by the Bishop of Jarrow. There was something unexpected about the service, which I do not understand. One of the churchwardens was absent, and I conjecture that he must be the troublesome Protestant, who has been giving so much trouble. Certainly the general character of the service did not suggest Protestantism. There was a large surpliced choir, which turned to the East for the Creed. Two lighted candles were on the Altar above which was a large wooden Crucifix. The patron read the prayers, & the Rural Dean the lesson. I spoke with some energy about the parson's duty, going out of my way to express disapproval of controversy, etc. – all that has of late years made the Church notorious. Of the neighbouring clergy, besides the Patron, Wright, and the Rural Dean, I noticed the 3 clergy from S. Ignatius, Canon Sykes, and the Vicar of Christ Church. We returned to the Castle after the service.

<!050134>

[189]

Friday, January 5<sup>th</sup>, 1934.

[symbol]

I received a letter from Canon Grensted acknowledging a copy of the Charge. His letter was written in Switzerland, but apparently posted in Oxford.

Montana  
New Year's Day.

My Lord Bishop,

It is good of you to send me the new edition of your Charge. It found me out here in Switzerland, trying to get my wife back to health, and feeling very far from 'Group' campaigns, & estimates of the various personalities concerned. I am really worried about Martin Kiddle, who is an old friend, & who seems to be developing a kind of bitterness which makes me wonder what his work at Leeds is like. He isn't attacking only the Group, but others as well, with a curious savagery – at least of words. But I do hope that he is finding a positive Gospel.

My main difficulty in discussing your evidence is that so much turns upon the personality of your witnesses. I am not [190] [symbol] prepared, even privately, to attempt to go into that. But it does, to me, discount a very great deal of what they say. Martin Kiddle's account of a team meeting is of course ludicrously true to life in some ways – but with the queer accuracy of an observer who has just missed the essential sincerity of it all.

I am sorry that you should find it necessary to accuse me of lack of candour. I may be wrong in my estimate of the movement – but at least I thought my letter to the Times was honest. I was only trying to announce a campaign. It was not the place to put in all that I think of guidance or sharing.

Yours sincerely,  
F. W. Grensted.

This impresses me as the composition of an amiable but very feeble person, who is rather alarmed & perplexed, & deprecates conflict.

[191]

[symbol]

Petrie\* from Stockton came to see me. He is single-handed, and doesn't know where to turn. Will I arrange a special Ordination for a deacon in Lent? I was not very sympathetic, but did not absolutely turn it down. He stayed to lunch, and afterwards walked round the Park with me. He told me the following.

*When Bishop Moule\* was enthroned in the Cathedral, he chose for the anthem, "This is the day which the Lord hath made". After the service he passed into the Chapter house to receive the customary congratulations. Old Canon Greenwell\* addressed him thus – "You chose a very fine anthem, Bishop, but it ought to have read, "This is day which Lord Salisbury hath made"".*

Canon Owen and his wife were brought to tea by M<sup>rs</sup> Gordon. He seems to be quite sound on the subject of Groups.

Caröe writes at some length to recommend to me as successor of Wynne-Willson in the vicarage of Bishopwearmouth, a clergyman named Baines who is now Vicar of S<sup>t</sup>. Peter's, Huddersfield. He credits him with every conceivable virtue, but this means no more that [sic] he gets on with Caröe.

[192]

[symbol]

Canon Owen was very insistent that I should not refuse to give these Gifford Lectures, but then he knows nothing of my woeful limitations. It is the same with everybody else. They assume that I possess the normal endowment of capacity, which I know is not the case.

**Old Lord Halifax\* is reported to have written to Lord Hugh Cecil in terms of ardent approval.** *On the other hand, Canon Raven\* has expressed himself extravagantly in a sermon preached in Liverpool Cathedral. The Church Times has a characteristic leader, notable for its scornful reference to the Revised Prayer Book as a fad of the Bishops which they forced, or sought to force, upon the Church! It is, of course, heartily pleased with Cecil's action. Yet the more I think over it, the more mischievous that action appears. I cannot pretend to be surprized that the continuing provocation, which the management of Liverpool Cathedral has provided, has at least provoked reprisals. The parties within the Church are now so sharply separated from one another that they are hardly conscious of the effect of their action on Churchmen of other parties than their own.*

<!060134>

[193]

Saturday, January 6<sup>th</sup>, 1934.

[symbol]

Both Watson and Peers write to accept my proposal that they should contribute Essays to the projected volume on Bede. The one will write on "Christendom in the time of Bede", and the other on "The Churches of Jarrow and Wearmouth".

Hamilton Thompson, Claude Jenkins, & Whiting have already accept[ed]. Thus half the team has been collected.

*I wrote a statement about the Codex Sinaiticus for issuing with a short covering letter to the clergy. Sir George Hill writes to me urging me to do something, and I can see nothing else that I can do. But making appeals for money is utterly hateful to me.*

I received from Dick a letter, which suggests that Wordsworth has captured him rather wonderfully for it is "The Excursion" which has worked the miracle. Oddly enough, he thinks that it is that rather dreary poem which explains my own reverence for the Poet. He seems to have been greatly impressed by a lecture on the wireless by Prof. S. Alexander who seems actually to have placed Wordsworth above Shakespeare "for Shakespeare is often beautiful, but rarely 'goes deep', while Wordsworth is ever [194] concerned with the highest problems:-

*"Baron von Hügel found the same lack of depth in Shakespeare – except in comparatively rare passages."*

*Do I myself agree with this? Scott is often, and not unreasonably, compared with Shakespeare, and the same accusation viz. that he lacks depth, has been urged against him. Is it deserved in either case?*

*Dick speaks of "the real pleasure that he has found in Wordsworth at long last",*

*"and but for you, I should have given up the attempt to read a poet who, until now, has almost failed to interest me".*

*I cannot but think that it is a good thing to interest a young man in Wordsworth. It is difficult to believe that the dirty rubbish, which now passes for poetry, could appeal to a mind which had once yielded to Wordsworth's spell.*

*Charles, under my influence, has become a "Scott fanatic". He has now read all the Waverley novels, and was deep in Lockhart's life, when he fell sick.*

[195]

[symbol]

Canon Hannay writes to me a friendly letter, which I interpret as an evidence that he feels no resentment on account of my unfavourable opinion of his little book. He says that his son “specially asked to have the book (i.e. the Charge) sent out to him in Texas, where he lives, because he had been brought into touch with the movement a good deal when he was in Oxford. He writes:

“I have just finished the Bishop of Durham’s treatise, which I thought very sound. I agree with him that the most deplorable feature of the Groups is the way they deliberately discard reason & intelligence & trust to their emotions, which is what Hitler’s people do in Germany. Of course it does ‘get results’, but it seems to me that the results are deplorable. It is silly to pretend that Christianity is easy to believe because it obviously isn’t, & it is impertinent to get so horribly cheery about it.”

That young man would be worth knowing, & he has a gift of expression which might carry him far in literature, or, at least, in journalism.

<!070134>

[196]

1<sup>st</sup> Sunday after Epiphany, January 7<sup>th</sup>, 1934.

[symbol]

A boisterous night, and higher temperature. I celebrated the Holy Communion in the Chapel at 8 a.m. we numbered 8 communicants.

*Unitarianism cannot plead that it is but the admission in the sphere of doctrine of some new truths which "Science" has disclosed. It is the first, and deadliest of all the heresies, that which led the Jews to reject Him. How can any Christian Church admit it, and survive?*

***The Bishop of Liverpool seems to treat belief in Christ's Deity as an Anglican doctrine, not fairly to be ignored in services specifically Anglican, but not rightly insisted upon as a condition of Christian Fellowship.*** *But can this position be tolerated? Can we thus ignore the distinction between things essential, & things indifferent? And if, we reply, that we most assuredly cannot, then we must ask whether the belief in Christ's Godhead be not plainly an essential, nay, the core of all essentials? If that be so, we cannot avoid the unpalatable necessity of refusing religious fellowship with Unitarians, however Christian in sentiment and behaviour. It is a wonderful business.*

[197]

What is the religious importance of accurate theology? Does doctrine really matter? Sir Alfred Lyall's pathetic poem, "Theology in extremes", gives expression to the suspicion of many modern Christians.

What would I burn for, & whom not spare?  
I, who had faith in an easy chair.

Tolerance is easy enough in the absence of belief, but is it really born of that charity which rejoiceth in the truth? Were not the Martyrs self-deluded?

Look at that mongrel clerk in his tears  
Whining aloud the name of the prophet;  
Only a formula easy to patter,  
And, God Almighty, what can it matter?

For individual salvation the thing that matters is sincerity, not accuracy of opinion; but for a Church?

We all motored to Durham, where I preached in the Cathedral, according to my custom on the 1<sup>st</sup> Sunday in the Year. After the service I gave the MS. of the sermon, & some other materials for the next issue of the Bishoprick. The loud-speaker in the pulpit annoyed me dreadfully, & must have made the sermon unnecessarily unpleasant to the congregation. I hate these machines.

[198]

[symbol]

I wrote to the Bishop of Eau Claire, and sent him the Charge: also, to my nephew, Harold,\* who has met the Groupists in Canada.

I sent the Charge to a certain Col. Kenyon-Slaney who wrote to me about the Groups from ~~Toronto~~ Vancouver.

The Warden of Keble (D' Kidd) writes to acknowledge the "Charge". He says:-

"I am glad that you had so competent and honest a witness to rely upon as Kiddle. I knew him at New College & Wycliffe Hall; for, as he was also a Liddon Student, he came under my directions, & I used to see him from time to time. He was quite a sound fellow; & on his return from Canada & U. S. A. told me a good deal of what you quote, & more that he had seen for himself."

He also tells me that he has heard that Malcolm Ross has been in touch with "his benefactress, Miss Bevan", but declines the proposal that he should return to Oxford.

<!080134>

[199]

Monday, January 8<sup>th</sup>, 1934.

Hamilton Thompson writes from Rome:

“It will give me very great pleasure to undertake the general editorship of the volume, and I feel greatly honoured by the invitation. It does not occur to me to make any suggestions which would improve the general scheme. This covers the ground admirably, I think, & there does not seem to be much fear of contributors overlapping one another. I shall look forward to further directions from you, and, in the mean time [sic] can assure you that I will do my best to perform my duties adequately.”

That is handsomely expressed.

Jack Carr writes to me from ^the^ Steamer which is carrying him back to his work in Nigeria. He informs that, in accordance with the advice I gave him, he has stated a diary. How long will he go on with it?

D<sup>r</sup> McCullagh and I walked in the Park together. The freshness of the air & the bright sun made everything delightful.

I continued work on the Leadership lecture, and have now written about three fourths of the quantity needed. The less said about the quality the better!

[200]

The newspapers give great prominence to yet another fatuous speech from Sir Spencer Stafford Cripps\* in which he made an offensive reference to “Buckingham Palace”, as one of the obstacles which the Socialist party will have to clear out of the way. He now explains that he had no reference to the King but only to those who are about him. This, of course, deceives nobody.

Sybil, Lady Eden sent me as a belated Christmas present a book which is attracting a good deal of attention just now – “King Edward and his Times, by André Maurois”. I began to read it immediately, and found it an astonishingly acute and well-informed review of a period of history, through which I had myself lived, and with which I had some personal acquaintance. Frenchmen have an almost uncanny clear-sightedness, and their judgements, when they are not coloured by their grotesque national vanity, are often very just. André Maurois is a Jew, and, as such, an international. I remember meeting him and his wife when we dined with Lady Struthers.

<!090134>

[201]

Tuesday, January 9<sup>th</sup>, 1934.

Wynne-Willson writes to ask for my consent to his applying for a Pension under the Older Incumbents' Measure. This is, of course, unavoidable, but it will reduce the Income to so small an amount that I shall find it very difficult to fill the benefice.

I spent the morning on the Leadership lecture, & completed it – a poor affair of tags & rags! In the afternoon I walked round the Park with the dogs.

Vernon Bartlet acknowledges my gift of the Charge in a rather interesting letter: -

“I have read it with care & large agreement as regards the reality of the need for such caveats as it contains. From what I have seen of D<sup>r</sup> Buchman personally, I have indeed formed a higher opinion of his bona fide devotion & disinterestedness – apart from the ‘Americanism’ of his methods of propaganda, & his dogged insensibility to criticism even from responsible quarters, which cannot be justly discounted or ignored as due to lack of spiritual insight or experiences. His imperfect [202] theological education is a great handicap to him here, helping him to take a too purely pragmatic view of many things which call for reflective justification. Your criticisms, however, of the principles most distinctive of the movement, well documented as they are, seem to me fundamentally just, & the spirit in which you conclude with lessons it has to teach the organized Church, in all its branches, wholly admirable. Your grave caveat as to the ‘Group’ doctrine of ‘Guidance’ of the ‘particular’ sort has my whole-hearted sympathy. May I, in closing this word of acknowledgement, utter a query whether you do not use ~~the word~~ ‘Puritanism’ in too limited & in pejus a sense on p. 11. mid? ‘Puritanism’ as a whole was surely not, nor is, insensible to what S<sup>t</sup> Paul had in mind in the words you have just cited. With best wishes for the New Year for the Great [203] [symbol] work entrusted to your hands, which you ever take so seriously. I remain yours most sincerely, Vernon Bartlet.”

**The Liverpool plot thickens. Lord Hugh Cecil replies to the Bishop of Liverpool in a letter which is very long, very trenchant, and very effective.** It is evident to me that he is not acting alone. The accumulated resentments of Birmingham are blended with the exasperations of Liverpool! I have long thought that the truculence and audacity of our “Modern Churchmen” would lead to some explosion, but I had not supposed that a man of Cecil's consequence would organize it. He says

“I shall not appeal to the authority of the State or the Courts that exercise the King's jurisdiction. The question is a spiritual one, & must be determined by the Church. But to whatever Church authority I can bring my complaint, I shall continue to urge it. **And I trust yet to procure an authoritative declaration that those who reject the Deity of Christ must not preach in our churches.**”

But what if they continue to do so notwithstanding?

<!100134>

[204]

Wednesday, January 10<sup>th</sup>, 1934.

[symbol]

*I draw a deep distinction between the case of a man who, making an ex animo profession of his belief in the Nicene Creed, reserves to himself a liberty of interpretation which enables him to reconcile his faith with his knowledge, and that of one who refuses to subscribe the Nicene Creed because he disbelieves its central doctrine about Christ. With respect to the first, I should hold that the question of toleration turned on the extent & character of the reservations e.g. did they amount to a repudiation of the same central doctrine? With respect to the last, no question emerged. Unitarians reject the Nicene Creed. They are, therefore, disqualified for recognition as Christians by the Church.*

*Certainly, I could not sanction the preaching of an Unitarian in any church in this diocese. The distinction between a statutory service and a service which is "special" appears to be relevant to the case of an orthodox Non-Anglican, but not to any other. The Bishop of Liverpool has, in fact, "gone too far", and thereby created an extremely embarrassing situation for us all.*

[205]

A. E. Taylor's interpretation of Lord Gifford's Will would certainly cover any scheme at all resembling that which runs in my mind.

**"So long as the questions which give rise to theologies are allowed to be genuine questions with an intelligible sense, it is open to a lecturer on the foundation to treat them with complete freedom,** provided only the freedom is combined as it always should be, with sincerity, candour & courtesy . . .

He would be within his right if he argues that the true answers to the questions have been already given in the Catechism of Trent, the Thirty-nine Articles, or the Westminster Confession . . . . The only restriction on his ~~liberty~~ freedom is the highly proper one that when he finds the solution to a problem in the dogmas of an existing theology or philosophy he must offer reasons for holding that the dogma in question is true: he must not stifle examination of its truth by a mere appeal to extra-rational authority."

This ought to justify my position.

<!110134>

[206]

Thursday, January 11<sup>th</sup>, 1934.

[symbol]

When pressed by improper questions, he (i.e. Bishop Egerton) instead of being offended with them himself, or giving offence by his replies, had a talent of returning very ready, & very dexterous answers.

To a gentleman who indulged rather an unnecessary curiosity in inquiring of him what he inherited from his father? what was his wife's fortune? and what was the value of his living of Ross? He answered to the first question, "not so much as he expected;" to the second, "much as he expected;" and to the third "more than he made of it".

v. Hutchinson "History of Durham" III X

Egerton was a typical bishop of the aristocratic type, ordained deacon privately by Bishop Hoadley in 1745, priest on the following day, publicly, and two days later collated by his father the Bishop of Hereford to the living of Ross. He rapidly accumulated preferments, until in 1771 he was made Bishop of Durham. He died in 1787.

[207]

M<sup>r</sup> Vaisey K.C., writes to inquire whether the Bishop of Durham is described as such "Divina providentia" in Royal writs. I wrote to inquire of Lazenby.

It occurred to me to see whether, Hutchinson would tell me & I found that there has been considerable variety of use among the Bishops themselves. Thus, before the Reformation they generally used the Royal style "Dei gratis". Tunstall wrote "Cuthbertus permissione Divina Dunelmensis Episcopus", and Cosin, "John by the Providence of God, bishop of Duresmia". I wonder whether he was the originator of the phrase. § That cold Erastian, Stubbs Hobbes seems to have regarded "Divina providentia" as precisely equivalent to "Dei gratiâ", and both descriptions quite improper in a Bishop who ought to say "in his Majesty's Name".

"They deny to have received their authority from the civil state, and slyly slip off the collar of their civil subjection, contrary to the unity and defence of the Commonwealth."

(v. Leviathan. Part III. ch. Xlii. p. 296)

[208]

[symbol]

Under the omnibus description "New Books & Reprints" in the "Times Literary Supplement" there is included a mention of the 2<sup>nd</sup> Edition of my Charge with this Note appended:

“In the year which has elapsed since his famous charge was written, the Bishop of Durham finds that the ‘the Group movement has continued to expand, but its expansion has not mitigated, still less removed, the misgivings, apprehensions, and suspicions which shadowed its earlier course.’ In the new Preface his untiringly brilliant pen continues the indictment of the Group movement throughout the past year. He makes great use of the correspondence that arose in the Times through the movement’s London campaign and of facts placed at his disposal as a result of that correspondence. He plays particularly on the movement’s ‘acknowledged purpose to reach the ‘up and out.’” This is a book which the Groups will not like, but one whose questions they [209] [symbol] will have to answer. There are also others who will have to consider it, for the Group Movement is only one of the targets at which D<sup>f</sup> Henson is nowadays sending his darts, & he cleverly insinuates, in condemning “up-and-out evangelism” condemnation of the Anglican Establishment”.

The Groupists may find in the reference to my advocacy of Disestablishment some protection from the main censure of the paragraph. But even so, I think they ought to defend themselves, if they don’t want judgment to go against them by default. Buchman is probably quite clever enough to know that **the public is soon bored, and has a very short memory.** Moreover, he can always count on a great fund of anti-episcopal prejudice which disinclines “the religious world” to accept anything from a Bishop and least of all from the Bishop of Durham.

We dined with the Thurlows at Sedgefield. There was nobody outside the family at dinner, but the intelligence and vivacity of the twins were worth any amount of more conventional guests. Rowallan’s account of his meeting with Buchman was worth hearing.

[210]  
[symbol]

*Rowallan accepted an invitation to lunch at one of the two most expensive hotels in Cambridge, in order to meet the great man. Buchman expatiated on the indifference of the groups to mere financial anxieties, when he was bluntly challenged. “Well but, what about this very ample & luxurious lunch: is all this provided by faith & prayer? Does nobody pay for it?” There was an awkward silence, & the conversation was directed into another channel. Buchman called upon some of his satellites to bear testimony: & several of those rose & repeated their parrot-tales of personal witness. Then he summed up in exalted terms, affirming that Groups had healed racial quarrels, brought employers & workers together etc. When he had finished Rowallan returned to the attack, & seems from his own account to have put his case very effectively.*

*The luncheon party dispersed in rather a chastened mood. Francis assured me that he had “come off” Groups, & would have nothing more to do with them.*

<!120134>

[211]

Friday, January 12<sup>th</sup>, 1934.

The Master of the Temple is evidently loath to abandon his benevolent attitude towards the Buchman Movement. In thanking me for the 2<sup>nd</sup> edition of the Charge, he writes:

“I am greatly impressed by the evidence and arguments, but **I still think that it represents the (necessary & beneficial) work of the advocate, and that the work of the judge remains to be done.** I do not imagine that any one person is going to do this: it is rather for the voice of history to pronounce a final verdict. Yet, as I have suggested in an editorial for the February number of ‘Theology’, it seems to me that there are a very few things which can really to thought of as God created and therefore enduring (e.g. the Family and the Church. ‘Groups’ are not in this class, & will not therefore endure. What they may be expected to do is to challenge the Church, & elicit from the Church some more of what it really contains & has to give.”

[212]

[symbol]

M<sup>r</sup> Reginald Lennard, whose article in “The Nineteenth Century & After” on the Group Movement and Morals seemed to me so excellent that I quoted it in my Preface, writes to thank me for the Charge:

“I have read it with much interest and appreciation, the more so because I **had deliberately refrained from reading the first edition so that I might develop a quite independent case against the Group Movement.**”

That is a notable example of conscientious criticism.

I went to Durham, & presided over two tiresome Committees – Religious Education, and the Conference Committee.

Then I had an interview with the dentist, and, on my return to the Castle, wrote to Hamilton-Thompson, sending him the letters from those who had undertaken to contribute Essays to the volume on the Venerable Bede and giving him as Editor an absolutely free hand.

<!130134>

[213]

Saturday, January 13<sup>th</sup>, 1934.

[symbol]

I wasted my morning in writing letters, among them one to M<sup>r</sup> Vaisey K.C in reply to his inquiry about the style of the Bishop of Durham, who reigns "Divina providentia", and, not as is the case with other bishops, Divina permissione. Also, I wrote to Bishop Harmer, sending him the copy of the inscription on the memorial window which Bishop Lightfoot erected in the ante-Chapel here to his dilectus capellanus, Herbert Banton, and, also, a copy of the Charge (2<sup>nd</sup> ed.).

[symbol]

Moulsdale tells me that the Principals of Theological Colleges discussed the subject of Groups as [sic] their meeting in Durham, January 2<sup>nd</sup> to 4<sup>th</sup>.

"My subject was introduced by Geoffrey Allen, Fellow of Lincoln, very feebly, I thought. He appeared to be quite incompetent to answer the criticisms made by the Principals, the most stringent of which came, strangely enough, from the Principal of Ridley hall. The whole subject was very coldly received & instances were cited in which "guidance" had been wholly subversive of discipline. One Principle went so far as to say that he would admit no "Groupist" to his College.

[214]

[symbol]

An examining chaplain told of a candidate for Deacon's Orders who, on being informed of the date of the Bishop's Examination replied that he had not yet been "guided" as to whether he might take the examination on the day appointed. Wood of Low Fell described how his ministry, formerly ineffective, had been transformed by Groupist methods....

As yet I am glad to say Groupism has not shown itself here. I do not think it will find a congenial atmosphere in S<sup>t</sup> Chad's, and I fancy that Wallis's strong stress upon discipline will prevent its taking root in S. John's.

But, if Wallis is to be credited, (v. p. 185) the University of Durham is not just now in a spiritually responsive mood. I incline to think that Religion would be best served by quite efficiency on normal lines combined with total abstinence from all "stunts".

<!140134>

[215]

2<sup>nd</sup> Sunday after Epiphany, January 14<sup>th</sup>, 1934.

[symbol]

*I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered seven communicants including William. The Gospel was that Johannine account of the miracle at Cana of Galilee, which has so sorely troubled the Temperance Fanatics, and given such consolations to the whole Liquor Interest. **It is one of the very few passages in the Gospels which seems to me probably unwholesome in its effect on our congregations.** If, of course, they understood it symbolically, there would be little harm done, but, reading it for record of fact, as they almost universally do, the story is not edifying. It suggests an unsound view of what was implied in the Incarnation, and it ascribes to Christ action which hardly seems congruous with His character. Then the Evangelist's note places the evidential value of prodigies in a prominence which is not edifying.*

We lunched with Cuthbert Headlam and his wife. Some kind of road official from Newcastle named Sir John Maxwell was there, beside the adopted boy, and the secretaries. We had much talk not of the first importance. Headlam is hot against the continuance of the "National" Government, & very gloomy in his political forecast.

[216]

I motored to Beamish, and preached at Evensong. The service was designed as one of thanksgiving for the completion of the considerable work carried out in completing the parish church. About £10,000 has been expended, but the building remains a very poor thing to serve a population of more than 14,000. It could not accommodate more than 400 people, and it was certainly not filled. The night was so wet and stormy that the congregation could not be fairly regarded as unsatisfactory. The service was hearty, and reverent. I preached from a triple text S. Mathew v. 14:Philippians ii.15: and 1 .S. John i.5.7. I think the people were interested and I hope they were edified. The churchwarden there was a distinct improvement in the matter of unemployment.

The mines at Beamish belong to Lord Joicey,\* who, if I do not err, was born in that place. He has contributed largely to the cost of the work on the church, & the fact is largely affirmed on the Sanctuary walls. Nothing could exceed the crudity of the reredos!

<!150134>

[217]

Monday, January 15<sup>th</sup>, 1934.

I reflected, while dressing, on the Temple sermon. It will be delivered on the 750<sup>th</sup> anniversary of the consecration of the Round Church by the Patriarch Heraclius. How would a comparison of the two religions, which came into violent conflict in the Crusades, provide a suitable theme? Christianity extended from the civilized to the barbarous nations: Mohammedanism from the semi-civilized to the civilized. The one created a new & higher civilization: the other reduced everything to a lower level. Christianity was an ethical advance on Judaism: Mohammedanism was an ethical decline from Christianity. What the Koran is in comparison with the Christian Bible is no untrue parallel to Mohammed's Religion as compared with Christ's. If we inquire what is the root of the different effect of these Religions, we can hardly avoid the conclusion that it derives from the difference in moral & spiritual quality of their respective Founders. The problem of a modernly-educated Muslim is to explain away Mohammed, who is ethically intolerable. The problem of the modernly-educated Christian is to explain Christ. He is historical, and yet He transcends the categories of history. Ethically He embodies an ideal which satisfies us still.

[218]

In a very long and embarrassed letter Jenkin Jones informs me that he will not go to Ryhope. This is the third refusal of what I had supposed was a rather attractive living. Myers, Squance, and Jenkin-Jones – three of the abler incumbents – have all “turned it down”. I wrote to Spencer Wade, suggesting that he might be willing to take it.

Leslie Morrison, fresh from his visit to Lund, came to see me. He reports that Brilioth tends to Groupism, & is a friend of Grensted. I sent him a copy of my Charge.

Jackson,\* the Rural Dean of Sunderland, came to lunch, and afterwards walked with me round the Park. We discussed the question of Deptford, where old Cheeseman, the Vicar, is declining into a state of disreputable senility. He completes 60 years in Orders this year, and has been notoriously idle for many years. Jackson thinks that he can induce the old man to resign by preventing any of the neighbouring clergy from doing his duty for him without full payment in advance!

[219]

[symbol]

*Jackson described to me his method in the matter of private confession. All his confirmation candidates made their confession before being confirmed. He did not insist on this, but he issued a form for preparing for confession consisting of questions with spaces left for answers. This he required all to fill up and return to him. Then he went through their papers, & suggested that they should come to church and “repeat it to the Lord Jesus that so they might receive His word of forgiveness”. I asked if he ever had received from parents any objections, and he replied, Never. In a parish inhabited by people of a less slum-dwelling type, I doubt whether his plan would be so easily received. **He said that about one in five***

***continued to make confession after confirmation: but some returned at intervals.*** He thought that the great value of his method was that it did away with the incapacitating shyness which generally hinders English people from going to the clergyman, even when confession is extremely requisite. This may well be the case: nevertheless, I cannot think that so matter-of-fact manner of treating the subject is quite satisfactory.

[220]

[symbol]

Jackson is by no means wholly satisfied with the pressing of regular & frequent confession, which marks the ministry of many Anglican clergy. Too often, he said, "confession is made a substitute for repentance". He thought that frequent confession was probably unwholesome in the case of sexual vice. I gathered from our conversation that much is proceeding in Sunderland which I should disapprove, but, since I cannot restrain it, I have best leave alone! He spoke very highly of Wynne-Willson's influence. "The credit of the Church in Sunderland has been greatly raised by him". I think this is the case, and it deepens my regret at Wynne-Wilson's resignation.

That monstrous youth, Gabriel Tallents, came to see me. He wants to now [sic] whether since his health is <sup>^k^</sup>now [sic] improved, I would accept him for Ordination. If not, he could be accepted in the Lincoln diocese, where a tithe had been offered him. I told him that he had better go there, &, presently, when his health had been proved by experience, come to Durham.

<!160134>

[221]

Tuesday, January 16<sup>th</sup>, 1934.

[symbol]

I was admitted to the R. A. S. Jan:1878, then the youngest fellow ever made - . The scientific outlook was then Atheism, and militant Atheism, and I had a rough time of it! – Darwin & the Nebular Hypothesis ruled the field. Now Scientific thought has changed, and both are pretty well given up – But the “vox populi” is now of the class of 1878!

J. R. Espin,\* Letter. Jan:15<sup>th</sup>, 1934.

Yet, though we are all vastly more polite to one another, and, on both sides, more nervous of claims to finality than we were, I doubt whether “Science” is really ~~any~~ more friendly to the primary postulates of Religion than it was: & in one respect viz. the effect of the new science which calls itself Psychology, I suspect that the situation has definitely worsened. Astronomy, by expanding so much the scale and age of the Universe, has made all things terrestrial, including Religion, unendurably petty, disturbing the imagination rather than convincing the intelligence. “Lord, what is man that Thou so regardest him?” What indeed?

[222]

[symbol]

Charles returned at lunch-time, but a poor melancholy version of him of no practical value!

I walked round the Park with D<sup>r</sup> McCulloch and Leslie. He gave us an account of the Communion service in Lund Cathedral, at which he communicated. It never seemed to occur to him that he was doing anything unusual or questionable: and, assuredly, I would not suggest that he had.

The Modern Churchman opens with a hysterical article by Major, “Modern Churchman Awake!” in which he calls for a “forward movement”, and lays down six definite tasks to which modernists ought to address themselves at the present time viz.

1. Intercommunion among English Christians whatever the form of Christian Faith which they profess.
2. Inter-denominationalism
3. Freedom for the parson to invite whom he will, male or female, to preach.
4. Alternatives to the Ancient creeds.
5. Alternative services for Baptism & Holy Communion
6. Maintenance of the Establishment.

We are getting on, as M<sup>r</sup> Asquith would say.

<!170134>

[223]

Wednesday, January 17<sup>th</sup>, 1934.

Spencer Wade refuses Ryhope on the ground that the income is altogether insufficient. This is the 4<sup>th</sup> refusal of that living.

To my extreme exasperation I discovered that vol. iv of the Cambridge Medieval History is defective, the very pages which I most wished to read being absent! I wrote at once to the Secretary of the University Press, informing him of the discovery, & claiming a correct copy.

I sent a copious extract from my Lecture on "Leadership" to M<sup>r</sup> David Russell in response to his request for a résumé for the Press. The poor thing reads very poorly.

*The Rev. F. S. Robinson came to lunch. He has been appointed by Bircham to do his duty in Barnard Castle. Why will he not resign? The last grace acquired by beneficed Christians is the grace of resignation! None is more requisite.*

*So proud is Major of his appeal to the Modernists that he is sending his Article in the "Modern Churchman" in pamphlet form to all the Bishops. Is it credible that he is wholly unconscious of its monstrous extravagance?*

[224]

[symbol]

Charles and I walked in spite of wind & rain as far as Bryden's cottage. We noticed a large elm, which had been snapped in twain by last night's tempest. It was rotten inside for 20 feet from the root. Why do the trees in the Park rot so soon?

[symbol]

Bishop Harmer\* writes:

*Personally I revolt against Buchman & his methods: still, I happen to know cases in which, up to the present, at all events, hearts of good churchpeople [sic] – among my own relatives – have been stirred to more active service, & more open witness through this insalubrious movement – as I consider it to be. It remains to be seen whether reaction may set in, or as an alternative out of much that is worthless & harmful, good lasting results may issue in certain cases, though few. This appears to be the position of many good people. They see what seem to them effects in individuals which compel the admission that the movement is an instrument of the Spirit.*

[225]

M<sup>r</sup> John E. Lee, an Ordination candidate, came to see me. He is more than 30 years old, and, with no better education than that of a Council School to start with, has succeeded in taking his degree at Durham, & passing the 1<sup>st</sup> part of the G. O. E. Would I waive the rule that

requires both parts of G. O. E. to be passed before Ordination, and allow him to present himself at Trinity? His main reason was his desire not to burden his parents with the cost of his maintenance. Principal Wallis gave him a good character, & I was not unimpressed by his piety. So I gave him the dispensation for which he pleaded, & thus, no doubt, created yet another bad precedent.

Ella and I walked round to the Town Hall, where the Toc H. had organized a tea and entertainment for indigent old people. They had selected the company with the assistance of the police and poor-law officials. I was told that 277 had been invited, & that nearly all had come. Before the curate said Grace, I said a few fatuous words, and then came away. Toc H. will certainly be slapping itself on the back for a long while to come over this effort of altruism. And what for not?

[226]

[symbol]

Spencer Wade writes:

If I may say so, you are quite right in your judgement of Grensted. He and I were at Manchester University together. He was always a little light-headed and easily flattered. Archdeacon Allen spoilt him by his obsequious appreciation of his undoubted gifts. Archbishop Temple, when he was Bishop of Manchester, piled on the agony until there was no holding him back.

Grensted is not an original thinker. Rather he is possessed of an extraordinary good memory. He comes of reactionary evangelical stock, &, so long as I was in personal touch with him, evinced tendencies which he is now obtrusively exhibiting.

This is illuminating, for Spencer Wade is an intelligent man, & so no one is so keenly studied as a teacher by his students. I see that Grensted is an Examining Chapel both to the Abp. of York, and to the Bishop of Rochester.

<!180134>

[227]

Thursday, January 18<sup>th</sup>, 1934.

[symbol]

Between the schism of Michael Cerularius and the capture of Constantinople by the Turks, a period of 400 years, from 1054 to 1453, **some thirty attempts were made to unite the Greeks & the Latins once more in the same communion.** At three separate times, in 1204 under compulsion. & in 1274 and 1439 by the terms of an agreement, the union appeared to have been effected: but on each occasion it was inchoate & ephemeral.....[sic]

In point of fact, the union could never be completely attained, & it was the impossibility of achieving this end which brought on the final fall of the Empire.....[sic]

**The fundamental difficulty was the recognition by the Greek Church of the papal supremacy....**[sic]. It may be said that from 1054 to 1453 the question did not advance one step..... [sic]. One chief hindrance to the establishment of the union was its complication at all times with political interests.

v. C. Med. His. Vol IV p 594.5 cl. XIX

Art: by Professor Louis Bréhier.

[228]

A short sad letter from Jack Clayton informed me that his brother, Brian, had died. He was a lovable, loquacious person, whom it is melancholy to lose so soon.

I wasted yet another morning in dissipated reading, & did not really get to work on the Temple sermon, which begins to haunt me.

We motored to Whorlton, and had tea with Headlam & his sister in her cottage. He took me to see the Tees, swollen by the recent rain. It is a fine spectacle as it clashes over the ledges of rock. We discussed the Liverpool question, respecting which we seem to be fairly agreed. *I told him about the Gifford Lectures, & showed him Irvine's letter. He thought that I ought to give the Lectures.*

I visited Spedding. He spoke of the heavy demands on his time for unpaid work. The "tramps" from Windlestone, the girls from S. Monica's, the unemployed – all claim his help, & pay nothing. It is a never-ceasing cause of wonder to me how dentists succeed in making a living: they are so patient, and they are so cheap.

<190134>

[229]

Friday, January 19<sup>th</sup>, 1934.

According to the Diocesan Calendar for 1934 there are 425 clergymen in the Diocese of Durham beside the Bishop & his suffragan viz:

280 Incumbents  
108 Curates  
37 Non-parochial  
425

How many of these are ( $\alpha$ ) religious, ( $\beta$ ) hard working, ( $\gamma$ ) effective?

I wrote about half the Sermon for the Temple. Booth, the Rector of Jarrow, & his wife came to lunch. He expounded to me his plans for celebrating at Easter 1935, the 1250<sup>th</sup> anniversary of the dedication of the Jarrow Monastery, which he regards as equivalent to the conservation of the parish church (!): and at Whitsuntide the 1200<sup>th</sup> anniversary of the death of the Venerable Bede. How can this plethoric outburst of parochial zeal be fitted into my project for celebrating the 1200<sup>th</sup> anniversary of Bede's death in Durham with academic as well as ecclesiastical pomp? The good little fat man is so zealous that I can't willingly put a curb on his zeal: but really there is a danger that he will overdo his show, and spoil mine!!

[230]

[symbol]

We walked together for an hour, & I was much impressed by the simple piety which he disclosed, & his evident pastoral zeal. He tells me that my fears about the work in S. Peter's parish were but too well justified. Chapman (who must be protected by the De Mortuis rule) had the easiest parish in Jarrow & was nowise overworked.

Then Morris Young from New Shildon. He wants a curate, & he wants another living! He will be lucky if he gets either!

[symbol]

I received a letter from Sir James Irvine. He writes:

The Buchman influence is rapidly evaporating here & has almost vanished from the University I am glad to say: the same appears to hold true in Canada, judging from what my correspondents tell me.

He tells me that the Pilgrim Trust have voted £1000 to the Codex Sinaiticus Fund. *Also, that the Senatus of St Andrews meets today & will then decide about the Gifford Lecture.*

[231]

By a law to which it would be hard to find exceptions, in proportion as the State became more Christian, the Church, who to work out her purposes had assumed

worldly forms, **became by the contact worldlier, meaner, spiritually weaker**: & the system which Constantine founded amid such rejoicings, which culminated so triumphantly in the Empire Church of the Middle Ages, has in each succeeding generation been slowly losing ground, has seen its brightness dimmed and its completeness marred, and sees now those who are most zealous on behalf of its surviving institutions feebly defend or silently desert the principle upon which all must rest.

v. Bryce. Holy Roman Empire ch. vii "Theory of the Medieval Empire".

In this paragraph the writer identifies the Church with the hierarchical system of its government; and distinguishes between what is Christian and what is Ecclesiastical.

<200134>

[232]

Saturday, January 20<sup>th</sup>, 1934.

[symbol]

Lord Halifax's death yesterday is reported in the newspapers with lengthy obituaries. He has departed in the fullness of years amid universal respect, honoured & loved by every section of the people. If one asks what was the basis of this wide homage, the answer is obvious, &, perhaps, not wholly creditable. He was rigidly loyal to positions which he had taken up in his boyhood, and he commanded deference by the spectacle of unswerving allegiance. For him the discoveries of science, the development of society, the revolutions of opinion meant nothing. He ignored or denied them all, living on in a world of habits & beliefs which was ever more obsolete. He first met me in the company of Henry Wakeman, and then in that of Miss Leslie, both advanced "Anglo-Catholics as they would now be styled, &, no doubt, he assumed that I must be of the same party. When, in due course, he discovered that he was mistaken, he regarded me with suspicion & dislike. The Prayer-book controversies, in [233] [symbol] which I made myself odious to the Protestants, inclined him to regard me with more favour: and he made approaches to me which in my opinion indicated the belief in his mind that I had come to share his position. Accordingly I kept his Lordship at arm's length, & evaded his invitation to visit him at Hickleton. When a statement appeared in the papers that I was meditating resignation, he wrote to me in earnest protest against a step which he held to be disastrous to the Church. But, as he seemed to assume closer relations in the past than had ever existed between us, I suspected that his memory was becoming confused, and that he mixed me up with some other bishop.

He is felix opportunitate mortis, for he has just succeed in uniting the sections of the Anglo-Catholic party on the basis of his own Romanizing policy. His son, Lord Irwin, shares his father's opinions but with a difference. No measure of filial devotion can annihilate the difference between 94 and 53 ^one generation & another^. The Anglo Catholics are fortunate in being able to count upon the support of another & less archaic Lord Halifax!

[234]

John Wrightson came to lunch, & afterwards walked with me round the Park. He is full of his experiences as Marshall to M<sup>r</sup>-Justice Finlay in Carlisle and Manchester. He says that the incident in Liverpool Cathedral when an Unitarian preached the Assize Sermon, happened to Finlay who disapproved of it, apprehending that it would cause trouble. Apparently, the responsible person was solely the Dean, Dwelly.

The Cambridge press sent me another copy of vol: IV of the Cambridge Medieval History to replace the defective copy, respecting which I had made complaint.

Little, the Vicar of Monkheselden, wrote to accept nomination to Ryhope. He is my ~~fourth~~ fifth nominee to that parish.

I visited Spedding again.

The decision about the Gifford Lectureship was presumably taken by the Senatus of S<sup>t</sup> Andrews. Sir James Irvine promised to tell me what happened: but I can hardly hear before Monday.

<!210134>

[235]

**3<sup>rd</sup> Sunday after Trinity, January 21<sup>st</sup>, 1934.**

[symbol]

*A very beautiful but somewhat threatening sunrise. I celebrated the Holy Communion in the Chapel at 8 a. m. We numbered 8 communicants.*

*How ought a man's life to be judged, and, in view of that judgement, ordered? Is it to be viewed as a whole, & the verdict based on what in the course of it was achieved? Or, is it to be looked at in its day-by-day procedure, & so appraised? Take the life of Sidney Smith, & note how different would be the estimate according to the one ~~estimate~~ manner of reckoning or the other. Viewed in its totality, it was a greatly serviceable life, which affected much in the matter, then pressing, of remedying injustices, & opening the doors of opportunity. Viewed in its daily course, it has a disconcerting appearance of sensual habit. This Minister of the Crucified was never really happy save when jesting, feasting, and talking mostly scandal with his social superiors. Thoroughly sophisticated by his habits, he could find no charm in the country, but pined always for the bustle of the town and the tables of the great. It is hardly possible to imagine a more unchristian type of Christian minister.*

[236]

[symbol]

I wrote to Shebbeare in answer to his letter about Collier, whose notice to leave has nearly expired, and who has nowhere to go. He has now been 20 years in Orders, pleads ill-health as the result of "overwork", and is in fact neurasthenic. The mere prospect of responsibility unnerves him, and he has already out of sheer terror refused two livings. He has the appearance & manners of "The Private secretary"! What is to be done with him? His departure from Stanhope leaves the Rector single-handed, and his normal powers (which were never considerable) have been impaired by trouble with his eye-sight. The net value of the benefice is stated to be £1519: but he complains that there are arrears due to him, & that, in fact, he can't afford to pay a curate. Nevertheless, he insists on sending his boys to the best public schools & Oxford, and seems to think that, in so doing, he lays the Church & Nation under considerable obligation! The population is more than 2200 souls, but their interests never seem to occur to their Rector's mind as having any bearing on the question of his expenditure.

[237]

I am disposed to reproach myself for granting Shebbeare permission to give Collier the statutory six months' notice: but I had no power to enforce the employment of a curate, and Shebbeare's character and literary work gave him some claim to consideration. So I agreed to lay his case before the Archbishop of York (to whom he would have the right to appeal if I had had power to insist on a curate), and his Grace advised me to grant the permission. Nevertheless, my conscience is not easy.

There came to lunch Brigadier & M<sup>rs</sup> Prickett, from Catterick, and Colonel & M<sup>rs</sup> Macfarlane Grieve from Durham. We had much talk, vivacious but rapid. Nothing worth noting. I gave M<sup>rs</sup> Prickett a copy of the Charge as she seemed much interested in the Group Movement, & had suffered from the fanatical zeal of Brigadier Forster at Catterick and Miss Burroughs at Ripon. The last must be an embarrassment to her brother, the Bishop. He is unwisely complaisant to the Groups, and quite intolerably loquacious on every kind of subject, but to have his sister's folly added to his own is to heap Pelion on Ossa with a vengeance!

<!220134>

[238]

Monday, January 22<sup>nd</sup>, 1934.

**“If we had done for ourselves the things which we are doing for Italy, we should be great rascals.”** The magnificent integrity of Cavour’s private character and the entire disinterestedness of his public conduct, lends peculiar force to this saying. It must indeed be confessed that he bequeathed to the statesmanship of the new Italy the old traditions of duplicity, which have sometimes become low cunning in the hands of successors with neither his virtues, his abilities, nor his dire necessities for this excuse.

(v. Trevelyan’s Garibaldi and the Making of Italy. p. 23)

Suspense is destructive of working power: & I must needs be in suspense until I know whether I am, or am not, to deliver the Gifford Lectures. I had assumed on the basis of Sir James Irvine’s letter that I should have heard from him today what decision the Senatus had reached. But I have heard nothing.

[239]

[symbol]

Brilioth, acknowledging my Charge, writes about the Group Movement thus:-

“This is indeed a distressing affair. My own opinion has wavered, but I am now very much impressed by your criticism, as well as **by the fairly unanimous judgment of the English students who came here in the beginning of this month for a conference of the Student Christian Movement.** Among them was your charming young friend, Morrison, whom it was a great pleasure to meet. He promised to write to me further about this Movement. He told me something about Kiddle’s document, but I got the impression that there was more than he said. I am still wondering, however, whether there could be no chance of disengaging the spiritual power which seems to exist in the ~~Groups~~ British branch of the Movement from Buchman’s personal supervision. It would be a great pity if a spiritual movement on this scale should end by some sort of scandal.

[240]

[symbol]

It would be a deadly blow to many sincere and earnest young people. I am very interested in the whole question because it has gained a certain actuality also in this country during the last year.

Dick tells me that Malcolm Ross has been in Oxford, and that he has succeeded in finding employment:- **“I gathered that some people were pleasant but distant on seeing him again.”**

How can it be otherwise? Malcolm was in his time at Oxford something of a leader among the religious youth, & now he has broken away from Buchman, & denounces the movement which he advocated so zealously. What wonder that old comrades feel sore:-

Life's night begins: let him never come back to us,  
There would be doubt, hesitation and pain,  
Forc'd praise on our part – the glimmer of twilight,  
Never glad confident morning again!

I went into Durham, & saw Cecil Ferens respecting old Cheeseman's resignation. I charged him to do everything through the agency of the Rural Dean.

<!230134>

[241]

Tuesday, January 23<sup>rd</sup>, 1934.

I motored to Darlington in order there to take the early train to London. As we went through West Auckland, a boy rushed from behind a lorry in front of the car, and, though Leng applied the brakes with promptitude, was hit by the wing. I saw nothing but a small boy crawling from the road on to the pavement. He got up, & walked limping. Of course, I stopped the car, & sent Leng to find out what had been done. The boy professed himself to be unhurt, but I was not wholly satisfied with his assurances, & charged Leng on the way home to enquire about him, & to call at the Vicarage to request the Vicar to see the boy, & inform me of the child's state.

I travelled to King's Cross, in a carriage, of which the atmosphere was asphyxiating, for my fellow-traveller (who had the strategic advantage of sitting by the window) would not tolerate any fresh air! On arriving at King's Cross, I drove to the Athenaeum, & deposited my bags. Then I visited the hairdresser, who admired the plenitude of my septuagenarian thatch. "I don't think you will ever lose your hair: it cuts so fresh and healthy" explained the flatterous artist as he applied his comb and scissors!

[242]

[symbol]

**Then I walked to Burlington House, and visited the Exhibition of British Art.** Among the exhibits was a carved chest, adorned with coats of arms, & believed to have been made for Richard de Bury. On my way back to the Club, I called in at Hugh Rees's shop, and bought some books. Then I went to Mess<sup>rs</sup> Robinson & Son, the book sellers who sent me notice of the copy of the Philobiblion, and I was fool enough to buy it – a mere tract – for £50. The vendor said that he would take it back at any time for the same price. *He also told me that he had sold me the copy of More's English Works for which I paid £60. It appears that the Robinsons hail from Newcastle, and that the London shop is a recent extension of their business. I asked whether the publication of a reprint of More's works would affect the value of the original: & he replied that certainly it would not. This was also the opinion of Sir George Hill, the Director of the British Museum. These two books – More's English Works and Richard de Bury's Philobiblion – are really an investment.*

[243]

I walked to Westminster, and called at the Deanery, where I found the Dean & M<sup>rs</sup> Foxley Norris at home. She renewed her invitation for the meeting of the Church Assembly in February, & I accepted it. The Dean showed me a sketch that he had made of his new canons, Dearmer\* & [Russell] Barry\*, talking together in Dean's Yard: the one clad in a white cassock, and the other with the appearance of a bargee, wearing a jersey and smoking a pipe. They imagine that, by showing contempt for the decent professional conventions, they will commend Christianity to the artisans: but, in truth, they only make themselves despicable, & their message (if they can be said to have one) of none effect.

*Temple* has a long letter on the subject of Christian obligation to the unemployed, and urges as an obvious Christian duty that we should support raising the school-age to fifteen, & increasing the "dole". He is evidently still in the "Copeck" mood, having learned nothing, & forgotten nothing. Why cannot he be content to argue the case of civic obligation on grounds of reason & expediency: Can Christianity really carry its professor to the advocacy of any social programmes which cannot be shown to be reasonable and expedient?

[244]

I received the following letter from the Secretary of the Senatus Academicus of St Andrews:

The University, St Andrews.  
22<sup>nd</sup> January, 1934.

My Lord,

The Senatus Academicus of this University met on Friday, and I reported to them the correspondence which had passed betwixt you and myself with regard to the Gifford Lectureship. The Senatus very readily agreed to the suggestion that you should be invited to deliver the Gifford Lectures in the Session 1935-36. I have already given you full particulars of the Lectureship, and I hope it is now in your power to accept the invitation of the Senatus.

I have the honour to be, My Lord,  
Your obedient servant,  
Andrew Bennett, Secretary.

So my neck is thus under the yoke!

<!240134>

[245]

**Wednesday, January 24<sup>th</sup>, 1934.**

[symbol]

There was a heavy fog hanging over London, which incommoded and delayed, but did not arrest traffic. I breakfasted at the same table with the Bishop of Gloucester, who grows inconveniently deaf. After breakfast, in the smoking room, Sir Arnold Wilson addressed me. He has been making a visitation of my diocese, & especially of Tyneside with a view to forming an independent judgement on the phenomenon of Unemployment, which is there presented with unique prominence. He proceeded to speak about the Marriage Law, which he would drastically reform. I could not but invite him to stay at the Castle when next he visits the North, but he is an aggressive type of reformer, more insistent on his own opinions than prepared to consider those of others.

I walked to Park Lane, and had some talk with Lord Scarbrough. \* *He told me that he had succeeded in arranging that Roger Lumley,\* his heir, should live at Lumley Castle. I called at Londonderry House and learned that the Marquis had not yet returned. Then I went to the oculist, and received from him a re-assuring report on my eyes. He saw no reason why they should not "last my time".*

[246]

[symbol]

I went to King's Cross, and caught the 1. 20 p.m. express, which arrived at York about 25 minutes late. The Bishop of Newcastle shared my table for lunch. His enjoyment of life, which is rather too obvious, seems to be unshadowed by any adequate appreciation of the situation in which we are now living.

**The Archbishop's car met us at York, & brought us to the Palace.** After tea the Archbishop discussed with the Bishops the procedure to be adopted in the matter of the Bishop of Liverpool's conduct. His Grace read to us what he proposed to say from the chair. It seemed to be well-considered, and well-expressed. *There was complete agreement as to the impossibility of making any concessions to Unitarianism: but some variety of opinion as to the advisability of permitting the use of the Cathedrals & Churches for other than religious uses.*

We dined pleasantly, and after dinner, sate in the smoking room telling stories, and "talking large". The only absentees were the Bishops of Liverpool, Ripon, and Bradford: the two first were excused on the grounds of illness. So we numbered 10 – the Archbishop & nine Bishops.

<!250134>

[247]

Thursday, January 25<sup>th</sup>, 1934.

[symbol]

I received the Holy Communion in the Chapel at 8 a.m. All the Bishops attended, and the service was helpful and uniting.

**The Archbishop's address was well-constructed, well-phrased, and well-delivered. It was rigorously orthodox, but generous in tone.** In the House of Bishops I moved a resolution thanking the Archbishop for his speech, & endorsing his views. This was unanimously agreed to.

I came away from York by the 2.40 p.m. train, & was met at Darlington by Ella & the car. There was waiting for me a considerable accumulation of letters. Charles & I set to work on them after tea.

[symbol]

M<sup>rs</sup> Gow writes to me at some length about Buchman, whom she has met and conversed with:-

“He is certainly interesting, but I found him an absolutely inscrutable personality. He is a short, stoutish man, with a thick neck bulging over his collar, & very carefully & quietly dressed. His clean-shaven face is expressionless, his nose large & curved (not hooked), & his eyes are more or less hidden by large-rimmed glasses. [248] [symbol] The impression he made on me was that of an astute business man. He was obviously alert to collect information about various people, who were mentioned.... His brain must be like an index box, out of which he can at any moment produce the dossier of anyone he has ever known, & I should imagine he never forgets anything. He strikes me as the most colourless & cryptic creature I have ever met. He radiates no ‘atmosphere’ such as one feels so often in the presence of those whose lives are governed by the love of God & of their fellow men.....

In describing my impressions of F. B. to Miss Plummer we were interested to find that she who had seen him only in his public capacity, and I who had met him in the quiet & almost intimate social way had formed exactly the same opinion. We both wondered wherein lies the secret of his great power & influence.”

It is not a pleasant picture.

<!260134>

[249]

Friday, January 26<sup>th</sup>, 1934.

[symbol]

Auckland Castle.

January 26<sup>th</sup>, 1934.

Dear Sir,

I have to acknowledge your letter of the 22<sup>nd</sup> January, in which you convey to me from the Senatus Academicus of your University an invitation to deliver the Gifford Lectures in the Session 1935-6.

I beg you to inform the Senatus that I have great pleasure in accepting their invitation, and, at the same time, to express my high appreciation of their courteous consideration.

Believe me,  
Yours very faithfully,  
Herbert Dunelm:

Andrew Bennett Esq.  
Secretary of the University  
St. Andrews.

So the die is cast, and the Rubicon is crossed. Now it remains for me to decide on my course, and to do out the duty.

[250]

I finished the Temple Sermon & wrote letters. Lady Eden and M<sup>rs</sup> Luxmoore came to lunch. M<sup>r</sup> Wilkinson of Bow School came to see me with reference to his own future. He is selling his school, and seeks some position wherein he may maintain himself. I promised to write to the Bishop of Oxford on his behalf.

Then I sent to Streeter the description of the MS. of the N. T. which the bookseller, Robinson, possesses. Also, I sent the said Robinson the cheque (£50) for the Philobiblon. I "implemented" my promise to Wilkinson by writing to the Bishop of Oxford forthwith. Then I visited M<sup>r</sup> Spedding.

Charlie Lillington came to see me. He seems to have come through his operations successfully, and on the way to gain normal health. He says that there is general relief in Canford and Stowe at the excision of Warrington\* from the governorships. The schools will probably suffer no loss by his gerrymandering of finance, but S. Peter's hall in Oxford is reported to be "hard hit". The loss there is said to be "in the neighbourhood of" £50,000.

<!270134>

[251]

**Saturday, January 27<sup>th</sup>, 1934.**

I spent the morning in writing a short sermon for use at Ryhope tomorrow. At noon, I was invaded by a would-be Ordination candidate, whom Petrie desires to present with a tithe from his parish. M<sup>r</sup> R. B. L. Smith is a Balliol man with a musical degree, 36 years old, married & now at Ripon Hall. He is the son of the Bishop of Knaresborough. I enquired whether he shared Major's\* theological opinions, and he replied in the negative. He would describe himself as a "Liberal Evangelical". It is a little difficult to see how his examination is to be arranged.

We all went into Durham, and attended the service of Commemoration in the Cathedral. Everything had evidently been prepared with much care. The Dean had written a processional hymn, which was certainly a great improvement on that which Welldon provided. The Commemoration Form was read from the pulpit, all standing. The Archbishop of York preached an excellent sermon, which I heard in the throne without difficulty. Before the Benediction the Te Deum was sung. On the whole I thought the service was congruous, dignified, and edifying.

<!280134>

[252]

**Septuagesima, January 28<sup>th</sup>, 1934.**

[symbol]

I motored to Ryhope after breakfast, and there preached and celebrated at the 10.30 a.m. service. *It being the day on which I had directed the incumbents to read my message about the Codex Sinaiticus, and there being no incumbent in the parish, I read it myself, and then preached from the words of S<sup>t</sup> Paul:- "In Him dwelleth all the fulness of the Godhead bodily". I referred at some length to the Liverpool incident, affirming strongly the orthodox statement made by the Archbishop of York in Convocation.*

The Bishop of Jarrow came to inform me that Canon Dawson-Walker\* had died suddenly. He was five years my junior in the ministry, but latterly he had failed rapidly, and I was not wholly surprized that he had passed away. He was a man of a simple and lovable character, industrious, painstaking, & conscientious but without "drawing-room tricks" or showy gifts. The last considerable talk which I had with him was one in which he announced his intention of retiring from his canonry, & indicated his desire to succeed [Douglas] Boutflower\* in the Sherburn Mastership.

[253]

[symbol]

He was certainly a most loyal colleague to me both as Dean and as Bishop: indeed, I think that, though he had some fear of me, he was really attached to me. I shall feel his absence in many ways, especially in connexion with the candidates for Ordination. He called himself a "liberal Evangelical", and the description indicated his progressive emancipation from a very narrow school. On the whole, his personal influence was ever a factor making for tranquillity.

I wrote forthwith to M<sup>rs</sup> Dawson-Walker expressing my sympathy. Such letters are very difficult to write, least difficult when, as in this case, one has a genuine regard & respect for the Departed.

It occurred to me that it might be worth while to suggest to Sir Frederic Kenyon\* that he should arrange with Sir John Reith to broadcast an address on the Codex Sinaiticus in which he could "nail to the counter" the damaging fiction that it is a "fake". Leng was more than half-convinced ~~that~~ by the said fiction ~~was~~ for he had himself read it in the paper!

I wrote to William, addressing my letter to Nance in Johannesburg, as I don't know where he is.

<!290134>

[254]

Monday, January 29<sup>th</sup>, 1934.

[symbol]

A brilliant morning, and a white frost. The Times gathers its report on the religious situation in Germany under a truly sinister heading:-

German Church Conflict  
The State's Finger raised  
Collapse of Opposition

These headlines appear to give the substance of the record. The outlook seemed promising enough until that malignant person, Göring, whose conduct in the Witness box in the course of the Reichstag Fire Trial provided perhaps its most amazing outrage, intervened with decisive effect.

“General Göring's intervention with material prejudicial to the Opposition supplied by the Secret Police gave the situation an entirely different turn. There is no knowing if his information was entirely unexpected by all present: at all events, it took the Opposition by surprise.”

First, Russia: next, Germany – the “great tribulation” is extending over Christendom. When, in what form, and with what measure of severity will it come upon the Church of England?

[255]

[symbol]

“It does not seem possible that we could find ourselves in such a position as now engages the Church of England, because a Unitarian clergyman has been invited to preach in Liverpool Cathedral, and Lord Hugh Cecil writes to the Press offering to bring the Bishop to trial for ‘scandalous conduct’! Someone should inform Lord Hugh of the fact that when the late Father Benson S.S.J.E. first came to Boston, he was without a pulpit, & King's Chapel, a Unitarian congregation, invited him to preach to them. Father Benson said he should be glad to accept the offer if there were no objection made to his preaching on the Holy Trinity. The Unitarians did not object to that, so Father Benson preached to them.”

The Chronicle, January 1934.

“Unitarians” are looked upon by the Protestant Episcopal Church in U. S. A. as rather lop-sided Christians, not essentially distinguishable from other Christians, and to be treated in the same way. It will be interesting to see how the crisis develops.

[256]

Gerald Linnell\* and his wife accompanied me to Wallsend, where I visited the Government Training Centre for the Unemployed. M<sup>r</sup> Green the superintendent showed me over the place, & gave us lunch in his room. About 250 men and youths, ranging from 16 to 45 years of age, and mainly about 22 years old, were busily engaged in learning various kinds of work. They seemed happy and eager. At noon they dined, & again I was pleased by the good order which was observed, and the good cheer which was provided. I visited the store-room, & was shown the equipment of tools which was given to the men when they went to work. Surely this is all to the good, and, if but it could be made commensurate with the need, would do something to arrest the rot in British character & competence which is caused by Unemployment.

*I received a letter from Dick with rather disconcerting news about his eyes.*

Also, a letter expressed in terms of ardent affection and respect. From Cecil Buckingham, whom I have not seen, or heard of, for 35 years.

**[257]**

Copies of the "Bishoprick" sent to the following:-

- |                         |                         |
|-------------------------|-------------------------|
| 1. Dick Elliott         | 23. Sir Walter Raine    |
| 2. Leslie Morrison      | 24. Lord Charnwood      |
| 3. Alfred Spelling      | 25. H. T. A. Dashwood.  |
| 4. Gilbert Simpson      | 26. Sir William Marris  |
| 5. Arthur Henson.       | 27. Sir James Irvine    |
| 6. Arthur Rawle.        | 28. Rev. Martin Kiddle. |
| 7. William Badham.      |                         |
| 8. Tommie Hall.         |                         |
| 9. Mary Radford.        |                         |
| 10. Kate Pearce.        |                         |
| 11. Archdeacon Hunter.  |                         |
| 12. Dean of Westminster |                         |
| 13. " " Exeter.         |                         |
| 14. " " Wells.          |                         |
| 15. " " Hereford.       |                         |
| 16. " " Lichfield       |                         |
| 17. " " Winchester      |                         |
| 18. " " York            |                         |
| 19. " " Chichester      |                         |
| 20. " " Salisbury       |                         |
| 21. " " Chester         |                         |
| 22. " " Canterbury      |                         |

<!300134>

[258]

Tuesday, January 30<sup>th</sup>, 1934.

An unpleasant day, mild and rainy.

I went into Durham, and had conferences with the Dean & Archdeacons. With some surprise, though without resentment since I myself had made the same choice, I learned that the latter had allowed themselves to usurp my function and anticipate my decision by communicating with Oliver Quick\* in the matter of Dawson-Walker's succession. The action was improper: the haste indecent: the consequences, if I had been less indifferent to my own rights, might have been unpleasant. Of course, if Quick came to Durham, he would expect to be less burdened with teaching work, than Dawson-Walker: but would the University permit this? Could they enforce their rules on a recalcitrant professor? D<sup>r</sup> Pace, the head of the Theological Faculty, was called by telephone & asked these questions. He was sufficiently cautious, but said that he thought it probable that an additional lecturer might be appointed to ease the Professor's burden. He could not promise even this.

[259]

[symbol]

We lunched with the Canon and M<sup>rs</sup> Gordon, and then attended the funeral service in the Cathedral. There was a very large attendance of the University and City. After the service, I resumed my conference with the Archdeacons. Charles and I returned to the Castle for tea. *Professor Haldane contributes a "Reply to the Bishop of Durham" to the paper entitled 'Discovery': and the Editor invites me to answer. But I refused, for I have no time, & there would be no end to it.*

Old Bishop [Edward Stuart] Talbot\* has died at last. A few days ago he attended the funeral of Lord Halifax.\* Few men have wielded more influence in the Church of England. He had good natural abilities, immense opportunities, & the unfailing support of a widely-ramifying family connexion. It is difficult to overstate the dominance which the blended power of social & partisan connexions gave him. Was it an influence for good? I do not think that it was wholly so. (He made many advances to me after my position had become assured,) but I do not think I owed him anything when, perhaps, I needed help.

<!310134>

[260]

Wednesday, January 31<sup>st</sup>, 1934.

[symbol]

A most beautiful day, sunny & fresh.

Before leaving the Castle, I wrote to Harvey Dawson-Walker, offering his nomination to the incumbency of Holy-Trinity, Gateshead.

We motored to Durham, & took train for S. Andrews. Leaving at 11.40 a. m., changing at Edinburgh and [symbol] Leuchars, we reached S. Andrews about 6.15p.m. and were met by the Principal on the platform.

After dinner I had much pleasant talk with mine Host in his study. *He disbelieves in the alarmist view of the use of gas in the next war. He says that Science appears to be ~~the~~ nearing the limits of discovery in this direction, for all the poisonous gases ~~were~~ are known, & nearly all possible combinations ~~had~~ have been made: He ridicules the notion that cities could be reduced to cemeteries by gas-bombs from aeroplanes. He thinks that the increase of our air forces is urgently required.*

He gave me an amusing account of Barrie's performance of his duties as Chancellor at the 350<sup>th</sup> anniversary of Edinburgh University. It was highly unconventional, and to conservative academics rather alarming.

[261]

[symbol]

I was particularly interested in what he said about the religious feeling of the students here. They are not markedly attached to any church, but they are far from hostile to religion. He was accustomed to address them himself at the end of term in the Chapel: and this arrangement was made and continued in response to their own desire. They did not like parting company with a place to which on many grounds they had become attached without something that went deeper than the academic exercises and ceremonials. Sir James Irvine\* is temperamentally an optimist: he clings to the much battered Creed of Progress. I wish it were possible for me to share his faith. (He gave me an amusing and at the same time illuminating account of Abraham Flexner's project for establishing a great institution for the promotion of higher thought. This was to be connected with Princeton University. Einstein had accepted a Professorship: I asked him what was his estimate of Einstein, and he said that he (like Frazer of the Golden Bough) was a quiet student forced into the limelight by his wife!)

[Ed. The passage within coloured brackets has been crossed through with a diagonal blue line.]

<!010234>

[262]

Thursday, February 1<sup>st</sup>, 1934.

[symbol]

Another beautiful day. I wrote letters to John Lawrence and Cecil Buckingham, and walked on the sands with mine host, for an hour before lunch.

I took occasion to speak to him about Durham Castle, and asked whether he thought that further help would be given by the Pilgrim Trust. He replied that the position of the Trust had been gravely affected by the economic crisis in the U.S.A. and that the Trustees would not be able to grant anything this year: but, he added, the situation is improving, and he thought the trustees would give farther assistance as soon as they could. I asked what he would advise us to do. Should we make another formal appeal to the Trust? He replied, "I think the Committee should make a fresh appeal about June. They should set out the situation as fairly and frankly as possible, emphasizing the necessity of proceeding with the work even with borrowed money." I told him that there was a Committee meeting fixed for Saturday, the 17<sup>th</sup> February.

[263]

[symbol]

D<sup>r</sup> Russell took us for a motor drive during the afternoon. He is a mild-mannered man with an inconvenient stutter, evidently concerned for his duty as an employer of labour, and sincerely anxious to prove himself a good Christian in business. His paper works at Markinch are a family interest, more than a century old. He told me that his sons are at Sedbergh School and that there are many Scotch boys there. A Presbyterian minister from Edinburgh goes down to Sedbergh, & prepares the boys for confirmation, which he himself administers! Then they communicate in the School Chapel with the boys whom the Bishop has confirmed.

**At 5 p.m. I delivered my lecture on 'Leadership' to a room filled with dons, dons' wives, and students. If I may credit the impressions which I received, & the assurances given to me, the Lecture was acceptable. Certainly, the audience listened very closely, and applauded very heartily.**

M<sup>r</sup> & M<sup>rs</sup> Williams came to dinner. We had much pleasant talk.

<!020234>

[264]

Friday, February 2<sup>nd</sup>, 1934.

**Sixteen years ago I was consecrated in Westminster Abbey as Bishop of Hereford.** There was a mighty storm of protest and abuse. No man could have entered upon his office with more evil omens. I have much to be thankful for: and much to repent of.

[Ed. The paragraph above has been crossed through with a diagonal blue line.]

*I had some interesting talk with the Principal. He said the first he met me when he received a degree at Durham on the occasion of Londonderry's inauguration as Chancellor. He said to himself as he heard me preaching in the Cathedral – "I must get to know that man better." He persisted in his purpose, & our acquaintance has grown into an intimacy. (Doubtless, through his influence I have been given an honorary degree, & appointed Gifford Lecturer.) Who can doubt that 'there's a Divinity doth shape our Ends, Rough-hew them as we will'? Only in that belief can we have strength to stumble forward.*

[265]

[symbol]

D<sup>r</sup> Russell again took us for a drive in his motor, but his good purpose of shewing us some noble prospects was defeated by the weather which, as the day declined, became misty and wet.

*There came to dinner the minister of the parish, a pleasant man entering on middle life named Baird. He was at Oxford at the time when Buchman's great house-party was coming to an end, and he found himself unexpectedly present at the final service in S. Mary's. The Church was thronged, and the excitement intense, but he found the proceedings intolerably vapid and irreverent, Some specimens of the confessions which he heard were truly repulsive. He thinks that the Group Movement is making little way at S. Andrews, and those who are captured by it are mainly English students. The Principal told me that there were a number of such students of a very good type in the University.*

Nigel, who has been educated at Stow, gave me an interesting description of that school. He says the great house is becoming greatly dilapidated. The boys appear to be greatly rejoiced at the downfall of the egregious Warrington.

[The above passage has been crossed by a blue line].

<!030234>

[266]

**Saturday, February 3<sup>rd</sup>, 1934.**

In order to avoid the crowd which would go to Edinburgh for a football match, I decided on the advice of mine host to get away by the early train. None the less he insisted on coming to the station with me, & both Veronica & Felicity came to bid me Goodbye. I travelled very comfortably to Newcastle, having the compartment to myself. There Charles met me with the car.

Brooke, a pleasant young Balliol man, who had brought me a letter of introduction from Geoffrey Davison, lunched with me. He is here on a mission of investigation into the state of the unemployed especially in the Bishop Auckland area. I gave him a list of the more intelligent clergy.

I paid the household bills: went through the accumulated correspondence with Charles, and visited the dentist.

*Bishop [William] Lawrence\* writes to me from Boston, thanking me for my Charge, but indicating quite clearly that his attitude towards the Group Movement is far more friendly than I could think reasonable or safe.*

<!040234>

[267]

**Sexagesima, February 4<sup>th</sup>, 1934.**

I read before getting up an unpleasantly impressive book about Germany by Edgar Ansel Mowrer – “Germany puts the clock back”. It is much commended by Wickham Steed, & appears to be a very thorough and intelligent piece of work.

I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 8 communicants, including William. My mind is distressed by the failure to find work for William. He has outgrown his present situation, and must leave my service: but for what other?

Rawlinson brought to lunch Oliver Quick who has been preaching in Newcastle. After lunch we discussed the question of his becoming Dawson Walker’s succession. He seemed much drawn to the proposal, but asked that he might have time to consult his wife. I told him that I should be content if he would let me know his decision within the next fortnight. Then I showed him over the house which he had never seen.

[Edward] Stocks,\* the University Librarian in Durham, died this morning.

[268]

[symbol]

*Charles and I motored to Sunderland, where I dedicated the new Vestry attached to S. Mark’s, Millfield, and then preached at Evensong. The church was not more than two-thirds full, a circumstance which suggests that the normal congregations are not large: but I was impressed by the evident interest of the people, and the hearty way in which they took their part in the service. The choir consisted of 14 young men & 18 boys. Romans, the Vicar, has tried to interest the people in the Codex Sanaiticus [sic], and with this object in view has obtained a re-print of the Codex (i. e. of two pages thereof) & hang it conspicuously in the church. They are to have a “leaving collection”, as I suggested in my “Encyclical”, & hope to send in something. But they are unquestionably not enthusiastic. It goes sorely against the grain with them to give anything to the Russians. The situation is almost amusing. Those who love the “Bolshies” hate Christianity: & those who love Christianity hate the “Bolshies”. The Codex being both a Russian property and a Christian production “falls between two stools”.*

<!050234>

[269]

Monday, February 5<sup>th</sup>, 1934.

[symbol]

*Charles accompanied me to Darlington, where I took train to London. I drove to the Club and visited the hair-dresser. Then I went to the Deanery of Westminster, & there deposited my bags after which I went to the Church House, where the dreariest of all conceivable debates was in process, concerned with a measure for providing pensions for the widows of clergymen. Then I had tea with M<sup>rs</sup> Norris, and later went with the Dean to dine with the Brotherhood, which was meeting at Prebendary Ellison's house somewhere in the West End. We numbered no more no more than six persons viz: Inge, Storr, Norris, Hanson, Ellison and myself, but our conversation was keen, and well-sustained. I asked Inge what precisely he meant when he spoke of Jacks as "as orthodox Unitarian". He replied that what he actually said was that Jacks was "orthodox for a Unitarian": but I suspect that this explanation was an after-thought. I was pleased to find Storr very decidedly opposed to Buchman, whom he holds to be a hypnotist.*

[270]

*Ellison lent his church in the City to the Groupists for 4 days. Their services were crowded, but they said nothing about "sharing" and "guidance", never travelling beyond the conventional limits of mission preaching. After their visit had ended, he offered the Church for any use that the Groupist converts (if there were any) might desire to make of it, but he had no response whatever. He was evidently not much impressed by what he had seen of the Movement.*

[symbol]

*Storr seems to have been at some pains to form a just estimate of Buchman, & had decided that **he was a hypnotist obsessed with "sex". A very unpleasant feature of his method is the assumption that everybody who doesn't approve his movement must have some sexual defect in his life. He speaks & prays on this assumption, which is equally uncharitable, unreasonable, and unjust. But it is not ineffective for it operates as a menace. No one likes, albeit innocent enough, to be marked as sexually suspect: &, therefore, men hold their peace, & say nothing.***

<!060234>

[271]

**Tuesday, February 6<sup>th</sup>, 1934.**

Before going to the Assembly, I wrote to Bishop Radford, who had offered himself for the appointment as Dawson-Walker's successor, telling him that the canonry had been already filled up: and to Sir Charles Peers\* confirming the arrangement that he should come to the Castle on Feb: 15<sup>th</sup>.

I spent most of the morning in the Assembly, where the debate on the Widows' pension Measure continued. The vote was taken after lunch with the result that the measure was defeated by the House of Clergy. Both the Bishops (18 to 10) and the Laity approved it. I never feel so much ashamed of my profession as in the Assembly.

I lunch at the Athenæum, having as my table-companion Canon Anthony Deane,\* who has a more than personal importance by reason of his connexion with the Times. He told me that Canon Blackburne of Windsor was to be the next Dean of Bristol, and that, though his amiability made him popular, the Chapter were glad to see the last of him. He is, however, said to be much liked by their Majesties and the Court circle!

[272]

The afternoon discussion in the Assembly was marked by an admirable speech in favour of publicity in trials of clergymen for sexual offences. The speaker, Monckton K. C., was one of the prosecuting counsel in the Stiffskey [sic] case. I had tea in the Athenæum, & afterwards wrote letters.

The Bishop of Sheffield [Leonard Burrows\*] and M<sup>rs</sup> Burrows have arrived. "Anna" is rather a formidable person to look at, and to listen to. She has "Leonard" under good control, & if report be true, the diocese of Sheffield also. I am amused by the Bishop's invincible optimism. In spite of all the sinister happenings, which have plunged most men, & especially those who have any knowledge of public affairs into a profound anxiety, he professes to believe that everything is really sound and improving. This means that in his old age (he is 76) he is living on the thoughts and phrases of an earlier time, when optimism was the prevailing note of the religious world. And he has succeeded in raising £108,000 for church-building!

<!070234>

[273]

Wednesday, February 7<sup>th</sup>, 1943

I slept badly, and relieved the tædium of a sleepless night by reading the book on Groups which has just been issued at Oxford – “Oxford and the Groups”. It is written by 11 writers, & has a short preface by D<sup>r</sup> Selbie.\* It is an incoherent and ill-written volume. Apologists and opponents lie together without any attempt to assimilate one another, save for a tendency to superfluous mutual compliment.

I spent a weary morning in the Assembly, and then lunched at the Athænaem with Paero as my trencher-mate.

**In the afternoon I made a speech in the Assembly when Canon Deane’s motion for approving a measure limiting the publication of salacious details in ecclesiastical trials was under discussion. I spoke against the motion, & with effect.** The vote was taken by houses with the result that the motion was defeated, a “tie” counting as a negative.

	For	Against
House of Bishops	12	12
“ “ Clergy	148	60
“ “ Laity	122	65

[274]

[symbol]

I dined pleasantly at Grillions. There were present the following: -

1. Winston Churchill
2. Lord Macmillan
3. Archbishop of York
4. Sir Owen Seaman
5. Lord Eustace Percy
6. Ormsby Gore
7. Geoffrey Dawson
8. Sir Clive Wigram
9. Lord Fitz Alan
10. Lord Ullswater
11. Sir Austen Chamberlain
12. Lord Salisbury
13. Sir John Gilmour
14. Bishop of Durham

**I had much talk with Winston Churchill, who interested me immensely. He was bubbling over with fun & wit.** I asked him whether he wrote or dictated his books, & he said that he invariably dictated them. He dictated slowly, and thought his style suffered nothing by this method. Macmillan & I agreed in disliking dictation.

[275]

[symbol]

*I was curious to watch Winston closely. He drank champagne, port, and brandy, but not excessively: he gesticulates as he talks, and displays a boyish delight in his own sallies. His conversation sparkles with wit & extravagance: perhaps, he enjoys himself a little too much. But his talk is an amazing mélange of mature wisdom & grotesque folly. He spoke amusingly of his literary work – “must do something to keep the wolf from the door”. He launched out into a discussion of Queen Anne (“a great Queen”) and Marlborough. We spoke of the rioting in Paris, which fills the newspapers today, & he expressed himself with evident knowledge & acuteness. Lord Ullswater brought up the question of the portraits of members, which, by the Club rules, ought to be presented: & Winston excelled himself. We needed not the multiplication, but the “incineration” of records: there should be an annual selection of one member whose portrait should be added to the Club’s collection: & the general rule should be cancelled. He said that he had been a member of the Club for 10 years, & this was the third occasion of his dining. I accounted myself lucky to have been present when he did so.*

<!080234>

[276]

~~Friday~~ Thursday, February 8<sup>th</sup>, 1934.

*I spent the morning wearily in the Assembly when the subject of the Training Colleges was debated at great length. The Bishop of Peterborough's speech in moving the adoption of the Commission's report was lucid, well-arranged, persuasive, & well-delivered. I voted against him because I hold (as he does) that the less efficient colleges ought to be closed.*

*Ella joined me at lunch in N<sup>o</sup> 17. The Archbishop of Canterbury was there, and expressed himself quite strongly in opposition to my view of the nauseous-detail-publication issue: but I think he regards himself as a predestined ensor morum, because he inspired the minority report of the Royal Commission on Divorce, [and I suspect that he is annoyed to find that he had been deprived of so fine an opportunity of presenting himself to the public in that impressive character. There is no doubt about it. Lang and I are temperamentally antagonistic. He is past master of all the glazing tricks by which the public is hypnotized: I scorn to use even such mastery of them as I possess.] [Ed. The text in square brackets has been crossed through with a blue line].*

[277]

*Ella and I had tea with Sir Godfrey Thomas\* and his wife at S<sup>t</sup> James' Palace. Her father, an Archdeacon from Chichester, and his wife (a posing female) were present. Lady Thomas spoke about "Groups", & referred to my Charge. I said that I hoped H. R. H. would not be "roped in" by Buchman's arts & crafts: & Sir Godfrey replied that "you may thank me that he hasn't". Then Ella and I went to 76 Elm Park Gardens, and joined the "sherry party" (!!!) which Philip & Joyce were giving in honour of Randle's baby. By this time my patience had run out. I left Ella there, & returned to Westminster.*

There came to dinner M<sup>r</sup> Manisty and his sister. He is "Attorney General of the Palatinate of Durham" a sinecure which carries no emolument. He spoke interestingly about his reminiscences of Durham. His sister, the quaintest little lady ever seen, who might have stepped out of the xviii<sup>th</sup> century, talked with vivacity and intelligence. I compared her with the unutterable Chapin woman who tormented me at lunch. I couldn't hear half she said, or understand anything: but she held on mercilessly.

<!090234>

[278]

Friday, February 9<sup>th</sup>, 1934.

Alington and Rawlinson acquitted themselves well when they moved & seconded a resolution exempting the Capitular estates from the general handling proposed by the Cathedral Commission. Both impressed the House favourably, though I think Alington will have to be on his guard against his characteristic defect – ‘the persistent puerility of the pedagogue’ – which gives an aspect of flippancy to what are really weighty arguments. The Archbishop of York intervened weightily on the right side: and the speech of Middleton, the Chief Estates Commissioner was certainly sympathetic. The Bishop of Derby did not speak effectively. He has a bad manner, and an unattractive aspect. He looks common and crafty, & suggests rather a cringing Jew than a straightforward Christian! Yet he is not really a bad fellow, & means well enough.

I lunched in the Jerusalem Chamber, & then went to the Athenaeum, where I fell in with Sir Amherst Selby-Biggs, who talked to me about his experiences when he inquired into the [279] [symbol] dispute at Newcastle, which has been the cause of the Royal Commission on the University of Durham. He said that, though he had conducted many similar inquiries, he had never encountered anything quite like this. *Evidently a most unfavourable impression had been made on his mind. He thought better of [ed. pencilled above was well-impressed by] Sir Robert Bolam than I expected, emphasizing both his ability and his avoidance of recriminations. [ed. pencilled square brackets Prof: Hutchence was ‘frankly impossible’.] He thought that the Royal Commission was probably unavoidable, and that it would do good. He thought that I should not consent to be a member of the Commission if I should be invited to become such, because, as Visitor, I must be regarded as an integral part of the University: with this view my own judgment concurs. Selby-Bigge\* carried me off to South Kensington to hear Baldwin speak at the opening of the ‘William Morris Exhibition’. There was a great crowd, & we had to stand. A young woman near me fell down in a fainting fit, & was hustled off rather ignominiously! I felt so mortally fatigued that, when I returned to the Deanery, I lay down on my bed, & so remained until dinner.*

[280]

The Dean carried me off after dinner to Burlington House where a soirée of the Art Society was proceeding. It was not inconveniently crowded, and the pictures were seen to advantage. The company on these occasions is not the least interesting part of the show. Grant Robertson\* was there, talkative as ever: and Vincent Baddeley,\* looking extremely well. I asked him when he was going to be married, & was informed (to my discomfiture) that the happy event had taken place some months since! Evelyn Cecil,\* now Lord Rockley, was there with his wife & daughter. I had some talk with them. I called on Dashwood,\* & discussed the ever-fascinating topic of my taxes! Then, after his manner, he began to talk about appointments. He really seemed to take quite seriously the silly canard about my succeeding Ralph in the Deanery of S<sup>t</sup> Paul’s. These Babylonian slaves cannot imagine how anyone can fail to regard life in Babylon as so

desirable as to be grasped at as a boon in any circumstances. It has ever amazed me that this should be so.

<!100234>

[281]

Saturday, February 10<sup>th</sup>, 1934.

Doris, the pretty Wiltshire housemaid who has been acting as valet, packed my bags, and, after breakfast, I left the Deanery, & drove to the Club. Then I went to the hair-dresser. Not having heard from Ella, I drove to 45 Hill Street, and saw her. Then, having covenanted to travel on Monday by the 1.20 p.m., I visited the book-seller, & bought a novel for reading in the Train. *As I walked back to the Club, I was hailed by a stout, rather shabby-looking man, who said that he was Harold Knowling.\* I should not have recognized him. He looked dissipated & low. He asked whether he might come and see me: & I said that I could not refuse to see him, but that his present position was such that I could not recognize it. He pleaded almost tearfully, & I said that he might write to me. "What a world of memories you recall to me, Harold," I said, & added, "Nothing can ever destroy my affection for you: & certainly nothing has ever caused me so much grief as your failure." He looked so miserable that I was really moved: but what can I do? His divorce and re-marriage must effectually hold us apart. If he had not remarried, it had been otherwise: but I cannot possibly recognize his marriage.*

[282]

I lunched in the Athenaeum, and wrote some letters. Also I sent Dashwood a cheque for £1200: on account of my taxes. Later I drove to the Temple, and, after the usual difficulty in getting access to the house, found the Master at home, and with him that vivacious and cranky octogenarian, Edward Lyttelton, sometime Headmaster of Eton. He is now obsessed with a crusade against cigarette-smoking, in which he vainly urges his friends to take part. I had already refused to do this, and was relieved that he did not begin discussing it.

*There came to dinner Miss Sankey,\* the Lord Chancellor's sister, and M<sup>r</sup> Justice Hawke\* and his wife. The conversation turned on the situation in the Church of England, in which the Judge was the more directly concerned since S. Hilary's was in his Cornish constituency when he sate [sic] in Parliament, & since he had voted against the Revised Prayer Book. He agreed that the situation had now reached the point at which Disestablishment was the only remedy.*

<!110434>

[283]

Quinquagesima, February 11<sup>th</sup>, 1934.

[symbol]

*At the Master's invitation I celebrated Holy Communion in the Temple Church. We were but 8 communicants all told.*

*Elia arrived in good time, & was shepherded to church by M<sup>rs</sup>Carpenter. There was a large congregation, the largest that had been seen for many months past, as I was afterwards assured. When a persistently coughing choir-boy had left the church, there was close and unbroken attention. Afterwards Elia and I lunched with the Benchers of the Inner Temple. They were all extremely kind, & **evidently found my sermon to their mind.** The quaint text aroused their curiosity: the eulogistic references to English justice propitiated their prejudices: the historical parallel moved their interest: and, perhaps, the literary form of the sermon accorded with their taste. **I was asked to allow the sermon to be printed,** and, of course, gave a willing assent to so flattering a proposition. Lord Scarbrough and his daughter were in the congregation, & spoke with me afterwards. He reproached me for not having stayed with them, and I said that I would do so, if that were convenient, when next I had to visit Babylon.*

[284]

*Sir Thomas Inskip\* was in the church: but he did not come to lunch. Does this fact indicate that he is recovering from the shock he received from "Sibbes and Simeon"? Warrington's ignoble collapse may, perhaps, have induced a more chastened temper in his naturally arrogant mind. The Master showed us the fine hall of the Middle Temple, where is an oaken table made from the timbers of the ship in which Sir Francis Drake circumnavigated the globe. There is another table, some 45 feet long, cut out in a single piece from an oak in Windsor Park. I was interested to see in the Inner Temple the portraits of Sir John Simon\* and Lord Sumner\*, which had recently been placed there. They are on either side of the noble and famous portrait of William Pitt by Hoppner. Then Elia and I attended the afternoon service in the Temple Church, and heard Jack Clayton\* preach. The sermon was an astonishing display of crude & irrational Erastianism. This is literally the first sermon of his that I have heard: & certainly I was not a little surprized, and disappointed.*

[285]

[symbol]

*We had tea in his rooms, which are quite near the church, and, save for the 75 steps which have to be mounted before one can reach it, comfortable enough. He gave me a packet of his brother's photographs. I was feeling extremely fatigued, and returned to the Master's House in order to rest myself.*

*After mine hostess & Miss Blunt (a daughter of the Bishop of Bradford who is learning secretaryship) had retired, the Master and I sate on talking for some time. Our*

conversation took a serious character. **We discussed the present paralysis of religion, and confessed the mingled perplexity and consternation into which we have been brought. I was surprized to find how much of puzzlement and fear we had in common.** On the whole, my visit has given me a good impression of [Spencer] Carpenter.\* He is spreading his wings, and finding his feet. [Also, he is becoming aware of the possibilities of preferment, and is (I suspect) casting eyes of expectant desire on the Deanery of S<sup>t</sup> Paul's.] He would not make a bad Dean, and, though he could not maintain the eminence of Inge (who could?) he would be more acceptable to the Cathedral body, and to the diocese.

<!120234>

[286]

**Monday, February 12<sup>th</sup>, 1934.**

There was something more than a suspicion of Fog when I got up. After breakfast, I left the Temple, and drove to the Athenaeum, where I wrote my Journal, read the papers, & killed time until I went to King's Cross for my return home.

Ella joined me at the station on good time, and we travelled comfortably to Darlington where Leng met us with the car. There was a considerable accumulation of letters, which Charles and I went through before dinner. Among them was a letter from Oliver Quick, accepting my offer of the professorship-canon vacated by Dawson-Walker's death. This is, I must needs think, satisfactory both on personal, and on diocesan grounds. I wonder whether there is any precedent for a Canon of S<sup>t</sup> Paul's accepting a 'provincial' canonry. He has not been comfortable at S. Paul's, and he has found the life in Amen Court rather trying for his young family.

Harvey Clark from Gateshead came to dine and sleep. In a few days he will leave the diocese in order to take up his new duties as senior curate of Portsea.

<!130234>

[287]

Tuesday, February 13<sup>th</sup>, 1934.

[symbol]

I wrote to Canon Quick, to M<sup>rs</sup> Dawson-Walker and to D<sup>r</sup> Pace. In the afternoon I interviewed 3 Ordination candidates – Goldie, Graham, & [ed. there is a space here as if intended for the name of the third candidate] approving them all. There is something terrifying about the serene faith of these untried & unlearned youths, who would put hand to the plough of the Christian ministry with no better equipment than their own callow fervours!

In the afternoon, I walked round the Park with D<sup>r</sup> M<sup>C</sup>Cullagh, who ages visibly. Lawson, the Park-keeper, reports that **the Gaunless has been plentifully covered with dead trout. This presumably is the effect of a re-opening of the pits. We shall lose both the fish and the king-fishers. This is woeful indeed.**

[symbol]

Inge writes in the Church of England newspaper. Feb. 9. 1934.

*"I greatly deplore the attitude which some Anglo-Catholics have taken about the Unitarian sermon at Liverpool. Happily, it will not impair the very friendly relations which subsist in that City between the Cathedral & the leading members of the Unitarian body, **who yield to none in their devotion to the Person of Christ.**"*

What can Ralph mean!

<!150234>

[288]

**Ash Wednesday, February 14<sup>th</sup>, 1934.**

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

The news from the Continent is sombre. Are we entering on our 'Forty-Eight'? In every country the sophisticated masses seem to be in revolt. Socialism or Communism confronts Fascism with bombs and murders. Quo tendimus?

I spent the morning in an attempt to shape some scheme of Gifford Lectures: but, partly perhaps because I had a villainous cold, I had small success. Have I bitten off more than I can chew?

*Elga and I walked in the park, & looked on for awhile [sic] at a hockey match between the Auckland team and some soldiers from Catterick. The felling of the trees in the Outer Park is a woeful spectacle. A note from the Commissioners' agent tells me that 149 trees are to be destroyed. This, and the murder of the trout, are truly lamentable happenings. I saw some of the dead fish in the Gaunless. Lawson counted as many as 130 dead fish yesterday.*

Alban Caröe\* arrived shortly before dinner-time. He is visiting the various works which his Father has inaugurated. He (Caröe senior) is in Cyprus.

<!150234>

[289]

**Thursday, February 15<sup>th</sup>, 1934.**

I had a bad night, evidently the result of a chill caught yesterday, perhaps in the Park; and this morning I felt ill enough to send for the doctor. Thus this day was, for obvious reasons, a dies non [ed. no full stop]

<!160234>

[289] [sic]

**Friday, February 16<sup>th</sup>, 1934.**

*I kept to my bed all day. Sir Bernard Pares came to see me before addressing the meeting in aid of the Russian Church, which had been arranged in the State room. The Bishop of Jarrow presided in my place. There was a crowded meeting, & a collection which exceeded £30.*

Sir Charles Peers, who is staying here, came to report progress. He is plainly not a little disconcerted by the innovating ardours of the Dean, whose main obsession for the moment is to re-instate the statues in the transepts and nave. But he forgets that English taste definitely prefers the uninterrupted lines of Gothic naves to the fretted aspect of continental churches, in which statues project from every pillar; and, also, that the success of such re-instatement of statues must turn on the quality of the statues which are to be placed in the Cathedral. Where is a sculptor to be found?

<!170234>

[290]

**Saturday, February 17<sup>th</sup>, 1934.**

[symbol]

*I continued to keep to my bed, mitigating the boredom by reading Jupiter-Carlyle's fascinating 'Autobiography', and Brilioth's Lectures on the Oxford Movement. Also I read Ralph's brilliant Presidential Address, "Greeks & Barbarians", to the Classical Association. He says many true things and says them in a memorable way: but he ignores Christ altogether save for a brief reference to the "offence of the Cross":-*

*"The message of Greece & the message of Palestine are two permanent enrichments of the human race. The prophets will be forgotten only when they have no more to teach us: & we are very far from having exhausted either of these fountain heads of wisdom."*

*Christ is just "lumped in" with "the prophets". It is easy to understand why Ralph should feel no resentment at the preaching of an Unitarian in a Christian Church. No doubt he was more in accord with the mind of his audience. Yet he should be careful lest he come under the Lord's condemnation of the Pharisees, of whom He said that "They loved the glory of men more than the glory of God.*

<!180234>

[291]

1<sup>st</sup> Sunday in Lent, February 18<sup>th</sup>, 1934.

[symbol]

*I read through a book which had been sent to me by the author at the request of "a friend of C.T. Studd,\* who was contemporaneous with him at Cambridge."*

"C.T. Studd, Cricketer and Pioneer. By Norman P. Grubb."

*I found it extremely interesting. It is, as I said in acknowledging it, "an important addition to the hagiography of Protestantism." The religious phenomenon which it presents defies criticism or analysis. Who would dare to doubt the Divine character of the impulse which sent young Studd into his life of missionary effort? Who can question the quality of the motives which swayed him? And yet who can approve the methods, or endorse the assumptions of his zeal? He was, and boasted that he was, abnormally ignorant. The Bible in the [English] Revised version was the whole extent of his reading, and this he read as a Fundamentalist, finding in its texts oracles of guidance which he held himself bound to obey implicitly. His doctrine of "guidance" is hardly distinguishable from Buchman's. He had a belief in miraculous healing, and both received and administered unction in sickness. With astonishing results, as he affirms.*

[292]

[symbol]

*This book will, I think, share the popularity of Russell's volumes. It appeals to the middle-class Protestant public, which is Sabbatarian & Fundamentalist, and as credulous as the Neapolitan Lazzaroni.*

*Miss E. Stuart sends me "a much abbreviated copy of a letter from a friend who attended a Buchman meeting for the first time quite unprejudiced." The writer does not appear to have been favourably impressed.*

*"The first words of the 'Chairman' were to call on the audience to fill the gaps; 'Please everyone take your chairs & bring them as close as ever you can to your neighbours both forwards & sideways. This is always the first thing we do at all our meetings.'" (This agrees with what the Groupists said to Sir James Irvine when they declined his offer of a large hall for their meetings. Crowding appears to be a recognised condition of success.)*

*"Then came the weird way in which these young 'witnesses' spoke & ended their little speeches. They seemed to be repeating a lesson, stopping short almost in the middle of a sentence, giving the impression of so many automatons."*

[293]

[symbol]

*I wrote to M<sup>rs</sup>Newsom condoling with her on the death of her husband, the master of Selwyn. Newsom\* was an excellent fellow, much respected and, I think, universally loved. His impulsiveness led him to adopt with precipitate ardour well-seeming projects which did not really merit support: and his career as Vicar of Newcastle was marked by numerous abandoned ventures of piety and benevolence: but this circumstance nowise detracted from his popularity.*

*In the afternoon arrived the lamentable news that King Albert of Belgium had been killed by an accident when mountaineering near Namur. The news was announced by Sir John Simon, who made some appropriate references to the King's conduct during the War, and to his stirring character. This untoward event cannot but add yet another element of disturbance to the troubled course of international politics: for the King was universally respected, and his personal influence was a stabilising factor. **It is hard to see how some further conflict in Europe can be averted: power is passing into the hands of the fanatical and the untried, and all the restraining forces grow visibly weaker.***

<!190234>

[294]

Monday, February 19<sup>th</sup>, 1934.

[symbol]

I finished reading in bed, [Walter] Matthews'\* "Essays in Construction", which is largely based on his articles in the 'Guardian'. The book is certainly notable, and discloses resources in the author which are far more considerable than I had supposed him to possess. He handles difficult and abstruse questions with strength and lucidity, evading no difficulties & pretending to no more confidence than he feels. Moreover his literary power exceeds that of most philosophers. He says a good many rather surprising things e.g. "the attack upon religion from the standpoint of of psychology has almost spent its force." He disclaims "Pragmatism" but insists that Religion's "working" does not constitute its truth but is part of the evidence that it is true." His discussion of the 'Virgin Birth' did not please me, though it is neither illiberal nor uncandid. "Even if I were firmly persuaded that the Virgin Birth was not historically true in the literal sense , I should continue to repeat 'born of the Virgin Mary', and I should resist all attempts to expunge this clause from the Creed." Surely this is a 'hard saying'.

[295]

[symbol]

I received a letter from Lionel. He tells me that the Metropolitan (Westall) told him that "he had received a copy of my Charge."

He seemed rather disturbed by some of the things you had written, and said of course it was difficult to reply to, but I think he has committed himself too irrevocably to the movement to alter his judgment.

The Metropolitan has been touring a lot lately so has not been in Calcutta for a long enough period to really get going with the Groups. **Last week, however, he called a meeting of 'pagans' at the Bishop's House, but I understand the response was not encouraging. Over 50 invitations were sent out, but only two or three responded.**"

Like every organisation where are many people dependent on it now for a livelihood; & it has become a vested interest. The newspapers appear to have dropped the subject of Group now as "not news", & I am expecting to see shortly another startling effort by 'Frank' to capture the public eye".

[296]

That very unattractive looking parson, Savage, who was at one time in charge of Hutton Henry and is now the Secretary for the South American Mission in the North of England, called on me with the request that I would become a Vice-President of the Society. This I refused on the ground that I was more than adequately equipped with unreal positions already!

Charles and I motored to Shotton, where I confirmed 90 candidates in the Parish Church. It was no small relief to my mind when the service was successfully ended, as I was not feeling at all steady. It is astonishing how enfeebling even a few days in bed can be. [Frederick] Rainbow\* asked me to go to the Vicarage, & advise him & his wife about Gerald. Should he be entered at S. Edmund Hall as a commoner, if he failed again to obtain an exhibition? He has tried for several, and always failed. This will be his last chance. I advised that, if he failed again, they should give up the project of sending him to Oxford, which is really beyond their means, & should send him to Durham either at S. John's or at the Castle.

<!200234>

[297]

Tuesday, February 20<sup>th</sup>, 1934.

[symbol]

*Professor Toynbee, lecturing on the German revolution at Bedford College for Women, declared that a new paganism was the common driving force behind the post-War revolutions. An "intellectual proletariat" had been the spear-point of the revolutions, not only in Germany, but also in Italy, Japan, & Russia.*

*The ideal of the Nazi revolution was the same as that of the Fascist revolution in Italy, the Communist revolution in Russia, and the militant revolution in Japan. It was a pagan worship of the "totalitarian" national state. This neopaganism was a genuine religion, hence its powers, but it was also a very low religion, hence its dangers. It has made these revolutionary entries into our post-War society because it had found a spiritual vacuum left by the recent wide-spread loss of faith in the higher religions which mankind had inherited from the past. The natural thirst for some spiritual ideal was so intense that human beings would eagerly welcome the coarsest & crudest ideal that could be offered to them, rather than submit to the painfulness of living with none at all.*

*c. Times. February 20<sup>th</sup>, 1934*

[298]

[symbol]

*Suthrien, \* the Vicar of Belmont, came to ask my counsel. A non-church going parishioner, who was an "innocent" party in a divorce suit, desired to be married in the parish church, what ought he to do? I said that he could not rightly deprive the man of his unquestionable right to be married by his parson in his parish church, unless either (a) his conscience definitely forbade him to obey the law or (B) he had good reason for thinking that his celebration of the marriage would give "offence" to his people. Then he ought to refuse to officiate, but not to refuse the use of the church if a duly qualified parson could be found to take his duty. **I added that, if I were in his place, I should celebrate the marriage.***

*Charles and I motored to Holmside in a violent wind which threatened to blow the car off the road, & made driving very difficult. I confirmed about 80 persons in the mean little parish church, which was crowded. The attention was close, & there was a feeling of devotion which pervaded the service, and which made it more than commonly pleasing. About 75 per cent of the parishioners are unemployed!*

<!210234>”

[299]

Wednesday, February 21<sup>st</sup>, 1934.

[symbol]

The publishers sent me yet another compositive volume on Buchmanism – “The Meaning of the Groups”. No fewer than 12 writers wrote in the production, and **all were either Groupist or semi-Groupist**. They agreed, therefore, in representing the Movement & its Founder in colours which, though not wholly bright are mainly so. They do not include in their number any hostile critic. It follows that, in the Bishop of London’s opinion, set out on the frontispiece. “This seems the fairest account of the Group Movement that has yet appeared”. Since, however, his Lordship has already publicly “blessed” the Groupist team, he can hardly be taken as an impartial judge. The papers by B<sup>p</sup> Dodd, Canon Raven, and Miss Evelyn Underhill together with the Editor’s (D<sup>r</sup> Spencer’s) “epilogue” are the best worth reading ~~articles~~; **the rest are little better than Buchanite puffs**. There is a brief and worthless section by D<sup>r</sup> Major, and a rather surprisingly laudatory section by D<sup>r</sup> Selbie. The Dissenters (Professor Brash and D<sup>r</sup> Selbie) are evidently moving into Buchman’s camp. Its popularity and revivalist “success” are too much for them.

[300]

I motored with Charles to Durham, where I presided over a meeting of the Finance Board, and afterwards licensed curates in the Castle. After tea, Mouldsdale,\* who is now Vice-Chancellor of the University, came at my request to talk over the Royal Commission which has just been announced. I had received this morning a letter ***from the Chancellor of the Exchequer asking me to be a member of the Commission***. *I am reluctant to so for 3 reasons viz: (1) I loathe the commission. (2) I loathe travelling and, as the commission would probably meet in London, I should, if I accepted membership, be forced to travel not infrequently. (3) I am Visitor of the University, & as such, am not a very suitable person to sit on it.* Mouldsdale was rather insistent on my accepting the position: he said that the prospect of my being one of the Commissioners was welcomed in the University, & went far to reconcile the academicks to the Commission.

I went on to Chester-le-Street, & there confirmed 136 persons in the parish church. The service pleased me.

<!220234>

[301]

Tuesday. February 22<sup>nd</sup>, 1934.

February 22<sup>nd</sup>, 1934.

Dear M<sup>r</sup> Chamberlain,

*I have to acknowledge your letter of the 20<sup>th</sup> February in which you ask whether I "would be willing to act as a member of the Royal Commission of which the Chairman will be Lord Moyne". After giving careful consideration to your question, I have reached the conclusion **that my answer must be in the negative. It does not appear to me that (as myself Visitor of the University of Durham, and, therefore, included in the subject matter which the Royal Commission will have to consider, I am well-suited to be a Commissioner.***

*Apart, however, from this consideration, I think it extremely doubtful whether I could attend the meetings of the Commission, if, as would probably be the case, they were held in London. My calendar of diocesan engagements is, at this time of year, especially full, and I cannot alter arrangements already made without causing inconvenience to many people.*

[302]

[symbol]

*It needs no saying that I shall do everything in my power to facilitate the work of the Royal Commission, but I will not be a member of it.*

*I reach this decision with much regret because it is repugnant to me to refuse any course which you are good enough to desire that I should take.*

Believe me,

Yours sincerely,

Herbert Dunelm.

The Right Hon<sup>ble</sup>

Neville Chamberlain M. P.\*

Chancellor of the Exchequer.

*On the whole the above seems to express the right conclusion, but I am not wholly clear about it. The really determining consideration is the probability, which is almost a certainty, that if I did accept a seat on the Commission, I should not often occupy it. And this will discredit me with all the parties concerned, and be wrong in itself.*

[303]

[symbol]

I expended the whole morning in reading about Unitarianism, and in answering Temple's letter about the Liverpool episode. The letter which I wrote had to be copied into my register, & that alone took much time.

In the afternoon I walked in the Park, which was truly a melancholy spectacle for wood-cutting was in full swing, & the defacement of the Park was pitiable. A whole stream of Blackguards from the slums of Bishop Auckland was busily employed in clearing away the discarded wood.

That good man, the Bishop of Jarrow, came in to offer to take the confirmation at South Shields tomorrow, & I joyfully availed myself of his kindness. Evidently Cecil Ferens had given a tragic account of my state yesterday, when the asphyxiating atmosphere of the lecture room in which the Finance Board met nearly finished me.

Charles & I motored to South Shields, where I confirmed 59 persons in the parish church. On my return to the Castle, I had an interview with an Ordination candidate – Cecil Robert William Ellis – who desires to be ordained at Trinity on a title from S. Aidan's parish, West Hartlepool. He is amicable & virtuous, but thick, O, so thick mentally!

<!230234>

[304]

Friday, February 23<sup>rd</sup>, 1934.

Two of far nobler shape, erect, and tall,  
Godlike erect, with native honours clad  
In naked majesty, seem'd lords of all,  
And worthy seem'd; for in their looks divine  
The image of their glorious Maker shone,  
Truth, wisdom, sanctitude severe & pure,  
Severe, but in true filial freedom placed,  
Whence true authority in man.

Milton P. L. iv. 288 -292.

Contrast this picture of primitive man with that which the anthropologists present. The difference between "natural religion" as conceived by the Cambridge Platonists and as desecrated by our modern men of science is not less wide. The whole conception of history has changed. Not now a steady decline from original perfection but a gradual ascent from original bestiality is the dominant feature. "Natural religion" is at its best, not at the beginning of human history but at the end, and its content varies with the phases of man's gradual development. In short, all religion is natural religion.

[305]

[symbol]

I worked at a sermon to the University of Durham which I promised to preach on March 4<sup>th</sup>. In the afternoon I walked round the Park, and **was again distressed by the scene of destruction which it presented. Some elderly men who were looking on at the felling of the trees spoke to me of the days when, in the episcopate of Bishops Lightfoot & Westcott, the Park was full of flowers &, shrubs, all of which had been since stolen. I have no doubt that the whole situation has grievously worsened. Three Franchise Acts and as many Strikes have left their mark; and the rise to apparently secure dominance of the Labour Party in local politics has told badly on the Bishop's prestige. Add the rapid disappearance of the important residents, a circumstance which has bereft the Bishop of his natural allies, and it is not hard to understand how greatly the consequence of Auckland has declined. The War and the long dislocation which has followed it have brought every form of established authority into contempt. It is truly a melancholy and a mortifying position for the inheritor of such proud memories as these which attach to the Palatine See.**

<!240234>

[306]

Saturday, February 24<sup>th</sup>, 1934.

[symbol]

He that never changed any of his opinions, never corrected any of his mistakes: and he who was never wise enough to find out any mistakes in himself, will not be charitable enough to excuse what he reckons mistakes in others.

Whichcote's Aphorism – 53.

Nevertheless, men most readily give their homage to those who can persist in their opinions, and claim triumphantly that they, throughout their lives, have been "consistent". Old Lord Halifax, who at the age of 90, could claim, & justly, that he cherished still the beliefs and opinions of 17, is universally admired. Gladstone was ever looked on with suspicion as unstable & tortuous. Winston Churchill cannot surmount the prejudices which his changes of political allegiance have created: and I do not doubt (to compare small men with great) that I myself am regarded with insurmountable suspicion & dislike because I have changed my attitude on the ever-burning subject of Disestablishment.

[307]

[symbol]

I received the proofs of the Lecture on Leadership, and was not a little displeased with it when I read it again. How anybody could credit me with a "style" baffles me! The poor thing reads as crudely as an undergraduate's Essay!

The Church of England Letter in that odious American paper "The Chronicle" refers to the Liverpool episode more temperately than might have been expected.

"Reduced to sensible proportions, it seems to me that such invitations undoubtedly do harm while it is hard to ~~say~~ see any counter-balancing good which can result from them ..... The best hope lies in the fact that he (s: the Abp. Of York) is a man of wisdom and humour."

If, as I think is the case, the London correspondent is Canon Bezzant of Liverpool, he is probably swayed by his dislike of Dean Dwelly, who really is "the villain of the piece".

I walked round the Park, where Beck put up two pairs of partridges, and the better part of the rejected wood from the felled trees was being carted away by the agents of the Commissioners' tenant, Burkitt.

[308]

Conscience, without judgement is Superstition: Judgement without Conscience is Self-condemnation.

Whichcote's Aphorisms. 65.

Wickedness, condemned by a witness within, is a coward thing, and, **being pressed hard by conscience**, always forecasteth the worst lot: for fear is nothing else but a surrender of the succours which reason offereth; and from within the heart the expectation of them being less maketh of greater account the ignorance of the causes that bringeth the torment.

Wisdom. xvii. 11-13.

**Never perhaps have so many dreams been recorded in so short a time as the novels of this present winter. They pervade the whole range of fiction.**

Times Literary Supplement  
February 22<sup>nd</sup> 1934

<!250234>

[309]

**2<sup>nd</sup> Sunday in Lent, February 25<sup>th</sup>, 1934.**

[symbol]

A brilliant morning with a white frost. The rain still lingers, and now the menace of a water famine on a vast scale begins to take shape on the national horizon. The severe drought of the last summer has been followed by an abnormally dry winter. Unless the spring is uncomfortably wet, we shall go into the summer with empty reservoirs & failing springs.

I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 9 communicants including William, and the two younger gardeners. Alexander is still absent, overthrown by some kind of a chill.

Then I set to work on my sermon for *the evening, which I designed as a first draft of the discourse on “Bearing the Cross in daily life”, which I promised to deliver in Leicester Cathedral on March 23<sup>rd</sup>. The subject is difficult in itself, & in its treatment, acutely humiliating, for every word one writes is a satire on one’s self. How can the Bishop of Durham, living well and lying soft in Auckland Castle, vindicate for himself a place in the company of those who “endure hardship as good soldiers of Jesus Christ”? And how is the poor wretch to break through into consistency?*

[310]

[symbol]

Ella accompanied me to Sunderland, where I preached at Evensong in S. Gabriel’s. There was a large and attentive congregation, and a hearty service. I was surprized and displeas  
by the interpolation of a short explanatory preface read from a book before the lessons. This book, as I ascertained after the service, has been edited by the Bishop of Croydon, a fact which certainly does nothing to mitigate my dislike. The Rev. J. C. Hawthorn has been 8 years in Orders. He has a pleasant expression, a reverent manner, a clear, harsh, & ill-managed voice, and a rather disconcerting deafness. He certainly has improved the manners of the large choir – 25 boys and 12 men. I remember that, when I visited the church in the time of the late Vicar, I was impressed unfavourably by the noise & confusion in the choir-vestry. A celebration of Holy Communion followed the service. I enquired whether there was really any adequate practical reason for continuing the evening celebrations, and I received a hesitating answer. The practice is really rooted, not in any practical requirement, but in sectarian individualism.

<!260234>

[311]

Monday, February 26<sup>th</sup>, 1934.

[symbol]

*That preposterous person, Glynne, writes glowingly about his Curate, whom everybody else describes as a very poor, futile creature. What am I to believe? or [sic] rather, what ought I to assume that I believe, in order that I may have a ground for conceding the licence which I desire to refuse?*

Dick writes:-

*“The Hunger Marchers have been here: they don’t look hungry, merely desperate for diversion. I saw two of them passing the time by cutting their initials on the bark of a tree in the University Parks: they looked so tragically uninterested in Oxford: they seemed to have lost the power of observation: I feel that Oxford was exactly the same to them as any other place. Perhaps you have seen the appeal in the Times for undergraduates to help in the unemployment camps in the summer: I have volunteered my services.”*

*It is surely good that he should be so sympathetic, observing, and eager to help. As I myself move off the stage, I can at least have the happiness of helping him on to it.*

[312]

[symbol]

Archbishop Tillotson records that during his time (at Cambridge) (1647-1651) he usually heard four sermons every Sunday, besides one on Wednesdays. Nowhere (he says) was the Gospel so freely preached and so absolutely without charge as then at Cambridge.

The Cambridge Platonists. p.51.

The modern undergraduate has a more various provision for his mental appetite. Lectures on every conceivable subject, political meetings, the theatre, and the music room as well as the pulpit are at his service. Oxford & Cambridge reflect in their eager life every phase of opinion, every vagary of fashion, every change in politics. Every problem which may baffle statesmen and philosophers, is discussed with liberty and solved with assurance. Nothing is too perilous for the courage of adolescence, nothing too complicated for the omniscience of the unlearned. The first task of post-academic life is to disavow the precipitate conclusions of undergraduate reasoning, & it is not the least salutary experience.

[313]

[symbol]

*My two Archdeacons came for conference with me, and stayed to lunch. We had much business to talk over, & some of which was rather perplexing. After lunch, we walked round*

*the Park in a bitter wind. We discussed the Liverpool crisis. Rawlinson agrees with me that we cannot enquire into the beliefs of individuals, but must determine the issue of the standard doctrines of Churches. He is at once more and less orthodox than I am. For he is more tolerant of the modern criticks and less willing to recognize the non-episcopalians. In short, he is a "modernist Catholick", and I am neither modernist nor catholic. But, then, what am I?*

Charles being still in the stage of self-pitying discomfort, I declined his company when I motored to Jarrow, & confirmed 186 persons in Christ Church. It was a well-arranged and impressive service. Harry Dobson, the Vicar, being down with a sharp attack of influenza, the service was conducted by that excellent man, the Rector of Jarrow.

We got home in a maimed condition, the springs of the car having been damaged by a bad hole in the road.

<!270234>

[314]

**Tuesday, February 27<sup>th</sup>, 1934.**

Ella and I motored to Wynyard, & lunched with the Family. The Marquis & Lady L. and Robin were there. His Lordship, as I expected, was not pleased at my declining to join the Royal Commission. But I told him that I could not conveniently take on an obligation to attend meetings in London, & suggested that he should ask the Bishop of Gloucester. He is trying to get some competent lady. The Duchess of Atholl declines. He spoke with marked contempt of the foreign (office, & said that Simon was appointed to be foreign secretary on party grounds, and that he had been a woeful failure! He thought that Anthony Eden's tour of the European capitals implied a slight on the Ambassadors, which they could not but resent, & ought not to have endured.) [Text within brackets lightly crossed out in colour.] He expressed himself very confidently about our position in the matter of Air-craft: Germany, he said, could do us no damage for five years: and by that time we should be well-armed. Robin had witnessed the demonstration of the Unemployed in Hyde Park last Sunday, and thought it a very tame affair.

[315]

I am surprized, indeed startled, by the curious optimism of Conservatives. They simply cannot believe that there is any real danger of unconstitutional or violent procedures in the event of a Labour majority being returned to Parliament. They can see no more in Sir Stafford Cripp's vapourings than just so many "blazing indiscretions", which will provide them with electioneering missiles. They do not appreciate their significance as disclosing, clumsily & prematurely, the true mind of the Labour leaders.

An unprepossessing Ordination candidate, named Hancock, came to see me. He is the son of a pawn-broker at west Hartlepool, & looks it. Apparently, the college authorities think well of him.

I motored to Easington, in a blizzard: & there, in the beautiful church, which, in spite of the weather, was crowded, I confirmed about 140 persons. The service was hearty & devout, and pleased me, though I was feeling anything but vigorous. Is it the inevitable weakness of old age that makes the work of confirmation uncommonly fatiguing this year? The fact cannot be denied, be the explanation what it may.

<!280234>

[316]

**Wednesday, February 28<sup>th</sup>, 1934.**

The country is white with the snow of yesterday. Prayers for rain are being clamoured for: but Lang has had sense enough to refuse to appoint a day for another exhibition of obsolete pietism. Ingram, of course, is loud for prayers.

Ella and I left the Castle at 9.45 a.m., and motored, over icy roads, to Middlesbrough in order to attend the opening of the new Bridge over the Tees by the Duke & Duchess of York. Very careful arrangements had been made, and everything passed off without hitch. The weather was bright, but the wind was bitterly cold, and it was keenly felt on the exalted position where the formal opening took place. The Bishop of Whitby (Wool[I]combe) said a prayer, & I pronounced a Benediction. The prince touched a button, and the Bridge descended to our level: we walked on to it, & it ascended, giving us an astonishingly fine view of the river & country. Then followed the luncheon in the Town Hall, when I sate beside Lady Londonderry & had much talk with her. The Duke & Duchess left shortly after 2 p.m., and we motored back to Auckland.

[317]

[symbol]

*I received a letter from the Archbishop of York, in which he says with respect to the Liverpool crisis and my letter to him thereupon:*

*“If I may be allowed to say so, all my sympathies are with you at all the stages that you set out in your letter.”*

*That is kindly spoken.*

*I motored to Hebburn, and there confirmed in his bed a youth dying of consumption, whom Sanders the curate had got hold of. The Vicarage of S. Cuthbert's is far away from the church, & stands out in open fields with no tolerable approach.*

*I confirmed about 150 persons in S. Oswald's church. The parson, Birtwhistle, is rather a futile person. He began by telling the candidates to sit down for the exhortation, but I cut in, “No; no; you must all remain standing” - an enunciation of a rubrick which reduced him to a frightened flutter! Apart from this incident the Confirmation was satisfactory. The advent of younger men to Hebburn has clearly made a difference already. The sexes were almost evenly divided, & there was an air of vitality & eagerness which suggested youth.*

<!010334>

[318]

Thursday March 1<sup>st</sup>, 1934.

I worked at the sermon for the Cathedral, but with very poor result.

Cosgrave came to see me. He is in his 77<sup>th</sup> year, and casting about for some mode of resignation which will not imply depleting the income of his benefice to provide a pension. He stayed to lunch.

I motored to South Shields, & confirmed 88 persons in S. Mary's, Tynedock [sic]. The service pleased me for its reverence & simplicity. Nearly everybody in the parish is out of work.

My new Canon, Oliver Quick, writes to consent to being an Examining Chaplain. He says that he has already resigned his chaplaincy in the London diocese.

*The Times announces that Canon Partridge has been appointed Canon of Peterborough and Archdeacon of Oakham. His place in the Church Assembly will be hard to fill: for his genius lies in finance, and he will hardly find a sphere for its display at all equal to what he will surrender.*

Crawley, lately one of the Abp. Of Canterbury's chaplains is appointed Canon of Windsor.

<!020334>

[319]

Friday, March 2<sup>nd</sup>, 1934.

[symbol]

*Who is it that said that troubles never come alone, but always in battalions? Anyway, whoever he was, he spoke truly, as this day can witness. The Rev. Sydney Smith came to make report to me of a drunken curate in the neighbouring parish of Winlaton: and the Vicar of ~~Hamilton~~ Leadgate came to pour out his grief on the subject of his curate. Henderson, who appears to be impracticable to the point of insanity! **Drunkenness & mental disorder are terrifying conditions, & neither is easily handled, for always behind the public scandal there is the problem of private penury. The clergy are almost always quite penniless, when their stipends cease: & they can find no secular employment.***

*The case of Henderson is particularly depressing, for he was something of a "show specimen" of the nobly pertinacious artisan who, by sheer pluck & industry, overcame all obstacles & achieved his purpose of being ordained. He was a night-watchman at Spennymoor, & succeeded in passing examinations & taking his degree, by working when on duty. He would seem to have crazed his wits in the process.*

[320]

[symbol]

*I wrote to the drunken curate telling him that, if I heard any more xxxxx evil about him ✕ licence would be withdrawn, but that if he behaved himself, I would suffer him to remain in the parish of Winlaton until the six months' notice had run out.*

*There is something painfully suggestive that in in the fact that I should have been in contact with two drunken clergymen within the last fortnight.*

*Charles accompanied me to Ferryhill, where I confirmed 148 persons in the iron church. Lomax was absent, nursing a chill. He was represented by an elderly lay reader. There were present with their candidates, Fyffe, the Vicar of Cornforth with his curate Hampden, and Wilkinson, the deaf Vicar of Chilton Moor. The last acted as conductor of the service in place of the Vicar. The service was restless and unedifying. I took the impression that matters in Ferryhill were not in a satisfactory state. No doubt the withdrawal of McManners to be Vicar of West Pelton has made everything more difficult.*

<!030334>

[321]

Saturday, March 3<sup>rd</sup>, 1934.

“Theology is not religion. It is the explication of ‘Religion’” – (Powicke. p 146)  
The crises that bring scepticism to despair also bring new faith & hope, & the history of religion is the repeated justification & re-expression of old values.

v. Hastings Enc. R.E. and “Religion”

I am as far as ever from perceiving the argument of the Gifford Lecture!

Archdeacon Williamson of Bodmin called. He is saying with his brother, the Rector of Elwick Hall, who, he told me, is seriously, probably terminally, ill. Of course, he wants somebody to take his duty.

Somebody sends me a copy of the C. of E. Newspaper with the report, heavily underlined in red pencil, [symbol] **of the Bishop of Oxford’s “commissioning” of 200 Groupists for one of their “campaigns”. I wrote to ask what precisely he meant by his action, which astonished me the more since I had supposed from the letters which we had exchanged on the subject, that we were in agreement.**

Captain Greig of the Church Army who is carrying on a Van Mission in the diocese came to report progress. He is evidently much attracted [322] [symbol] to the Groups. He told me that there was an active group in Bishop Auckland, & that to his knowledge of individuals who have been “changed” very wonderfully. I enquired whether it was not the case that those whom the Groups attracted were not already members of churches, & he admitted that this was generally the case. He said that the Groups were undenominational, & left the Sacraments outside their concern as optional. I enquired whether he heard many comments on the Liverpool “crisis”, and he replied that such comments were frequent, and always hostile to Lord Hugh Cecil.

Charles and I motored to Gateshead, where I collated the new Vicar, Dawson,\* to S. Paul’s. who as curate first, and then incumbent, had served the parish for no less than 40 years. There was a considerable congregation and a fair muster of the local clergy, headed by the Rural Dean.

Dawson impresses as a man of vigour, & some humour. He has been 30 years in Orders, & has had a varied career.

<!040334>

[323]

**3<sup>rd</sup> Sunday after Lent, March 4<sup>th</sup>, 1934.**

A calm, mild morning with an illuminated sky, and the birds singing madly. But when shall the rain come? Anxiety deepens as to the prospect of water supplies in the summer.

I celebrated the Holy Communion in the chapel at 9 a.m. Charles served, and altogether we numbered 9 communicants.

While I was in my bath, I revisited in my mind the pressing question what precisely should be the subject of my Gifford Lecture, and my thoughts turned to the ~~very~~ large but intelligible theme - Religion and Civilization. The first series would deal with the ancient & modern non-Christian religions and the second with Christendom. I should bring the subject within the terms of Lord Gifford's will by extending the phrase ~~xxx~~ "natural theology" until it covers all formulated religion, and this extension I would justify ~~it~~ by the argument that, since man develops that must be natural which is so at the successive phases of his development, the old notion of an original natural endowment from which these had been in continuing declension being no longer tenable.

[324]

We all motored to Durham, and attended the University service in the Cathedral at 11 a.m. The academics turned up good number. I preached from Proverbs xx. 29. "The Spirit of man is the candle of the Lord." The loud-speaker seemed to work fairly well. I was not myself uncomfortable, and I was assured that the congregation were able to hear easily. After service, the Dean took me into the Cathedral, & shewed me various changes & introductions he had made and designed. I cannot avoid a certain feeling of apprehension for mainly I don't like changes, and I abhor the kind of protests & agitations which they occasion. We lunched at the Deanery, here came also the organist, Dykes Bowes. After lunch we returned to Auckland.

*Herbert William King, a tall lad, six feet high though not yet seventeen years old, came to see me. He wanted me to write a recommendation for his admission to a training College, for he aspires to be a pedagogue. He was confirmed by me, & he carries the Cross at S. Ann's, so I gave him a few vague lines, which will serve his turn.*

[325]

The Rev<sup>d</sup>. Lewis J. Sherrill, Dean of the Louisville Presbyterian Theological Seminary, writes to thank me for the copy of the 2<sup>nd</sup> edition of my Charge which was sent in December; he says

The details added in the Preface to this edition are illuminating, & are of much interest to me personally as they must be to every reader. They have deepened what is I trust an understanding on my own part of this Movement.

The Movement has not fully spent itself in Louisville & through the Southern States. It continues to operate, but apparently as an effort to nurture gains believed to have been made, rather than as aggressive new propaganda. Meanwhile, many of the spectacular “charges” are made the more dubious by lapses back into something of the former condition.”

I wrote to Luce with reference to his Commentary on S. Luke; to Bishop Lasbrey in South Nigeria, and to William in Northern Rhodesia. He is still separated from his wife & child.

<!050334>

[326]

Monday, March 5<sup>th</sup>, 1934.

[symbol]

Leslie Morrison writes to me from Cambridge.

*"I have experienced the first onslaught of doubt that I have yet fought with. I suppose it is a common experience with young people who attempt to think out their own position. I have prayed with my whole being that I should be led into truth. It is only now that I feel that my faith triumphs. My difficulty was in the Person of Our Lord, & I was turning to an exclusive ethical monotheism. I will not at present describe more fully my trial, as I wish to talk with you concerning it during the vacation."*

*Who am I to help any doubter, who am myself an universal doubter? "Can the blind lead the blind? Shall they not both fall into the ditch?" This unfortunate controversy about the Liverpool business cannot but be extremely disturbing to thoughtful young men who are preparing for Ordination. Probably one of the principal attractions of the Group Movement is its neglect of, even contempt for, Theology. Yet, in the long run, an adequate Theology is really indispensable if Religion is to survive.*

[327]

[symbol]

Morris Young called to ask me to sanction his employing a rather dubious-sounding parson as his curate. I promised to enquire of the Bishop of Birmingham, in whose diocese he has been working. The man is a Welshman.

Charles and I motored to South Shields, where I confirmed 150 persons in S. Michael's Church. Save for the persistent coughing of one of the candidates, everything went off pleasantly enough. I was pleased to see young Tom Elliott looking well and happy. A year ago he was neurotic and melancholy, but work under Shaddick's breezy leading has transformed him.

I made a sort of a start on the Giffords, but was sad poor stuff that I doubt it can stand.

Dick writes:

**"The Conservative Ass<sup>n</sup> invited Winston Churchill down to answer questions: one undergraduate, a German, & a prominent member of the Union, asked Winston to give a 'Yes' or 'No' to his question. "Was Germany responsible for the War?" When he received the violent affirmative he could hardly have failed to expect, he sailed out of the room in protest."**

<!060334>

[328]

Tuesday, March 6<sup>th</sup>, 1934.

Miss Harrison sends me her criticism of the Group Movement, to which I foolishly promised to write an "Introductory Note." She seems to have been at the pains of going to House Parties, & having personal contact with Buchman, &, though she lessens her own effectiveness by writing in the flippant journalistic manner which now prevails, her book is really damaging to the Movement. I wrote a short introduction, and sent it to her. Wynne Willson and his wife came to lunch. They propose definitely to leave their Rectory after Easter. He thinks that his curate M<sup>c</sup>Leod would not be well fitted for so poor a parish as Deptford. *He tells me that **there are already murmurings among the Sunderland clergy as to the religious teaching in Durham School.***

*I received a letter from the Headmaster, very properly expressed, and, perhaps, up to a point, reassuring, but I fear that, in spite of much devotional feeling, he is at bottom a heretick on the main issue!*

[329]

[symbol]

Charles and I motored to Sunderland where I confirmed 175 persons in All Saints, Monkwearmouth. **Why is it that the candidates from Anglo-Catholick parishes are always predominantly female, & quite conspicuously younger than others. So very young** in appearance were the boys from the Venerable Bede's parish that I commented on the fact, but the Vicar assured me that they were all over fourteen. I didn't believe him, but I couldn't "give him the lie".

*That unpleasant creature, the Vicar of S<sup>t</sup> Andrews Roker was good enough to suggest to me that I should consult with Sir John Priestman about the appointment to Bishopwearmouth, to the rebuilding of which he had contributed £35,000. He believed that he was meditating further benefactions, & a little deference might be worth while! Sir John is sufficiently purse-proud already, & if he escapes complete spiritual destruction through the homage of the clergy who adore his money-bags, he will be fortunate indeed. I do not intend to offer my personal assistance in the working of his ruin! I do verily believe that we should be spiritually stronger if our attitude towards these wealthy men were that of S. Peter - "Thy money perish with thee!"*

<!070334>

[330]

Wednesday, March 7<sup>th</sup>, 1934.

[symbol]

*Sir Hedworth Williamson and his nephew came to lunch, and I shewed them over the Castle. He babbled and grimaced characteristically all the time. I learned from "Who's Who" that he is my junior by 4 years.*

*I walked round the Park in a bitter wind. **The aborigines were busy in collecting timber and carrying it away in sacks and barrows. It is surprising to observe how many of the trees are beginning to decay, many are hollow for some feet from the root. Their marketable value must be but small.***

*The results of the County Council Elections yesterday show a considerable victory for "Labour" which is more firmly established in its supremacy than ever before. The extravagance, jobbing, and even dishonesty which appear so shocking in the view of sane citizens as to induce the belief that their exposure must secure the defeat of those who so distinguish themselves are so far from having that effect on the rank and file of "Labour" that they are rather looked upon as credentials and recommendations!*

[331]

[symbol]

I motored with Charles to Sunderland, and there confirmed in S. Barnabas' Church 120 persons. The new Vicar, Moore, seems to have made a good start by "belling the cat" of recalcitrant Protestantism. The late Vicar's Churchwarden who seems to have been a tiresome fanatic has been got rid of, and a reasonable man put in his place. Congregations were improving, and harmony prevailed. I was pleased with the service. There are certainly many hopeful features in the Church in Sunderland. The clergy are above the average, and seem to pull together. It is a pity that Wynne Willson has had to resign - for his influence has been salutary. I incline to think that he personally has done much to make the Church in Sunderland respected. May God grant that I succeed in finding a satisfactory successor.

*The Bishop of Oxford replies at length to my remonstrance on the subject of his commissioning the Groupists. Like Lang he deludes himself into thinking that he can mitigate by cautious admonitions the mischievous impression made inevitably by his public patronage.*

<!080334>

[332]

Thursday, March 8<sup>th</sup>, 1934.

The Bishop of Jarrow writes to me about the thriftless curate, Marsh, whom I was so foolish as to help substantially last October. He is again head over heels in debt, and admits that he concealed from me much of his liability, when he solemnly assured me that £132 was the whole extent of his obligation. He now owes, as he affirms, nearly £200! What can be done? M<sup>rs</sup> Alington brought to lunch the new Canon and M<sup>rs</sup> Quick. I had some talk with Quick, who is, I think, a good fellow. He thought that "Theology and Morals" would be a subject within the Gifford Trust. He had read the proofs of Temple's lectures, & said that he had argued at length the unreality of the distinction between "natural" & "supernatural". I showed him my letter to Luce, and his reply. He agrees with me on the main question: & thinks that Luce's letter is more re-assuring than satisfying.

I walked in the Park after lunch, and was distressed to see more dead fish on the bank of the Gaunless.

[333]

I motored to Sunderland, and confirmed 130 persons at S. Luke's Pallion. The service pleased me, especially the aspect of determination which marked the candidates. I have not often heard the "I do" given in so loud & resolute a manner. Drury is working steadily, and I think that his work is beginning to tell. The sexes were evenly divided, & all the candidates seemed to be above the minimum age. After the service a man, obviously insane, came to see me. He insisted on going to the "Fountain Head". I am afraid he could little satisfaction! [sic]

**I wrote to the Bishop of Oxford thanking him for his letter, but repeating my astonishment at his conduct.**

Also, I wrote to the Bishop of Eau Claire giving him some information about de Dominis, which he had asked for. He wanted to know a) whether that dubious prelate had been re-consecrated when he joined the Church of England: and, if not, whether b) he had taken part in any consecrations of English bishops. I replied No to the first question and Yes to the second. The information appears to be wanted for political purposes.

<!090334>

[334]

Friday, March 9<sup>th</sup>, 1934.

[symbol]

*The post brings me a neatly printed card announcing that "The Bishop of Oxford will commission the International Teams for Canada & East London in Christ Church Cathedral, Oxford" tonight. Yet he wrote to me in reply to my remonstrance*

*"I think a great deal of mischief was done by the American tout. They (sc. the Groupists) got into the hands of the Press, & the newspapers they sent over to me from there, certainly were some of the most repulsive things I have seen in my life. The people whom I knew before they went out there & whom I saw when they came back, seemed to me to have changed their attitude altogether, & their idea of religion, as far as one could gather it, was formed more on the lines of The Salvation Army than the Church. Since then, I have had no people coming over for Confirmation, and I have seen much less of the persons concerned with the Group."*

*Can the Ethiopian change his skin?*

[335]

I worked at the Leicester discourse, but without satisfaction. In spite of myself, I seem to be driven to adopt a tone of criticism, which accords ill with the intention of a Lenten course. Braley\* arrived at 12 noon. I told him about Marsh, and he was evidently shocked. Marsh had been his "show" student. He undertook to have a "heart to heart" talk with him. After lunch he walked round the Park with me. He says that there are murmurings in Durham about Luce's\* religious, or no-religious teaching. Luce is reported to conceal his clerical character as far as possible from the boys, & to give them no religious instruction. This report seems hardly credible, but in these mad days nothing is incredible.

M<sup>r</sup> Richard Dolben Bretherton, an Ordination candidate, came to see me. He offers a title from Ryhope, where Little is about to take office.

M<sup>r</sup> William George Sandey and Bill May, also Ordination Candidates, came to be interviewed and to stay the night All three hope to be ordained at Trinity.

[336]

The great dividing line, it appears to me, is that which marks off all those who hold that the relation of Jesus to God – however they describe or formulate it – is of **such a kind that it could not be repeated in any other individual** – that to speak in fact of its being repeated in any other individual is a contradiction in terms, since any individual standing in that relation to God would be Jesus, and that **Jesus, in virtue of this relation, has the same absolute claim upon all men's worship and loyalty as belongs to God.**

A persuasion of this sort of uniqueness attaching to Jesus seems to me the essential characteristic of what has actually in the field of human history been Christianity.

v. Edwyn Bevan. Hellenism and Christianity. p. 271.

This is true, lucid, and serviceable, but I don't think that Luce or his Modernist colleagues would accept it.

<!100334>

[337]

Saturday, March 10<sup>th</sup>, 1934.

[symbol]

*I finished the Leicester Sermon. It does not please me, and will not please my hearers, but it must serve none the less.*

*Neville Chamberlain animadverted with some severity on the Archbishop of York's recent letter about restoring the "cut" on the dole. I think he was justified, for in urging voters to write to their members, the Archbishop was encouraging a very mischievous and annoying form of unconstitutional pressure on M.P.s, and in presenting the policy which he favours as in some sense obligatory on Christians he goes beyond the limits of right reason.*

*It is evident that Temple is considerably perturbed by the Liverpool episode, on which some kind of decision must be pronounced. He sends me an able and informing "Memorandum on the Unitarian & Free Christian Churches in England" written by Leslie Hunter.\**

I wrote to the Bishop of Jarrow suggesting that a Historical Pageant should be arranged in Durham in June 1935, in connexion with the Bede Commemoration, & that he should himself be Chairman of the Committee.

[338]

The measure of the grandest beings cannot be taken by any private standards or contemporary memoirs: and **history is their biography writ large**. The power of their personality is but incipient in their own generation: & its quality, not less than its intensity, grows clearer as the dimensions of its agency enlarge. As Plato thought it needful, in his investigation of Morals, to study their embodiment in the magnified scale & conspicuous orders of the State, **so it is impossible to apprehend aright the person of Jesus without watching the spread of his shadow over the ages, & throwing back upon him the characteristics of the Christian Faith.**

Martineau.\* Essays. iii. 61.

How near to orthodoxy did Martineau come in his view of Christ? His sentiments towards Christ were those of an orthodox believer; but he does not appear ever to have carried his doctrine beyond the most exalted Humanitarianism.

<!110334>

[339]

**4<sup>th</sup> Sunday in Lent, March 11<sup>th</sup>, 1934.**

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

[symbol] I wrote to Jack Carr asking him whether August and September were suitable times for visiting Southern Nigeria. Walter Smith in his last letter to Ella suggested that we should visit him there, & though I hardly see how that would be possible, the notion is not wholly unwelcome.

Rashdall's posthumously published sermons have some statements about the Divinity of Christ, which I must point out to Temple. The sermon on 'The Trinity & the Modern Mind' preached to the University of Cambridge on Trinity Sunday, 1921, is specially relevant. But it is hardly orthodox.

The Sunday paper announces that it has good reason for thinking that the Bishop of London is about to retire, and that, if he does, he will be succeeded by the Bishop of Chichester. Neither statement is intrinsically improbable, but that there is any authority for either is incredible. Ingram does not take kindly to the notion of resignation.

[340]

I motored to Birtley through pouring rain, and had tea with the Vicar and M<sup>rs</sup> Barclay. The old fat man was rather grumpy at first, doubtless resentful of my admonition that he should resign his benefice, but thawed by degrees. The service was better than I had anticipated considering the decrepitude of the incumbent. There was, in view of the weather a fair congregation, the church being about three parts full. The bibulous assistant read the service; a poor little lay reader read the lessons. Barclay sang the 51<sup>st</sup> Psalm alternately with the Choir, & read the concluding prayers of the Communion Service. I preached, & pronounced the Benediction. S. John's Church in Birtley is said to provide for 400 persons, & it serves a population of nearly 13,000. It is a mean building, and its acoustics are infamous. I should suppose that the majority of the parishioners are hardly aware of the Church's existence. Barclay has held the living for 20 years, and is quite obviously past his work. But I doubt if he will be induced to resign.

<!120334>

[341]

Monday, March 12<sup>th</sup>, 1934.

The history of the Evangelical revival illustrates the limits of religious movements which spring up in the absence of any vigorous rivals without a definite philosophical basis. They flourish for a time because they satisfy a real emotional craving: but they have within them the seeds of decay. A form of faith which has no charms for thinkers ends by repelling from itself even the thinkers who have grown up under its influence. In the second generation the abler disciples revolted against the strict dogmatism of their fathers, and sought for some more liberal form of creed, or some more potent intellectual narcotic.

Leslie Stephen. English Thought in the Eighteenth Century. vol. ii. p. 431.

The truth of this verdict on Evangelicalism is fully confirmed by my own observations. The sons of Evangelicals, if they have brains, become Modernists or Agnostics: if they are aesthetic and emotional, they become Anglo-Catholics or Papists. Hardly ever do they adhere to the parental fanaticism.

[342]

The wet weather continues. This notwithstanding, I walked to Bryden's cottage & back, getting wet enough to have to change. The Gaunless and the Couden Beck are in spate. As I walked I reflected on the Gifford Lectures. It occurred to me that I should discuss the question, How Religion (Theology) affects Morals. This would open the way for dealing with such matters as ( $\alpha$ ) the Influence of Sacred Books, ( $\beta$ ) the fashioning of congruous civilizations, ( $\gamma$ ) the creation of motives & ideals, ( $\delta$ ) direct action of hierarchies & governments, ( $\epsilon$ ) religious personalities.

Charles and I motored to Murton in a deluge. There I confirmed 130 persons in the parish, which was crowded in spite of the weather. Save that the marked inequality in the numbers of the sexes, there being 2 girls to one boy, I was pleased with the service: The Vicar[s] said that the over-crowding in the parish was very bad, & was getting worse. There are many new houses built by the local authority, but these are largely occupied by two or even three families: & many old houses are marked for demolition.

<!130334>

[343]

Tuesday, March 13<sup>th</sup>, 1934.

In the centuries between the rise of Buddhism in India and its introduction into China it had undergone a development comparable to that through which Christianity passed in the first five centuries of its history. In both, besides the thinking out of the implications of the original teaching, two factors principally contributed to this development: the construction of doctrine in the concepts of an alien metaphysics, and the influx of popular paganism from the religions of the converted peoples.

Moore. Hist. of Religions. vol. I. p. 81

The parallel between the fortunes of Buddhism in the Chinese empire, and those of Christianity in the Graeco-Roman empire is arrestingly close. Both religions were granted toleration in their respective spheres at the beginning of the 4<sup>th</sup> century A.D: and both endured some sharp oscillations of fortune before they were established securely. Neither Christianity nor Mohammedanism appears to be able to domesticate itself in China, but Buddhism was able to do so.

[344]

I walked in the Park with D<sup>r</sup> McCullagh. The old man had an adventure with a bull yesterday which might well have had a tragical ending, but he made nothing of it.

The Rev. Lancelot Oliver Henderson, curate of Leadgate, came to see me: & I talked to him seriously about his position. He has behaved so oddly as to give some ground for the suspicion that he is "not all there". However, he was meekness incarnate. I told him that I should approve his Vicar's giving notice to end his curacy in six months: & urged him so to carry himself that it might be possible to find him another curacy.

Charles and I motored to Dawdon, where I confirmed 186 persons from the three parishes of Dawdon, New Seaham, & Seaham-with-Seaham Harbour. There was an unusually large superiority of the number of the females over the male candidates. Why? There must be something unsound in the working of these parishes. Duncan talked the familiar nonsense about the diocesan rule as to age, but I shut him up!

<!140334>

[345]

**Wednesday, March 14<sup>th</sup>, 1934.**

I was moved by a letter in the Times by the Bishop of Lichfield under the heading "Too many Bishops" to write myself to the Times saying a few necessary but neglected platitudes!

Ella having commandeered the Austin car for an expedition to Gateshead I fell back on Charles, who motored me to Silksworth where I confirmed 166 persons. After the service in church I went to a cottage in the parish & confirmed a consumptive girl. Then I had tea in the Vicarage, which done, Charles motored me to Bishopwearmouth Rectory, where I had some talk with Wynne-Willson. He tells me that Marsh has begged, and gained assistance from him: and that M<sup>rs</sup> C----- a lady, very prominent in Church work has discovered herself to be a drunkard!! Then I went to S. Hilda's, and confirmed 143 persons. The church is architecturally superior to the other Sunderland Churches: it was completely filled by a very attentive and reverent congregation. I was pleased with everything. After service we returned to Auckland in a blizzard.

It is not advisable to venture two large confirmations successively. I grow over-weary.

<!150334>

[346]

Thursday, March 15<sup>th</sup>, 1934.

[symbol]

The country is veiled in a white veil of snow.

I received a letter from the Dean consenting to write the words for the pageant which I design in connection with next year's Bede commemoration.

I worked at an Address for the Diocesan Conference.

*After lunch, I walked in the Park, &, falling in with John Howe, took him with me. He is 23 years old, & has been in the Army, from which he has but recently retired. He can get no work, though he is a strong, well-set-up young man. His "dole" will soon end, & then he must be dependent on his father, a prospect which fills him with alarm. He described the life in the Army in India, and on the whole the description did not displease me. On one occasion, he & his battery (he was a driver in the Artillery) lighted on a python which had just dined & lay by the roadside immobilised by its prodigious meal. The soldiers killed the reptile, & cut it open. They found a whole sheep inside it! The men were always asking for Miss Mayo's book, "Mother India", but the Colonel always struck it out of the list of library books!*

[347]

[symbol]

An ordination candidate named Shepherd, the son of a Spalding pork-butcher, now at S. Chad's College, came to see me. He offers a title from S<sup>t</sup> Andrew's, Tudhoe.

Charles and I motored to Sunderland, where I confirmed 105 persons in S. Peter's Church. This makes a total of 730 confirmed this week. The population of S. Peter's is woefully poor, & mostly unemployed. The church is ill-placed, & the parish ought to be extinguished as an independent cure. Yet the people are clearly attached to the church, & their demeanour was reverent. There is something extraordinarily moving about a Confirmation in such a parish.

[symbol]

*I propose to speak about the episode at Liverpool in my Presidential Address, because, as Captain Greig of the Church Army and the Vicar of Silksworth have informed me, there is considerable discussion going on about it in the diocese, and this discussion considerable[sic] confusion of mind. The humbler folk whom the captain encounters are hot against Lord Hugh Cecil: the better instructed people, whom the Vicar is best acquainted with are alarmed by the intrusion of heresy into Anglican Churches.*

<!160334>

[348]

Friday, March 16<sup>th</sup>, 1934.

[symbol]

The three ladies – M<sup>rs</sup> Campbell & her two daughters, left the Castle after breakfast.

I finished the Presidential Address: and wrote letters.

In the afternoon Charles & I went to S<sup>t</sup> Helen's West Auckland, where, in a bitter wind, I consecrated an addition to the cemetery. We had tea at the Vicarage, where also came Lazenby. Davison rather "let himself go" in an outburst of teetotal fanaticism which tried the temper of Lazenby, who has a robust dislike of teetotalers, which I also have. Conversation turned on the recent local election in which Hodgson of Escomb was defeated. He gave a truly horrifying account of that clergyman's ill-doing: but, as Lazenby agreed, I as bishop can do nothing, for nobody will come forward & give evidence against a man whose influence & vindictiveness they dread. Hodgson is a magistrate!

*The Times* prints my letter under the heading "Too many Bishops", and also a letter from Lord Bridgeman on the other side.

[349]

Neil Gray, an Ordination candidate, 19 years old, came to consult me as to the college which should have the distinction of including him among its members. He would like to go to University College because some of his friends were going there. I decided that probably it would be best for him to go to S. John's, where he would be more disciplined. He is a very stout youth, well-meaning & kindly, but unless I much mistake, very thick!

Robert Allen Dale, another Ordination candidate, 22 years old, the son of a carter in Stockton, who is now earning £90 yearly in an Engineering firm, came to seek my provisional acceptance, so that he might make application to the Board of Training for a grant. I was not at all encouraging, but gave him permission to apply, indicating that the Board would probably reuse his application. The poor youth has had no better schooling than that of the Stockton Central School, which is something between an elementary and a secondary school. He has been foolishly encouraged by the local clergy to seek to become a clergyman. He had much better stick to the Engineering.

<!170334>

[350]

Saturday, March 17<sup>th</sup>, 1934.

The Editor of the Tablet sends me a copy of his paper, directing my attention to a review of the book "Group Movements of the Past & Experiments in Guidance" by Ray Strachey, for which, at Faber's request I wrote a short Introduction. It has a relatively polite reference to the latter, but is not quite so civil to the book itself.

"Speaking for ourselves, we think it is hardly croquet to link the Buchmanite Groups with the more or less nasty sects which M<sup>rs</sup> Strachey describes."

But with Martin Kiddle's narrative in front of me, I incline to think that the older movements have no monopoly of "nastiness".

I wasted the morning in revising my Address. Reference to the Liverpool incident may well bring me into great disrepute in quarters where hitherto, on the mistaken assumption that I am one of these sloppy-minded Modernists, I have been regarded with some measure of approval. So completely has the element of authority faded out of religion, that any attempt to restrain individualism in the churches is denounced as bigotry!

[351]

John Redfearn came to dine and sleep. He has just been appointed Divinity teacher to the large secondary school, Bede School, which is the pride of Sunderland. It would seem to be a position of some importance, for he has to organize the religious teaching throughout the school, which includes no less than 500 boys between the ages of 11 and 19. He tells me that, while not allowed to use any formulary distinctive of any denomination, he is permitted to use the Apostles Creed, and that the time for religious teaching is not allowed to be impinged upon by the pressure of secular subjects. The late Divinity Teacher was a Presbyterian: the present Head Master is a "nominal" Churchman, by[sic] he told John that he regarded the Divinity teaching as "of the greatest importance". All this is not unsatisfactory, and if it could be secured in the system might be accepted by reasonable Christians as providing all the religious instruction in the State Schools which, having regard to the actual condition of the nation, can fairly be demanded. Our "high-flying" zealots and the fanaticks of Secularism are the obstacles.

<!180334>

[352]

**5<sup>th</sup> Sunday in Lent, March 18<sup>th</sup>, 1934.**

A brilliant morning with a very cold wind.

The Chapel looked very beautiful when we gathered there for the Holy Communion at 8 a.m. We numbered 9 communicants including John Redfearn. After breakfast I walked for half an hour with John in the garden, trying to shake off a tiresome & disqualifying headache.

I prepared notes for the evening's sermon, and wrote to William.

Ella and John went with me, when I motored to Sunderland in the afternoon. I confirmed 58 persons at Castletown, and then went to the Rectory, Bishopwearmouth, & had tea with the Wynne-Willsons. I preached in the ~~school room~~ Parish-Hall, which has been transformed into a very effective substitute for the parish church during the reconstruction. The room was fairly filled, but certainly was not crowded. I preached from S. Luke IX. 25 "What shall it profit a man if he gain the whole world, & lose or forfeit his own self" After the service a reporter from the 'Sunderland Echo' begged for, and received, the notes of my sermon. We returned to Auckland.

[353]

And so I live, you see,  
Go through the world, try, prove, reject,  
Prefer, still struggling to effect  
My warfare, happy that I can  
Be crossed and thwarted as a man, Not left in God's contempt apart,  
With ghastly smooth life, dead at heart,  
Tame in earth's paddock as her prize.  
Thank God, no paradise stands barred  
To entry, and I find it hard  
To be a Christian, as I said!  
Still every now and then my head  
Raised glad, sinks mournful – all grows drear  
Spite of the sunshine, while I fear  
And think, "How dreadful to be grudged  
"No ease henceforth, as one that's judged  
"Condemned to Earth forever, shut,  
"From Heaven!" But Easter breaks! But  
Christ rises! Mercy every way  
Is infinite,- and who can say?

Browning.

<!190334>

[354]

Monday, March 19<sup>th</sup>, 1934.

[symbol]

The Rev. Keith Earle Collins, Chaplain of Missions to Seamen in Sunderland, who has just been transferred to Southampton, came to bid me farewell. His departure after no more than six months service is very regrettable. I took him into the Chapel, said prayers, and blessed him. He reminded me of Tony Chute.

**Elland reported that more of the lead pipe on the Chapel has been stolen. The police have been duly informed, and have inspected the scene of the robbery. But, of course, they can do nothing.** *It is the secure impunity on which these rough idle men can count that stimulates every criminal instinct in them. Their persistent & unpunished coal-stealing is only the preliminary to still more serious depredations. Unemployment is steadily destroying whatever moral fibre the people possessed.*

*I spent some time in writing a preliminary lecture explaining the plan of the Gifford Lectures, but as the scheme of the lectures is not yet clear to me, I made little advance! Even the title is uncertain. I hesitate between "Religion & Civilization" and "Theology and Morals."*

[355]

The motives which have led savages in all the ends of the earth to worship animals are various but not mysterious; the only thing that is peculiar in Egypt is the perpetuation of this worship as a common pattern for religion to the latest times. This is itself only a phase of the general conservatism of Egyptian cult, in which, as in other respects the Egyptians like the Chinese paid the penalty of early – we might almost say prematurely – attaining a very high stage of civilization: in the centuries of decadence which followed the Old Kingdom men looked back to the golden age & fixed the habit. Partly for this reason, partly from temperamental causes, the Egyptians of later ages could learn but not forget – the most fatal of all disqualifications for progress.

v. Moore. Hist of Religions. 1. 148.

Dick arrived from Scotland, about 6 p.m.

Charles and I motored to Houghton-le-Spring, where I confirmed 177 persons in the parish church. It was a wet night.

<!200334>

[356]

Tuesday, March 20<sup>th</sup>, 1934.

Charles & I motored to Durham where I presided at a meeting of the Board of Training. In the course of the business I was distressed to notice that the relations between Rawlinson & Mousdale\* were evidently strained. Certainly the fault was on the Archdeacon's side. Then I went to the Deaconesses' House, and, in the Chapel, admitted Rawlinson to the Warden in succession to "Father" Drury who has resigned. I went into the Cathedral where I fell in with the Dean, who is evidently getting to know his great church. He said that he was taking Bede's History in the Lock Edition with him on his Mediterranean cruise.

Then I went to the Castle, & lunched in my room with the Bishop of Jarrow and Charles. *I was distressed to hear from the Bishop that the behaviour of the Confirmation candidates at the service in Stanley (Crook) last night was so irreverent that he had to interrupt his address. Since I have been bishop, I cannot recall a single instance of bad behaviour at a Confirmation. But the protracted unemployment is undoubtedly telling badly on the morale of the population.*

[357]

[symbol]

Charles and I motored to ~~Gates~~ Newcastle where I visited M<sup>r</sup> Dallow, the hairdresser, &, after he had finished with me, went to the Gateshead Rectory where I had tea with Stephenson & his curates. There came thither one of the Canons of Carlisle, who is a member of the Tithe Committee for this part of England, & had to attend the meeting tomorrow. He said that he had known me many years ago in the East End of London, when he was then the Rector of S. George's in the East. I could neither doubt his word nor remember his face.

***Then I went to S. George's Church, & confirmed 130 candidates.** Among the clergy present was the Groupist Vicar of Lowfell – Wood. The Rural Dean tells me that he had received from the aggrieved parent of one of Wood's confirmation candidates a protest against the questions for confession given to his son. It appeared that, like D<sup>r</sup> Buchman, Wood is obsessed with "sex". I inquired whether his congregation approved the Groupist development of their Vicar, & was assured that they did not but rather were perturbed by it. We returned to the Castle. The wet weather continued.*

<!210334>

[358]

**Wednesday, March 21<sup>st</sup>, 1934.**

Lomax came to see me with a whole sheaf of questions. He wishes to give a title to a deacon, and I objected that, in that large & busy parish, there would be small prospect of "the poor youth", having sufficient leisure for his preparation for the Priest's Examination. He pledged himself to make sure that this objection was without justification. He added that he hoped to have also a priest. The latter arrangement I applauded heartily, & I suggested that he should get into touch with the Rev. Alan Miller Stephens, now Curate of S. James, West Hartlepool, whom I know to be desirous of changing his curacy.

*The Archbishop of York returns my MS. with some suggestions. He would have me recall my essays on reunion in the past, and is doubtful as to the existence of any really organized Unitarian Church.*

*Charles & I motored to Gateshead, where I confirmed 96 persons in S. Chad's Church. The service was reverent, &, in spite of acolytes, servers, & lighted candles carried beside me, I was not wholly displeased.*

<!220334>

[359]

Thursday, March 22<sup>nd</sup>, 1934.

[symbol]

*I spent the morning in revising my Conference Address on order to incorporate the Archbishop's suggestions. Incidentally, I read Martineau & Drummond.\* Both are extremely devout, & their language always "trembles on the brink" of Christian faith, (especially the last), but neither is really in accord with the Christian belief. They bring out the enormous difficulties of the orthodox theology so clearly that one's own position seems to become insecure! **But one thing seems quite apparent to me, namely, that the humanitarian views of Jesus, however disguised by devotional laudation, will work out in the decay & ultimate disappearance of the Christian Religion.** These excellent Unitarians are preserved from the consequences of their own heresy by the great stream of orthodox conviction and habit, but if this should fail (and there are some disquieting symptoms of failure already) the moral & spiritual importance of pietistic rhetoric as a substitute for definite conviction would not be slow to disclose itself.*

[360]

[symbol]

I wrote a letter of condolence to M<sup>rs</sup> Watson, whose husband died on Monday of pneumonia. He was an important & well-known solicitor living in Barnard Castle, & his opinion of his parish priest was equally decided and unfavourable.

Charles and I motored to Felling where *I confirmed 170 persons. The Church was crowded, and the service was impressive. I trust it was also edifying, but who shall say?*

**It is humiliating to hear the Ordination candidates reply almost invariably to my question whether their Confirmation had meant much to them, that it had not.** They began the habit of receiving the Holy Communion then, and, in the case of the Anglo-Catholics, many though not all, began then the practice of private confession, but the confirmation itself, with its public profession, and solemn laying on of hands, seems for the most part to have impressed them little. Like Baptism we have suffered it to be so completely conventionalized that the people nowhere clothe it with any definite religious significance.

<!230334>

[361]

Friday, March 23<sup>rd</sup>, 1934.

Lang was reported sick, so Charles drove me in his “baby” Austin to Darlington, where I took train for Leicester, where I was met by the Bishop’s car, & driven to the villa which serves as the episcopal residence. There I lunched with the Bishop – a feeble, well-meaning, emotional character who laughs ecstatically at everything one says! Then we went to the parish church which does duty as the cathedral, & there I delivered my “message” to a large congregation.

This finished, I went to the station civilly accompanied by the Provost, & took train for Darlington. *I relieved the tedium of the journey by reading Trevelyan’s first volume on the Reign of Queen Anne. At York there was a wait of nearly an hour. However I picked up a little airman – Thomas Hedley Thompson – who gave me his address (6 Grant Street, Horden) and promised to come to the Castle, & have tea with me next Wednesday. He said that he was just 16 years old, & was training as an airman in a school in the South. I was pleased with the account he gave of the school. Evidently the boys are well-looked after. Charles met me at Bishop Auckland & brought me to the Castle.*

<!240334>

[362]

**Saturday, March 24<sup>th</sup>, 1934.**

Archdeacon Hunter replied to my inquiring about the Baptismal Formulary used by the Unitarians. There appears to be some variety of usage, but in the main, it seems to be inadequate.

“In the Order for Occasional Service of the Church”, which was prepared by a Committee of the Ministerial Fellowship of the Unitarians & Free Christian Churches & published in January 1922, the baptismal formula is ‘I baptise thee in the name of God our Father and in the spirit of His Son, Jesus Christ’, with the alternative formula, ‘In the Spirit of Jesus we dedicate thee to His Father and our Father, His God and our God.’”

Now if the question were submitted to me whether a person so baptized could rightly be presented for Confirmation, I should without hesitation pronounce such Baptism insufficient, & require that the person so baptized should be baptized again with the orthodox formula. How then could I authorize a Unitarian with no other baptism than this which his denomination provides to be a preacher in our pulpits?

[363]

Hunter himself, seems to take the laxer view.

“I hope very much that the Bishops will not feel called upon to present ‘a stiff back’ as an alternative to a wise head! The efforts of previous generations of the episcopate during the XIX<sup>th</sup> century in that direction have been so uniformly unfortunate that they should give the present episcopate pause before they plunge.”

Charles Voysey (1828 – 1912) was condemned by the Chancellor’s Court of the diocese of York in 1869, and the judgment was upheld by the Privy Council in 1891. Then Voysey seceded & founded the ‘Theistic Church’.

“Voysey’s ultimate theological position amounted to the absolute rejection of the Creeds, biblical inspiration, the sacramental system, & the divinity of Christ, and his teaching was the inculcation of a pure Theism without any miraculous element (D.N.B. XX<sup>th</sup> century) Stopford Brooke (1832 – 1916) seceded from the C. of E. in 1880. “Though sympathizing to a certain extent with the tenets of Unitarians, he ever attached himself definitely to any religious denomination.” (v. D.N.B.)

Brooke was never condemned.

[364]

[symbol]

*Charles motored me to Durham, where I presided over the “business meeting” of the Diocesan Conference. My presidential address in which I announced the Commemoration of*

the 1200 “anniversary of Bede’s Death to the made next year, and **then made a statement on the Liverpool episode**, was, I thought received without cordiality: & the discussion of the Budget strengthened my impression of unfriendliness. Lomax excelled himself. He carried a resolution adding £500 to the amount proposed for the Schools & Training Colleges, and, then carried another resolution providing the money by a “quota of aspiration”! Now did you ever? My excellent Suffragan did not help matters by a speech which was not well taken: & I muddled things by assuming that the Conference regarded Lomax as being an addlepate. But there is a strong feeling for the schools among both clergy & laity in this county, & my attitude with respect to them is certainly resented. I think that the wiser policy would be to centre on the defence of the Training College.

<!250334>

[365]

Palm Sunday, March 25<sup>th</sup>, 1934.

*A brilliant morning, bright with the sun & vocal with the birds. A white frost vanished quickly. The Chapel looked its best when we gathered there for the Holy Communion at 8 a.m. I celebrated, and the 8 communicants included Dick and William.*

*As I read the long Passion narrative which forms the Gospel, **I felt overwhelmingly that the new critical reading of the New Testament is completely destructive of Christianity: and that the Liturgy cannot possibly be harmonized with with such a version of the Evangelical history as the critics are proclaiming.** Whether the traditional positions can be maintained against the critical attack remains to be seen, but that, if they have to be surrendered, the Religion perishes. I am as certain as it is possible to be about anything.*

**Pietistic rhetoric cannot permanently serve as a substitute for belief, and men only cheat themselves by indulging in it. Nor will any exalted theory of the Church be able to keep the Holy Communion in the reverent regard of Christian People if once the critics succeed in persuading them that Christ Himself instituted no Sacraments, but only the Apostles & their converts exploiting His Name.**

[366]

[symbol]

*The day was so glorious that after breakfast, I walked in the garden, first, with Ella, and then, with Dick, until it was time for them to go to S. Anne's.*

*I had some talk with Dick about Ordination. He is, I think, beginning to look forward to the beginning of his work as a Minister of Christ, but, though I believe he "opens out" to me more than to anybody else, he is naturally reserved. He evidently finds little spiritual help in Keble, where the rather mechanical type of Catholicism does not attract him, but he has been attending the "Sung Mass" in Pusey House Chapel, and finds it edifying & the sermons helpful. He receives the Sacrament weekly at 7.30 a. m. in Keble Chapel. **He asked me whether there was any truth in the persistent newspaper reports that I am going to succeed Ralph at the Deanery of S. Paul's: and when I pointed out to him the obvious absurdity of the suggestion, he asked whether he might contradict it. To this I readily consented.** I wonder who, beside the amiable but gossiping and ill-judged Dashwood, can have started so silly a report.*

[367]

*I wrote briefly to Davison acknowledging a long & somewhat fanatical letter about what he calls "Temperance", which he sent me last week. He says that his father's drunkenness ruined his own home. This may explain his present fanaticism. Also, I wrote to the Rev. J. R. Hales, Rector of Gedling, Notts, who sent me a photograph of his Labradors; and to Arthur, suggesting that Ella and I might put in two days at Hillbury, Minehead, after Easter.*

Leng being still hors de combat, Charles motored me to South Church, where I confirmed 150 persons, of whom only 49 were males. The clergy were not such as would easily have influence with men and lads. Simpkinson, Hill, and Blackett are feeble folk. The first is an eccentric: the second, all but a half-wit; and the third is, for some (innocent but humiliating) reason unable to induce his wife to reside at his vicarage. Accordingly, the church counts for little or nothing in their parishes – Kirk Merrington (2850), Coundon (6941), and Byers Green (2982).

[368]

I finished reading a book which has attracted much notice – “**The Tragedy of a Nation. Germany 1918-1934. By Prince Hubertus Loewenstein**”. The writer was born in 1906, and took his degree in February 1931. He is thus a representative of German “Youth”, and, if he could be regarded as representative of his generation, his book might well authorize hopes for his country’s future. He is a Roman Catholic and the scion of an ancient noble house. His views on the rôle which the high nobility ought to play in the regeneration of Germany are not dissimilar from those which Disraeli put forward in “Sybil”. His description of “National Socialism”, and of Hitler himself is fiercely hostile. He believes that the Germany of the future will have a monarchical head, and he suggests that it might be found on the shoulders of Philip of Hesse. He speaks rather sternly about the behaviour of the Roman Clergy, & half suggests the possibility of a break-away from the Papacy: but Cardinal Faulkufer’s speeches have done much to re-assure him. He sympathises with but has small confidence in the Protestants.

<!260334>

[369]

**Monday in Holy Week, March 26<sup>th</sup>, 1934.**

The reports of my Conference address are regrettably meagre: but I have myself to thank, for I was foolish in a matter of that importance as to trust the reporters. The silly flutter caused by Lomax's folly provides them with more welcome "copy" than a serious statement on religious matters!

Ledgard, the Rural Dean of Barnard Castle, came to see me. Among other things, we discussed the type of religious teaching now given to the boys of Durham School. He said that he was glad that his own boy had been confirmed before the present Headmaster's advent, & that he could not have allowed the latter to prepare him. There can be no doubt that there is considerable disquiet on the subject among the parents: and at any moment some extravagance on Luce's part may precipitate a "scandal". Unless I misjudge him greatly, he is the stuff of which martyrs are made, and will "show fight" if there is a row. If I were sincerely orthodox myself, the situation would not be so difficult, but as it is?

[370]

Natural religion only becomes morally effective when it is believed to be supernatural. Whether the supernatural origin of the moral sense be an inference from consciousness, or accepted as a revelation from some teacher, it is only when the belief in it has been reached that the individual conscience is acknowledged to be authoritative, a "candle of the Lord". The prophetic doctrine affirmed the supernatural source & therefore the supernatural authority of natural religion. "He hath showed thee, O man, what is good: & what doth the Lord require of thee but to do justly, to love mercy, & to walk humbly with thy God." Dick and I walked round the Park together. Old D<sup>r</sup> McCullagh, who begins to fail physically, came with us as far as Bryden's cottage, & then turned back.

*That excellent man, Bunnell Burton, sends me £100. with a general request that it should be used for the benefit of the Unemployed. He has been reading the articles on Durham in the Times, and thereby been moved to do something for the help of the derelicti.*

[371]

[symbol]

*The Archbishop of York and M<sup>rs</sup> Temple arrived at tea-time. After tea, I carried off the Archbishop to my room, and **we had a 'heart-to-heart' talk about the Liverpool Incident.** We seemed to be in close agreement both on the main question, and on the immediate policy. **He undertook to draft some resolutions, which I, as the senior Bishop of the Province, would move at the next Convocation, after the Bishop of Liverpool had made his apologia or explanation** I agreed that it would be desirable that copies of these resolutions should be issued to the Bishops before the meeting of Convocation, a note being prefixed stating that their moving would be subject to anything which the Bishop might say. We must avoid the suggestion of prejudging the case before the accused has been heard! On the whole our conversation pleased me, and **gave me the impression that there was a***

**larger measure of essential agreement between us than I had hitherto supposed.** He asked me whether there was any truth in the statement (to which some newspapers have given publicity) that I desired to become Dean of S<sup>t</sup> Paul's! I disclaimed the absurdity.

<!270334>

[372]

Tuesday in Holy Week, March 27<sup>th</sup>, 1934.

I celebrated the Holy Communion in the Chapel at 8 o'clock. The Archbishop & M<sup>rs</sup> Temple and Dick were among the Communicants. In the brilliant sunlight the Chapel looked radiant. After breakfast, the Archbishop and M<sup>rs</sup> Temple took their departure, leaving behind them a pleasant impression of friendliness.

I received from Leslie Hunter a letter, expressed in terms of some vehemence, protesting against my Conference Address. I wrote a kind but adamant reply. I suspect that that admirable man is still unwholesomely affected by his Nonconformist upbringing, & perhaps by piety to his father's teaching.

Two Ordination candidates – Charles Kingsley Burdon and Reginald Frederick Owles – came to see me, the first aged 29 and the last 24. Neither was particularly promising, but both were possessed of the normal qualifications. Owles puzzled me, for I could not persuade myself that he had any genuine conviction, and, though I did not dislike him, he did not impress me well.

[373]

[symbol]

*Bach's passion music on the wireless was quite excellent, and, as I listened to it, I could not but reflect on the immense destruction of privilege which it disclosed. In the old days, one held one's self to be fortunate if one secured a ticket for the music in S. Paul's, & now every "listener in" has the same enjoyment. If only with the privilege there did not also disappear most of the enjoyment, one could think that here at least, in this extension of the pleasure of the Few to the Many, there was clear gain. Yet I do not doubt that familiarity will breed contempt, and the people will come quickly to despise what they must have in common with everybody else. **Privilege is the grand condition of enjoyment**, because, when we know that our pleasures mark us out as in some sense superior to our neighbours, our pride is subtly aroused, & we grow greater in our own eyes! **This is why democracy ever destroys itself**, for when it has realized its own ideal, & equality reigns throughout the whole area of social life, men are mortally bored, & find their situation intolerable. Citizenship itself becomes contemptible when everybody possesses it.*

<!280334>

[374]

**Wednesday in Holy Week, March 28<sup>th</sup>, 1934.**

The Bishop of S<sup>t</sup> Alban's sends me £5 towards my Unemployment Fund. It is very good of his Lordship, & I hope it does not mean that he imagines that, because I disallow the preaching of Unitarians in our churches, I am therefore drawing towards the fanatics who follow his banner! But one mustn't "look a gift horse in the mouth"!

I spent the morning on knocking out some kind of scheme for my Giffords. The course is to be entitled "Theology and Morals", and shall consist of 12 lectures. If I had patience & wisdom enough to read adequately, the course would be interesting. But --- Dick and I walked round the Park together, and, when we returned, we encountered the little airman, Hedley Thompson, just arriving at the gate. We had tea together, & then Dick took him over the Castle. It pleased me that the lad had kept tryst.

That tiresome fellow, Bircham,\* has been again breaking rules by employing a dubious cleric named Crowther, without my permission.

[375]

At the request of old Canon Boot,\* & much against my will, I wrote to the Principal of S<sup>t</sup> Hild's College, commending an applicant for admission. She very properly refuses to give any preference to a candidate who does not appear to possess any outstanding qualifications. I sent Miss Lawrence a note of approbation.

Ella and Fearne accompanied Charles and me when we motored to Gateshead for Dawson-Walker's "collation" to the Vicarage of Holy Trinity. The church is gloomy, & it was about two-thirds full. The choir sang noisily and with amazingly small skill. There was a notable absence of the local clergy, for Wednesday in Holy Week was for them an impossible time. These were considerable drawbacks, but they did not succeed in stripping the service of impressiveness. Harvey carried himself well, & looked very good. A crowd of very poor children gathered about the entrance to the church, & watched my departure with deep interest! The district is squalidly poor. I suspect that a considerable proportion of the people are Roman Catholics. We returned to Auckland after the service.

<!290334>

[376]

**Maundy Thursday, March 29<sup>th</sup>, 1934.**

I am afraid that that preposterous old half-wit, Lomax, has created serious confusion in the Diocesan Finance by his precious scheme of “a quota of aspiration”, which the Conference, in an access of irresponsible sentimentalism, adopted last Saturday. All sorts of questions press for answer e.g.

1. How is the said quota to be collected?
2. Is the additional grant to the Schools (£500) to be contingent on the money being thereby collected? or, is the deficit, if the money be not raised, to be distributed over all the items of the Budget?
3. How are such sentimental interferences with the Budget to be averted in future?

Lomax writes to me at immense length. His silly head is completely turned by his success at the Conference; and, unhappily, the sort of gas he vents is entirely to the taste of the mass of our religious folk. He would gather up all our efforts into a supreme effort to raise money: I think that the more we concentrate on raising money, the lower we fall morally & spiritually.

[377]

No doubt it is the case that, thanks to the infection of ‘voluntaryism’, and the pressing fashion of the circumference of Sectarianism, our people tend ever to measure spiritual health in terms of money. That parish clergyman is most held in honour who can raise most money. The exorbitant toadyism of the “man with the gold ring”, and the resultant disregard of the poorer people, flow from this disastrous tendency, which has been greatly stimulated by the centralized energies of the Church Assembly, to say nothing of the low-toned efficiency of Partridge and his type. The great change for the worse which has taken place with respect to religion in general, & the Church of England in particular is ever restricting our natural financial resources, while the rapid expansion of ecclesiastical machinery is ever increasing of normal financial requirements. Thus the mind of the Church is being always more rigorously tied to the sordid problems of finance, & influence passes increasingly to the most skilful denominational financiers.

[378]

[symbol]

The two Archdeacons came at 11.30 a.m. and discussed diocesan business with me until 1.15 p.m. when they lunched, & afterwards Rawlinson returned to Durham, and the Bishop of Jarrow walked round the Park with me.

*I received another letter from Archdeacon Hunter, expressed, perhaps, with more vehemence than courtesy. He refers to the Quakers:-*

“What then of the Society of Friends? Are its members also to be banned? If the Church of England is a fair sample, the visible Church is an unspeakably feeble show –

*and so God seems to think if we may judge by His free use of other instruments. The parallel with the Jewish Church at the time of its great refusal is becoming perilously close.*

*It is an over-strained panic-stricken letter which discloses in the writer much confusion of mind and a strange tumult of resentful impulses: I suspect that the old Dissenting leaven begins to work at the mere suggestion of restraining individuals by official discipline.*

[379]

[symbol]

*I wrote to Hunter at some length, and in a tone of kindness, though I think his letter was such as might have been resented, and left unanswered. Both my Archdeacons, to whom I shewed it expressed surprize, not only at its substance, but also at its form. I wonder how far Hunter represents the clergy. He is an amiable and popular man, & must wield a considerable influence. Raven's perfervid championship may have much effect on the Bishop of Liverpool, and if he defends the position that Unitarians are fairly entitled to be accepted as Christians, there may well develop a considerable conflict. The general feeling of the public, always opposed to every exercise of discipline, will be with him: and the fact that the Anglo-Catholicks are on the other side, will go far to keep the Evangelicals silent. Look at it how one will, the outlook is not pleasant.*

M<sup>rs</sup> [Evelyn] Murray\* of Murraythwaite arrived on a short visit. She is more lively & talkative than ever though she cannot be far short of the three score years & ten.

<!300334>

[380]

Good Friday, March 30<sup>th</sup>, 1934.

[symbol]

**From the standpoint of the Humanitarians, what special & perpetual significance can the Crucifixion be said to possess? The critics have passed their rough desecrating hands over the Evangelical narratives, and left little in them of all that has most touched the hearts of men. I read through Luce's commentary on the Passion chapters in S. Luke's Gospel, and realized how spiritually desolating is the method of Bible-study which it represents, [ & which presumably is adopted in Durham School.] At every point ^the editor^ he quotes with apparent approval some destructive comment from a modern scholar, generally the Liberal Jew Montefiore, or the ex-Roman modernist Loisy. "A sublime touch, but probably not historic" is the note on the words. "The Lord turned and looked upon Peter". The dramatic episode in which Barabbas is preferred to Jesus is "somewhat unlikely". The whole account of Pilate's contact with the people is contained in a narrative which "it is impossible to accept as history". The wailing of the women "is probably unhistorical, being made up out of a number of O.T. reminiscences."**

[381]

[symbol]

The words "Father, forgive them for they know what they do" [sic] are marked as doubtful. "But, whether the words are part of Luke or not, they are entirely characteristic of the spirit of Christianity ^& of Jesus Himself^. Even if not historical, they are a supreme tribute to His memory." The mockery of the soldiers "is unlikely". The moving record of the two robbers "seems to move rather in the realm of legend than of history." **It is difficult to make devotional use of a Sacred Scripture which is thus to be regarded.** Ince adds in an Appendix some account of the Redeemer:-

"That Jesus regarded Himself as divine or semi-divine is most improbable. If others applied the title 'Son of God' to Him during His lifetime, or if He applied it to Himself, it was doubtless in this more restricted sense (=Messiah). He was conscious – uniquely conscious – of a special relationship of a son to a father, of a prophet to the source of his inspiration, rather than of one who felt himself in any sense on an equality with God."

This goes ill with Creed and Worship.

[382]

[symbol]

We read the ante-Communion service in the Chapel at 8.45 a.m.: &, while the ladies & Dick went to the parish church, Charles & I went to the Chapel, and read Mattins & Litany. Dick and I walked round the Park together. He sometimes staggers me by the naïve acknowledgement of ignorance with respect to matters which might be supposed to be commonplaces of general knowledge. Thus he seemed genuinely surprized to hear me speak

of the Decalogue as Jewish! Its presence in the Communion service had seemed to demonstrate its Christian character. I gather that his home has not been religious: & that, save for what he has learned at school, he has been taught nothing about Christianity. Budworth's\* preparation for his Confirmation did not go very deep: and the Confirmation itself made but slight impression. **Probably "Groups" was the influence which first made him think seriously about religion, & that was not altogether wholesome. I kept him from definitely joining the Buchmanites, and I hope and think that I rendered him no slight service: but the first consequence of his disillusionment was not without pain, & a sense of spiritual privation.**

<!310334>

[383]

Easter Eve, March 31<sup>st</sup>, 1934.

[symbol]

*Last night in bed I looked up in Hunter's Life of his father the references to Unitarianism. It appears that the Rev. John Hunter was very closely associated with Unitarians, especially in America; that **he frequently preached in their pulpits, and that he particularly approved their repudiation of creeds etc.** Leslie Hunter is evidently very devoted to his father's memory, and I make no doubt that his attitude towards the Liverpool episode is largely affected by his filial piety.*

Canon 48 is quite explicit on the necessity of a commendation from his Bishop in the case of "Curates or Ministers" who seek admission into a diocese.

"And the said Curates & Ministers, if they remove from one Diocese to another, shall not by any means be admitted to serve without testimony of the Bishop of the Diocese, or Ordinary of the place as aforesaid whence they come, in writing, of their honesty, ability, and conformity to the Ecclesiastical Laws of the Church of England."

[384]

Gadd, commenting on "the want of emotion" which, he thinks, marks Rait's\* short history of England, tells the following story:

"If there is the want of emotion, the same as I found when I was an Army Chaplain and was asked by a Scotsman to write to his wife as he was too ill to write himself. 'Shall I commence with, My dear Wife?' I inquired. 'Yes, padre, put that', he replied, 'it will amuse her.' After finishing he requested me to put as a P.S., 'Please excuse all mistakes as I canna write mysel' [sic]."

This absence of emotion in our poorer people goes along with an astonishing indifference to beauty, whether in the country or in persons. A plain girl stands as good a chance of marriage as a beauty. The main point is that she should be big-breasted & "buxom". My disgust with dirty paper in the Park, and regret at the defacement caused by the felling of the trees, are almost unintelligible to the people. They love litter for its own sake.

[385]

M<sup>rs</sup> Murray left the Castle after breakfast.

The Rev. Richard Lawrence Pelly came to see me at my invitation to talk over the possibility of his becoming Wynne-Willson's successor. He took two first classes (Classics and Theology) at Cambridge, has been 21 years in Orders, and after holding various educational positions in India, has recently returned home. He is a "Liberal Evangelical" whatever that may mean; and disclaims the "fighting" Protestantism which rejected the Revised Prayer Book. He is fairly tall, rather gaunt, with pronounced cheek-bones, gray hair, and a facile evangelical

smile. On the whole, he impressed me well, though I am not sure that he has got strength of will sufficient to overcome the kind of pig-headed opposition which he might have to encounter if he did anything to raise & liberalize the type of churchmanship, which has annoyed even the tolerant spirit of Wynne-Willson, & might think a new appointment was an opportunity for self-assertion. He went away pledged to consult his wife, & write to me within the next fortnight.

**[386]**

I walked round the Park with Dick & Leslie. They are both keenly interested in religious questions, and pressed me with connundrums [sic]!

The Rev. Alec Miller Stephens, curate of S. James, West Hartlepool, for 5 years past, came to see me. He desires to change his sphere of work, i.e. in plain terms he wants a living. I questioned him as to his type of churchmanship. He replied that he was "a Catholick". Precisely, I rejoined, but what kind of a Catholick are you? He disclaimed extravagances, & professed complete agreement with all that I said to him about winning the people's confidence before shocking their prejudices. He said that he would be willing (with his Vicar's consent) to "take on" at Birtley. I said that I would recommend him to the Crown for appointment to S. James's, Darlington, & that, if the Crown ignored (as was not improbable) my recommendation, I "would not forget him". So he took his departure filled no doubt with an exorbitant expectancy, which may be, and probably will be, disappointed. I hate seeming to give pledges.

<!010434>

[387]

Easter Day, April 1<sup>st</sup>, 1934.

[symbol]

*A dull morning following a warm, uncomfortable night, and with threatenings of rain. Alexander has adorned the chapel with skill and care, so that it had a festal aspect when we came together for the Eucharist at 8 a.m. We numbered no less than 24 communicants. Amy Bryden, whom I confirmed last Sunday, made her first communion: and William Cowl made his last in the Chapel, for he leaves me to take service in London this week. Dick communicated, and Fred Lawson, the Park-keeper's son. Everybody was here except Lang, who pleaded a noisy cough. The service seemed to me particularly moving and real. **How can the Critics bring into line with their meticulous scepticism this prevailing Easter Witness & Worship? It is only because their study is completely isolated from their religion that they are able to carry it to such extremes of destructive negation. How could Eucharistic Worship survive the deliberate acceptance of their verdict that the Sacrament was never instituted by the Lord, & that its solemn declarations to the contrary are no more than pious fictions?***

[388]

I wrote to George Nimmins & to Arthur Rawle.

The "Observer has an arresting article headed "The City of God," Religion and Politics" by Sir Edward Grigg\* M.P. which is really a description of a book by Lionel Curtis, "Civitas Dei", which has just appeared. It would appear to be the Bible of Christian Socialists.

Let us come back, our author pleads, to Christ's own belief in the perfectibility of human relations here on earth. Let not religion claim a higher goal than politics, nor politics a more practical value than religion. They should both be facets, the theocratic and the practical, of one spiritual ideal.

The writer of the Article expresses his own view thus:

If the Churches are to use their influence effectively for peace, they must surely face all the implications of that ideal, & teach men to realise that the price of freedom both from tyranny & war is not only eternal vigilance, but readiness to maintain and defend the reign of law. That is the issue before the British Commonwealth this Easter.

Does this mean guarantees of French independence?

[389]

We all motored to Durham for Evensong in the Cathedral. It was a stately and moving service. The School attended, occupying the front seats in the nave, an excellent arrangement. The Dean read one of his "Eton Parables", which sounded, as I thought, quite charming, & was listened to with evident appreciation. The singing was exquisite, and the

final recessional hymn was most inspiring. Altogether I was one of the most adequate services that I have attended in the Cathedral. Sitting in the Throne I was able to hear the Dean easily, but Lang, sitting by the Font at the West side of the Church heard nothing. Yet when I pronounced the Benediction without the assistance of the "loud speaker" he said that he heard every word. It is evident that the management of that tricky instrument has not yet been completely gained.

William came to say "Goodbye" I gave him one of the photographs which we sold for a shilling, and a photograph of the Chapel, and with those some final words of good advice, and then we said payers together, and I blessed him. He leaves after breakfast tomorrow.

[390]

Sybil, Lady Eden, came to dinner. She seemed more cheerful than usual, and spoke more hopefully of "the tramps" at Windlestone, though she thinks that Gibbons does not quite understand how to manage them. I find it difficult to see much value in ventures of that kind. Their scale is too petty to affect the general situation, yet their existence tends to hinder the public from perceiving the gravity of the problem which the tramps disclose. The Dean has undertaken to write a review or criticism of Lionel Curtis's book for the fortnightly Review. Rawlinson would assist him to appreciate justly the value of his inferences from the Gospels. I asked Rawlinson to let me know the conclusions to which he came.

("One may say without exaggeration that never in the history of mankind (except during the 19<sup>th</sup> and 20<sup>th</sup> centuries in Europe & America) has a larger number of people enjoyed so much comfort; & that never, not even in the 19<sup>th</sup> century, did men live in such a surrounding of beautiful buildings and monuments as in the first two centuries of the Roman Empire". V. Rostovtzeff. Rome. p. 291)

<!020434>

[391]

Monday in Easter Week, April 2<sup>nd</sup>, 1934.

[symbol]

Macaulay is certainly a most lovable character, - full of tenderest domestic affection, but a profoundly uninteresting mind; or rather the mind becomes interesting to one as a usual exemplification of what is, after all, a very common form of human mind; a form, surely, mysterious to anyone who believes in the omnipresent operation of God's Spirit. For it is this mind, as entirely unmytical, as free too from any even vague sense of any incompleteness of its own, as if the great Source & Crown of all mysticism were not in the world & pressing upon each soul within it.

Darwin is a deeply attractive mind and heart, humble, self-diffident, with the grand, semi-dumb objectivity of the instruments of God in the world; without a touch of "cleverness", ever effecting more than he knows or can at all master himself. And if his loss of the religious sense is mysterious; yet here there was, at first, this sense; & when it went, [392] [symbol] Darwin, up to the very end, was quite evidently haunted by a sense that he himself was, certainly in other respects, by now, a stunted being, and that very possibly, he had become such, in this matter alone. I have come to the conclusion that the "religion, a factor of life" view alone can (theistically) explain such cases. For only if there are other than religious facts and methods which ultimately matter, for the totality of life and for the well-being of religion itself, can one, I think, understand how God could will or allow that immense absorption (by a humble mind) in non-religious facts and methods should issue, for that mind is – not formal unbelief (Darwin never ended in that), but in an observation and suspension of the old religious clarities.

v. von Hügel Selected letters p. 130

Letter to Father Tyrrell. June 12<sup>th</sup>, 1905.

[393]

[symbol]

*A day of Departures. First, Charles came to say Goodbye; then William Cowl, who, to my regret, for they are silly people and the place is not edifying, has decided to spend his intervening days, before going to his new situation in London, with his parents at Blackpool. Finally, Dick, who returned to Scotland, leaving as usual a blank behind him. Then I dealt with the post. I wrote at some length to a Presbyterian Minister in Cumberland who sent me an article on Reunion which he has contributed to "Theology" The good man has evidently not emerged from the futile morass of pietistic sentiment. I indicated some of the real difficulties, and (by way of a solution) sent him my Charge on Disestablishment.*

*Leslie Morrison took me for a walk round the Park which was "crawling" with children. He spoke of his doubts as to the Divinity of Christ, which he thought he had now surmounted.*

Reeves appears to be wielding considerable authority among the religious undergraduates.

[394]

*His brilliance and versatility are inevitably attractive to young men, who are delighted with his audacities of opinion & recklessness of speech. But whether his influence is as wholesome as it is considerable may, perhaps, be questioned. **He is an ardent feminist, & his "orthodoxy" is not inconsistent with a vehement advocacy of the Liverpool procedure with respect to Unitarians.** His influence with the Bishop is thought to be equally great and pernicious. It is certainly unfortunate that David who is himself perilously impressionable, should be surrounded by such unwise counsellors as Raven & Dwelly. Add the effect of the local atmosphere which must make any strong stand against the heresy which is patronized by the leading commercial families, extremely difficult, and it is obvious that only a definite & strong personal conviction can prevent the Bishop of Liverpool from taking up an obstinate position, and defending the position into which he has unhappily drifted.*

232. Lord Halifax  
235 Sidney Smith  
243 Temple on Christian Obligation in respect of the Unemployed  
252. Canon Dawson-Walker