

**Henson Journal Volume 62**

**18 September 1934 – 20 January 1935**

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

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

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[1]

**Tuesday, September 18<sup>th</sup>, 1934.**

A fine day, but considerably cooler. Dick and I walked round the Park, and talked much on questions of history. He knows oddly little on some matters, but he is growing conscious of the fact, and is eager to remedy his ignorance. Religiously, he is quite untaught, and, though seriously concerned, has not brought his mind into action in reference to his belief. Here also he is eager to learn. Indeed, he cross-examined me closely on the Reformation, & what was meant by "Catholic", and the claims of episcopacy. He has discovered that men regard the Bishop of Durham as "neither fish, flesh, fowl nor good red herring" in the matter of ecclesiastical party!

I had two rather painful interviews, first with De Burton, Vicar of Hunwick, and then with Price, the Curate of New Shildon. The first I had to rebuke severely for his quarrelsomeness: the last to admonish for being slack in his work.

I wrote to Sir W. Graham-Harrison,\* inquiring whether he would care to be made my Chancellor, & suggesting that if he would, he should come and see me.

There was a glorious & comforting rainbow!

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[2]

**Wednesday, September 19<sup>th</sup>, 1934.**

A letter from Harry Dobson informs me that he has been appointed to the living of Wimblington in the diocese of Ely. He pleads his desire to get more leisure for reading, and his wife's health, but the income is stated to be £1225 net!

*The Times* has a long & very appreciative obituary notice of F. F. Urquhart, \* Fellow of Balliol, whom I used to meet occasionally in Oxford. He was a Roman Catholic, and as such rather specially interesting, for the association of a Balliol fellowship with Papistry is piquant.

We all, except Fearne & Dick, motored to Jarrow, where I took part in a quaint ceremony for the formal opening of a new Hall. Canon Booth\* was in his best form, bubbling over with garrulous geniality. M<sup>rs</sup> Chaytor did the formal business, and I made a speech. Then we had tea, and afterwards were taken by Booth to see the old Church. During our absence, Miss Scott-Thompson and Lady Carmichael arrived on a visit,

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**Thursday, September 20<sup>th</sup>, 1934.**

For some reason or other I was incapable of working, &, though I sate at my table, & even read my books, I effected nothing! And the Gifford?

After lunch I walked for an hour with Lady Carmichael, and talked about the religious questions, which her confirmation suggested. She has evidently been considerably influenced by these faith-healing people associated in the Guild of S. Raphael. I gave her a copy of my "Notes on Spiritual Healing", but told her frankly that there were many Bishops & Clergy who disagreed with me on the matter. Sickness is the <sup>^most^</sup> favourable soil for every kind of superstition, especially of any that affects to heal the body.

I received from the Archbishop of Dublin a belated acknowledgement of the "Speech" on Unitarianism. He says

"The whole statement is capital and you are to be congratulated on your part in a decision which seems to have been accepted with the satisfaction of an immense relief by the Church of England generally."

This, added to the Bishop of Oxford's emphatic approval, may be held fairly to outweigh Bishop Lawrence's disapproval.

Sir Vincent and Lady Baddeley arrived on a short visit. I had not met her before, and thought her both attractive and amiable.

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**Friday, September 21<sup>st</sup>, 1934.**

Last night I instituted the Rev. A. L. Nixon to the perpetual curacy of Castleside. There was a densely crowded church, an edifying service, and an asphyxiating atmosphere. I was fatigued by the latter even more than by my duty.

This morning Charles [Pattinson]\* breakfasted with me at 8 a.m. At 8.30 a.m. we left the Castle, & motored to Leeds, arriving at S. John's Church in good time for the Tercentenary service at 11.a.m. The church is architecturally of unusual interest, for it illustrates the churchmanship of the Laudian regime, & may be set beside Brancepeth as an example of Laudian architecture. The peculiar distinction of both churches is the wealth of wood carving. Cosin, the Archdeacon of the East Riding, preached on Sept. 21<sup>st</sup> 1634, when the church was consecrated by Archbishop Neile. Accordingly it was thought fitting that Cosin's successor should preach on the 300<sup>th</sup> anniversary of that consecration. There was a large congregation, which listened to [5] my sermon very closely. Indeed, I have rarely preached to a more attentive congregation. My task was assisted by the admirable acoustics of the church. After the service I examined the wood-carving, which is remarkably elaborate. Then followed lunch in an adjacent hall. There were speeches, but these I escaped rather unscrupulously!

Charles and I motored to Fountains Abbey and spent a pleasant hour in viewing what is surely the most magnificent monument of monasticism now surviving in England. The weather was calm & fair: the magnificent trees yet retained their luxuriant summer foliage, though there was just a hint of autumnal colouring & gardeners were already sweeping up & burning the dead leaves. Charles had never seen the ruins before, & was properly appreciative. Then we had tea, & returned home, where the last survivors of Ella's garden party were dispersing.

I received a letter from Sir W. Graham Harrison in answer to my suggestion that he should become my Chancellor. He seems favourably impressed by the notion, & proposed to come here & discuss it.

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**Saturday, September 22<sup>nd</sup>, 1934.**

A wet morning. Sir Vincent and Lady Baddeley went away after breakfast. They were soon followed by Miss Maud Bull and Miss Scott-Thompson.

I worked with very small success at a sermon for the Church Tutorial Classes Ass<sup>n</sup>, but fatigue from yesterday's exertion, and the heaviness of the atmosphere handicapped me. After lunch Dick and I walked as far as the Park gate.

The Yorkshire Post prints most of my sermon, & makes it the text of a friendly leading article. The Times publishes an extract.

A young man named Walker, who aspires to be ordained, came to seek from me permission to apply for a grant to the Board of Training. He is 21, and is attached to S. Chad's, Gateshead, an Anglo-Catholic church. He goes to confession monthly, & then he falls into any of the seven deadly sins! Everything about the lad was very matter-of-fact, and "correct": but—

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*The fearful **typhoon** in Japan, in which it is stated that nearly 1500 people have perished, and a prodigious destruction of property been caused, is followed today by a terrible **mining accident** in South Wales, which has killed about 100 miners.<sup>1</sup> Coal mining is said to be not more dangerous than other industries, but it shares with sea-faring the liability to occasional disasters of appalling magnitude, which disturb our imagination and trouble our consciences.*

After dinner I went through the Confirmation Service provided in the Revised Prayer Book with Lady Carmichael. It appeared more suitable to use this form as, having been baptized in the Presbyterian Church, she had had no Godparents. There is a certain sense of unreality about confirming one who has for years been a communicant; and yet, I have no doubt that there has been a certain uneasiness of mind, which the Confirmation will remove: and it will put an end to some inconveniences arising from the rigidity of some clergymen in the matter of admitting unconfirmed persons to Holy Communion. I confirmed her in the Chapel after prayers. Ella, Fearne, Lady Struthers, Dick, Alexander, and Charles were present.

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<sup>1</sup> The Gresford Colliery disaster – one of the worst in the UK – killed 266 men and boys. Safety failures and poor management at the mine in North Wales became apparent in the inquiry although the cause was never established.

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**17<sup>th</sup> Sunday after Trinity, September 23<sup>rd</sup>, 1934.**

A brilliant morning, but perceptively autumnal. I celebrated the Holy Communion in the Chapel at 8 a.m. We number 10 communicants including Lady Carmichael and William, the new butler's boy. The Gospel contains that enigmatic and searching oracle: "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Against that may be placed the verse from the Psalms: "So long as thou doest good unto thyself – men will speak well of thee." Perhaps the unpopularity of Christianity is disclosed in the first: and that of the Jews in the last.

I prepared a sermon, & then wrote letters to William in N. Rhodesia, and to Ernest in his new parish of Furzedown, to which he is to be instituted tonight.

Lady Carmichael & Ella announced their intention of accompanying me to Grangetown for Evensong. I have a particular dislike of arriving on the scene of my episcopal ministrations with an escort of ladies. It seems to destroy the official character of my visit to a church.

[9]

I preached in Grangetown. The church was about four-fifths filled. There was a large choir, which sang with heartiness, and behaved with reverence. The service was normal, save for the introduction of a hymn before the Magnificat. I read the 2<sup>nd</sup> Lesson which I chose with a view to my sermon. The sermon was listened to with close attention, even the choirboys exhibiting, or simulating, a keen interest. Adamson told me that there was a considerable emigration southwards of young men from his parish. He could not but rejoice at their finding employment, though he lamented the injury to his parochial life. The church is not unattractive, but acoustically it is not good.

Lady Carmichael told me the following:-

*Her Father. Mr [John] Webster,\* the minister of Row, visited in hospital a man whose leg had been amputated. The poor fellow expressed an earnest desire to possess the limb: and, when asked his reason, replied that "In the day of the Resurrection he didn't want to be hopping about trying to find out where 'those doctors had buried his leg'." This may stand alongside the story of Boston's teeth as illustrating Scottish views of the Resurrection.*

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**Monday, September 24<sup>th</sup>, 1934.**

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I began the day with a prolonged and exasperating search for my spectacles which, it was ultimately discovered, had been taken away from the breakfast table by Lady Carmichael mistakenly. So a vast expenditure of fuss and fume was for nought!

*Ralph sends me a copy of "Vale" with an inscription. "Herbert Dunelm, from his grateful & affectionate friend W. R. I. This is generous. Is it deserved? On p. 63 he mentions that his "friend Canon Henson, now Bishop of Durham" appointed him to All Saints, Ennismore Gardens: and on p. iii he describes me as "the most loyal & affectionate of friends". Yet it is the unpleasant fact that Ralph and I have moved far apart in recent years. The rift began at the time of the Prayer Book Revision, when he was something more than tepid in his support and I stood out as a Champion of the Revised Book. It grew ever wider as he was carried along by the Churchmen's Union, of which he had become the President, and I became ever more odious [11] to that meddling & mischievous body. He approved Barnes, & eulogized him publicly. I held Barnes to be both unfair and unreasonable. We ceased to exchange letters, &, when at lengthening intervals, I stayed at the Deanery, I had a deepening sense of alienation. Yet he calls me "the most loyal & affectionate of friends"! Well, well.*

Lady Struthers went away after breakfast: and Ella took everybody else to lunch with the Grey Turners,\* leaving me to be at peace in my study. The weather was unpleasant, so that I confined my exercise to ¾ of an hour in the policies.

M<sup>r</sup> and M<sup>rs</sup> Stannard\* arrived about 6.30 p.m. They had been to Sunderland. She is an attractive-looking lady, with a bright smile and a frank manner, which ought to commend her to the parishioners. Ella and her party returned in good time for dinner. She also was well-impressed by M<sup>rs</sup> Stannard.

The Rev. R. W. Hitchcock,\* Vicar of South Hylton, wrote to accept nomination to Escomb. So, at last, the little old church will be properly looked after.



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[12]

**Tuesday, September 25<sup>th</sup>, 1934.**

A most beautiful morning with a nip in the air. I received a letter from Sir Raymond Beazley together with newspaper cuttings of the recent meetings of the Churchmen's Union. He is evidently perturbed, and disposed to embark on a controversy. But, though I must need sympathize with his point of view, and do think that these "Modernists" are gratuitously offensive, I do not intend to be dragged into a public discussion.

Lady Carmichael took her departure. Dick and I walked in the Park, where we joined D<sup>r</sup> McCullagh & his daughter. They tell me that D<sup>r</sup> Spencer lately Chaplain of B. M. C. is hopelessly "Groupist", & can talk of nothing else, in fact a fanatical bore. It is the same story with Bishop [Foss] Westcott\* and Canon Streeter.\* They become obsessed and intolerable. Does not this circumstance throw an unfavourable light on the whole movement?

[symbol] D<sup>r</sup> McCullagh said that last week he watched a heron being chased & hustled by [13] a party of jack-daws or crows. This is the first time that I have heard of a heron in the Park.

M<sup>r</sup> Goodyear, the Durham builder, who is carrying out the work of underpinning the State room, had tea with me. He thinks that the work will be completed in good time for Ella's meeting next month. He told me that he and his wife had been confirmed by Bishop Lightfoot,\* & that an important Dissenting Divine spoke contemptuously of confirmation, but, when he heard that it was Bishop Lightfoot who confirmed, said that he would himself most gladly be confirmed by him. "You seem to think that the value of Confirmation depends on the man who administers it?" rejoined Goodyear rather surprisingly, for he has left the Church for Methodism. However, he may return. He says that he and his wife generally attend service in the Cathedral once every Sunday.

[symbol] I wonder how far the enormous deference to the name of Bishop Lightfoot displayed by persons who certainly had never seen him, & who probably had never read a line of his books, represents anything more than an echo of the trumpet-blowing of the Auckland brotherhood.

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**Wednesday, September 26<sup>th</sup>, 1934.**

Ella and Fearne came as far as Durham, where Charles & I attended a meeting of the Training Board, while they went on to Newcastle. We lunched in my rooms at the Castle & were joined by the Bishop of Jarrow [James Gordon]\*, [William] Dawson,\* the Rector of Sunderland, and Carter. I discussed with them the question of allowing a loan for the repairs of the Sunderland Parish Church on the security of the Orphanage Fund, & finally decided to allow it. Then we attended Evensong in the Cathedral, and heard the singing of the four cathedral choirs viz. York, Ripon, Newcastle, & Durham. The effect was magnificent. Then I had tea in my room, after which we motored to Greenside, where I instituted the Reverend Oswald Hogg to the vicarage. The church was densely crowded, & the service was, I trust, edifying. The weather was intermittently wet: & in Glasgow, where their Majesties launched the giant Cunarder & named it "Queen Mary", the rain fell persistently.

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[15]

**Thursday, September 27<sup>th</sup>, 1934.**

I wrote to the Archbishop of Canterbury asking him to preach in the Cathedral on Monday, May 27<sup>th</sup> 1935, and, if that date were impossible, to indicate what days in June would suit his convenience.

Then I wrote a letter to the Times in protest against an article headed "Church Courts", which contained a reference to the "unwisdom" of "reopening the highly controversial subject" of the relations of Church & State "at a time when united concentration on spiritual work is the paramount need of the Church". I made a reference to the situation in Germany, and suggested that the same issue was facing us in England though in less crude shape.

Geoffrey [Dawson]\* may not publish what he will certainly not approve: but he may do so, & if he does, I shall again be more odious than ever!

I succeeded in writing a short sermon for the service in the Cathedral in connexion with the Centenary of the College of Medicine.

Dick and I walked round the Park and had much talk together on the subject of the Church. He is clearly startled by the confusion of controversy into which he must enter.

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[16]

**Friday, September 28<sup>th</sup>, 1934.**

A fine day which became unwholesomely warm. I work at the Giffords, but to small effect. The truth is that I am yet far from clear as to my argument.

I picked up Edward Smith, a private in the Lancashires, who is on furlough at his home in Bishop Auckland. I showed him over the Castle, & had some talk with him. He spoke with pride & something like affection of his regiment.

Mason, a Church Army officer, aged 26 who aspires to be ordained, came to see me. He has passed the London Matriculation, & with some assistance from the Diocesan Fund, will be able to reside in S. John's, Durham, and take his degree. I was favourably impressed by him, & accepted him as a candidate.

Young Norman Spedding, my Dentist's son, has died under an operation for appendicitis at the early age of 21. This is a hard stroke for his father. I wrote to express sympathy, but -

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[17]

**Saturday, September 29<sup>th</sup>, 1934.**

The unseasonable heat continues, with high wind. Disasters multiply in this disastrous time. This morning a railway accident in Lancashire with a heavy list of killed and wounded is added to the list.

My letter appears in the Times, but is given no special prominence, a circumstance no doubt attributable to the Editor's dislike of Disestablishment. But, at best, it will prevent the issue from being just hustled out of public attention.

Dick and I walked for an hour in the rain, which, when the rain fell in the course of the morning, came down steadily for some hours.

[Francis] Burkitt\* and his wife arrived at tea-time; and so did the two Ordination candidates. I fear that the latter could not have been edified by the talk of M<sup>rs</sup> B. who was rather more than commonly outrageous! It is on such occasions that one realizes uncomfortably the chasm which parts academic licence from conventional decorum!

Rawlinson\* came in, & joined with Burkitt & me in a vigorous discussion of the Liverpool episode respecting which Burkitt disclosed the most disconcerting unsoundness!

[18]

The two candidates are very different. The one, Henry Fairburn, is a married man of 43. He has been in business; & served throughout the War. He has acted as Lay reader, and in other ways shown his interest in religion. He is not an attractive person to look at, but gives the impression of sincerity. He will work at Willington. The other, Henry Fox Riley, is 24 years old, and has a degree from Birmingham. He describes his churchmanship as "Catholic, but not extreme". I warned him against using the word "Catholic" in a party-sense. He is rather sombre, but probably has resources of character.

Cecil Ferens came to administer the oaths and stayed to dinner.

Burkitt talked interestingly about the Codex Sinaiticus to Tischendorf.

After dinner I had the candidates separately to my room, & gave the same counsels. Riley goes as curate to S. Luke's with Drury.

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[19]

**18<sup>th</sup> Sunday after Trinity. September 30<sup>th</sup>, 1934.**

The morning is calm and bright, and the country washed by yesterday's rains, is "glistening with baptismal dew", a heartening spectacle.

At 8.30 a.m. we read the Litany in the Chapel in order thereby to lighten and shorten the service of Ordination in which the Litany is included.

Neither of the candidates appeared at breakfast, presumably because their "Catholic" consciences could not endure a breach of the rule about fasting [before] reception of the Holy Communion. Such scrupulosity appears to me extraordinarily irrational, and, if you think it out, irreverent (for what kind of a God does it presuppose?) but conscience must be always considered, & there is not too much assertiveness in the world just now.

Before going to Willington, I finished reading Buchan's account of Charles I's Trial & Execution. It is a most moving narrative, far the most intelligent description of the amazing event that I know. His conclusion is inevitable: "None of the shortcomings of Charles's life can detract from the splendour of his death. The shadow of his misdeeds & failings was dispelled by the fierce light of martyrdom."

[20]

Dick went with me to Willington where I ordained the two candidates to the diaconate. Everything had been very carefully arranged, and seemed to be edifying. The Archdeacon (Rawlinson) preached an excellent sermon, which was not only effective but also congruous with the rubrick. There were about 220 communicants, & this circumstance gave a tone of genuineness to the service. Mousdale\* and Hudson assisted in the administration of the Sacrament. The service hardly exceeded an hour and a half.

Burkitt and I walked round the Park together after lunch. Rawlinson *with his wife and her friend had been to lunch. The clamour of conversation caused by the competitive talking of M<sup>rs</sup> B. and M<sup>rs</sup> R. was almost deafening. There are few things I dislike so much as loud-speaking by women! But it is a waxing plague, for women are now everywhere prating on platforms and in pulpits, & their voices are acquiring the omniscient & authoritative tone of the orator!*

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[21]

**Monday, October 1<sup>st</sup>, 1934.**

A pleasant letter from Jack Cass, & one not so pleasant from [William] Hodgson,\* who is now established in his own parish.

My two Archdeacons arrived punctually at 11 a.m. and held conference with me until lunch time. We had many things to discuss, and if we didn't settle much, we clarified a great deal. They remained to lunch, and then returned to Durham. The Burkitts took their departure about 3 p.m. and then I walked with D<sup>r</sup> M<sup>c</sup>Cullagh for half an hour.

I motored to Durham, and preached in the chapel of Bede College to the members of the Tutorial Association, who had gathered there for a Conference. I took occasion to make some observations on the reason why orthodox churchmen resented the utterances of the "Modern Churchman". Rather to my annoyance, two reporters carried off my text. They will surely pick out those sections which require their context to be intelligible, & apart from their context, may even sound offensive! After a brief meeting of the Bede Trustees, I returned to Auckland, where Graham Harrison, & his son had arrived, the last a very poor weedy creature to look at.

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[22]

**Tuesday October 2<sup>nd</sup>, 1934.**

The papers announce that Mr Justice Roche\* has been made a Lord of Appeal in succession to Mr. Justice Scrutton. I wrote to congratulate him. Also I wrote to old Bishop Lawrence expounding the situation in which the York Convocation dealt with the Liverpool incident. Greenfield, the new Vicar of Brandon, and his wife came to see me. He thinks that his curate, White, should leave the parish, as he "hates" visiting, & cannot get on with the people. He has teaching ability, and can preach fairly, but on the whole is useless. What can be done with him?

Graham-Harrison & his son went with me to Durham, where I showed them the Buildings. Ella & Fearne went on to Wynyard in an effort, which failed, to see Lady Castlereagh.

Lazenby\* came to dinner in order to meet Graham-Harrison, & they had some colloquy together, which seemed to be mutually satisfactory. "If he likes me as well as I like him we shall get on well together" was Lazenby's observation to me when we parted. So I hope the Chancellorship is provided for.



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[23]

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

*The Archbishop of Canterbury will preach at the Bede commemoration Service in the Cathedral on May 27<sup>th</sup> 1935. I informed both the Dean and the Vice-Chancellor.*

Worth, the Vicar of S. Luke's, Darlington, wishes to tell me that he has instituted proceedings for divorce against his wife. This is dolorous, and will cause scandal, but, in the circumstances, I cannot think that he is acting wrongly. I told him as much, and added that I thought that he could not rightly hold himself free to contract another marriage. How he can continue his ministry in the parish baffles me.

I finished reading Buchan's Oliver Cromwell. It is an admirable and convincing appreciation of the most enigmatic figure in history, and may well be taken as the "last word" on the subject.

Graham Harrison accepted my proposal that he should become my Diocesan Chancellor in succession to Baker-Wilbraham. May this turn out well! He and his son Francis returned to London by the 12.40 p.m. train, and I had a "heart to heart" talk to Dick about his going into lodgings.

[24]

The Times reports from Berlin "from our own correspondent":

At a week-end gathering of the "German Faith Movement" in Berlin, D<sup>r</sup> Hauer, its leader said that although there would always be a Christian community, Christianity as the central directing power among the German people was an episode in German history, & this episode was nearing its end . . .

In a reference to the text "I am the Way, the Truth, and the Life", he said the doctrine that there was only one way for all must be repudiated from the point of view of the German faith.

Another column of the same issue of the Times reports an address by <sup>^</sup>Inge to<sup>^</sup> the clergy on "The Work of the Clergy in the New Age" in which he said:-

The Church of England ought to aim at being the Church of the English people, representing them on their best sides, developing those good qualities which belonged to the nation.

[25]

"He was in favour of national churches."

Inge's repudiation of the historic church has left him nothing better than a national conception of Christ's Religion. The latter is what the nation makes it, and save as the mouth-piece of the nation, it has no raison d'être! What is this but Hitlerism?

Martin Kiddle and I walked round the Park. He has just returned from a short visit to Germany. He thinks that the Bavarian Papists would follow Hitler in defiance of the Pope. Charles and I motored to Birtley in a pouring rain. There I licensed the Prov<sup>t</sup> Alan Miller Stephens to the perpetual curacy. Just before the service began the electric light failed suddenly. However the churchwardens managed to put it right. It was an uncomfortable service. I suspect that old fat Barclay left a difficult legacy to his successor. There is a tradition of quarrelling in the parish, and Protestantism is more than commonly irrational and assertive. The new vicar is a mild looking man, unmarried & hailing from a distinctly Anglo-Catholick parish.

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[26]

**Thursday October 4<sup>th</sup>, 1934.**

Martin Kiddle left the Castle after breakfast. The Times announces that Macmillan, the suffragan bishop of Dover, has been appointed Bishop of Guildford.

*The Wykhamist [sic] boy, who was found dead, is declared by the Coroner to have died from natural causes: but it came out in the inquiry that he had fallen under the influence of "The Oxford Group", & had diligently studied its publications.*

I spent most part of the morning in reading a clever ribald book by H. L. Mencken – Treatise on Right & Wrong – which may, perhaps, require notice in the Giffords.

Dick & I walked I the Park after lunch. Ella and I motored to Newcastle, & attended the reception of the President in connexion with the Centenary celebration of the College of Medicine. After the reception Grey Turner gave a lecture on the history of the College, & gave me a copy of the Book on the subject in which he & Arnison had collaborated. We got back to the Castle about 11.30 p.m.

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[27]

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

A very unpleasant discipline-case has emerged. The clergyman concerned is happily not licensed, and his offense has been revealed by himself in confession to another priest, whom he authorised to report it. His former record, however, is bad, and it appears to be clear <sup>^suggest^</sup> that he is a thoroughly depraved man. What is my duty? That I should decline to license him, & should withdraw my permission to officiate is obviously requisite. But does that satisfy my obligation? There is no complaint before me, only the report that a clergyman officiating in my diocese has accused himself of grave offences. Does it not suffice that I should send him packing? The duty of "giving him a character" attaches to his Vicar, to whom, indeed, I should refer inquirers. Why should I bother myself in the matter beyond the limit of my apparent responsibility? On the other hand, should I not lie open to the charge of saving myself trouble at the cost of the church? For, clearly, this man ought not to be able to pass himself off as a trustworthy clergyman, and thus gain admission to parishes, where he might be not only vicious, but also scandalous. Moreover, what may not yet come out as to his behaviour in the parish wherein, on his own showing, he had behaved grossly in private?

[28]

Ella went with me to Durham, where the College of Medicine was celebrating its Centenary. First, there was lunch in the hall of the Castle. I sat between Sir Thomas Oliver,\* who presided, and M<sup>rs</sup> E. Hilton Young, who was one of the recipients of a D.C.L. I had a good deal of talk with him, & found him a very attractive & interesting man. After lunch we all went to the Chapter House where a Convocation was holden, & degrees were conferred. Then followed the service in the Cathedral. This was impressive, save that my sermon was spoiled by the "loud-speaker". How I hate these mechanical devices!

M<sup>rs</sup> Barnes, the wife of the Bishop of Birmingham, was in the Cathedral, & came on with us to Auckland to stay the night.

Leslie Morrison came to see me with respect to his accepting a title from S. Michael's, South Shields. I advised him to write to Shaddick on the subject. Also, he expressed a desire to be absent from his Theological College, for the term immediately preceding his Ordination. I bade him consult his father, and Canon Cunningham.

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[29]

**Saturday, October 6<sup>th</sup>, 1934.**

M<sup>rs</sup> Barnes and Dick left the Castle after breakfast. I finished Mencken's "Treatise on Right & Wrong", which degenerates into a rancorous attack on Christianity. I was not prepared for this. The notices of the book had given me the impression that it was a serious work, certainly not that it was a work of anti-Christian propagandism. If America provides a great reading public for this style of literature, the hold of Christianity on the people must be far weaker than I had supposed.

Ella accompanied Charles and me to Durham, where I admitted Deaconess Panton to be Head of the Deaconesses, and gave licenses to five church workers. The service was held in the Galilee, and had been carefully arranged by Rawlinson, as ~~Deaconess~~ Warden of the Deaconesses. The Dean and three canons attended. We had tea with the Bishop of Jarrow & M<sup>rs</sup>Gordon, & then returned home.

The newspapers report that the Bishop of Blackburn [Percy Herbert\*] has been left a fortune of £47,000 by his sister.

M<sup>r</sup> Ernest Thompson, an electrical engineer, 29 years old, came to see me with respect to being Ordained. I was not encouraging, as he had no academic qualifications whatever, & finally refused to accept him as a candidate. He was rather crest-fallen.

[30]

M<sup>r</sup>Peter H. Howes, aged 23, came to offer himself as a candidate for Ordination at Advent. He is a student at Kelham, & has desired to be ordained since the age of 8. He goes to confession once a month, and receives the communion daily. He described to me the life at Kelham, which seems to be simple, hard, & well-arranged. I questioned him as to his opinions respecting the two "danger-points" – Confession & Reservation – and was pleased by his answers. Finally, I accepted him as a candidate on a title from S. Michael's, Norton. Thus perforce I proceed, closing to one the door of opportunity, opening it to another: & throughout having no better ground for my decision than a few arbitrary rules and my own impressions. Probably, this acceptance or rejection of applications for acceptance as Ordination candidates is the most important of my episcopal duties, for it is only at this point that the quality of the clergy can really be in some effective measure determined. Ordination is a life-sentence.

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[31]

**19<sup>th</sup> Sunday after Trinity, October 7<sup>th</sup>, 1934.**

**The clocks were changed last night**, with the result that we had an additional hour in bed. There was a sudden rise of temperatures. The walls were streaming, & I had ominous twinges of lumbago!

I celebrated the Holy Communion in the Chapel at 8 a. m. We numbered 11 communicants, including Christina & her friend, the two Bryden girls, & William the butler's boy.

I wrote to an old fanatic Groupist named Badger: who had sent me a hortatory epistle: also, I wrote to Jack Carr in S. Nigeria: to William Badham in N. Rhodesia: to the Rev. C. E. C. Lefroy, declining his request that I should "but^t^ in" on behalf of these miserable Assyrians.

The Bishop of Jarrow, M<sup>rs</sup> Gordon, her brother & his wife, Miss Ling (an antique missionary lady formerly connected with Ella) and Miss Tristram came to lunch, and afterwards went over the Castle. Then they all went to Durham for the Cathedral service, and left me in piece.

M<sup>r</sup> Gosling, the Moulton station-master, Alexander's brother-in-law, came to see me. He is on his holiday & on his way to Edinburgh.

[32]

Charles, when on holiday, sent me the following quaint "Bellringers' Articles", which he came across in Drewsteignton Church in Devonshire:

Whoever in this place shall swear  
Sixpence shall he pay therefore:  
He that rings here in his hat  
Three pence shall he pay for that.  
Who overturns a bell be sure.  
Three pence he shall pay therefore.  
Who leaves his rope under feet.  
Three pence he shall pay for it.  
A good ringer and a true heart  
Will not refuse to spend a quart.  
Who will not to these rules agree.  
Shall not belong to this Belfree.

That reference to liquor is ominous, for bell-ringers have an evil tradition in the matter of drinking. They become very thirsty with their exertions, & the combination of bodily appetite and corporate fellowship leads but too often to a conviviality which easily degenerates into excess. It is a pity, for bell-ringing itself is a wholesome & serviceable exercise.

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[33]

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

Mallet, I believe, never wrote a line of his projected Life of the Duke of Marlborough. He groped for materials, and thought of it till he had exhausted his mind. Thus it sometimes happens that men entangle themselves in their own schemes.

D<sup>r</sup> Johnston. 1776

This passage from Boswell, which I read this morning in bed before being called, struck home threateningly. **Is that not just my case with these Giffords?**

Ella went off to London after breakfast: and was soon followed by the two girls, Sylvia and Barbara.

I wasted the morning in making notes for my sermon on the 19<sup>th</sup> in York to the Merchant Adventurers' Guild. It seems a more important affair than I had supposed. Coates, the Vicar of S. James, West Hartlepool, came to lunch, and afterwards discussed with me the unpleasant discipline-case, reported to me on October 5<sup>th</sup>, respecting which he had some knowledge.

Leslie Morrison walked round the Park with me, and had tea. He is in communication with Shaddick in the matter of a Title for his Ordination next Trinity

[34]

At 6 p. m. the offending parson came to see me. He is 27 years old, not ill-looking but rather self-confident, even bumptious. But he did not impress me as either depraved or false. The ill-reports of his late Vicar and the Kelham Prior would weigh with me more if I did not think meanly of both of them. I sent him away without pronouncing my verdict. But what ought I to do?

Incidentally, I was startled to hear that this young man had been hearing confessions both in Manchester and in Hartlepool. He has been ordained for little more than 3 years, & is quite untaught. Yet his story, though disgusting and improbable, did not strike me as untrue. He is the son of an artisan, and had his "education" in an elementary school. How he could ever have been ordained amazes me, for his college record does not appear to have been good. The Bishop of Manchester (Guy Warman\*) who ordained him, has special charge of all matters touching Ordination! Quis custodiet?

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[35]

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

Much to my surprise, & somewhat to my relief, I received cordial letters from Grey Turner & Sir Robert Bolam, thanking me for my sermon at the centenary Service of the College of Medicine last Friday. The former writes:

“I would just like to tell you how much we enjoyed your sermon on Friday. I hope, if it is published in the Bishoprick, that you will kindly send me a copy. The whole service was most appropriate & delightful. Our visitors were much impressed with the dignity of the whole proceeding.”

The latter writes

May I personally at once take the opportunity of saying how we of the administration have been touched by the cordial way in which you have aided us at every turn? All our graduates & distinguished visitors have spoken in the warmest terms of the magnificent Service & Address fitly rounding off the proceedings.

Now this is very pleasant, & (allowing for the inevitable humbug) cannot be wholly insincere.

[36]

Charles accompanied me to Darlington where I took the early train for London. On arriving at King's Cross, I drove to the Athenæum, and “washed & brushed up” before proceeding to S. Margaret's, Westminster, for Doreen's wedding. I was assisted by M<sup>r</sup> de Burgh, who took the second part of the service. I gave an address. Then Ella drove with me as far as the Athenæum, where we parted. She went on to the reception, and I went to the hairdresser's. Then, I visited the Bookseller, and had tea in the Athenæum. There I saw Bishop [Francis] Paget,\* who has renewed his youth since resigning his see. I drove to King's Cross, & took the 5.30 p.m. express to Darlington, where I was met by Charles & the car.

Can this expenditure of time, energy, and money be anyway justified? It was just a reluctance to refuse Doreen's request which made me consent to officiate: &, if I had (as probably I ought to have done) refused on the ground of my work, she would have been just as happily married by somebody else!



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[37]

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

I received and accepted Canon Croudace's resignation of the Rural Deanship of Stanhope: and I forthwith wrote to Dolphin, the Rector of Edmundbyers [sic] to offer him the position. I wrote to Hague, asking for a particular report on Eales's conduct as curate: and directed Pattinson to inform Eales that he might continue until the end of the year to work "with permission".

I received a cheque for fifty pounds from D<sup>r</sup> Leighton Pullan for the distressed areas **A fearful crime is reported** in the morning papers. King Alexander of Jugo-Slavia who had just landed at Marseilles on a visit to France was assassinated by a Croat, and with him the Foreign secretary, M. Barthou, who had formally welcomed him, & was in the same carriage, ~~was~~ were murdered. This untoward occurrence adds greatly to the difficulty of keeping peace in Europe.

Shortly after 11 a.m. I left the Castle, & motored to Sunderland, where I attended the formal opening of the Corporation Quay for Sir John Priestman.\* The Quay has cost nearly £400.000, & adds importantly [38] to the equipment of Sunderland as a great commercial port. The site was cleared of slum houses, the inhabitants of which have been housed on the outskirts of the borough. I was specially impressed by the machinery for cooling vessels, which would displace much human labour. After the little ceremony, there was a numerously attended luncheon in the great room designed for the storage of goods. The Mayor presided. I sate between him and one of the borough M.P.'s, Sir Luke Thompson. There were many speeches, including a short one from me, & those protracted the proceedings until nearly 4 p. m. My speech was very short, but it evidently "took on", and, coming at the end of some very dull oratory, may well have been a relief. I returned to Auckland.

Leslie Forster, formerly a choir-boy in the Cathedral, now a curate in South Shields, came to see me.

I went to poor Spedding for relief, as my teeth were giving me trouble. His boy's death has evidently shaken him badly, and his work is the best anodyne for useless sorrow.

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[39]

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

A beautiful mild day ending in a wonderful sunset. I worked rather vainly at the Sermon for the Merchant Adventurers. Charles went with me to Durham, where I presided at a meeting of the Training & Maintenance Board, & afterwards gave licenses to five clergymen in the Castle Chapel. After tea with them in my rooms, we returned to Auckland.

I read through a little book by Walter Lippmann on "The Method of Freedom". It is divided into three parts thus headed: (1) Revolution in the Great Society: (2) The Chief Alternatives in the Economic Order: (3) Government in a régime of Liberty. Its main value consists in its frank descriptions of the evil pass to which modern Democracy has now come. His specific proposal of what he calls a "Compensated Economy" is no more than a temporary expedient. He himself admits that it could only work in a radically altered political system. **He ignores altogether the non-economic factors in the problem which he seeks to solve.** Yet it is precisely these factors which are the most obstinate, evasive, & embarrassing.

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[40]

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

John Redfearn writes to me at some length, sending me a copy of an offensive American paper, "Film Fun", which seems to be filled with almost completely nude girls in attitudes which are not unfairly described as suggestive. HE says it is on sale at the railway book stalls, and that he confiscated copies from school-boys in the course of a cruise this summer. He wants me to do something, but what can I do? The 'Home Office' is familiar with such papers.

Doreen sends me a grateful little note, with a copy of Everest. 1933 by Hugh Ruttledge from her and her husband.

Leslie Morrison writes to tell me that he has accepted a title from S. Michael's, South Shields.

I worked at the York sermon, but not at all to my satisfaction. In spite of myself I seem to drift into talking what is dangerously like Socialism!

At 4 p.m. the Archdeacons and Rural Deans assembled for tea, which was followed at 5 p.m. by their annual Conference. The Dean [Cyril Alington]\* attended, and must have been considerably bored during nearly 2 hours of rather vain talking.

[41]

All the Rural Deans attended the Conference. Canon Croudace had been replaced by Dolphin,\* Rector of Edmundbyers, and Hudson Barker by Shaddick,\* the Vicar of S<sup>t</sup> Michael's, South Shields. We discussed many subjects, some with animation, all with good temper. If nothing was decided, much was clarified, and, perhaps, there was an increase of mutual understanding. We dined at 8 p.m.: a pleasant gathering. At 10 p.m. we had shortened Evensong in the chapel, and then I retired, leaving the company to talk and smoke.

The evening papers report the death of Lord Cushendon. He showed me civility when I visited Ulster some years ago: & I liked him as a typical representative of his countrymen. The Dean told us that he was staying with Lord Lansdowne at Bowood last year, when there was a correspondence in the Times about the famous "Peace" letter which the late Lord L. had published during the War. He said that he (the Dean) had composed the letter which appeared in the Times over the present Lord L.'s signature.

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[42]

**Saturday, October 13<sup>th</sup>, 1934.**

I celebrated the Holy Communion in the Chapel at 8 a.m. All the company communicated, making 17 in all. After breakfast we resumed our Conference until past noon: & at 12.30 p.m. had lunch, which concluded our fellowship, & we dispersed. Everybody seemed pleased and fraternal: & Charles was invaluable, 'never in the way and never out of the way,' like Godolphin. He and I walked round the Park together.

M<sup>r</sup> Ernest Oldmeadow sent me a French publication, 'La Documentation Catholique' which contains a remarkably full account of the Liverpool controversy. It is evident that "Les Affaires Anglicanes" are not without interest to our foreign neighbours. I suspect that the Papists are rather disappointed at the orthodox attitude of the Church of England disclosed in the decision of the Upper House at York. They would have made much capital out of any condonation of Unitarianism which the Northern Bishops might have been induced to make.

[43]

An announcement appeared in the papers to the effect that Glynne, the Vicar of S. Cuthbert's, Durham, had informed his parochial council that he would resign his benefice at the end of the year. I sent him a letter reminding him that he could not do this without my consent, & that he must send me a statement of the reasons for which he desired to resign. He is both ill, and utterly incompetent, so that resignation in his case is much to be desired: but he must proceed in a legal way.

Also, Lazenby sent me a copy of the Gainford parish magazine, directing my attention to a very ill-mannered attack on the Diocesan Chancellor, who had demurred to some faculty request. I wrote to the Vicar, pointing out the extreme impropriety of such writing. I had thought better of him.

Ella returned from London last night: and entertained the Archdeacons & Rural Deans. Tonight she and Fearne dined early, & then went to Spennymoor to see a dramatic performance by the Unemployed, who frequent the Settlement run by the Farrells.

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[44]

20<sup>th</sup> Sunday after Trinity, October 14<sup>th</sup>, 1934.

|| The population (of Rome) fell as low as 17,000 for men were quick to abandon the sinking ship.

Elliott Binns, Decline & Fall of the Medieval Papacy, p. 140.

No wonder that a keen imaginative youth like Rienzi was carried away by an enthusiastic devotion to that ancient World, in whose vast and enigmatic monuments the modern city seemed little better than an encampment of nomads. We can with difficulty realize the impressiveness of the surviving relics of the imperial city, for those relics were actually far greater in the xiv<sup>th</sup> century than they are in the xx<sup>th</sup>, and the modern City is vastly larger and more wonderful than the petty town in which Rienzi ran his brief & brilliant course. I suspect that it was the very magnitude and unintelligibility of the ruins which facilitated their mishandling at the hands of the ignorant Roman populace, in whose eyes they seemed, less the mighty works of man, than natural phenomena, like other mines.

[45]

I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 8 communicants, including John, the under-gardener.

Rawlinson brought **M' Ivor Thomas** of the Times, the author of an excellent criticism of Groupism, and, after he had lunched with us, I took him for a walk round the Park, and had much interesting conversation. He seemed to be an unusually intelligent fellow, with a rare sense of humour. He told me that the circulation of the Times in Germany had risen to 8000 copies. This argues a fairly wide-spread desire to know the facts about the religious situation under the Hitler despotism.

Charles went with me to Stockton, where I preached at Evensong in S. Peter's Church. There was a good congregation, a large & very well-behaved choir, and a reverent service. I preached from the words: "Render, therefore, unto Caesar the things that are Caesar's, and to God, the things that are God's": and I took occasion to refer to the situation in Germany, & to say plainly that I thought the present connexion between Church & State in England ought to cease.

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[46]

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

I spent the morning in the attempt to re-cast the sermon that I preached some years ago at Furness Abbey, so that I might use it when I preach at Tewkesbury Abbey on the anniversary of its consecration in 1123.

Captain Radcliffe, who has been appointed the organizer of the Association of Boys' Clubs in this County came to lunch. He is evidently much in the dark as to his duties, & I was quite unable to inform him! However, I urged him to see Sir Arthur Wood: and I gave him the names of some potentially useful persons. Of course, at bottom, the whole problem is financial.

I prepared a resumé of my York sermon for the representative of the Yorkshire Herald Post, who had supplicated for the M.S.

The newspapers give great prominence to a sermon preached by Barnes in Cambridge yesterday. It was certainly extremely provocative. He seems to deny altogether the historicity of the Gospels.

[47]

“Let us grant that in the Gospels we have the results of popular preaching and popular myth-making: that the records are not history in the modern sense, but in part results of imaginative meditation & religious enthusiasm. Do we therefore have much worth keeping?”

This seems to me a very loose, unhelpful manner of speaking. The little address to the “most excellent Theophilus” with which S. Luke introduces his Gospel claims a good deal more than the Bishop allows. **The writer certainly intended to convey the impression that he meant to write a record of facts**, and that is essentially “history in the modern sense”, even although his knowledge of the facts may have been defective, and his understanding of them mistaken. If he can be allowed to have been an honest writer, dealing fairly by such materials as he possessed, he was a historian. I suppose Barnes has adopted without hesitation or reserve the latest critical doctrine, which claims to be able to break up the Gospels into conventional fragments (Form-criticism). What basis for preaching, year in & year out, is there in this Birmingham edition of the Gospel?

[48]

What I am really afraid of is that Barnes may goad some of his clergy into an open repudiation of his episcopal authority. When I recall the outcry against me sixteen years ago, and contrast the acquiescence with which Barnes's frequent pronouncements are received, I cannot avoid a certain sardonic satisfaction. The insincerity of the outcry then or of the acquiescence now appear incontestable.

I have not consciously altered my opinions: &, so far as I know, the sentences extracted from my writings as the bases for the opposition to my consecration, do certainly express my present opinions. Yet I feel shocked and perturbed by much that Barnes and his fellow-modernists are teaching: and I think their position is patently incompatible with an honest tenure of office in the Church of England. I would not feel free to ordain a man who denied **tout court** the historical character of the Gospels: &, if Barnes came before me on a charge of heresy I could not acquit him.

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[49]

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

I did actually begin working on the 2<sup>nd</sup> of the twelve Gifford Lectures, and I achieved 12 pages of type-script. As the minimum quantity for every lecture is at least 100 of such pages, I had not much to boast of. Still it was a beginning!

I lunched by myself, & the ladies including Miss Headland, who arrived last night, had gone into Durham: and then, after reading the obituary notice of M. Poincaré, who died yesterday, I walked round the Park. In the course of my walk I put up a hare.

I had tea with Charles & Christina, who played on the piano & violin severally afterwards. How I envy him that recreation, & that continuing link with his wife! A pretty girl, Miss Bell, the daughter of the Vicar of Tudhoe, & one of Charles's sisters were there also.

M<sup>r</sup> Jones, a master of the Johnston School in Durham, wrote to ask me for reminiscences of Gladstone's visit to All Souls in 1893. He had learned from Oman's Volume of Reminiscences that I was one of the Fellows who received him, &, as he is writing about the G. O. M. he thought (mistakenly) that he could garner something!

[50]

Greek was by no means the chief influence in the Renaissance, and the fall of Constantinople far from increasing that influence, diminished & almost ended it.... Certainly if a date is to be hazarded it must be at least a century earlier than 1453. For the Renaissance is falsely so called; it was nothing so sudden, or so definite, as a rebirth: it was rather the attainment of maturity, the culmination of a period of observable preparation, the gradual blossoming of the Italian genius. This latter was the supreme cause of the movement rather than Greek influence, the growth was native to the soil from which it sprang.

Elliott Binns. D. & F. of M. P. p. 254

This is interesting, but, perhaps, somewhat too positive & indiscriminating. I suspect that Greek had some share in the awakening of Italian genius, & much share in shaping it.



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[51]

**Wednesday, October 17<sup>th</sup>, 1934.**

I “worked” at the Giffords all the morning with practically no result. What I want to say I can’t say: and what I say is not worth saying!

I went in to Durham, and presided at a meeting of the Missionary Association. Canon Davies, the Secretary of the Central Missionary Council attended, and about 25 parsons attended with, I think, three females including the inevitable Miss Tristram. I was fearfully bored, and, I fear did not succeed in concealing the fact. There can be not doubt about it, I am a very bad bishop. I loathe meetings, find good works of every kind repugnant, & would go a long way round to avoid a “Church worker”!!

I finished Binns’s “Decline & Fall of the Medieval Papacy”, which I found both interesting and informing. The publishers’ puff on the cover says that “the volume is definitely intended to be supplementary to Gibbon”, and so, in some sense, it is: but the Author was over-proud in assuming, or suggesting, a parallel with Gibbon’s history. Binns has no great literary gift, and sometimes writes in a slovenly fashion to which the 18<sup>th</sup> century historian could never have fallen.

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[52]

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

General Smuts's Rectorial Oration at S. Andrews is given great prominence in the newspapers, and is made the text of the first leading article in the Times. Its subject is "Freedom", & it is most admirable in form & substance. His plea for "creative freedom" is thought-provoking. Of course, the weak part of his argument is his omission of all reference to the demented individualism into which "democracy" has drifted, and which has proceeded so far as to paralyze political action, & to menace society with anarchy. This explains the acquiescence in various forms of despotism, which is so strange & so menacing at the present time.

I wasted the morning in reading. After lunch I walked round the Park in a high wind which was rapidly stripping the trees of their leaves. Lawson reports that the coal-stealing is beginning again in earnest. The police are either reluctant or powerless. It wounds my self-respect to stand by in helpless inaction while the Park is damaged, and the Law broken by a gang of loafers.

[53]

Charles and I motored to Sherburn Hospital, where I instituted the Rev. Percy L'Argent Ball to the Mastership in place of the Canon Boutflower resigned. This was the first appointment made under the new Scheme, whereby the Governors select three names, out of which the Bishop must nominate one. Several of the Governors, including Pemberton, the Chairman, attended the service. There was a considerable congregation including the nurses from the Hospital. The Rural Dean (Bolland) read the prayers, and the Dean read the lesson. In my address I sketched the history of the Foundation, indicating as the factors which determined its development. 1. The disappearance of lepers, so that the original purpose could not be served. 2. The Reformation, which brought about the incorporation of Queen Elizabeth & the Mastership of the Brothers Lever, of whom one (Thomas Lever) was buried in the Chapel. 3. The Civil War, which led to the issue of the new statutes by Bishop Chandler. 4. The increase of wealth through the economic development, which had brought about the new Scheme. After the service we dined with the Stopfords, and then returned to the Castle.

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[54]

**Friday, October 19<sup>th</sup>, 1934.**

I considered very carefully the reports which I have received respecting Hague's curate, and found myself more than ever unable to come to a decision respecting the nature & extent of the ill-conduct ascribed to him. Finally, I wrote to the Warden of Kelham asking him to tell me frankly & fully how he had carried himself in the College, & what impression he had made.

Charles and I had an early lunch at noon, and afterwards motored to York for the function in the Merchant Adventurers' Hall. There was a service in the Undercroft and Chapel at 3 p.m. There was no pulpit so that I had to hold my MS. in my hand when preaching. The congregation was considerable, and attentive. After the sermon, there was tea in the large hall upstairs, and, after tea, speeches. Lord Danesfort\* proposed the toast of the Master of the Company, & filled his speech with rather excessive laudation of the preacher! He informed the audience that whenever the Bishop of Durham was known to intend to speak in the House of Lords, there was always a full house. Could this very absurd statement have been really sincere?

[55]

We came away after the speeches & returned to Auckland, where we arrived at 6.50 p.m. Meanwhile a Missionary Meeting was proceeding in the Castle. It was addressed by a little, slim, dark lady who hailed from Uganda. She told us at dinner something about life in that country. Ants would seem to be one of the major annoyances. The Government is said to meditate making Swahili an official language, as it is spoken more or less over a great extent of [the] country. She said that the natives were much puzzled by the spectacle of White men who did not attend the church services. The notion of creedless folk was incomprehensible to them. Lions were common in the country, &, of course, the elephant, most destructive of beasts, was even too familiar. I inquired how the Kabaka and his Christian wife were behaving. The lady was thought to be excellent, but her Royal Husband, though he came to Holy Communion, was not so satisfactory. The only organ in Uganda was in the Cathedral and greatly impressed the Africans. Fortunately, the present Governor was a Christian, who attended Divine Service, & himself read the lessons.

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[56]

**Saturday, October 20<sup>th</sup>, 1934.**

The weather has again become unseasonably warm, & I become by consequence stupid and restless. I was essaying vainly to compose a sermon for the Northumberland Freemasons who are celebrating their Bi-cent[en]jary next Wednesday, when a telegram was brought to me:-

Lord Crewe owing to Influenza is unable to perform ceremony Durham Cathedral on Monday. My sister and I would be most grateful if you could see your way **as one who knew our parents so intimately** to take his place forgive short notice.

Londonderry.

Of course I could not refuse such a request so expressed, [but I don't really approve the erection of a monument in Durham Cathedral to two individuals, whom indeed I liked well, & who were good to me, but who did not seem to me to have the kind of public claims which should be possessed by those who are given the conspicuous honour of a monument in that great church. But] I must do what I can.

[57]

On general grounds there is nothing I dislike more than composing éloges [on public men.] One must of necessity be complimentary, and one never can have the knowledge which alone could justify praise. There is almost certainly somebody among your hearers who knows enough to make your compliments ridiculous or offensive, or both! Really, I know extraordinarily little about the late Marquis and his wife, far too little for me to speak with any conviction. I liked them both, but their faults were extremely apparent as well as their virtues. They belonged to a world, social & political, which I can only see from outside: and I thus can see enough to make plain that its standards, habits, and ideals are not mine, nor such as I can really approve. Exaggeration and make belief infect the whole intercourse of individuals in "Society", and I am mortally sick of both.

John Redfearn arrived about 6.30 p.m. to dine and sleep. He looks very healthy & wholesome: & clearly he enjoys his work at Bede (secondary) School in Sunderland, where he has charge of the Divinity Teaching. That a clergyman should have this position in a school of that kind is encouraging.

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[58]

**21<sup>st</sup> Sunday After Trinity. October 21<sup>st</sup>, 1934.**

I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered only 7 communion, including William & John Redfearn.

After breakfast I wrote to Mr Bull, the secretary of the League of Nations Union saying that I should not be able to attend the meeting on November 16<sup>th</sup>, but that Sir Norman Angell might put up here if he desired to do so.

Also, I wrote to William Badham.

I finished reading W. R. Halliday's "The Pagan Background of Early Christianity", which I found both stimulating & informing.

I wrote to Lord Scarbrough inquiring whether he could put me up from November 12<sup>th</sup> to 16<sup>th</sup>, when I go to London for the Church Assembly.

I walked round the Park with John Redfearn. The high wind was quickly stripping the trees of their leaves. On returning to the Castle, I wrote to my brother, my cousin, and Jimmie Dobbie. The last is reported to have increased his family by another daughter.

[59]

John Redfearn is greatly perturbed by the advertisements of indecent literature which he has recently discovered. The vendors of this evil stuff would appear to be making a dead set at school-boys and adolescents, who might be thought very evidently entitled to an exclusion from their baleful activities. Most of these publications hail from America, where the level of sexual morality must be abnormally low.

Ella and I motored to Wynyard, & dined with the Londonderrys. There were at dinner besides our host and hostess, Lord Ilchester, Robin [Viscount Castlereagh\*] & Romaine, Helen, Margaret, & Mary as well as Sir Hedworth Williamson,\* the Agent [Malcolm Dillon\*] & his wife, and a young lady whose name I missed. It was a pleasant party, though the conversation left little worth remembering. Lady L. told me that our Intelligence Department and that of Belgium had warned the French police that an attempt would be made to assassinate King Alexander, but that no action was taken. It had even been suggested that the French police had been bribed!! Margaret had just returned from Berlin, where she had not been too favourably impressed by Mss<sup>rs</sup> Göring & Goebbels.

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[60]

**Monday, October 22<sup>nd</sup>, 1934.**

I expended the morning in preparing an Address on the late Londonderrys.

Frazer & his wife bringing with them the Master of Polwarth and M<sup>rs</sup> Scott came to lunch after which I showed them the Castle. Then, Ella, Charles and I motored to Durham for the service in the Cathedral. The whole clan of Londonderry relations & friends was in the Cathedral. After the Anthem we all processed to the northern ambulatory where the memorial Tablet was fixed. I read my speech, and then unveiled the Tablet after which we returned to the Chancel, and finished Evensong. I pronounced the Benediction from the Throne, & everything was concluded. I hope the Londonderrys were better pleased than I was.

At 4 p.m. I presided at the meeting of the Church Building Committee, after which I had tea with the Archdeacon, picked up Ella and Charles and returned with them to Auckland. There was some rain, but mainly the weather was bright.

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[61]

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

Old Lord Danesfoot writes to ask that the sermon in the Merchant Adventurers may be published at his cost and given to them. I am sorry for this since in my judgment the sermon is not worth publishing, and yet I hardly see how I can civilly decline his proposal which is evidently meant to be both kind and complimentary.

The newspapers report, more or less accurately, what I said yesterday. The short report in the Times was the most inaccurate, which is the more annoying since that is the report which will be most widely read.

I wasted the whole morning in preparing a sermon for the Northumberland Freemasons, who are celebrating the Bicentenary of the Province tomorrow. I find sermon composition becoming increasingly laborious especially the composition of "special" sermons, which are precisely the sermons which most commonly I have to deliver. In these precious harangues the religious intention is almost completely submerged by the topical interest! And always, in preparing them, the miserable preacher has to "vamp up" some information relevant to the "special" occasions: & his hearers have care for nothing else.

[62]

I walked round the Park with the dogs. The autumn colouring in the bright sun-light was wonderfully beautiful. On returning to the Castle, I finished the Newcastle sermon. The Times continues the delightful extracts from the Esher Papers. The following is very amusing.

[“]Attributed to the Bishop of London, speaking in America at a drawing room meeting, it may or may not be the authentic Bishop. You often hear it said that hell is paved with good intentions. I say it is paved with champagne, bridge, fast women, and motor-cars[“].

Voice from (the Audience (American accent) – O death, where is they sting? ~

Bayley writes to say that the Chapter Library does not possess a copy of the first England edition of the Philobilon, and that the Dean and Chapter will gladly accept one. So I shall present the copy that I bought for the not inconsiderable sum of £50. It is really no use to me.

<!241034>

[63]

Wednesday, October 24<sup>th</sup>, 1934.

~Sometimes he was inaccurate, sometimes he was unfair, and sometimes he was credulous. Political opponents made the most of his lapses, **but the more closely modern historians examine his work, the better they like it.**~

v. G.N Clark. "The later Stuarts" p. 365

This estimate of Burnet as a historian is equally discriminating and just. He was generally well-informed and never deliberately dishonest, but he was vain and garrulous, and carried by his vanity & garrulity into pretending to more knowledge than he had, and overstating the knowledge we?[sic] he had.

I wrote to Bishop [Henry] Whitehead\* asking him to advise me in the matter of the morality which springs from Hindu Religion, & to recommend books. I gave him a brief sketch of my intended Hibbert Lecture with the design of drawing from him some comments which might be helpful.

I motored to Newcastle and preached to a great congregation of Freemasons in the Cathedral. The weather was wretched, but did not appear to affect the attendance of the brethren.



<!251034>

[64]

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

The Rev<sup>d</sup>. C.R. Montgomery, Vicar of S. John's, Wallasey, writes to thank me for a copy of my convocation speech on the Liverpool case, & gave me some rather disconcerting information.

~In our local Christian council of ministers, it was decided to admit Unitarians. As the work of the Council was not only social work, but also definite evangelical work, including the holding of united services in Churches on special occasions. I took the step with three other Wallasey Vicars of resigning from the Council. We have been bitterly criticised by many people for doing this, & it is very pleasant to read what your lordship says about this kind of thing. It makes us doubly sure that we did right.~

I had not supposed that matters had gone so far. Of course Wallasey is well within the influence of Liverpool Cathedral where (as the ribald American is reported to have said) "The Lord hath His Dwelling-place".

[65]

I wrote to the Bishop of Winchester refusing his request that I should speak on Disestablishment at the Church Congress next year, and assigning 3 reasons viz. (1) The Gifford Lectures. (2) I loath the Church Congress, & strongly disapprove of its revival. (3) I shall have abundant opportunity for dealing with the Disestablishment issue.

I spent the morning in preparing a sermon for the undergraduates of Magdalene College. After lunch I motored to Durham, & presided at a meeting of the Lay Helpers' Association. These excellent men are sorely aggrieved by reason of my sermon at Bede College on October. It was not so much what I said as the headlines of the local papers reporting what I said, that mortified them. However, I could but tell them that I was not responsible for the headlines, & that they would be able to read the "Bishoprick". Sir Arthur Dawson marked his first appearance at the Board by an attack, equally vigorous and well-grounded, on the institution of the L.H. Association. We appointed a Sub-Committee to consider and report to me. It is certainly impressive that these good people should be so sensitive about their "professional" reputation.

[66]

The rain, which had fallen steadily all day descended in almost tropical plenitude when Charles and I motored to Darlington for the admission of M<sup>r</sup> Gayle to the perpetual curacy. In spite of the hostile weather, there was a considerable congregation. Cosgrave was there and the Deacon, Nicholson, and Hoare with his new curate, whose name I have forgotten. The service was reverent and, I trust, edifying. I spoke of the duties of a parish priest, and the gifts of grace which he specially needed for their due fulfilment.

I consulted Poole about the case of the Hartlepool curate, with the circumstances of which he had been made acquainted, and I was relieved to learn that he approved of the merciful course which I have decided to take. The fact is that much may rightly be condoned in these artisan-bred clergymen, which could not possible[sic] be tolerated in others, who had been more normally experienced. I suppose that the gulfs between the classes are gradually being narrowed, but at present they are very wide and deep.

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[67]

Friday, October 26<sup>th</sup>, 1934.

The post brought me from Lady Londonderry a letter in which she tells me “how quite excellent” my address in the Cathedral was.

“I would have liked to press your hand silently afterwards, but as that would have been impossible anyhow – you, I know will understand. Please propose yourself to Londonderry House – anytime you come en garçon to London – as Robin’s old room is at your disposal.”

Then the dear Lady passes on to some rather sad matters, which are clearly distressing her & Lord L. badly.

Jimmie Dobson writes affectionately, his account of the schoolmasters’ method is illuminating:

[“]The school continues to prosper but, as usual what you foretold has come to pass. It is a commercial undertaking. I advertise, being in the best markets, compete for boys and generally conduct the business in a manner little different from a grocer. I never forgot what you said – that if the school were to prosper, and the boys turned out were not good boys, it had failed.[”]

That was sound anyway.

[68]

I finished reading Professor Nock’s book – Conversion. The Old to the New from Alexander the Great to Augustine of Hippo – which I found to be interesting, learned, and thought-provoking. It is, perhaps, not undeserving of note that there is a treating of the reasons why Christianity succeeded winning acceptance in the ancient world, and the reasons why Christianity is failing to maintain its hold on the modern world. The first ~~is~~ **are** mainly written by the opponents of ‘Christianity: the last by it advocates. Professor Nock is certainly not the former; I am not sure whether he is the latter.

Hague, the Vicar of Holy Trinity, Hartlepool, came to lunch. I put to him my plan for dealing with his curate, and he consented to play the part which I have assigned to him therein. I walked round the park with D<sup>r</sup> M<sup>c</sup>Cullagh. The wind was keen, and there were short rain-storms at intervals; but our walk was cheered by a most beautiful rainbow. I noted that a sufficient supply of wood for the winter has now been brought in.

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[69]

**Saturday, October 27<sup>th</sup>, 1934.**

[symbol]

A very stormy disagreeable night with high temperature and higher wind was followed by a comfortless day, relieved however by episodes of sunshine. I motored to Darlington with Charles, who had been "seeing off" his sister by the earlier train, met me, & "saw off" his chief with his usual quiet efficiency. I travelled in a "through carriage" to Cheltenham, where the Vicar met me, & drove me in his motor to Tewkesbury. I left Darlington at 10.34 a.m. and reached Cheltenham at 4.59 p.m.

The Vicarage is a modern house builded oddly within the shell of the Abbot's lodging. I went to Evensong in the Abbey. This service was followed by a short preparation for the Holy Communion. I walked round *the glorious church, which is full of noble and interesting monuments. The altars have been restored to the chapels, and in one of them the Blessed Sacrament is permanently preserved. The Vicar (Gough) introduced me to an elderly clergyman who said that he had met me before. He was the Vicar of the parish in which my [70] father-in-law, when motoring through it, had the fit from which he did not recover.*

There was quite a pleasant party at dinner. Apart from mine host & his family there was no other guest save a pretty girl named Cookson, whose people hail from Northumberland. The son, a good-looking youth who has just taken his degree at Oxford, & is now looking about for some employment, impressed me well. I was interested to note his keenness in the discussion of the population-question, which his father & I embarked on after dinner. *It appears that Groupism is rather strongly represented in these parts: M<sup>r</sup> Gough himself is strongly opposed to it: but old Moore Ede, the Dean of Worcester, is said to have been bitten by it. The young Oxonian would have none of it. He <sup>^</sup>(the Vicar)<sup>^</sup> spoke with high respect of the Bishop of Gloucester who, he says, knows the diocese well: but he thought that he had blundered badly in his prosecution of a local Rector under the recent measure. The state of things in that parish is worse than ever.*

<!281034>

[71]

**22<sup>nd</sup> Sunday after Trinity, October 28<sup>th</sup>, 1934.**

I went to the Abbey Church for the Celebration at 8 a.m. In the morning sunlight the glorious fabric, gleaming with incomparable medieval glass, was marvellously beautiful. There was a large number of communicants, no doubt larger than usual by reason of the Festival of the Consecration in A.D. 1123. I think that between one third and one fourth of them were males, mostly old & middle-aged.

*The service was very stately and solemn, though it was quite illegal! The Vicar explained to me that he used neither the Order of 1662, nor that of 1928, but the words of the one, & the arrangement of the other, and that this amalgam had the Bishop's permission. Headlam\* is the most oddly inconsistent man of my acquaintance, so brutally rigorous at one point, so unintelligibly lax at another. I remember how he wrote to the Times before the crisis in 1929, demonstrating how intolerable it would be to allow more than one form of liturgy in the same church, & now he seems prepared to tolerate variety in this vital matter even in parishes! His attitude in this matter is almost cynically inconsistent.*

[72]

*The Choral Eucharist at 11.15 a.m. was a very impressive service. It began with a procession preceded by the Cross & torch-bearers, & ended by the Bishop followed by his chaplain who, on this occasion, was John Gough. The order, saving for the omission of the Ten Commandments, & sundry interpolations was that of the 1662 Prayer Book. The Gospel was read outside the Chancel Screen, & was preceded by a solemn little procession. My sermon, an old one from Psalm 119. 96, was (so far as I could judge) listened to with attention, but I was not at my ease in preaching, for the acoustics of the Church are far from good, and in the Chancel the Choir can hear nothing.*

After lunch I had some talk with John about Ordination, & found him more uncertain in his mind about refusing to be Ordained, than I had at first supposed. He seems to be both devout and high-minded – just the type for a clergyman. I invited him to visit me at Auckland, and, since he has never yet seen Durham Cathedral, he seemed attracted by the notion. If he turns up, I may return to the subject of his Ordination.

[73]

I attended the Festival of Youth at 3 p.m.: & this also was a very remarkable service. All sorts & kinds of organization which deal with Youth attended. There was [a] short special service, which included a solemn repetition of the Baptismal Vows. *The address was given by M<sup>r</sup> Morrison K.C. the local M.P., and it was quite astonishingly good. M<sup>r</sup> Morrison, I was told, is the son of a crofter in the Hebrides. He served in the War which broke out when he was a student at Edinburgh University. He decided to seek his fortunes in England, where he evidently has a considerable future. He is a tall man, with well-cut features, and a deep musical voice. As he spoke from the pulpit I could not but observe his hands with fine long fingers. He told me that he was bi-lingual, but only thought in Gaelic, when he was*

emotionally moved e.g. on subjects of religion. I have not often met a man who impressed so favourably. I withdrew from the company which came in to tea, and went to my room, where I went over my discourse with the purpose of shortening it. Even so, I fear it is both too long and too academic for the rustics of Tewkesbury.

[74]

There was a large congregation at Evensong, when I preached from the same text as in the morning. The sermon was rather an essay on Monasticism than a spiritual discourse, and certainly (as the religious critic of Abp. Magee's preaching said) there was not in it enough Gospel to save a tom-tit! The pathetically puzzled countenances of the Mayor and Aldermen, who sate under the pulpit, moved both my amusement & my consciousness of religious failure. However, the congregation was so still and (apparently) attentive, that I cannot but think that they were able to hear, and not wholly uninterested by what they heard. There were two reporters busily taking down my words, and I was assured that one of them was a really competent man; but I have suffered so much from that tribe that I labour no delusions as to my probable fate. Old Canon Allen came in to supper, and I gave him a copy of my Convocation speech on the Unitarians. Also, I promised a copy to mine host.

The weather throughout the day was magnificent, & everything looked its best.

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[75]

**Monday, October 29<sup>th</sup>, 1934.**

John walked with me for an hour in and about the town, pointing out its many interesting old houses. I was able to get my watch put right. Most inconveniently it had “struck work” last night. The watchmaker, who was evidently a churchman, thanked me for my sermon: he told John that he was a student of my books! Can anything good come out of Galilee? The Vicar went with me into the Church & showed me the monuments, & some very curious things that have been collected, & are on view in one of the Chapels. In one of the latter there is a Raphael. The door covered with armour picked up on the field after the battle of Tewkesbury is surely without a parallel in any other church. I reflected on the remarkably unbroken aspect of the tombs, & concluded that this was probably due to two principal reasons (1) The noble families whose ancestors were thus commemorated were locally influential enough to prevent damage to the monuments. (2) This part of England was mainly in the hands of the Royalists during the Civil War, & thus escaped the attentions of zealots like Dowsing.

Then John motored me to Cheltenham, and on the way discoursed to me of his experiences in Spain: where he had evidently used his eyes & his wits to some purpose. His description of the Bull-fight which he witnessed [76] was most interesting. He was very ill impressed by the Spanish Church, & thought that the priests were regarded by the people with dislike and contempt. The dirt and incompetence of the Spaniards were, he said, extreme, but nevertheless, he thought they were really, though far less civilized, much more genuinely cultured than the English. They were, however, terribly immoral, worse (he thought) than the ~~English~~ French. He said that there was much immorality among the undergraduates in Oxford, certainly in Christ Church, where he had been as an undergraduate. He spoke especially of what we used to call “unnatural vice”. It was the vicious habit of the public school continued with less hindrance by authority. But he thought that matters were not so bad in this respect as they had been immediately after the War.

I was met at Darlington by Charles & the car. Through some misreading of the Timetable, he had come to the station an ‘hour’ before the arrival of the train.

Lunt, the Vicar of Portsea, has been appointed to the Bishoprick of Ripon.

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[77]

Tuesday, October 30<sup>th</sup>, 1934.

I wrote a civil letter to the Bishop-designate of Ripon bidding him welcome to the Province, in which he will be my next-door neighbour. Crockford says that he took a Third Class in Theology at Oxford, from which I infer that he will not add much to the intellectual resources of the Northern Bench.

The Rev<sup>d</sup> W. Brown, Vicar of Eldon, came to see me in obedience to my summons. He explained as best he could the circumstances in which he had used the Eldon Trust income of £100, which was primarily designed for securing the services of a curate in the parish, as part of his own income. He pleaded that he had been misled by the Chapter Clerk of Durham, through whom the payment was made. I think he has not been intentionally fraudulent, but that, in fact, there has been a misapplication of the Fund. I gave him tea, & reserved my decision.

Then the hapless curate made his appearance, and I pronounced my decision. He should have another chance, and, if, after a year's good conduct, I reviewed his case, I should do so with the desire to grant him a license, & re-instate him completely in his ministry.

[78]

Ella and I dined with Charles and Christina. It was a very pleasant quartet. After dinner the two children played music, & then we fell to cards until it was time to go to chapel. The chaplain's house is comfortable, & has the kind of distinction which inheres in old buildings. Christina has excellent taste, & both she and her husband seem admirably fitted for working in the harness of matrimony.

I thought it well in order to impress on them more effectively the gravity of the situation to write both to Hague and to Eales, setting in plain terms the arrangement for the latter's probation which I had verbally announced, and which they both have verbally accepted. Lady Ilchester wrote respecting my éloge on her parents, thanking me most sincerely for my "beautiful address".

"My brother and I were most deeply touched, & I cannot adequately express to you how deeply we valued your kind words."

That seems sincere enough.



<!311034>

[79]

**Wednesday, October 31<sup>st</sup>, 1934.**

I wrote to Arthur on his Birthday which is today. Also, I wrote to the President of Trinity, Oxford, strongly recommending Martin Kiddle for the position of Chaplain Fellow. Then I expended the morning in preparing notes for my two functions later in the day. Ella and I motored to Durham where I opened a Palestine Exhibition in the Town Hall, and made a speech. Then I walked to the Cathedral, and attended Evensong, after which I had tea with Quick, & called on Dykes Bower. His old mother was there.

I motored to Hart, and had an interview with old Mr Wilson, the outgoing Vicar, who has had a stroke, & has resigned the benefice. He leaves the diocese in order to live in Cumberland. Then I went to Canon Poole, & washed etc. before the function in the Town Hall, where I gave away the prizes to the boys of the Secondary School, and made a foolish speech, which, of course, being foolish was within the understanding of my audience, & loudly applauded. I returned to Auckland after the meeting. Fearne returned from attending the meetings of the G.F.S. in London.

[80]

Oliver Quick\* seems to be settling down to his duties, though he evidently finds the lecturing a heavy burden. His wife, whom I met in the college, with two nice-looking children, seemed to be contented with her lot. I had some talk with Quick about the Unitarian issue. He says that Tennant is an Unitarian, and that he has practically ceased to officiate as an Anglican. He (Quick) shares the prevailing dislike of Dwelly,\* though he has no definite reasons to assign for it. The Cambridge Professor did not, he thought, count for much religiously. He had written to Laven with respect to his letter on the business in Liverpool Cathedral, and had been assured that the said letter was not intended to be read out in the Cathedral, & was admittedly unsuitable for such reading. It would seem that Dwelly was guilty of something like what is called among business men "sharp practice". I was rather disappointed by the meagre aspect of Quick's bookshelves. He must be one of those wise & thrifty men who make great use of libraries, &, wherever possible, avoid purchase.

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[81]

Thursday, November 1<sup>st</sup>, 1934

Charles and I motored to Durham, where I held my monthly conference with my Archdeacons in my room at the Castle; and then we lunched together, before going to the Cathedral for Evensong. In the course of the service I instituted the new Canon Professor, The Rev. William Cyril Mayne. After Evensong we had tea in the Deanery, and then returned to Auckland.

The Yorkshire Post has a short report of my little speech in the Town Hall in opening the Palestine Exhibition. It credits me with the statement that we received our religion from Athens! It is probably never really worth while to correct such reporter's errors, for if you do correct them, you not only irritate the paper-pundits, whom you convict of inefficiency, but also involve yourself in the supposition that you acknowledge as accurate all the stuff which you have left uncorrected, whereas if you leave the thing alone, you have so much protection against being misunderstood as is provided by the reputation for inaccuracy which the Press enjoys! I have hardly ever thought it worth while to protest even against misreports which are gross & exasperating.

[82]

Londonderry writes to me very civilly thanking me for "the eloquent and charming address" which I delivered when unveiling the tablet in the Cathedral. He calls it a "delightful eulogy". Well I suppose I must take it that what I said was felt to be not wholly inadequate.

Old Reeman, the Vicar of Fatfield, has died at last. His daughter wrote to tell me that he was carried off "after an attack of congestion of the lungs following his accident last May". She adds "It was one of his last wishes that I should write to tell you". He was ordained in 1867, and had held his benefice since 1876. An incumbency of 58 years must be very unusual. He was 91, and was the senior clergyman in the diocese. The patron of Fatfield is the earl of Durham. It is stated to have an income of £400 per ann. There are 3440 inhabitants. Old Reeman has been for years inadequate to his duties, and, if there had not been in the parish an energetic and godly schoolmaster, the religious life of the people would have fared badly.

<!021134>

[83]

~~Thursday~~ Friday, November 2<sup>nd</sup>, 1934.

Fifty years ago, on November 2<sup>nd</sup>, ~~19~~ 1884, I was elected to a Fellowship of All Souls. The event attracted much attention, & did no doubt effect importantly the course of my subsequent career. I have sometimes speculated on the probable character of my life, if I had not been elected. It is certain that I should have remained in Oxford, and been ordained: it is probable that I should have soon attracted notice as a preacher, & not unlikely that I should have been elected to a fellowship in an undergraduate college, as a history don. I might have gone forward to a larger measure of success and influence than that which has actually ~~happened~~ fallen to me. But All Souls did certainly do much to determine the fortunes of my course. It brought me into the knowledge of Lord Salisbury. He sent me to Westminster; and there I may be said to have made my own way. Asquith sent me to the Deanery of Durham, & Lloyd George to the Episcopal Bench. It is, I think, probably my own fault that I have not become an Archbishop, but preferment became impossible when I declared myself an opponent of the existing Establishment.

[84]

I wrote to Shebbeare telling him with "brutal frankness", that I held him to be under a moral obligation to get a curate, & reminding him that due provision for the spiritual requirements of the people was a "first charge" on the endowment of Stanhope.

We motored to Durham where I presided at a meeting of the Moral Welfare Association. Ella, Charles, and I lunched in my rooms in the Castle. Then the Bishop of Jarrow, Charles, and I motored to Fatfield, and took part in the funeral of the old Vicar, Reeman. There was a considerable gathering of the local clergy, & parishioners. I read the prayer of committal. We returned to Durham, where Charles and I had tea in my room, & then went back to Auckland.

A rather weedy looking lad, named William Edward Pickering, an aspirant to Ordination, came to see me. He is 18 years old, the son of an Iron machinist in Shildon. I could not refuse him permission to apply to the Diocesan Fund for a grant, but I shall certainly not exert myself to persuade the Board to make one!

<!031134>

[85]

**Saturday, November 3<sup>rd</sup>, 1934.**

Snow fell during the night. It gave place to rain as the day drew on, and there was some fog. I corrected the proof of the Merchant Adventurers' Sermon, which old Lord Davenport is causing to be printed: & I was confirmed in my opinion that is not worth printing!

Ella and I motored to Durham, and lunched in the County Hotel where Miss Cowie was celebrating with a public luncheon the "Coming-of Age" of the Girls School over which she presides. There was a speech from that loquacious jackass, Alderman Smith, in proposing the Guests & mine as the 'Guest of Honour': and another from some alderman or other. Then I made a foolish little speech in reply, & the silly business ended. We returned to Auckland.

*The Vice Chancellor of Oxford, D<sup>r</sup> Lys, the Provost of Worcester, writes to invite me to deliver the Romanes Lecture next term. This lecture must be on "some subject approved by the Vice-Chancellor relating to Science, Art or Literature." I would like to do this, but obviously I cannot add to my engagements. Nothing more must be undertaken until the Giffords are off my hands.*

[86]

I wrote to the Vice-Chancellor civilly declining his offer.

Captain Grieg of the Church Army who has been missioning in several parishes brought me his book, containing the statements of the incumbents. Such statements can hardly be expected to be other than favourable, but there are modes & measures of eulogy, and one is always able to "read between the lines". I was distinctly impressed by the testimonies of the clergy: and allowed myself to write more warmly than is my ordinary practice, the captain tells me that in one parish his children's service was attended by a number of Roman Catholick children, and that they were caned in school the next morning! Notwithstanding this, the valourous [sic] brats continued to come. I told him that he must tell the children plainly that they ought not to come to his services unless they have the permission of their parents. He assured me that it was his practice so to do: but on this point I do not feel fully assured. It is difficult to get zealots to observe the boundary line of fair play in proselyte-making!

<!041134>

[87]

**23<sup>rd</sup> Sunday after Trinity, November 4<sup>th</sup>, 1934.**

A considerable fog lies over the country, and there is a rise in temperature – an unpleasant morning. I finished Clark's "The later Stuarts 1660-1714" in the course of a rather restless night. It is a careful, well-informed book, not distinguished in any way, but serviceable: certainly worth reading by a student of the XVII<sup>th</sup> century.

I celebrated the holy Communion at 8 a.m. in the Chapel. We numbered 11 communicants including Christina, Horstead (who is staying with her), Geordie, & William.

S. Peter's question, "Lord, how oft shall my brother sin against me, and I forgive him? Until seven times?" is in the very temper of casuistry. As if arithmetic could ever really enter into penitence! It is the spirit of the Pharisee in the parable, who enumerates his claims on the Divine approval, and is not "justified" by the exercise. The publican who makes no such detailed summary of his faults, but prays simply "God, be merciful to me the sinner" discloses the true spirit of repentance – an overwhelming sense of utter unworthiness, & a prostration in sorrow before the All-merciful.

[88]

I prepared notes for the Evensong, took a short constitutional in the policies, and wrote to Leslie and William Badham.\*

I motored to Shildon, & preached at Evensong. The centenary of the consecration of the Church by Bishop Van Mildert was being celebrated, and I adapted my discourse thereto. There was a large congregation in which I observed with pleasure an unusual number of young men. Hughes, who has come from Bede College to serve as curate in Shildon, carried my staff. He was unable to get it together again, so that I brought ^it^ back in fragments. I trust that it has not been damaged. It was foolish of me to take [it] without Charles, but I thought it would please the people.

The churchwarden gave me a most dolourous account of the economic situation in the parish. The Railway Company, which is the principal employer is said to be about to move its works to Darlington. This will leave most of the parishioners without employment. He thought that they would continue to live in the parish, on the dole.

[89]

Copies of the Bishoprick were sent to:

- |                              |                                  |
|------------------------------|----------------------------------|
| 1. William Badham.           | 23. [symbol] Dean of Winchester. |
| 2. {symbol} Leslie Morrison. | 24. " " Salisbury.               |
| 3. Lord Moynihan.            | 25. " " Carlisle.                |
| 4. Prof. Gray Turner.        | 26. " " Hereford.                |
| 5. Sir Robert Bolam.         | 27. H. J. A. Dashwood.           |

6. [symbol] Sir Thomas Oliver.
7. [symbol] Rev. D'Arcy Rudd.
8. [symbol] Derek Elliott.
9. [symbol] Rev. Martin Kiddle.
10. [symbol] Dean of Westminster.
11.           "    " Lincoln.
12.           "    " Chester.
13. [symbol] "    " York.
14.           "    " Lichfield.
15. [symbol] "    " Norwich.
16.           "    " Chichester.
17. [symbol] Sir Walter Raine.
18. Sir Luke Thompson M.P.
19. Bishop Lasbrey.
20. Nigel Cornwall.
21. [symbol] Dean of Wells.
22.           "    " Windsor.
28. [symbol] The Headmaster of West<sup>r</sup>.
29. [symbol] Viscountess Dillon.
30. [symbol] Dean of Ripon.
31. [symbol] Sir Charles Peert.
32. Lord Charnwood.
33. [symbol] Canon Cunningham.
34. [symbol] Canon Owen.
35. Mary Radford.
36. [symbol] Archdeacon Hunter.
37. [symbol] Principal of Salisbury.
38. [symbol] E.H. Blakeney.
39. Hugh Lyon.
40. Miss Nickalls.
41. Angel Thelwall.
42. Audrey Hall.
43. Arthur Rawle.
44. Arthur Henson.
45. George Nimmins.

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[90]

**Monday, November 5<sup>th</sup>, 1934.**

Champion, the Vicar of S. Paul's, Stockton, came to see me in obedience to my summons. He certainly had an effective reply to give against the allegations of his critics in the matter of his dismissal of the organist, and I shall give him my support with a good conscience.

After lunch Charles and I motored to Newcastle in order that the Pastoral staff might be conveyed to the Goldsmiths for inspection. The report on its condition was disconcerting. Some violence must have been executed by the too-zealous officials at Shildon for the staff was so bended that its straightening could be a serious operation. I registered a vow not to let it go out of the Chaplain's hands in future. I visited the hair-dresser & then we had tea & returned home.

Bidwell, the Vicar of Gainford, sends me his Parish Magazine, in which (as he promised) he has published an apology for his improper paragraph on "Faculties", for which I had rebuked him. If his offence was considerable, his amende has been ample. I sent him a note to say that "the incident was closed."

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[91]

Tuesday, November 6<sup>th</sup>, 1934.

I had interesting letters from Lionel Trotman, who is again changing his sphere of work, and Alfred Toomey, who is beginning to discover that a parish in Western Australia has slight resemblance to a parish in England.

Shebbeare writes at length in self-defence, and Dick discloses a salutary humiliation at my criticism of his essay. Cecil Fortescue announces his return to England, & expresses a desire to come here. I shall be glad to see him, but the Giffords?

Wynne Williams writes to me sending good wishes for my birthday. He says:

“The Bishopwearmouth people, from whom I have heard, write very happily about the appointment of M<sup>r</sup> Stannard.”

This accords with what I have heard from others, and what I should anticipate from what I have seen of Stannard and his wife.

Today the Park was closed to the public, and I walked round without encountering anybody save some golfers, who presumably imagined that they enjoy a privilege. They were mistaken, but it is not worth while making a fuss.

[92]

The claim of Christianity to be the “absolute” or “final” Religion must rest in the long run firstly upon the superior clearness and definiteness with which it proclaims a conception of God based upon the ethical ideal; secondly, upon the fact that its ethical ideal represents the moral ideal at its highest . . . . . the ideal alike of human life and of the divine Nature actually to be found in the critically sifted record, of the life and teaching of Jesus Christ is, in its essential principles, the ideal which the most conscientious of Humanity still accepts and proclaims.

Rashdall. The Theory of Good and Evil. vol. II p. 293.

“The critically sifted records of the life & teaching of Jesus Christ” is an ambiguous phrase until we know who are the Pundits who will be trusted with the critical sifting.



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[93]

Wednesday, November 7<sup>th</sup>, 1934.

[symbol]

The Bishop of Rochester (Linton Smith) sends me his Diocesan Chronicle containing his Address to his Diocesan Conference, in which he discusses the "Ethics of Conformity". He tells me that in ~~consulting~~ composing it he consulted "an ancient booklet of yours, Sincerity & Subscription". That booklet was published in 1903, twenty-one years ago. I read it through again, and **endorse every word of it**. At the time when I wrote it, my claim for Toleration seemed to be audacious. Today, it reads like a platitude. Yet I see today more clearly than I did then the practical difficulties attaching to such a policy of toleration as I advocated. I see more clearly the inadequate treatment of the parishioners involved in granting their parson such exemption from his official pledges; and I am far more doubtful than I was then as to the probability of belief in the Incarnation going along with a disbelief in the Virgin Birth. I say "disbelief" advisedly, for "doubt" seems to me inevitable. The evidence for the fact is inadequate, but how far it is a necessary interference from the Incarnation may be debated.

[94]

William Cecil writes to ask for another "character" as that which I gave him had been lost or destroyed. He is unemployed through no fault of his own, and finds it difficult to find another situation. I have great confidence in him, & willingly wrote him another "character". The world has become very hard for such as he, who would work and are not wanted.

*D<sup>r</sup> McCullagh walked with me round the Park, taking the dogs with us. They behaved fairly well until we were nearing the inner Park, and then sight of an old ewe alone was too much for them. In spite of our shouts they chivvied the poor beast until it fell as dead. When we got up to it, the doctor by great exertions succeeded in getting it on to its legs, & out of the bog. He himself was soaked & bemused by my consternation, after all he is 82. I must report the tragedy to Burkitt, to whom presumably the martyred Ewe belongs, and offer payment. This misconduct of the dogs is the more regrettable since Lawson assured me that they were most perfectly disciplined.*

[95]

All ministers are God's husbandmen: but some of them can only plough in soft ground, whose shares and cultures will turn edge on a hard point of divinity.

No ground came amiss to Master Shute, whether his text did lead him to controversial or positive divinity; having a strain without straining for it, of native eloquence, he spake that which others studied for. He was for many

years, & that most justly, highly esteemed of his parish, still, in the beginning of our late civil wars, some began to neglect him, distrusting wholesome meat well-dressed by him merely because their mouths were out of taste, by that general distemper, which in his time was but an ague, afterwards turned to a fever, and since is turned into a frenzy in our nation.

Fuller. Worthies of Yorkshire, on “Josiah [sic] Shute”

I can sympathize with M<sup>r</sup> Shute, being now myself “on the shelf”!

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[96]

Thursday, November 8<sup>th</sup>, 1934.

I received the following:

Chapter Office.

5<sup>th</sup> November, 1934.

Dear Bishop,

I am directed by the Dean & Chapter to express their thanks to you for your most generous gift of the first edition printed in England of Philobiblon – It is a most welcome addition to the Library.

I am,

Yours sincerely,

K.C. Bayley

At seventy-one the close of one's active career becomes a matter of urgency. I must make some preparation for a change which cannot be more than in five years – four perhaps at most distant. Where shall I live? What kind of a house can I afford to live in? How shall I order my life? Of course these ^may^ be answered summarily enough by "a pitiless arrow of death". It would solve many problems.

[97]

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Lionel Trotman writes from Calcutta:-

The Metropolitan is back from England, but so far Groupism is quiescent. The question of bringing a Team out to India this cold weather has been abandoned, but a young Priest named Silberstrau has just arrived as private domestic chaplain to the Bishop. I believe he comes from South Africa, a Swede by birth. The Bishop is going to publish a letter in the next issue of the Diocesan Magazine from the Archbishop of Canterbury commending the work of the Groups, but now newspapers have dropped giving him free publicity, nothing is heard of them.

*Lang's attitude is quite incomprehensible to me. It is inconceivable that he really approves Buchman, yet he does not scruple to commend his movement. The precedent of Gamaliel has served to cover a vast amount of time-serving complaisance as well as to restrain or rebuke much intolerant indignation.*

[98]

I received a telegram from whom I know not:

"The Church in Hartlepool sends loyal and affectionate greetings to her Bishop today."

A good many affectionate letters came to me from friends who had remembered my Birthday.

The Bishop of Jarrow came to lunch, and afterwards went with me to Hardwick Hall, where the superintendent, Dover, showed me the arrangements made for the Unemployed: the place is admirable, & everything looks promising. The Report of Captain Evan Wallace appears in the papers today. It seems sane and useful.

The Bishop of Jarrow, Charles, and I motored to Ryhope. There was a thick fog which hampered our progress, but we were only two minutes late. I dedicated an altar as a memorial to the last Vicar, Canon P. Y. Knight, and preached a sermon. Among the clergy present in robes was old Gobat. The churchwardens, with much formality, wished me "many happy returns"! The fog prevailed on our return journey.

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[99]

Friday, November 9<sup>th</sup>, 1934.

I spent the morning on the Giffords; the afternoon in walking round the Park; and the evening in returning thanks for Birthday greetings! Among the latter was one from Kenneth Hodgson, who wrote to me at some length, sending me the "characters" which he had received from Wadham, and Hatfield, and the Headmasters, whom he has served under for various short terms. He is now again unemployed. He seems to have earned good opinions, and so far, so good: but, though I sent him a civil letter, I do not intend to restore him to my society, though I am really pleased to think better of him than I did .

Mary Radford\* tells me that a friend who has been visiting Liverpool reports that it is matter of common knowledge, that there are strained relations between the Bishop of Liverpool and his Dean. That may well be the case, for his Lordship has been the victim of Dwelly's insatiable appetite for self-advertisement.

Dick sent me a telegram conveying his Birthday wishes, and saying that he was writing. No doubt the dear boy forgot the day altogether, & realised his forgetfulness with a generous compunction.

[100]

The ethics of writing testimonials is shrouded in a darkness that may be felt. Charles brought me a request from an electrician who is applying for some position, that I would support his application with a testimonial. I know nothing about the man, nor yet about his work. Charles assured me that he was a man of blameless character, & that I had myself confirmed him. I pointed out that confirmation was no trustworthy guarantee of efficiency as an electrician. Charles then assured me that the man had often done repairs on my cars, that these were well done, and that Leng supported the man's request for a testimonial. This testimony was relevant, but second-hand. However I so far yielded to Charles's request that I dictated an ambiguous statement, which, to anyone who could "read between the lines" was worth little enough, but which at least indicated my goodwill. The problem is complicated by the fact that by refusing a testimonial you may injure the applicant's chances, and that would not be fair to him.

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**Saturday, November 10<sup>th</sup>, 1934.**

A dolorously wet day. Charles came with me to Darlington: where I took train for Cambridge, and travelling by way of York, Selby, Lincoln & Ely arrived there at 2.35 p. m. The rain was coming down with violence when I drove from the station to the College. I found Miss Ramsay at home, and Morshead\* the librarian of Windsor staying here: a good fellow with whom I had much pleasant talk until the Master who was attending a College meeting arrived.

The dinner party included the Master of Clare, Wilson, who is one of the Burgesses for the University in Parliament, Houseman, the Professor of Latin who is a poet & an original, and Stewart who is a Fellow of Trinity. We had much pleasant & varied conversation, which I enjoyed, & am sorry that I cannot recall. Senectus is never so obviously molesta as in this matter of the failure of memory which it brings. Houseman was extraordinarily civil and, when we parted, said some kind and complimentary words!

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The Master and I sate on talking until nearly one o'clock. He is entirely devoted to his college, & takes a pastoral charge of the Youth which is wholly admirable.

He spoke strongly about the spiritual inadequacy and worse of the Divinity Professors. Raven was less really unorthodox than he seems, but he was a weak man, not able to stand against the heretical pressures of his colleagues. He spoke with feeling of the harm done to undergraduate faith by the preaching of the Bishop of Birmingham [Barnes\*]: and was good enough to class Inge and me together as preachers who were really helpful to the Youth. I hope he is right: but I feel curiously unable to help anybody just now. We discussed the public-school system, of which naturally he is a thorough-going champion. He is insistent that sexual morality among the undergraduates is high: and that the common assertions to the contrary are exaggerated, and for the most part untrue. Again, I hope he is right.

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[103]

**24<sup>th</sup> Sunday after Trinity, November 11<sup>th</sup>, 1934.**

After breakfast I talked with the Master, and when he went to chapel, I did not go with him, but remained in his study reading "Anthony Adverse". After chapel we walked to the Burkitt's house, & called. M<sup>rs</sup> Burkitt was at home, and as violently loquacious as ever. On our way home, we encountered the Master of Sidney Sussex, who spoke about the report of the Durham University Commission, which is due to appear. It will probably include suggestions as to the status & pensioning of the Canon-Professors. Richard Inge & another freshman, Waterhouse, came to lunch. I accompanied the Master to S. Mary's, & heard an Armistice Day Sermon from the Bishop of Ely. It was not in style and form academic, a fact for which he apologized, but it was both intelligent, well-expressed, and interesting. Then I walked to Westcott House, and had speech with Cunningham, & tea with Leslie. I preached in the Chapel at 7.15 p.m. The men listened closely, & were very still, & I think they were interested and impressed, but who can say?

[104]

Before going to bed mine host and I had some talk together. He reverted to the ill consequences of Barnes's preaching. "He is so obviously playing to the gallery of undergraduates, & exploiting their ignorance. I heard him myself address the gallery directly. "You are told that Eve gave Adam an apple. Do you believe that?"" That is certainly very poor stuff indeed. The Master said that he was considering whether he ought not to oppose Barnes's appointment as a preacher. But this would not help matters. He was very insistent in pressing me to recall my refusal to preach a mission to undergraduates here, & wanted me to authorise him to tell Michael [?] White that I would consent to do so, as soon as the Giffords were finished. But I doubt my powers, & I am too old. These people do not understand how small is my range, & how slight my ability. They take for granted that I have the same sure foundation of sound knowledge as that which years of careful teaching in preparatory school, public school & college have given themselves: & they are mistaken.

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[105]

**Monday, November 12<sup>th</sup>, 1934.**

The chapel of Magdalen College is lighted with candles, and the diffused illumination is very feeble. Yet it is thought to be sufficient for the preacher for whom an unlighted desk is provided. I found this arrangement so inadequate that I transferred myself to the lectern, where two candles gave, not a comfortable, but a sufficient light. The lectern was a rather lofty eagle, & the reader had to stand on a hassock, almost completely hidden from the congregation by the gaunt, brazen bird. So my sermon was delivered under formidable disadvantages. Nevertheless, it seemed to secure the close attention of the audience, & I was assured that they had been "held" by it. The Master told me that my voice carried effectively to the whole chapel, which, as the chapel is small, is not saying much, and that what he was pleased to call my "matchless English" could not fail to arrest the abler undergraduates. He undertook to report to me the comments, unfavourable as well as favourable which, he said, he would certainly hear in the course of the week. I hope he will honestly keep his promise.

[106]

I left Cambridge after breakfast & arrived in Liverpool Street at 11.20 a. m. Leaving my bags at the Athenæum, I visited the hair-dresser, & then lunched in the Club. Then I went to Westminster, & attended a meeting of the Committee which is considering the rather difficult subject of "Local claims", a subject which affects very directly the dioceses of London, Southwark & Durham. There was a very fair and kindly spirit in the Committee, & notably in Middleton: and I don't think much harm was done, but there is to be another meeting which, of course, I shan't attend! Then I went to Dean's Yard, & sate in the Church Assembly, where the proceedings were boring & futile beyond words. A message was brought to me from Dashwood stating that my new Chancellor was in his office, & ready to be sworn in. Accordingly I left the Assembly with alacrity, & went to 1. The Sanctuary, where Graham-Harrison took the oaths. Then I had tea in the Club, and drove to 21 Park Lane, where I found that I was expected. Lord Scarbrough limps with a sprained foot, and Serena is here with her two little girls. Voila tout!



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[107]

Tuesday, November 13<sup>th</sup>, 1934.

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I began the day badly by breaking one of the cut glass tumblers by pouring into it water which was scalding hot. This mischance I reported to my noble host, and received his plenary absolution.

After breakfast I walked to the Athenæum, and there spent the morning, feeling disinclined to exertion by reason of lumbago, and knowing that there was nothing doing in the Assembly of any importance. I wrote to Ella, Charles, and a Monmouthshire Churchman, named Sir Henry Mathew Jackson Bart, who had written to me plaintively about the election of D<sup>r</sup> Green, the Bishop of Bangor, to be the new Archbishop.

“What I think is present to the minds of most of us was that this Election, if made, will bring about a wave of Medievalism both in Church & State which we shall deplore: & will set back for a generation at least any hope of any closer co-operation between the Free Churches & our own Disestablished one”.

I told him not to bother about “Medievalism” as we were in presence of a revolt throughout Western Civilization against the Christian tradition of Faith & morals, & must defend the essentials.

[108]

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*I read through the magnificent speech which General Smuts delivered last night at the dinner of the International Club, which is reported in full in the Times, and made the subject of the first leading article. He identifies civilization itself with Christian Civilization. This is the postulate of my imagined Giffords.*

*I walked to 5 Barton Street, & lunched with Sir Vincent and Lady Baddeley. He had been one of General Smut's hearers last night, & says that the speech was effectively read, & very well received by the great company of nearly 300 persons.*

After lunch I attended the Church Assembly and was foolish enough to make a speech in a discussion about raising the school age to fifteen. I waited until 5 p.m. in order to witness the handing over of the Archbishop of York's portrait by de Laszlo to the Church House. Archdeacon Partridge on behalf of the Council asked the Abp. of Canterbury to unveil the portrait, and the Abp. of York replied. I walked to the Athenæum, and dined there with the Bishop of Derby for my table companion.

[109]

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*In the Club I fell in with John Buchan , looking as ever alive and alert as a fox-terrier. He said that he had been invited to visit U.S.A. and "open" the great new library of the Columbia Univ. "It is a great thing that they should invite an Englishman", he said. I could not help expressing my satisfaction at his so describing himself. His rejoined[sic] was decisive:- "I have no use at all for the silly affectation of substituting 'Briton' for "Englishman"when speaking of a Scot". He said that "Oliver Cromwell" had been a wonderful success, no less that 25,000 copies having been sold in three months. "The fact goes some way to restore my tottering faith in Democracy" was my comment. I think that John Buchan is of all my contemporaries the most brilliant, the most modest, and the most lovable.*

The Dean of Hereford told me that Grenstead had been preaching Groupism in Hereford; and that Streater had all a neophyte's ardour, but that an ill impression of the movement had been received, & it made no headway. It seems to be definitely declining both in Cambridge and in Oxford.

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[110]

Wednesday, 14<sup>th</sup> November, 1934.

I walked to the club, and wrote letters to 1. Ella. 2. Sir Maurice Bell. 3. Charles. 4. Morris Young. 5. Peers.

Then I drove to the Church House, & sate *through a most dreary discussion of the machinery by which this preposterous "House of Laity" is "elected"*. Sir Richard Beazly sent me a note asking for an interview: and afterwards I had speech with him. It appears that he, & I gather some others with him, have written to the Abp. of Canterbury, complaining of Barnes's Birmingham Cambridge sermon. I was not encouraging for, though I think the said sermon deplorable, I don't like the look of Beazly, & feel sure that he & his friends would not long find it possible to tolerate the Bishop of Durham!

*I lunched in the Jerusalem Chamber, & had some friendly talk with the Abp. Of Canterbury. His Grace is clearly bothered by this precious sermon, & hardly sees what to do.*

*I attended the afternoon session of the Assembly, and made a speech about the division of the old bishopricks, which interested the house.*

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I had tea in the Athenaeum, & wrote to Dick. I dined with Grillions. There were present:-

1. Winston Churchill
2. Bridgman
3. Archbishop of York
4. Sir George Murray
5. Sir Howard Butler
6. Harold Macmillan
7. Lord Crauford & Balcanas
8. Lord Hartington
9. Owen Leaman
10. A.P. Herbert
11. Rudyard Kipling
12. Bishop of Durham.

I sate between Hartington & Crauford & Balcanas. We had much interesting conversation, of which however, I seem to remember nothing. Winston was particularly vivacious on the international situation; & Hartington spoke about the position in Ireland, where he thought bankruptcy was near. Sir Howard Butler made little of sedition in India. On the whole I enjoyed the evening; & was in Park Lane by 10.30 p.m.

[112]

Rather rashly I spoke to Lord Crauford & Balcarras, who is thought to be an authority on all matters relating to art, about cleaning the pictures at Auckland. He mentioned a man, who,

he said, was fully competent – Holder of Brook Street – and advised me to consult him, and get an estimate spread over some years of the expense.

*I understand that the Ecclesiastical Comm<sup>ts</sup> are about to “take over” the pictures of Lambeth, and that they have power to do as much for those in other episcopal residences. It might, perhaps, be worth my while to find out whether they would undertake responsibility for the Auckland pictures. There is a certain reluctance, based probably on sentiment and history, which cannot but shadow a considering bishop’s mind when he is asked to recognize some other authority than his own within the house, which, from immemorial antiquity, has belonged to his predecessors. But ‘necessitas non habet legem’, or, in plain English ‘needs must when the devil drives’; and that is the situation.*

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[113]

Thursday, November 15<sup>th</sup>, 1934.

I walked to the Athenaeum, and wrote to Ellie. Then I went on to the Church House, and attended the remainder of the debate on the Bishop of Lichfield's motion. There was a considerable rally of his supporters who "dealt faithfully" with the Bishop of Durham! Among them was the Bishop of Newcastle, who very naturally defended the division of the old see, and, as I had no right to reply, enjoyed impunity. The Committee to consider the Lichfield problem was voted, nemine contradicente, for it did not seem to me advisable to vote against it. Then I left the Assembly, & called on the Headmaster of Westminster. He had been visited in his study by three of the younger boys. "Please, Sir, may we form a Wireless Society?" "Oh yes, why not: but would it be taken up in the school?" "Oh yes, Sir." "Would it help you in your scientific work?" "Oh yes, Sir." "Would it disturb discipline &, perhaps, endanger the morale of the school?" "Oh yes, Sir!"

I lunched with Earl & Lady Grey, and had some talk with the latter, who is a member of the Durham University Commission; of which the report is shortly to appear.

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*I dined with the Yorkshire Society in the Café Royale, and proposed the toast of the evening 'Yorkshire'. It was a very inadequate speech, but it was only 10 minutes long, &, in that respect, set a precedent which was not followed in the other speeches. We did not break up until a few minutes before 11 p.m.*

*I sate beside Lord [Hugh] Macmillan,\* whom I like, and who, I think, likes me. He started by saying he was specially charged by whom he did not say, but I gather, from some of the Temple Benchers, to ascertain from whether, on retiring from my Bishoprick, I would accept the Mastership of the Temple. He said that there was a strong desire to get me there, & he dilated on the singular advantages of that position, honourable, independent, & easy. I gather that Carpenter is expected to be preferred to the Deanery of Exeter: & that the Benchers are looking for a successor. I said that when I retired from Durham it would not be to any fresh appointment but to "make my soul".*

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[115]

Friday, November 16<sup>th</sup>, 1934.

Lord Scarbrough was receiving gifts from his two grand-daughters (fascinating little girls) on the occasion of his birthday, when I came down to breakfast. I left with my bags, & drove to the Athenaeum, where I deposited them, & then walked, first to the hair-dresser, and, then, to Mr Houll the oculist. *He examined my eyes, and pronounced that they were no worse than in 1932, when he first examined them. The left eye seems to be markedly inferior to the right. He advised double sighted spectacles for pulpit use, & wrote out the prescription for the spectacle-makers. I am getting such an accumulation of discarded spectacles that I am tempted to start a retail business!*

On my way to the oculist I fell in with Colonel Headlam, looking piteously “down on his luck”. I asked him whether he would again stand for Parliament, & he replied: “I don’t know; I find it desperately hard to make both ends meet; and the Government won’t give me anything”. He spoke sniffingly of the government plans for the Unemployed: and, to my regret, described D<sup>r</sup> Mess\* as a “doctrinaire social reformer”, whom he didn’t trust. Headlam is, of course, wedded to sentimental “social service”.

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Sir Arnold Wilson\* was in the Club, and talked much, & dogmatically after his wont on the Unemployed question. *He is full of his recent Experiences in Germany, where he has been lecturing to the Nazis, for whom he has evidently a high opinion. But I trust neither his facts, nor his impressions. I doubt if he is as well-informed as he imagines, and I am sure that he is temperamentally sympathetic with the German methods.*

*I lunched with Lord Hartington at 85 Eaton Square. The party included Ormsby-Gore, Morrison (whom I met at Tewksbury) and the appendant ladies. We had some interesting conversation. I returned to the Club, & had tea. Then I made my way to King’s Cross, & took train for Darlington, where I arrived 25 minutes after time. I felt unwell all day, and the journey did not make me feel better. Charles met me with the car at Darlington. I found Sir Norman Angell,\* a very mean-looking little agitating man, had arrived at the Castle to stay the night.*

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[117]

**Saturday, November 17<sup>th</sup>, 1934.**

I felt so ill that I did not get up before noon, and should not have done so then if John Wrightson\* had not been coming to lunch. However, Charles brought the accumulated letters to my bedside, and I dealt with them.

John Wrightson was in high spirits. His work pleases him, and business is prospering. He will not endorse the gloomy accounts of the economic situation, which older & better informed persons give.

*Sir Norman Angell stayed at the Castle until 4 p.m. writing letters & "resting". He is altogether unlike the mental picture I had formed of him. When he speaks, he speaks intelligently and effectively, but he is extremely unimpressive in appearance.*

*Yesterday, when coming away from lunch, I ran into Lord Halifax [Edward Wood]\*, and [had] a few friendly words with him. I told him that at the Yorkshire Society's Banquet I had applied Dryden's lines to him:-*

*Three nobles in three distant ages born,  
England and English Yorkshire did adorn.  
The first in statesmanship his peers surpassed,  
The next in piety: in both the last.  
The force of Yorkshire could no further go,  
To make a third he joined the former two.*

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[118]

**24<sup>th</sup> Sunday after Trinity, November 18<sup>th</sup>, 1934.**

A calm, bright morning, restful & refreshing. I celebrated the Holy Communion in the Chapel at 8 a.m. Alexander, William, & three of the maids communicated. I used, as the rubrick orders, the Collect, Epistle, & Gospel for the 6<sup>th</sup> Sunday after the Epiphany.

Then I prepared notes for the evening's sermon, wrote to Lord Scarbrough, & read the Observer.

I motored to West Hartlepool, & preached at Evensong in S<sup>t</sup> Aidan's, where the consecration Festival was being celebrated. The church was nearly full, but the congregation was composed in an unwholesome proportion of young women and girls. Most of the few men were bald or grey headed. I counted the grown males on the north side of the church, as we walked in procession singing the Te Deum, and there were 12 in the aisle and 29 in the nave = 41. Assuming that there were as many on the south side, and adding 10 at the back, there is a total of 92 besides 2 clergy, 1 organist, 13 choir men, & 16 boys in the chancel, a total of 32, which makes 124 males all told apart [119] from the uncounted boys in the congregation, who were not many. There were, perhaps, two females for every male in a congregation which did not exceed 400. The population of the parish is said to number 13,000.

Before service I had tea with Budgen, and some talk. He has been presented with a magnificent Russian boar-hound, a truly formidable beast but extremely graceful. It was disconcertingly familiar: and one fondled it fearfully! Budgen has already parted with his colleague i.e. from the vicarage. They have not quarrelled but the colleague, Ellis, preferred to be in lodgings! This is regrettable, for Budgen would be the better for companionship, & I think the vicarages, where the incumbents are unmarried, should house the clergy. But it is a matter of temperament, & cannot be argued. I am disappointed that Budgen, young, pleasing and unmarried, is doing little or nothing for the adolescents of his parish, who are confessedly a formidable problem in West Hartlepool. He has the great advantage of a large & well-equipped church school, of which the teachers assist him much in the parish.



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[120]

**Monday, November 19<sup>th</sup>, 1934.**

I “worked” at the Giffords all the morning, and achieved nothing beyond a fuller appreciation of my total incapacity!

In the afternoon I motored to Newcastle, ordered more spectacles at Winter’s shop, and met Ella & Fearne returning from Helensburgh. We went home, & almost immediately I left the Castle with Charles, & motored to Darlington, where in the miserable barn, which calls itself S. Matthew’s Church, I “admitted” Beaglehole to the charge of the ecclesiastical district which had been carved out of S. Luke’s parish. There was a fair congregation, & I took occasion to make some observations on the situation in which the English clergy now stand in the matter of their legal obligation to obey the rubrics of the unrevised Prayer Book of 1662. I allowed myself to speak highly of Beaglehole, whose considerable merits are somewhat obscured by an insignificant exterior. After the service we returned to Auckland. The weather became very close & languorous, horribly hostile to exertion.

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[121]

**Tuesday, November 20<sup>th</sup>, 1934.**

*A friendly letter from Sir Godfrey Thomas tells me that “the Prince of Wales of course understands that as you have a previous engagement at Sedgefield on December 6<sup>th</sup>, you cannot meet him at Bishop Auckland that afternoon”. It does seem rather seditious to set the consecration of a church yard above one’s “duty” to the Heir apparent, but really the cancelling of that kind of arrangement creates so much inconvenience that it cannot lightly be done.*

I spent the morning in reading for the Giffords being still in the fog of extreme mental confusion. Also, I wrote to dear old Phelps,\* & sent him the Merchant Adventurers’ sermon. In the afternoon I walked in the Park, & was perturbed to find Beck impenitently addicted to sheep-chasing, though Lawson proclaimed ~~him~~ her a converted dog!

Two clergy came to see me by appointment, viz:-

1. Slater, the curate from S. Cuthbert’s, Bensham, who desires to leave his curacy.
2. Houliston the senior curate here. I offered him appointment to Sunnybrow, which is worth no more than £300 per annum, & bade him talk over the matter with his wife.

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Wednesday, November 21<sup>st</sup>, 1934.

I wrote to Lord Durham in reply to his request that I would suggest the name of a clergyman, suitable for appointment to Fatfield, proposing the name of the Rev<sup>nd</sup> Douglas McLeod, curate of Bishopwearmouth, & pointing out that he must not exercise his patronage until the 30 days required by the Patronage Measure had elapsed.

Then I wasted the morning in preparing an Address for the Diocesan Conference. M<sup>r</sup> Huntley, the manager of the Motor C<sup>vy</sup> obligingly drove me to Stockton, as Ella had claimed my own car for a Sale of Work in Gateshead. He beguiled the way by talking interestingly on "things in general". He has seen much of the world, has good sense, and good feeling. His opinions were worth hearing. At Stockton I distributed prizes to the boys of the Grammar School, & made a speech. The dingy and ill-ventilated school-room, & the prevailing suggestion of inefficiency & something very like squalor impressed me unfavourably. These are characteristic of Church Schools. [123] The clergy at Stockton are extremely anxious to save this dilapidated school, and with that object are seeking an interview with Lord Halifax. In 1913 the buildings were condemned, & they were only tolerated until a Secondary School could be provided by the County Council. This condemnation, it is hoped, may now be reversed, because, thanks to the development of the Chemical Works at Billingham, there has been so considerable an increase of the population that there seems reason for thinking that both schools could not be excessive for the available children. Ought I to encourage this effort to maintain the School?

The Hon. Eleanor Plumer\* arrived. She is to address a meeting of the Moral Improvement Society in the State Room tomorrow afternoon. She is keenly opposed to the Buchmanite Groups, and a close friend of M<sup>rs</sup> Gow. She expressed disgust at Lloyd George's attack on Haig, but said that her family were resolved not to be drawn into the controversy which he has stirred up. Herein I think that they will act wisely, for nothing but harm can come of such denigration of eminent men, who are not able to defend themselves.

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Thursday, November 22<sup>nd</sup>, 1934.

Jimmie Adderley sent me a little book on Durham House. “The Adelphi or Old Durham House in the Strand” by Charles Pendrill. It has an attractive but melancholy interest. Everything reminds the Bishop of Durham that his glory has indeed departed.

Then I expended another morning in finishing the Conference Address, preparing notes for the Institution tonight, and for the meeting in the afternoon.

Kenneth Hodgson came to tell me that his father had died as the result of being knocked down by a motor car. He is, of course, avid for financial compensation! If he gets any, the poor man will have been worth something for the first time. I gave him a note to Cecil Ferens.

The meeting of the Moral Welfare Association was well attended, and I had the comfort of knowing that the floor was safe. Before the meeting I made a presentation to Head-deaconess Panton, the outgoing Secretary. Miss Plumer spoke easily & sensibly, but has an unpleasing voice, and a jerky manner of speaking.

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From the State-room we moved to the Chapel where, after a short service, the “Women’s Offering”, amounting to more than £700, was presented. Then followed tea in the dining-room.

Sir Charles Peers\* arrived as the company were dispersing.

Charles and I motored to Sunderland, where I collated the new Rector of Bishopwearmouth (Stannard) in the parish Hall, which has been doing duty for the church during the interregnum. There was a very good attendance of the local clergy, and a fair congregation: but there were no signs of general interest. Contrary to my expectation, the Mayor & Corporation were not present; and, still more surprising, no reporters were there. I had prepared my address with the view of its appearance in the local press, so that my purpose was defeated. The Bishop of Jarrow privately repeated the induction in the uncompleted parish church in order to satisfy the law.

Caröe reported fresh “unpleasantness” with Sir John Priestman.\* The “casus belli” is, of course, provided by the choice of an organ-manufacturer. We pay a big price for the gifts of the rich!

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Friday, November 23<sup>rd</sup>, 1934.

The Hon. Eleanor Plumer left the Castle after breakfast. She talked rather amusingly of her Father's experiences in Jerusalem, where the rival patriotisms of Arabs & Jews are for ever creating awkward "situations" for the British Government.

Caröe went off by a still earlier train. He showed me a very ill-natured letter, which he had received from Sir John Priestman. It argued in the writer a coarse mind and a meagre sense of religion.

I motored to Durham, and attended a meeting of the Durham Castle Preservation Committee in the Common Room at the Castle. The new contribution from the Pilgrim Trust (£18,500) was announced, & received with lively satisfaction. We have already expended over £72,000, and have yet to face an expenditure of £35,000. Towards this, we have, including the Pilgrim Trust contribution, about £25,000: leaving yet another £10,000 to be raised.

My new Chancellor, Graham Harrison, arrived in the course of the afternoon. He will be "on show" at the Conference tomorrow.

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John Wrightson came to dinner, and made himself very agreeable to my elderly guests. We had a good deal of rattling talk, and the net result in my memory is nothing at all!

Pemberton\* spoke to me about a project which the Council of the Durham Colleges have framed for developing the University Library by absorbing the Cosin Library, and giving to the Diocese one of the Lecture rooms in exchange. This is a grave matter, for even if (which is doubtful) an adequate substitute for the Cosin Library can be found, the surrender of that room would involve a grievous sacrifice of sentiment. Moreover, the Cosin Library is a fine xvii<sup>th</sup> century building, which might more fitly be restored to beauty than sacrificed to academic convenience. My first re-action to the suggestion is certainly hostile. On the other hand, my consistent policy towards the University has been friendly, & at the present time, when we are awaiting the Report of the University Commission, I desire to be able to count on a sympathetic treatment of my scheme for strengthening the Theological Faculty by creating more Canon-professorships.

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**Saturday, November 24<sup>th</sup>, 1934.**

We all motored to Durham. Ella & Fearne went on to Seaham to lunch with the Dillons and attend a Bazaar. I entertained a small party at lunch in the Castle.

At 2.15 p.m. the Diocesan Conference began its session in the Chapter house. There seemed to be a good attendance i.e. perhaps as many as 300 members out of a possible 900! I did not occupy more than 10 minutes in my Presidential Address, and then Sir Charles Peers spoke for half an hour on "Our Churches today". It was an excellent speech both in form and in substance, but I doubt if it was well heard. The discussion was poor and discursive. I myself made a short speech in which I took occasion to speak strongly about the ventilation of the churches. Everything was over by 3.40 p.m. Then Peers was carried off to the station by the Archdeacon: & I had tea in my rooms with the Chancellor, Wallis, Carter, and Peers. Then we walked in Palace Green until Ella & Fearne picked us up, & we returned to Auckland.

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**25<sup>th</sup> Sunday after Trinity, November 25<sup>th</sup>, 1934.**

There was a red sun-rising and the morning was mild and still.

I prepared notes for a sermon on the religious instruction of children, the subject proposed to me by the Vicar of Seaton Carew, whose parish being throughout the summer invaded by holiday makers witnesses an annual dissolution of his Sunday Schools and Bible Classes, the members of which are serving the visitors and acting as caddies on the golf-links.

Then I walked for an hour in the Park with my new Chancellor, who had attended the morning service in S. Anne's, in addition to us serving the Holy Communion in the chapel at 8 a.m. He expressed the delight which he, as an elderly Londoner, felt at being able to walk without the besieging fear of being knocked down by the traffic.

I wrote to William Badham,\* and sent him a copy of the Merchant Adventurers Sermon, also, I wrote to George Nimmins sending him both the said Sermon, and a copy of the Bishoprick.

Lazenby came to see the Chancellor, and stayed to tea. His daughter was driving him, and they brought a present of game.

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I motored to Seaton Carew, & preached at Evensong to a congregation which filled the door of the church, and was very attentive. The choir consisted of 9 men & 12 boys. Robson, the curate, read the lesson well and reverently, but his voice, though pleasant, is weak, and I was not surprized to hear from Leng the complaint that he was not audible at the end of the church. After service I had supper with old Colonel Thomlinson, who is about (at the age of 75) to start for another voyage round the world. He was in an expansive mood, and talked very interestingly of his experience in Tennessee more than fifty years ago. He described an almost inconceivable recklessness among the people. Human life was little valued, & murder a familiar occurrence. The mines then were worked by convicts leased from the State, & every truck of coals was prodded with a heavy spiked bar to discover any convict who might seek to make his escape under cover of the coals.

I was back in the Castle by 10.30 p.m.

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Monday, November 26<sup>th</sup>, 1934.

Graham Harrison left the Castle at 8.15 a.m. The newspapers give little space & less prominence to the proceedings of the Diocesan Conference! They are full of the Royal Wedding and India. What is called "Ecclesiastical Intelligence" must needs appear (perhaps it really is) dull and petty!

I wrote an appeasing letter to the old ex archbishop of Capetua (Carter), who had written to me in evident soreness over my unhappy phrase, "the country crawls with retired bishops".

I expended the morning on the Giffords. The 2<sup>nd</sup> Lecture is to deal with the influence of Theology on Morality. I wrote 10 pages, & then stuck fast in the mire. By way of clearing my mind I fell to reading Temple's Giffords. It is like reading about a subject of which one knows little in a language of which one knows less! Even so, I can see that they are a notable production which will enhance the lecturer's already great reputation.

A dilapidated old parson named Tate came to lunch, and to justify his request that I should [sic] his application to the Abps. under the Col: Clergy Act.

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I walked in the Park for 2 hours, stopping to talk with 4 unemployed youths, of whom one had been workless for the year. The eldest, a hefty looking man of 29, married but without children, said that he received 24s. 6p. from the "dole" every week for himself and his wife, and had to pay 9s.3d. rent. This seems an excessive amount. I talked with the herd's boy who was cleaning out the fowl-house. He said that he had put up a fox yesterday in the small wood. This was the second fox he had come across quite recently. I told him to keep a look-out for unusual birds, & to tell me when he ~~saw~~ encountered any. On the golf-course, I fell in with D<sup>r</sup>. M<sup>c</sup>Cullagh. He said that he had been in the Chapter House on Saturday and that I was the only speaker whom he could hear with ease. The reason is obvious. I take pains to articulate clearly, and to keep up the ends of my sentences. The new Chancellor was quite inaudible: & Sir Charles Peers was only audible intermittently.

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Ella and Fearne went off to Durham to see some kind of a foolish play! I remained in my study and wrote to Jack Cass. Also, I read the book which Dick sent me as a Birthday present, and which he evidently holds in high regards – "They were defeated" by Rose Macaulay. It is a story of Cambridge in the middle of the xvii<sup>th</sup> century, and discloses an astonishing acquaintance with the time. My famous predecessor, Cosin, of course, enters conspicuously into the picture, and, on the whole, creditably. Robert Herrick (1591 – 1674) is, perhaps, somewhat too highly-coloured. Miss Macaulay has worked in everything which the Dictionary of N. B. thinks it worth while to record, and her own devotion to "Feminism" is sufficiently apparent. Still mainly the book is worth reading, and deserving a place beside "John Ingelsant".



*“A tradition survived early in the XIX<sup>th</sup>. Century that he (Herrick) had a favourite pig, which he amused himself by teaching to drink out of a tankard”. Another tradition is **that he once threw his sermon at the congregation, cursing them for not paying attention.** (v. Dict. of N. B.)*

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**Tuesday, November 27<sup>th</sup>, 1934.**

A most beautiful day, calm, mild, bright. I worked at the Giffords, & wrote 11 pages. Three ladies, Mesdames Dillon, Rawlinson, & Parry-Evans, came to lunch. They seemed the very embodiment ^severally^ of dowdiness, clamour, and mental vacuity!

I walked round the Park. About 70 unemployed Boys & Lads were kicking about a football. The Times has a belated extract from my Address to the Diocesan Conference.

The Editor of "The Manchester Guardian" writes to invite me "to write a short letter for publication explaining what view you take of the character of the distress & of the measures which might most suitably be taken to deal with it", and adds that he "should be quite ready to pay a fee for it"! But I have nothing of any value to suggest, and I am quite resolved not to embark on any additional labours while these Giffords hang about my neck! Indeed, apart from this consideration, I think that the time for making suggestions has gone by. The Government are responsible, & must act.

[135]

Charles reports that Edwards, the late curate of Winlaton, who was dismissed for drunkenness, continues in the parish, and goes about begging, and threatening to commit suicide, if he be not assisted! What ought I to do to put an end to what is evidently a gross scandal? What ought I to attempt in order to rescue from utter undoing a miserable clergyman? What is it in my power to do? There can be no question of getting him any employment. Too long I allowed him to remain in his curacy. He is to all appearance an irreclaimable drunkard. The man is destitute. Would it not be wisest to leave him to the work-house, where at least he would be housed, fed, and kept under control? Even if I could afford to maintain him, is it not certain that he would go on drinking, and, become if possible a worse scandal than he already is? One reads of amazing "conversions", but has one ever actually met one that is authentic and permanent? Of all the miserable wrecks in the world none is so totally undone & helpless as the outcast parson, who has lost his character and his employment.

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Wednesday, November 28<sup>th</sup>, 1934.

[“]Roman religion was made up of traditional practice, and animated by patriotic spirit – it was not a matter of belief.[”]

v. Cambridge Ancient History X. 469

Substitute “English” for “Roman” and the sentence may stand as a description of the type of religion created by a public school education. As the “traditional practice” is rapidly passing, there is nothing to take its place.

The 10<sup>th</sup> Volume of the Cambridge Modern History arrived, and I found in it a chapter on “Religious Developments” so apposite to my purpose that I turned away from what I was engaged upon in order to read it. It is by Professor Nock of Harvard, a writer who impresses me as distinctly superior to the average on his subject. But the net result of my morning’s work, so far as the Giffords are concerned is, nothing at all!

Charles and I motored to East Bolden where I confirmed 77 persons in S. George’s Church. The church, which has just been consecrated, seemed both convenient and reverential.

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The resignation of the Bishop of Truro is announced. He has been Bishop since 1923, and was born in the same year as myself. In my view his appointment was a mistake: it has certainly led to much friction. His whole conception of the Church of England and of the role of the Episcopate therein is so widely divergent from that implicit in the Establishment that his position as a Bishop could not but be difficult. In habit and temper his is a monk, serenely assured, unyielding, ascetical, unintelligible to the normal layman.

Ex-Abp. W. M Carter writes:

“I quite agree with you about some of the Bishops who have returned from Overseas. And there are too many of them. Some that I know have returned rightly in my opinion. In the case of some there seems to be no reason. But perhaps I ought not to judge. Apparently there is no reason for their returning, quite well and strong and comparatively young. It is a great pity. It does not benefit the Church.”

This is considerable from him.

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Thursday, November 29<sup>th</sup>, 1934.

It is one of the chief practical advantages of a theistic belief in the moral sphere, that it enables people not specially sensitive in ethical matters by natural endowment, to feel towards the claims of duty as the most sensitive feel towards them without that added stimulus.

Temple's Gifford Lectures. p. 254

But the "most sensitive" do commonly receive the stimulus of theistic belief, so to speak, at second-hand, for they accept unwittingly the moral standards which Theistic belief has shaped, & which have become part of the inherited treasure of the community. Naked ethics, i.e. ethics wholly independent of theistic suggestion, has probably never existed on earth, though it is the (possibly honest) assumption of some late products of theistic culture that, in their own case, it does. It cannot escape the influence of an ethical environment which is saturated with Theism.

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*Prince George* was married this morning in Westminster Abbey. The service was broadcast, and millions were "listening in" all over the kingdom. [I myself abstained, being in school-boy parlance "fed up" with the Royal wedding.] Are the authorities well-advised in making so much display & parade? What is the impression made on the masses of the artisans, of whom more than two millions are unemployed? That the women are everywhere enjoying the descriptions of dress & ceremonial, matters little. That is their way: but their husbands? Of course the pageantry & the pictures, with all the mass of personal gossip, may have the effect of bringing a measure of relief to the almost intolerable tedium of monotonously workless lives: but there is much perilous prejudice in the general mind, much distorting class-feeling, much vulgar envy, & all these ill tempers may be stimulated by what the people see and read. It is not easy to appraise the social and political influence of the new instruments of advertisement. There is, at least in London, much expenditure, which, in the eyes of many, is "good for trade", and the schools have generally been granted a holiday. The children will applaud the Royal Wedding.

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Charles and I motored to Escomb, where I admitted Hitchcock to the perpetual curacy. Both the Incumbents from Bishop Auckland attended, and the Vicars of Willington and Witton-le-Wear. I noted the absence of the three neighbouring incumbents of Witton Park, Eldon, and Etherley. The mean little church was crowded, and the atmosphere was tense as if everybody expected me to say something about the late Vicar, but the expectation, if it existed, was doomed to disappointment. I took as a text, Hebrews xi. 27, "He endured as seeing Him who is invisible"; my sermon was listened to with close attention. I hope the people were edified.

The Royal Wedding was repeated on the wireless, and [I “listened in”. The Archbishop’s address struck me as admirable in phrase and idea. He certainly is extraordinarily felicitous on all public occasions. I cannot but think that the effect of so solemn a rehearsal of the marriage service in the ears of the people must have a morally tonic effect.]

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Friday, November 30<sup>th</sup>, 1934.

In Warr's short life of Principal Caird, I find the statement that he delivered a course of Gifford Lectures entitled "The Fundamental Ideas of Christianity". The publication of the Lectures was posthumous.

"The distinction was unusual, for, besides Caird, Flint and W.P. Paterson have been the only clergymen of the Scottish Church who have held that coveted Lectureship. During the session 1890-91 he delivered a dozen Gifford Lectures, but his course was unfortunately interrupted owing to various causes, & was not resumed till 1896. In that year he continued his series & had only lectured eight times when suddenly he was stricken with paralysis & could not lecture again." (p. 220)

He was born in 1820, so that he began to give his Giffords when he was 70 years old. I think he provides me with the precedent I wanted in order to justify the subject on which I propose to lecture. "Christian Morality, Natural, Developing, & Ultimate" would certainly not be more remote from "Natural Theology" than "The Fundamental Ideas of Christianity".

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I motored to Durham, and attended a meeting of the County Association of Boys' Clubs. Sir Arthur Wood was in the chair. It is evident that the Association is not making much way. The County Council, being fanatically "Labour", will have nothing to do with anything that is not nakedly on a basis of "class": and the religious bodies look askance on a handling of the young which is necessarily "undenominational". The Association is not specifically related to the problem of Unemployment, & cannot therefore address its appeal to the benevolent public, which for the moment is interested in that problem. So, the outlook does not seem to be bright.

A belated "Collins" from that quaint little pacifist Sir Norman Angel reached me today. Ledgard, the Rural Dean of Barnard Castle, came to see me about some kind of a religious play, which Spurrier\* desires me to allow being presented in Staindrop parish church. I said that, if there were available any other building, I thought the play ought to be presented there. I didn't want to create a precedent.

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**Saturday, December 1<sup>st</sup>, 1934.**

[symbol]

Bishop Eden,\* in acknowledging a copy of the Merchant Adventurers' Sermon, writes:-

'You are one of the few preachers who take immense trouble even over what others might think lesser opportunities, & you make them great by your historical knowledge & mastery of language alike. I don't say this to flatter: you know me too well to think that. But it make [sic] me ashamed of the very inadequate efforts I have made even on what were greater occasions to me.'

I think he speaks justly, as well as generously. It is the fact that I squander a prodigious amount of time & energy in the preparation of sermons which have no real importance. Had my lot been cast in the age when sermons were appreciated, I might have counted for something: but in this age? Reviewing my life I cannot avoid the conclusion that I have gravely blundered in taking my work as a preacher so seriously. Had I "gushed" off the surface of my mind, and "preached to the times", I should have been vastly more popular, & possibly have done more good.

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I finished Temple's Gifford's. [sic] They are certainly a notable contribution to the philosophy of Religion, and, though inevitably obscure, for the subject ^almost necessitates^ (demands) obscurity, are as yet very interesting and illuminating. Are they also convincing and satisfactory? I am too unfamiliar with philosophic description to speak with any authority, but the impression which the Lectures make on my own mind is assuredly not conviction. They impress me in much the same way as Newman's Essay on Development impressed me when, as a very young man, I first read it. He postulates his conclusions with triumphant confidence. Newman set down the distinctive features of the Roman Church as the marks of solid ecclesiastical development, & had no difficulty in showing that they were all present in the Roman Church! So I am conscious of the Anglo-Catholic sacramentalism which Temple accepts as being implicit in his whole discussion. Perhaps this was inevitable.

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**Advent Sunday, December 2<sup>nd</sup>, 1934.**

The night was uncomfortably close and hot. I cast off my bed-clothes, read Balsdon's little book on "The Emperor Gaius" (Caligula) – another valourous effort to white-wash a criminal maniac, and "killed the time" as best I could. Accordingly I start the day a jaded man. Forty-six years ago, on Advent Sunday, I was instituted to the benefice of Barking by the Bishop Suffragan of Barking. Everybody who was at the function is dead, except, I think, Douglas Eyre\* who survives under the twofold burden of age and blindness.

I celebrated the Holy Communion in the Chapel at 8 a.m. The communicants numbered but seven, including Charles and Christina who are both "on the sick list" the one with his throat, the other with her nose, a touching exhibition of the intimate natural sympathy of married life!

The morning was so dark, that even the assistance of the altar candles did not provide me with adequate light. However I know most of the liturgy by heart, and was able to supplement the effort of my eyes by the exercise of my memory.

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I wrote to Temple about his Giffords, & at the same time sounded him about a possible appointment to Truro.

I motored to S. Andrew's, Tudhoe Grange and preached at Evensong. The C.L.B. have just been started, and a number of lads were paraded in front of the church for me to "inspect" them before the service. There were also a number of "Girl Guides" and "Brownies". They filled the aisle, & (save that one boy fainted, & had to be removed) behaved very admirably. There was a considerable congregation, and the choir numbered about 35 men & boys, mostly young men, presumably the choir-boys who "hang on" to the choir. I preached from the two questions "Who is this?" and "Whom do ye say that I am?" In the course of my sermon I worked in a reference to the C. I. B. and exhorted the parents to back it up. I go the impression that Moore is on good terms with the people. In spite of the Unemployment, no less than £130 was raised by the Sale of Work, which Ella "opened" yesterday.



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Monday, December 3<sup>rd</sup>, 1934.

**What is one's duty towards these undone and disreputable clergymen, without money & without hope, who drift into the diocese from outside?** That excellent man, [Henry] Stephenson\* writes to me about Edwards (v. p. 136) asking for permission to attempt to reclaim him. I not only granted his request, but added that he might draw on me for financial assistance. Now there is this parson in Darlington concerning whom I have received information from the Bishop of Blackburn that he is mentally unstable and morally unsatisfactory. He has no connexion with the diocese beyond residence within its borders, but he pesters people with appeals for money thinly disguised as efforts to sell his "poems". I have no control over him, and no responsibility for him; yet there he is. I lack power to do anything. From the magistrates' clerk at South Shields come the information that one of the licensed parochial readers has pleaded guilty to petty larceny. He is said to be suffering from neurasthenia, and is, of course, unemployed and penniless!

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The two Archdeacons came here for our monthly Conference, and I spent the whole morning in their company. It is some relief to talk over the problems even though their solution remains unachieved. They returned to Durham after lunch with Ella who was going to Newcastle, & dropped them on the way.

I walked in the Park with D<sup>r</sup> M<sup>c</sup>Cullagh. The old man is dejected by the increasing weakness of his still older wife. The unseasonable warmth made exertion uncommonly exhausting. I was glad to get back to my study.

Cecil Fortescue, who was incumbent of a small rural parish in Hertfordshire, & has been for some years working in India arrived on a short visit.

*I received a letter from Malcolm Ross, written evidently with difficulty, in which he expresses his regret for his former attitude, and asks my forgiveness. I am really glad to get into touch with him again, & hope that we may not go apart in the future.*

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Cecil Fortescue has grown stout & middle-aged without ceasing to be flippant and forward. He is very anxious that we should not forget that he has a cathedral in his charge at Bombay, and that, if he were in England, he would rank as a Dean! He spoke with such vehemence against the Groups that I was half-inclined to sympathise with them. He agreed with Lionel Trotman in holding that the Metropolitan (Westcott) had been practically incapacitated by his Groupist infatuation; ^that^ he had lost all interest in everything else, and had ceased to concern himself with the South Indian scheme for Reunion. The liberties which he allowed a very junior Groupist chaplain to take him shocked even the shallow and volatile spirit of "Canon" Fortescue! If I am to credit his witness, the Groupists have aroused against themselves a great volume of resentment, but he speaks in so slap-dash a fashion, that I

should never think his unsupported statement a sufficient authority for anything. Incidentally he observed that the appointment of the Archbishop of Canterbury to be a member of the India Commission had given great satisfaction in India.

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Tuesday, December 4<sup>th</sup>, 1934.

[“]For the first 80 years from the publication of his Essay, he (Malthus) profoundly influenced opinion: since then, he has influenced the birth-rate, though in ways which he would have deplored. His influence on opinion declined as his influence on the birth-rate increased, but the latter is even more important than the former. If a man’s greatness is to be measured by his effect upon human life, few men have been greater than Malthus.[”]

v. Bertram Russell. “Freedom & Organization” p. 101.

*The papers report the death of old Espin\* who has been Vicar of Tow Law since 1888, a period of no less than 46 years. He was really distinguished as an astronomer, & “made a corner in twin-stars”. He was an eccentric, & definitely refused to obey the requirements of the Enabling Act. Tow Law enjoyed the distinction of possessing neither a Parochial Church Council nor an Electoral Roll.*

[151]

A most depressing day, damp and dreary beyond endurance, continuing stuffiness & cold rarely!

I got rid of my guest by shuffling him on to Ella who carried him to Sunderland, when she motored to that city for yet another “Sale of Work”. I spent the morning finishing the Giffords.

Charles fetched me to have tea with him and Christina, whose birthday it is. So I spent an hour with them very pleasantly, listening to their music. They seem to be admirably well-fitted for life together. Only one thing is lacking, and that by the goodness of God, may yet be given them. I mean, “the heritage and gift of children”. How odd the way of the world is. Where they are not desired the Babes come abundantly; where they would be most welcome, they are not. “The economy of heaven is dark”.

Old Canon Patterson writes to tell me that <sup>^</sup>Bullman<sup>^</sup> his assistant in the work of the Lay Workers’ association has died. This is a grave matter for the old Canon, who has been 60 years in Orders, is really not equal to the entire burden of that work.

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I read aloud to my unfortunate guest so much as I had written of the 2<sup>nd</sup> Gifford Lecture, “Of the Influence of Religion on Morality”. He, being a man of narrow culture, & strategically ill-placed for honest criticism (!), professed much approval and admiration, but I, as I read my own words, could not but perceive how discursive, ill-arranged, and ill-expressed the composition really was. There will be need of drastic revision, and not a little re-writing before the lecture can take its place in the series.

In comparing the civilization of Christendom with the non-Christian civilization, I **think I may fairly insist that industrialism has no proper connexion with Christianity, since it can develop fully outside the Christian influence, as for example in Japan.** The humane restrictions on the working of industrialism e.g. Factory Acts ve. are properly ascribed to Christian influence, & in so far as they are adopted outside Christendom, are so adopted by imitators of the Christian world. The whole question of the relation of Christianity to civilization seems to require examination in the Lectures.

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[153]

Wednesday, December 5<sup>th</sup>, 1934.

Cecil Fortescue left the Castle after breakfast. I wrote privately to the Archbishop of Canterbury with respect to the appointment to the see of Truro.

Charles and I walked in the rain after lunch, and, on returning to the Castle, I changed, and wrote to Dick. His account of his work is not altogether cheerful.

[“]My tutor practically told me that I could not expect a “first” in my Schools: as I hardly expected a “first”, I wasn’t very angry. I must be becoming either ambitious or philosophical, for I mean to try for it in spite of him. He told me that I had the information, but not the brain, for a “first”. However, I have always luck to depend on and who knows what the result may be? At any rate, I have always the knowledge available to me – that even if I crash at a “third”, you will know that I have made a good effort.[”]

I think he has worked honestly, but I do not dissent from his tutor’s estimate of his powers.

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*The evening paper reports the death of two well-known peers. Lord Buckmaster\* and Lord Biddell. The last occasion on which I had speech with Lord B. was when I dined quietly at his house. He was generally thought to be the most eloquent member of the Upper House.*

Charles and I motored to Southwick where I confirmed 88 persons in the parish church. The vergier who had completed 50 years service in the choir was brought to me to receive my congratulations. Romans showed me a statement of the present indebtedness of his thriftless curate. From this I gathered that he has succeeded in reducing the amount of his debt to about £66. Romans told me that he really believed that he was now determined to get straight.

The “Round Table” prints as estimate of the Future Population of Great Britain, from which it appears that the number of persons under 15, which is now 10,841,000 in 1976 will have fallen to 4,106,000, & that **of persons over** 65 will have ~~fallen~~ risen from 3,210,000 to 5,729,000. The total population will then be no more than 32,712,000.

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Thursday, December 6<sup>th</sup>, 1934.

A woefully dull day, with something more than a suspicion of fog. I must have taken a chill yesterday for this morning I am all but "hors de combat". However I went through the letters with Charles, and attempted to work at the Giffords. But to small purpose. Caird's Gifford Lectures on "The Fundamental Scheme of Christianity" arrived by the morning post. They include a very interesting biographical sketch by the Principal's brother, Edward Caird, the Master of Balliol.

M<sup>rs</sup> [Evelyn] Murray\* came to lunch: she is returning home from London with a car-load of Christmas gifts. She gives an ill account of Buff's present state. It appears that her husband has taken to the bottle! Would that fact, standing alone, be sufficient to secure a judicial separation?

Charles and I motored to Sedgefield, where I consecrated a portion of the new cemetery. The rain mercifully abstained from falling while the function was proceeding. After the service we had tea with the Thurlows in the rectory. **Going and returning we ran into the Prince of Wales with a considerable escort of cars. He had been to inspect the Centre for Unemployed at Hardwick Hall, & was proceeding [156]** to Bishop Auckland and Escomb, from whence he was to return on his route in order to visit Stockton. Lady Thurlow told me that an untoward incident had happened, which might well have interrupted the arrangements. There was a case of scarlet fever in Hardwick Hall, the victim being the cook. Sir Godfrey Thomas had been informed but, keeping the fact concealed from the Prince, had decided to carry out the programme. The luncheon, however, had been cooked at the Rectory, & Lady Thurlow had carried precaution to the length of sending whatever was needed for H.R.H.'s use.

**Ella and I motored to Durham, & dined at the Deanery to meet the Prince. I sate between M<sup>rs</sup> Alington and that blatant creature, Alderman Smith. The company consisted of social workers, the Dean's family, the Prince's attendants & ourselves. After dinner I happened to speak of the Library, & nothing would satisfy the Prince but forthwith to see it. So the Dean fetched electric torches, & we went through the great room in their flickering & uncertain light. We got back about midnight.**

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Friday, December 7<sup>th</sup>, 1934.

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*The Prince of Wales was born on June 28<sup>th</sup> 1894. He is now a man of forty, but he might easily pass for one of twenty. His small stature and restless action emphasize the general impression of juvenility. Part of his unquestionable charm is a certain irrepressible boyishness, which evokes the kind of indulgence which old men never fail to give to the winsome impudence of the school-boy. The Prince has an unusual tactfulness, which leads him to say instinctively what is relevant & pleasing: and his sympathy is at once facile and sincere. He likes popularity, and seeks it. Since, however, he seeks it by the most honourable method in the world, namely, public service, he deserves the popularity which he wins. He is neither well-read, nor intellectually interested, but he is curious and intelligent. He asks many questions, but does not always heed the answers. His mind is full of multifarious information, & he is anxious to induce the belief that he is not quite so boyish as he looks. He is genuinely kind & unaffected. Children, women, & poor people take to him easily. He likes to be frankly "up to date".*

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I worked at the Giffords. Caird's lectures are in some ways suggestive, but I am not yet clear in my mind as to my true objective.

Leslie Morrison came to return books, and to claim me for a walk. After lunch, we walked round the Park. Beck went with us, and behaved admirably. She really seems to be a reformed character. The account which Leslie gives of the Cambridge Theological Professors is very displeasing. They are so eager to sever their teaching from any suspicion of orthodoxy that it seems to preserve little appearance of Christianity. Bethune-Baker\* is cryptic and disintegrating. Raven,\* discursive & irrelevant: Creed,\* a hair-splitting pedant. Burkitt,\* interesting but paradoxical. **He speaks with apprehension of the Conference of Young Modernists** which is announced for the near future. They are said to be impatient of the caution & moderation of the older men, and are expected to give expression to opinions which may be too remote from Christian belief for even the most complaisant Episcopate to tolerate.

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**Saturday, December 8<sup>th</sup>, 1934.**

[*symbol*]

Ernest [Henson]\* writes to me about his parochial experience. He is discovering the pretentious unreality of the much vaunted parochial autonomy created by the Enabling Act. That act, he tells me, "is working at its worst" in his parish:

It has introduced into Church affairs the worst elements of our democratic system, & in actual practice has increased rather than relieved the incumbent's ultimate responsibility in 'the serving of tables.'

This is the general complaint of incumbents in the industrial parishes: but so strong is the vested interest of amour propre in the authors of the Enabling Act, **that effective criticism of the Enabling Act is almost impossible**. The Archbishop of York was himself chairman of the "Life & Liberty" group which promoted that Act, & carried old Archbishop Davidson into supporting it. So the fictional system will continue, becoming ever more fictional, and making the position of the incumbent ever more ~~difficult~~ uncomfortable. It is very difficult to determine what is the best course for a Bishop to take. He can hardly refuse to recognize a system which is required by the law.



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“Fish” Cecil sends me his Diocesan Gazette, in which he has published a carefully written indictment of Theological Colleges, and a statement of his rule for Ordination candidates in the diocese of Exeter. The first is, for the most part, framed on familiar lines: the Theological College “narrows a man”: it “tends to make the Church of England a class Church”, because members of “the great artisan class, to which, after all, our Saviour & most of His Apostles belonged” cannot afford to go to such a place: it tends to make men “sectarian in their outlook”: & finally, the men from Theological Colleges “have very little experience in the actual work of a clergyman.” **He writes with that Olympian aloofness from the relevant facts, which is distinctive of the Cecils.** Thus he is content to “cut the Gordian knot” of clerical education with the declaration, as positive as it is improbable, that “supposing good men have been selected who are really devoted to our Saviour & who are prepared to make any sacrifice for Him, they can & will acquire any education that may be necessary for their life’s work.” [161] He requires non-graduates to “produce a certificate from a Priest, recognized by the Bishop for that purpose, that they have for three years, under his supervision, studied Theology.” It is obvious that this rule may be easily consistent with ordaining a mob of parochial lay readers.

[χυτρισμός (from χύτρα η, a pot) = an exposing of a child in a pot. χυτρίζω, to expose a child in a pot. v. Döllinger ‘The Gentile & the Jew’. ii. 259.]

I read Döllinger’s ‘The Gentile & the Jew’. It was written as long ago as 1857, but is so full and well-documented that I do not think that it is superseded, though it needs checking by Tarn & Co. The moral contrasts are not quite so violent: & the social parallels are considerably closer than the excellent German imagined. Everything points to the conclusion that Slavery was the canker of the ancient civilization. Its baleful influence told disastrously both on the domestic and on the public life of antiquity. That and pederasty, which cut deeply into family life, were outstanding features of Graeco-Roman society. Religion, so far from assisting morality, was its worst enemy.

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**2<sup>nd</sup> Sunday in Advent, December 9<sup>th</sup>, 1934.**

A stormy night followed by a dark and blustering morning, and unwholesomely warm. I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered but six communicants for Ella kept her room.

After breakfast, I, first, revised a sermon on "The Old Testament in the Church", which I preached a year ago in Sunderland, for use at Satley tonight. There is nothing to my thinking reasonable or even respectable in the common objection to "old sermons". When the same thing has to be said, you can rarely improve on the manner in which you first said it, though, of course, increase of knowledge may, indeed must, compel some revision. On this Sunday, one must needs preach about the Bible, and in view of Nazi policies in Germany, & "Modernists" at home, there is no subject that is more "in the public eye". Unfortunately the people are now so little acquainted with the contents of the Bible, & so little interested in everything connected with religion, that preaching has become very difficult.

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I wrote a Christmas letter to my nephew Harold [Henson]\*, in the course of which I spoke of Giffords, and indicated their character:

My subject is 'Christian Morality, natural, developing, and final': & my purpose is to show that there is no substitute for the Christian Morality such as the Atheists of Russia, & the Nazis of Germany vainly imagine. There are to be 12 lectures, & I have not yet succeeded in distributing my subject satisfactorily. Something of this kind will probably take shape:-

1. Introductory – the subject stated.
2. How Religion affects Morality.
3. What is Christian Morality – the witness of Civilization
4. In what sense Christian Morality is ~~developing~~ natural.
5. In what sense is it developing.
6. The historic Indictment against C. Morality as (1) Ascetic, (2) Intolerant, (3) Inadequate.
7. In what sense is Christian Morality Final.
8. The historic Jesus.
9. Influence of the Church in perpetuating & applying the principles of Jesus. [164]
10. The modern revolt against Christian morality.
11. Christian Morality & Modern Science.
12. Summary & Conclusion.

You will see how vast is the range, & how thin & cursory must be the treatment. Probably as I advance, I shall find myself necessarily abandoning one whole aspect of the subject after another: until in the end I limit my argument to but a small fragment of the general design. But, if I can succeed in stimulating thought, and

pointing a direction, I shall not wholly have missed my aim. I discover as I get to work how severe is the handicap of advancing years. Not only is my power of work much restricted, but my natural force is abated. My mind works more slowly: my memory is less trustworthy: my knowledge is largely obsolete. Moreover, a life-time of practical work makes the task of continuous thinking & writing uncommonly difficult.

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I read through a delightful Essay, sent to me by the Author, S. R. Lysaght – “A Reading of Poetry”. It contains some strictures on modern poets which are equally severe and merited.

The Editor of the “Tablet” sent me his paper with a marked paragraph in which he declares his opinion that “D<sup>r</sup> Hensley Henson, Anglican Bishop of Durham, is the ablest man in the ‘stablishment’s Episcopate today” on the ground of that prelate’s “valuable” words about the papists. I did say something about our having outgrown the fierce anti-Roman spirit of the 39 Articles when I admitted Beaglehole on November 19<sup>th</sup>!!

I motored to Satley, and preached at Evensong. The Church was fairly filled, and the congregation was very attentive: but the sermon was, so far as I could judge, a failure. The light from the oil-lamps was so poor, that I found difficulty in reading my notes, so that my delivery was embarrassed and unimpressive. But the sermon was ill-suited to the congregation, which was clearly more puzzled than edified! M<sup>r</sup> Dermid, the Vicar, has been 9 years in the Vicarage, & clearly wants to move!

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[166]

Monday, December 10<sup>th</sup>, 1934.

Am I becoming a victim of that desolating Fiend, Insomnia? It is certain that I have latterly been sleeping very badly. Last night I did not get to sleep until after 3 a.m.; and now I feel jaded & mentally played out.

In the watches of the night I happened to chance on Burnett's 'Essay on the memory of the late Queen' (Mary II). It is a turgid and tiresome composition, but contains a few items as to the Queen's personal habit [sic] which are interesting: "Ill humours on her eyes" hindered her reading so "she found out the amusement of work".

"Her example soon wrought on, not only those that belonged to her, but the whole town to follow it, so that it was become as much the fashion to work, as it had been formerly to be idle."

The Queen was punctiliously religious:

She observed the Lord's day so religiously, that besides her hours of retirement, she was constantly thrice a day in the public worship of God...  
She was constant to her monthly communions.

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Mary was a devout churchwoman, & followed the approved custom of pious Anglicans –

"She scattered books of instruction to all (who) were round about her: & gave frequent orders that good books sh<sup>d</sup> be laid in the places of Attendance, that such as waited, might not be condemned to idleness: but might entertain themselves usefully, while they were in their turns of Service."

Leslie Morrison and I walked round the Park, & were joined by old D<sup>r</sup> McCullagh.

Arthur Harrison, having inspected the "Father Smith" organ in the chapel, reported to me that it needed to be cleaned, & repaired, & that he estimated the cost at somewhere about £60. I told him to carry out the work as soon as possible. Also he shewed me a letter which he desired to send out to the incumbents inviting them to create funds for the due upkeep of the churchyards. I amended and approved it. Finally he raised the question of the donation of £500 from M<sup>rs</sup> Willson, & wished to know whether I thought it might not be brought into the year's income. I said that it must be invested.

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**Tuesday, December 11<sup>th</sup>, 1934.**

A gloomy wet day, & tending to be colder.

Arthur Rawle\* sent me £20, for the Unemployed. He is a good fellow, & inclining towards a kind of vague, benevolent Religion, which ignores religious observances, but utters itself in acts of kindness. I have known worse kinds!

I spent the morning in reading [Alfred] Taylor's\* Preface to his new translation of Plato's "Laws". I had not realized how original ~~he~~ Plato was, & of ~~me~~ how many modern procedures he was the original source.

*I walked round the Park in the rain. Two unemployed miners gathering sticks encountered me. They said that many men went from Bishop Auckland to work at the Fishburn mine, 9 miles distant, & that they paid 6/- weekly for their 'bus fare. I was impressed by the evident dislike of the Irish which they felt. It arises mainly from their being Papists, & from their "hanging together", and thus getting work when Englishmen, acting as individuals, are unemployed. There is substance in this complaint.*

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**Wednesday, December 12<sup>th</sup>, 1934.**

Intolerance of speculative error came to the Church from the philosophical schools, not from the synagogue.

Taylor, 'Laws'. p lxvii

I devoted the morning to the Giffords, but with a truly humiliating smallness of result. In the afternoon I walked with Beck in the Park.

I received a letter from a Professor in S. Andrews informing me that, as a Gifford lecturer I was an ex-officio member of 'the Scots Philosophic Club' which holds meetings 'partly social and partly academic'. At the next meeting one M<sup>r</sup> Cousin of Glasgow University will read a paper on "The nature of perceptual consciousness"! I felt more completely an imposter than ever! I replied that it was unlikely that I should be able to attend the meetings, & that my Giffords would be concerned rather with the ethical implications than with the metaphysical presuppositions of Natural Theology!

Charles and I went to South Church, where I dedicated the new organ which Sir John Priestman has presented, and preached a sermon: the instrument sounded painfully crude & clamorous.

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Thursday, December 12<sup>th</sup> [sic], 1934.

Philosophy, which is the parent of the sciences, is the child of religion: and the first efforts of philosophy are spent in the endeavour to find some kind of rationale for the religious consciousness.

E. Caird. Gifford Lectures. p. 9.

Both the Caird Brothers in their Gifford Lectures follow the same plan. They begin with a philosophical argument which occupies the first course: & they end with a Christian conclusion which occupies the second. I propose, (since I am giving but a single course,) to take the philosophical basis for granted, and to concern myself wholly with Christianity: & I shall avoid Theology & limit myself to Morality. In this way, I shall at last bring myself within the narrow limits which must needs confine the work of a man who knows little philosophy, and less science: but who may fairly be supposed to know something about Christianity, of which for 40 years he has been an official exponent. But what about Lord Gifford's conditions?

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*I received a "Whip" from the Archbishop of Canterbury informing me that the division in the House of Lords will be taken on the afternoon of Tuesday next the 18<sup>th</sup>.*

*"I write of course without knowing what your personal views on the issue may be, but, if you are in agreement with the Government based on the Report of the Select Committee, I think it would be of great value if you could be present. It is impossible to say what the result of the division may be, but even if some majority for the government is assured, the size of the majority may have a very great influence both in this country and in India."*

*It can hardly be maintained that the Bishops "take no part in politics", if the Primate acts as a "Government Whip" on an issue respecting which the Government is confronted by an opposition strong enough to arouse apprehension. In the House of Commons last night the Government's Resolution was carried by 410 to 127. The minority was made up of 49 Socialists, & 78 Churchillite Conservatives.*

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Friday, December 14<sup>th</sup>, 1934.

Plato's rule in matters of sex is precisely what the half-educated among us reject as the 'ascetic' Christian standard, & this ought not to astonish us. No serious Greek moralist ever took the 'romantic' view of sexual relations.

...(v. Taylor. Laws. p. xlvii.)

The newspapers report an odd situation in Liverpool. Thus the Times:

'A Commission of Inquiry will investigate a charge against the Dean of Liverpool of causing "grave scandal in the diocese by refusing to execute the mandate of the Bishop of Liverpool to install the Archdeacons of Liverpool & Warrington at a service in Liverpool Cathedral on September 27<sup>th</sup>." The proceedings are brought by the two Archdeacons concerned. Such proceedings are said to be without a precedent since the Reformation.

Behind this action there must be a great volume of personal resentment. The Dean has gone too far in flouting diocesan feelings.

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"Fiat justitia, ruat coelum" is a good rhetorical contrast: but that cannot be justice by which the world is destroyed.

Edward Caird.

Cranks in their imbecile obstinacy forget this: Prophets accept it with a gloss of their own: "The things that are seen are temporal: the things that are not seen are Eternal."

*I received from the Manager of the Training centre a list of the names of the Boys, to whom for the 3<sup>rd</sup> year in succession I have provided boots out of my Fund. This is probably the least mischievous form of almsgiving, for the ground is unquestionably very wet, & the dole hardly provides for new boots.*

Canon Booth, the Rector of Jarrow with his wife & daughters came to lunch. He had just received from Sir John Priestman the offer of S. Andrew's Roker. I advised him to decline it both because he could not decently leave Jarrow at the present time, and because he would be professionally injured by exchanging Jarrow for Roker. The income of the latter is stated to be £650 per annum.

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'Tis the weakness in strength, that I cry  
for! My flesh that I seek  
In the Godhead! I seek and I find it.



Oh Saul, it shall be  
A Face like my face that receives thee:  
A Man like to me,  
Thou shalt love and be loved by: a  
Hand like this hand  
Shall throw open the gates of new life  
To thee! See the Christ stand!

(Browning. Saul)

The very God! Think, Abib, dost thou think?  
So, the All-Great, were the All-Loving too –  
So, through the thunder comes a human voice  
Saying, “O heart I made, a heart beats here!  
“Face, my hands fashioned, see it in myself!  
“Thou hast no power nor may’st conceive of mine:  
“But love I gave thee, with myself to love,  
“And thou must love me who have died for thee!”  
The madman saith He said so: it is strange.

(Browning. An Epistle.)

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If it be a consequence of the intellectual conditions under which we live in the present day, that the Empirical evidences of a future life that seemed most sure and certain to our fathers, have for some of us lost their convincing power, this, in a religious point of view, may not be altogether a loss. It is possible even that the spiritual may gain all that the Supernatural has lost.

E. Caird. Gifford Lectures p. 243.

The Master of Balliol was certainly not an orthodox Christian, though his language about Jesus Christ is invariably respectful almost to the point of worship. He appears to be much in the same position as the “Right-wing” Unitarians like Martineau & Drummond.

“In truth, the attempts of theology to raise Christ above the conditions of human life, and to give him a metaphysical or physical greatness of another kind, really end in lowering him & depriving him of his true position in the religious life of man.”

But the history of Christianity does not report well of humanitarian versions of the Redeemer.

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**Saturday, December 15<sup>th</sup>, 1934.**

In bed, before I was called, I read through again Church's wonderful sermon on "Christianity and Civilization", which is really the finest sermon I know. Both substance & arrangement are admirable, & the style exquisite. Though it was preached nearly 60 years ago, it is wonderfully relevant to the present situation. Then there were still religious people who were interested enough to like, and educated enough to appreciate, good sermons: but now? Even Inge's sermons were not more than half, or a third the length of Church's, & vastly more, & more crudely, "topical". I doubt if the reporters would have found Church's preaching to their taste; and it is precisely the "topical" crudities which attract them in Inge's. I see no future for the Christian pulpit. It is really impossible to induce the clergy to treat seriously a function of their ministry which, albeit in theory and tradition the highest, is almost completely neglected by the laity. "Broad-casting" has completed the ruin of normal parochial preaching, &, I fear also, worship.

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*Canon McCormick again sends me £100 for distribution among the necessitous clergy. It is very good of him, but I fear such benefactions stimulate the mendicant temper of mind which is not the least disabling of clerical faults.*

*The shaft which the coal-stealers have again driven into the face of the cliff in the Park was again "blown in" this morning. Lawson was present, and witnessed the performance. He assured me that the work was so thoroughly done that the miscreants will hardly re-open that shaft. They will almost certainly open another. We fight a losing battle, for they have nothing to hinder them for continuing their depredations indefinitely, while we cannot repeat the "blowing in" performance for ever. It is extremely humiliating to have to own one's self beaten by these rogues. But the police are unhelpful, and the local Bench cynically indifferent. There is no justice to be gained from "Labour" magistrates when "Labour" is in the dock.*

I wrote to the Bishop of Southwark expressing disapproval of the proposed episcopal letter on the observance of Sunday.

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3<sup>rd</sup> Sunday in Advent, December 16<sup>th</sup>, 1934.

“No sign” – groaned he –

“No stirring of God’s finger to denote He wills that right should have supremacy

On earth, not wrong! How helpful c<sup>d</sup> we quote

But one poor instance when he interposed

Promptly & surely & beyond mistake

Between oppression & its victim, closed

Accounts with sin for once, & bade us wake

From our long dream that Justice bears no sword,

Or else forgets whereto its sharpness serves!

So might we safely mock at what unnerves

Faith now, be spared the sapping fear’s increase

That haply evil’s strife with good shall cease

Never on earth. Nay, after death, comes peace

Born out of life-long battle? Man’s lip curves

With scorn: there, also, what if Justice swerves

From dealing doom, sets free by no swift stroke

Right fettered here by wrong, but leaves life’s yoke –

Death should loose man from – fresh laid, past release?

Browning. “Parleyings with Certain People” – Bernard de Maudeville.

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When shall I be free from the tyranny of the flesh? Last night was uncomfortably close, and I slept badly. Accordingly, this morning my temper is uncertain, my nerves shaken, & my general bearing nowise becoming a Christian, or a Bishop. Eheu! There is much fog about, and the Chapel at 8 a.m. was so dark, that, with the dubious light of the Altar candles, I found it difficult to read my Book. We numbered 9 communicants, for, though Ella kept her room, Charles & Christina were present.

“I know nothing against myself. He that judgeth me is the Lord.” He who can honestly say the one, can with equanimity face the other. S. Paul called himself “the chief of sinners”; we may not ascribe to him the vain conceit of a Pharisee. He was not thinking of sin, but of the performance of official duty, respecting which the Corinthians had claims on him. With respect to them, his conscience was clear: &, for the rest, they could not be his judges. For they could not know the relevant facts. “He that judgeth me is the Lord.”

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I wrote at length to Lionel Trotman and also to Kitty Cobham.

Major and M<sup>rs</sup> Lake (Vivian) came to lunch. He has recently returned from India, & expressed himself as strongly in favour of the Government policy. He said that the main

racial difficulty, so far as the English in India were concerned, arose from the commercial folk, who were often underbred, ill-educated, and purse-proud. I fear that there is but too much truth in this. He said that he was opposed to the Groups, & had a painful example of its effects in the son of his immediate neighbour, a boy of 21, who had become a fanatical Groupist at Oxford, & was now "putting all the world right" instead of getting on with his work. I gave him a copy of my Charge, which he said should be passed on to the fanatical youth.

I shewed him over the Castle.

Charles & I motored to Witton-le-Wear, where I preached at Evensong to a congregation which certainly did not exceed 120 persons. The population of the parish is set down at 2000.

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[181]

Monday December 17<sup>th</sup>, 1934.

[symbol]

Mystery deepens in Liverpool. It is now reported that the Dean has triumphed gloriously, the Chancellor having decided that, since the Bishop's mandate for the installation of the Archdeacons was not properly addressed, & was only handed to the Dean 10 minutes before the service, the said Dean had not caused "grievous scandal" by refusing to obey it! Was there ever a more ridiculous mouse from a labouring mountain? The exasperation of feeling which lies behind this preposterous episode must be extensive & extreme, and bodes ill for the spiritual influence of Liverpool Cathedral. Meanwhile, the Unitarian Redfern is "taking up his parable" against the Archbishop of York. Certainly the net result of [Albert] David's\* essay in ecclesiastical peace-making has been sufficiently surprising. And I suspect that we have not yet heard the last of it: for when the Bishop has returned to his diocese, there is large probability that he will have something to say, & will feel inwardly moved to say it, probably at considerable length, & that will form the material for yet further developments!

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The food & clothing of John the Baptist no more have asceticism as their motive than the poke bonnets & grey colour of the Quaker costume: both were inspired by the desire to revert to a primitive simplicity. John the Baptist is the reversion to the semi-nomad prophetic type. He proclaims no asceticism, but faithfulness to everyday duty.

Hastings. E. of R. & E. ii. 66

In reading "The Fortunes of Nigel" as a remedy for insomnia, I came upon a curious anachronism:

"I hope yours will make a better termination, Master Heriot", said the Lord Nigel.  
"I hope it will, my Lord", said the old man, with a smile, "but, to use honest John Bunyan's phrase – "therewithal the water stood in his eyes"", it has pleased God to try me with the loss of two children –

or, is it only that the quotation marks & commas have got out of order? James I had been dead three years when Bunyan was born in 1628.

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I received a very pleasant letter from the Master of Magdalene, which, though unduly flattering, did not seem to be insincere: it runs thus:-

My Dear Bishop,

I told you I w<sup>d</sup> not write a formal letter of thanks but w<sup>d</sup> wait till I had gathered some opinions from undergraduates. I took some opportunities in conversation & have taken some impressions from the Tutors. The latter largely confirm the opinion I formed from the former: & **my conclusion is that your sermon has fallen with weight and with steady force power on many excitable & uncertain minds.** Two or three boys mentioned the grandeur of the language & at one added "but the thought was so grand too". It gave me an excellent opening in my talks with them, & I found myself "getting home" with your authority behind me. It was so easy to pass from your theme to the silliness & transience of much of the "doctrines" they hear from the lips of conceited young dons, and I [184] advised them, if they were going to make anything of their lives, to remember what you had said about the permanence of the great principles of faith & conduct. But they needed no reminder, for you had expressed it in words which they remember. I feel sure that they will be more cautious about "new boats". If this gravity can be put into their minds, they will be all right. I am in the habit of saying to them, "**Be generous & be reverent & I have no fears about you.**"

Well, I am most grateful, & I can speak for the whole college, young & old. We know how greatly you honour us by coming so far to so small a chapel: & our great hope is that you will come again next year. Will you? There was outspoken regret that you had to preach behind the lectern, & steps have already been taken to provide a proper light in the open for the preacher.

Ever yours very sincerely,  
A.B. Ramsay

### [185]

The Rev. Austen Lee came to see me in order that I might decide whether he should be licensed to the curacy of Usworth. He is a young man of 30, and unattractive with a certain dashing air of recklessness & an unusual audacity of language, but a gentleman, & I think, sincere. But he is almost ludicrously hap-hazard. I decided to license him, & I hope that he will not let me down.

George Beckwith, aged 22, came to consult me about a tithe for the Trinity Ordination next year. I suggested that he should go to Rainbow\* at Shotton, and gave him also the names of Cairns, Annfield Plain, and Moore, S. Barnabas, Hendon. He has been for some months at S. Stephen's House, Oxford. I inquired whether he had seen much of the Groups, & he replied that he thought they were finished in Oxford. That is my own impression.

The Dean of York writes to ask me to address a meeting in that city on the League of Nations Union's Five Questions; but I declined pleading the Giffords, & also my unwillingness to get into a controversy on the whole subject.

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Tuesday, December 18<sup>th</sup>, 1934.

Charles and I motored to Darlington, where I took train for London. I travelled at ease having the compartment to myself. On arriving at King's Cross, I drove to the Athenaeum, & deposited my bags. Then I went to the hair-dresser, & received his professional attentions, and then recovered my bags, & went to the Deanery at Westminster, where I had arranged to stay the night. **Then I went to the House of Lords and attended the debate on the Indian Resolution.** There was a very large attendance of the Peers, and some good speaking. Lord Peel was addressing the House when I arrived, but, though he speaks good sense, he is not an impressive speaker. Lord Lloyd attacked the Resolution with great vigour, but perhaps, overdid his effort. He was answered by Lord Reading,\* who has all the arts & crafts of an orator, but is too declamatory & diffuse. He struck me as a great advocate run to seed. Lord Ponsonby, for the Labour party, was fatuously offensive; then Lord Fitz-Alan inoffensive & ineffective. Lord Hailsham wound up the debate with a very powerful speech, the best [187] of the day, & then the House divided. 289 for the Government, 62 for the amendment; the camp of Labour abstained from voting. This result was certainly very satisfactory for (as we are assured by those who ought to know) the Indians pay more heed to a vote in the Lords than to one in the Commons. The majority included the 2 archbishops and 13 bishops, the Bishop of Exeter voted for the Amendment, but his brother, Lord Cecil (Robert) voted with the majority.

I had prepared notes for a brief speech if it seemed to me suitable that I should speak, but the debate was practically in the hands of the specialists, who are numerous in the House, and I thought a speech from me could hardly be useful, and might be resented. So I contented myself with voting.

I dined quietly at the Deanery. A telephone message from Lord Jessel to the Dean asked to see him on important business. We conjectured that this was not unconnected with the marriage of his son, whose engagement to Lord Londonderry's daughter has just been announced. If the young man, like his father, is a practising Jew, would he be competent to be married Christianly?

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[186]

Wednesday, December 19<sup>th</sup>, 1934.

I left the Deanery, Westminster, after breakfast, and drove to the Athenaeum. After visiting the bookseller, I drove to King's Cross and travelled hence to Darlington by the ~~xxxx~~ Pullman Express, which arrived to time at 3.55 p.m. I went through the letters with Charles. The car met me at Darlington with a message that I should pick up Ella at Major Surtees's house. There I arrived just as the shooting party of 5 guests were returning with a bag of 157 including 57 pheasants. Major S. placed a brace in the car. He said that there had been a plague of stoats, which had wreaked havoc with the young pheasants in the spring. He told me that badgers were numerous on his property, & that they destroyed the rabbits. He would have nothing in their favour. He said that they took up their abode in fox's earths. I wrote to Dick. His 27<sup>th</sup> birthday is next Sunday, but the Ordination with its preliminaries will make it almost impossible for me to write him the kind of 'pastoral epistle' which seems apposite to the occasion.

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Dear old Phelps writes a pleasant letter:-

"I am actively engaged in schemes for getting young casuals "off the road". On the one hand I am Chairman of an Association which "runs" Hostels here & there for such, on religious, nay, High Church lines. On the other hand, I am on the Committee of a Hostel which eschews all religion, & relies on morality.

**My experience confirms me strongly in holding that without a religious basis and atmosphere you can do nothing.** At the one, boys seem to feel at once a motive & "urge" to good conduct, hopefulness, & perseverance, which are wholly lacking in the other, so much so, that the experiment on a moral basis will probably have to be given up. Now what is true in this narrow field of observation is, I take it, true very widely, if not universally. Gladstone used to call Mill "the Saint of Rationalism", implying the rarity of such. I have told you this because it touches the fringe of your argument."

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Phelps adds a postscript.

Leviora canamus. At the installation of the Dean of Christ Church at morning service, some one, happily, just in time pointed out the lesson for the day was almost too appropriate, for it contained the words "I will send thee to them, & they whether they will hear, or whether they will forbear, for they are a rebellious House etc["].

It was changed.

That is precisely the kind of jest which is eagerly welcomed in the Oxford Common rooms. It is repeated endlessly, & gradually shaped into a very complete legend.



*M<sup>rs</sup> Roth told me that Gilbert Murray's\* son who had been a "ne'er do well" had been captured by the Groups: that he had evangelised Scotland, & then the diocese of Carlisle with astonishing results; that he had then taken a disgust of his new religion, had cast it away, and, like its soar & the proverb, had returned after washing to his wallowing in the mire.*

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Thursday, December 20<sup>th</sup>, 1934.

The weather last night was uncomfortably close and unfavourable to sleep. Accordingly I had a very restless night, and brought to my work a woefully jaded mind. After dealing with the correspondence, I wrote the names of the candidates in the Greek Testaments & Bibles, and also in the books which I am accustomed to give the newly ordained. Then I set to the wearisome ~~of~~ business of reading the Essays of the 12 candidates for the Priesthood. They had choice of the following 4 subjects:-

What was Hooker's notion of a National Church?

Discuss Butler's description of Christianity as the re-publication of natural religion.

What special circumstances made the controversy with Rome illustrated by Laud's Conference with Fisher important?

Why has Jewel's "Apology" ceased to be an effective defence of the English Reformation?

The intention of including this Essay in the Bishop's Examination is twofold, on the one hand, to indicate the importance of the standard Anglican theologians, &, on the other hand, to test acquaintance with the same.

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Leslie Morrison walked with me in the Park for an hour, and, on returning to the Castle, I had interviews with 2 Ordination candidates.

1. Pocklington, a rather gawky youth, who for more than six years past has been one of the community of Kelham. He wants to be ordained on a title from S. Columba's, Southwick. He was nowise outstanding, but seemed to be sincere & adequately intelligent. I accepted him for next Trinity Ordination provided that his references are satisfactory, & that he passes the examination.

2. Thomas Collinson Ledgard, an honest-looking schoolboy of 18, the son of the Vicar of Winston, one of my Rural Deans. He wants a grant from the Diocesan Fund. I approved him. The electrical device for blowing the organ in the chapel is reported to be injuring the instrument by pumping into it air which is too hot, & it is suggested that a ventilator should be introduced into the Wall, but the great thickness of the said wall seems to be prohibitive. I wrote to Caroe for advice.

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Friday, December 21<sup>st</sup>, 1934.

I wrote private letters to Austen Lee and Eales sending to each of them a copy of Osborne's book. I caused copies of the same to be send to the Rural Deans, & wrote their names in the ~~same~~ books.

Wetherall, the Curate of Tow Law, came to lunch and to discuss his position, which the death of old Espin has rendered uncertain. I strongly dissuaded him from accepting appointment to the benefice in the event of its being offered to him by the Bishop of Chester. After living in a remote mining parish for 25 years, he ought to seek a new sphere. He had been "sounded" as to his willingness to accept S. Cuthbert's Durham, and I advised him to accept the living if the Dean & Chapter should offer it. I said that, if this did not happen, I should be willing to recommend him to Lord Northbourne for appointment to Christ Church, Jarrow. In any case, I would take thought for him. The difficulty is that he is unmarried, & there is a general desire that the parish clergy should be married. This is the more surprizing since the wives are often much disliked, and are rarely attractive from any point of view. But the women want somebody to deal with!

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Charles & I motored to Durham after lunch. I went to Andrews' shop & brought presents for the servants, and then called on Moulsdale,\* who had "cried off" the Ordination on the ground of a sudden heart-attack. I saw him in his bed for a few minutes. He gives me the impression of being rather seriously ill. The work of the Vice-Chancellorship in addition to his normal duties, & his abnormal activities is too much for a physique which is not considerable. Then I went to the Castle for the work of the Ordination.

After tea in the Great Hall, I went to my room, & had interviews with the candidates. I decided that Robson should read the Gospel. The 12 candidates for the priesthood were to all appearances sincere, but they were not interesting with two exceptions, Nicholson and Rose. The latter is certainly much above the average intellectually, & he has a saving sense of humour which will avert priggishness. Nicholson is probably ill-placed in his present parish, & certainly is not happy.

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Saturday, December 23<sup>rd</sup>, 1934.

[“] In assessing the claims of Hanoverian prelates to censure for non-residence, it should be remembered also that the Carolus Episcopate included Thomas Barton, Provost of Queen’s College, Oxford, raised to the see of Leicester in 1675, who during his long tenure of that see till 1691, “diocesis quidem amplissimam ita administravit, et per sedecim annos nunquam praesens visitationem celebraret, aut Ecclesiam Lincolniensem umquam conspicerat; unde Episcopi Buckdeniensis potius quam Lincolniensis nomine decantabatur”. How great indeed would have been his fame, had he been a third to the names of Hoadly and Watson in the eighteenth century!["]

v. Norman Sykes Church & State in England. p. 15.

The suggestion is that what have been commonly represented as the characteristic features of the 18<sup>th</sup> century church ~~were~~ are not entitled to that description, being in fact equally present in the Caroline church, which has been painted in very glowing colours by the Anglo-Catholic “historians”.

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I celebrated the Holy communion in the chapel at 8.15 a.m. The Communicants numbered 32 viz. 17 candidates, 2 Archdeacons, 1 canon, Charles and myself. Then followed breakfast in the Hall, at which the reading was divided between the Bishop of Jarrow and Charles. In view of the forthcoming Bede Commemoration, I had chosen for the book to be read at meals, Bright’s Chapters on Early English Church History. It seemed to run very easily, & was pleasant to hear.

Bott’s addresses have been such as a thoroughly good parish priest with “Anglo-Catholic” convictions might be expected to give. They were evidently prepared carefully, & they were well delivered in a pleasant authoritative voice. Of course they could not but prove the criticism that they ignored the disturbing fact, which now darkens the pastoral horizon ^viz^ that the traditional method, which he loyally presented, does not long seem to be adequately effective, adequately, that is, for carrying to it the credit and prestige of experience. I recalled as I listened the impression of failure & futility [195] which Bott’s own parish news fails to make on me whenever I visit it, and which does not affect the respect which Bott himself commands. If personal effort & devotion could command success for the pastoral ministry, it could not but succeed in his hands. And yet it does not seem to carry Christianity to his parishioners. He has more than 7000 people in his parish and he has worked there, ^devotedly^ for 20 years, with a colleague to assist him, yet the congregation in his church is always painfully small and the number of his confirmation candidates is inconsiderable. The parish is miserably poor and one might – not unreasonably – suppose that the allurements of the world were relatively slight. None-the-less, the appeal of Religion, albeit commended by zeal, sympathy & self-sacrifice seems, for the most part, to fall on deaf ears. Of course, the means of measuring spiritual results which are at our

disposal are neither trustworthy, nor in themselves satisfactory, Still, such as they are, & we have no other, they yield a strangely disappointing verdict.

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We all went to the Cathedral for Evensong at 3 p.m. After the service Charles instructed the candidates as to their behaviour tomorrow: and the Dean shewed me the latest innovations viz: the carpet in S. Gregory's Chapel in memory of J.G. Wilson (an odd memorial, perishable and Moslemic!) and the lighting of the Galilee, which is very effective. Then I had tea with M<sup>rs</sup> Gordon, who was entertaining the candidates, & then went back to the Castle. Bott desired to set before me the following case:

An excellent clergyman has fallen in love with a young woman, who when a mere girl was seduced, & now has a daughter 8 years of age. She returns his affection. Her present character is beyond reproach, & in the parish where she works as a school-teacher, she is held in great regard and affection although her lapse from virtue is fully known. She has been restored to communion, & is a prominent & valued church-worker. Ought they to marry in view of his position as a clergyman, & the certainty of some measure of scandal attaching to his wife, if they did?

**[197]**

What ought the Bishop to say to Ordination candidates on the Evening before they are Ordained? If ever spoken words root themselves in the hearer's memory, surely these words of the Bishop's "charge" will not be soon forgotten. How best can he seize this opportunity of making a permanent impression on the men whom he will "call and send" into the Lord's vineyard? How shall he escape being commonplace & conventional without becoming unreal and unintelligible? How shall he speak in idealist terms without an intolerable consciousness of his own squalid realism? How shall he pinch his counsels within the limits of his own practice without lowering the standard of spiritual service? How shall he describe the Ministry in terms of its Theory without provoking the accusation that his own interpretation of the Ministry can nowise be harmonized with what he describes as its Theory? "We have the treasure in earthen vessels." The deacons, who have seen the ministry at close range for a year past, have assuredly been greatly disillusioned. They will not be in the mood to receive patiently language about their work which their experience seems to disallow.

**[198]**

I delivered my charge at Compline in the Chapel. It dealt with Vocation, and our right to claim it: & discussed certain besetting dangers of clerical life: and it included an earnest warning against getting into debt. There is something almost revolting about introducing a matter, so vulgarly commonplace, & yet I am convinced that one of the worst features of our clerical life is the indebtedness of many of the clergy. The smallness of their incomes is no valid excuse, for by comparison with laymen's incomes, they are not really small, & they are what most laymen's incomes are not, secure. In our industrial parishes, where income is always stated in terms of a weekly wage, the parson's income does not seem small in the

eyes of men who are accustomed to work for much smaller, & who in the present state of the nation, have no other income than the 'dole'. Many of the clergy are the sons of artisans, and have been brought up in the comparative poverty of artisan homes. They are neither educated nor socially superior.

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**4<sup>th</sup> Sunday in Advent, December 23<sup>rd</sup>, 1934.**

**THE ORDINATION**

The weather was mild and misty, but fair.

A considerable number of people attended the Ordination, contingents arriving from the parishes where the candidates were serving. Bott preached a good sermon. He has a pleasant voice, which seemed to suit the Cathedral. Certainly the congregation gave me the impression of being attentive and interested. The service went through without incident save that the minor canon, who served at the Holy Communion was new to his work, and seemed ignorant of his duty. I had to re-consecrate, which was perhaps better than having a large surplus of the Eucharist, but should have been avoided. These were however small defects in a service which was most solemn and moving. Ella & Fearn came from Auckland bringing Leslie Morrison with them. The latter was much impressed, & made more than ever eager to be himself ordained. After the service some of the candidates lunched with me at the Castle, but most went off with friends. Before leaving I distributed "Christmas Boxes" to the Castle servants. We were back in Auckland about 3 p.m.

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I found awaiting me a considerable accumulation of Christmas cards, and some gifts of books. My excellent suffragan sends me a queer selection called 'The minor pleasures of life' compiled by that witty lady, Rose Macaulay, and Dick sends me a volume of Essays, "The new 'Examen'" by John Paget. Lady Peers, as she promised, sent me her book, "The National Gallery: a First Introduction to the works of the Early Italian Schools as there represented." I rummaged my book shelves for suitable Christmas gifts, & finally decided on the following, as at least curious:-

For the Dean: Chillingwothi Novissima by Francis Cheynell.

For the Bishop of Jarrow. A payre of Compasses for Church & State, a sermon preached in S.Margaret's in 1642.

For Rawlinson. The Mystery of Jesuitisme. A translation of Les Provinciales. 2<sup>nd</sup> Edition. 1658.

My XVII<sup>th</sup> century collections are only serviceable now as gifts to my friends.

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Monday, December 24<sup>th</sup>, 1934.

I received a long letter from Austin Lee enclosing his photograph! And, also, a letter from Sir Ian Malcolm\* asking for information about him as he was under consideration for an appointment to a "parish" in Scotland. What could I say about the youth? I wrote as kindly and as honestly as I could, & said that in his own interest I should regret his removal from Usworth. Also, I received pleasant letters from Bishop Laskey & Jack Carr in Southern Nigeria, from Tony Chute & Brooke Westcott.

I prepared notes for a sermon in South Church tomorrow.

We all motored to Durham for the carol service, which was admirably arranged, & really very impressive. The Nine Lessons read by a succession of representative persons beginning with a choirboy, & ending with the Bishop were very well chosen, & formed an illuminating scheme illustrating the process of the Divine Economy, which culminated in the Incarnation: and the singing of the carols was exquisite. We all went to tea in the Deanery afterwards. M<sup>rs</sup> Bailey and her daughters were there, & four of the Dean's family. We were back in Auckland by 5 p.m.

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*Malcolm Ross came to see me, & stayed to dinner. He looks thin and depressed, which, perhaps, considering all that he has passed through, is not surprising. He spoke quite frankly about his experience with the Groups, and evidently holds Buchman in abhorrence. He intends to continue teaching for some years, but he did not reject the suggestion that he might ultimately return to his first love, and seek Ordination.*

Archbishop D'Arcy's "The Adventures of a Bishop" contains a rather elaborate description of the Bishops who attended the Lambeth Conference in 1930. His reference to me is sub-acidly complimentary.

"The most brilliant speaker in the conference was undoubtedly D<sup>c</sup> Hensley Henson, Bishop of Durham. There is no more delightful experience than to follow a speech by him, & observe how every word falls into the right place as he utters it. Yet he does not always carry conviction. So perfect a master of eloquence likes sometimes to play upon the instrument more for the joy of [203] doing so, it would sometimes seem, than for the purpose of making others accept his conclusions. Yet it was Demosthenes, if the writer remembers aright, who defined eloquence as speaking so as to persuade."

In justice it is to be remembered that most commonly the said Bishop speaks in advocacy of opinions which are not shared by the majority of his hearers, and that he has to think rather of winning audience than of securing agreement.



Rawlinson sends me "The Unknown God" by Alfred Noyes, with a note of strong commendation:

"It has seemed to me to be interesting as the spiritual autobiography of a really distinguished mind. It is remarkable how little distinctive Romanism there is in it: the whole presuppositions of the writer's mind seem to be very much the same as our own, & so are his methods of thought: which is by no means normal in Roman writers, even when they are laymen."

Charles & Christina send me "Memories of Vagaries" by Axel Munthe, with an affectionate note.

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**Christmas Day, 1934.**

A dull, damp, depressing day to begin with. I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 22 communicants. It pleased me to see among them Harry Leng, whose first-born child was baptized yesterday, and Richard Lawson with his father. All the three gardeners were there, & 6 of the household servants. The two Bryden girls communicated. May Christ accept us, & forgive our woeful shortcomings!

I went to South Church, & both preached and celebrated. There were, perhaps, as many as 150 persons in the Church, although the population of the parish exceeds 14,000!

We motored to Durham, & attended Evensong in the Cathedral. I gave Christmas Boxes to the Cathedral servants, & then we had tea with the Bishop of Jarrow. An urgent message from Rawlinson informed me that Bailey, the Curate-in-charge of Hutton Henry, had been arrested on a charge of indecently assaulting boys in Sunderland, that he was released on bail, & was then at the Archdeacon's house. I went to see him forthwith, & heard his story which seemed [205] a lamentably weak one. I got into touch with Salter, whose curate he was for 5 years, and asked him to attend the court tomorrow, when he is required to appear. The case will be remanded in order that he may be properly defended, but, if he is convicted, what then? This is a woeful finale to our Christmas observances. I remember that I ordained Bailey in 1927 with some hesitation. He is an unattractive fellow to look at, & one might be pardoned for thinking him "subnormal". He was strongly pressed on me by divers clergymen, who claimed to know him well; and he worked well in Hartlepool. When a few months ago I visited his district, I was struck by the apparent goodwill of the people towards him. On the other hand, the Warden of Kelham, while allowing that he had behaved well at the college, & was much regarded by his fellow students, warned me that, psycho-analytically considered, he was morally doubtful. It seemed to me then that it could not be right to refuse Ordination on so speculative a ground, but I may have been mistaken. It is the worst aspect of episcopal duty, this handling of moral perverts.

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**Boxing Day, December 26<sup>th</sup>, 1934.**

“Judge not, & ye shall not be judged: condemn not, & ye shall not be condemned” – these words of Christ came into the passage of the New Testament which I read this morning: & they connect themselves inevitably with the woeful case of Bailey. He is a poor, simple creature, & it may be that his account of the episode, improbable as it seems, may be true, &, if so, the behaviour of the police needs a good deal of explanation. He said that they told him that further charges would be brought against him for misconduct on two previous occasions: but he had forgotten the dates which they gave him, & thought he had not been in Sunderland more than once. If the police speak truly, and he also, this must be a case of mistaken identity. But, if he has suppressed in his story some material fact, and if the police caught him in flagrante delicto, & then recognized him as the man they had previously noted, & were looking out for, can even charity deny that the presentation of the facts is more intelligible and convincing? All turns evidently on what the police have to say.

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I looked up Bailey's dossier. He was very strongly recommended to me by Robson, the Vicar of All Saints, South Shields, and by Slaggall, the Vicar of Holy Trinity, South Shields. The former appears to have had an interview with me, for on May 12<sup>th</sup> 1927, he writes to thank me for “the most kind & patient hearing” which I had given him, and adds that he is “perfectly sure” that my decision [to ordain Bailey] was right, & would be justified by its results.

Hook, the headmaster of the C. E. School, South Shields, which Bailey attended, wrote of him in the highest terms. Then on May 24, 1927, the Warden of Kelham wrote a long, & embarrassed letter, which ended thus:-

I have no hesitation in saying that I do not consider him suitable for Ordination. I have already told him this frankly, & added that I should refuse to recommend him to any Bishop.

The cause of this decision was stated to be Bailey's writing to an “art-dealer” for studies of boys' figures in the nude, an action which the dealer & the Warden & a third person decided was done with an unclean purpose. He proceeds:-

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“Bailey when taxed with it, at first pleaded an innocent motive: he has, as a matter of fact, studied massage & sometimes has proved useful here in cases of football accident: & maintained that he only wanted the photographs for scientific purposes. Under cross-examination by me he broke down, & confessed quite unreservedly that his motives were bad in writing the letter: he spoke of it in the same strain to another priest on that same evening, & professed profound penitence. Next day he

retracted his confession, & alleged that I had extorted it from him by mere power of suggestion. I gather that he still adheres to that story. I sent him away none the less.

The Warden admits that Bailey's record was good, & his repute among his fellows extremely high.

He had always borne the highest character here, & was very much [209] respected, if occasionally smiled at for his piety – which was of the emotional & “hot-gospel” variety. At first his fellows frankly refused to believe this of him. I think that presently, in a puzzled sort of way, they began to realize that it was true.

All this affronted my sense of justice. The Warden's psycho-analytical explanation did not *impress me, & the method of bullying the accused into a confession disgusted me. Had the Warden merely refused to recommend him, I should probably have accepted the refusal as final, but the explanation went far in my mind to discount the decision.*

I had recourse to Simmonds, then a curate at S. Mary's, Tyne Dock, who was himself a Kelham man. He knew Bailey, & at my request saw him on the subject. On June 3<sup>rd</sup> 1927, he wrote to me at some length. His letter contains the following:-

I am confirmed in my opinion that his action at Kelham was simply foolish, & not in the remotest degree immoral. [continued on p. 211]

#### [210]

Charles turned up unexpectedly to say that Christina & he had declined the invitation to the Lakes, & that he would be with me in the Cathedral next Sunday to carry the staff. I could not but appreciate the devotion, while I regretted the decision.

I wrote letters of thanks for Christmas gifts to the following:-

1. Lady Peers.
2. Tony Chute.
3. Dick.
4. Leslie.
5. The Master of Magdalene.
6. Rev. Austin Lee.
7. John Radford.
8. Rev. J. F. Clayton.
9. Prebendary Wynne Willson.
10. Canon Cecil Fortescue.

I finished reading Norman Syke's “Church & State in England in the xviii<sup>th</sup> century.” It is a very well-written, interesting, & informing book, and does succeed in the author's confessed purpose viz. to correct the excessive depreciation of the Church of the xviii<sup>th</sup> century.

#### [211]

I feel sure that his mind is absolutely pure, but with a negative purity which comes from unrealised danger.

The particular incident which led to his leaving Kelham seems to be an indication of his character: transparently sincere, but not very alert mentally.

I have a recollection that Bailey showed me the “art-dealer’s” advertisement, which he had answered. It had, to the uninitiated eye, an innocent appearance. He handed to me the letter from the “art-dealer” dated, May 7<sup>th</sup> 1927, which is cryptic, but gives me the impression that the man was apprehensive of trouble on account of his nefarious trade, & was using Bailey as an occasion for impressing the college authorities with his scrupulous rectitude.

The present situation is curiously similar to that in Kelham in 1927. Bailey acts with an almost imbecile simplicity, & when caught out in a compromising situation, asserts his complete innocence of purpose. Was his assertion true then? Is it true now? Or are both assertions false? All turns on what the police have to say.

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Thursday, December 27<sup>th</sup>, 1934. [incorrect date of 26<sup>th</sup> written in diary]

Rawlinson writes to say that Bailey's case was postponed until Friday, & will probably come on at the Assizes in February. He says "the police evidence was very straightforwardly given, & Salter was obviously convinced by it".

Earl Grey and Lady William Percy called in order to get my consent to the curate Bacon's acceptance of a chaplaincy to a Gold-digging Company in Brazil. I gave it with some reserve as to the Vicar's convenience. They stayed to lunch, & then went off to see the said Vicar, who was not quite so complaisant as, perhaps, they expected, & finally yielded with apparent reluctance! Bacon has broken both his pledges to the S.P.G. for he has become engaged to be married, and now desires to leave before completing two years service.

The Archdeacon arrived in the afternoon, & we discussed the miserable situation in Hutton Henry. He undertook to conduct service himself next Sunday morning, & to consult Poole about arrangements during Bailey's suspension. I undertook to write a letter to the people of Hutton Henry, which he might read before his sermon.

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After Rawlinson had departed, I wrote to the Churchwarden of Hutton Henry, telling him that the parson was forbidden to officiate until he had cleared his character. Also, I wrote to Bailey to the same effect. I hope in all this I have done rightly: it would be intolerable that a clergyman, so accused as Bailey is, should yet stand at the altar and enter the pulpit. Even if he were consciously innocent, he could hardly endure to do this, but if he were consciously guilty, the experience would hardly be possible. Yet, I can imagine that there may be those who, urging the argument that an accused man must be presumed innocent until he has been proved to be guilty, would contend that, in suspending him provisionally, the scale was weighted against him. I think the principle that a clergyman must not only be good, but also of good repute, justifies the course I have decided to take: and in the end, whatever be the verdict, he will not suffer. In view of the evidence tendered by the police, it hardly seems possible to think that Bailey is innocent. In any case, he has much to explain. Rawlinson, after reading Bailey's dossier, thought that I could not fairly be blamed for ordaining him.

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Friday, December 28<sup>th</sup> 1934.

[“]which helps (sc. true art & learning) I must plainly confess, this age of the world, carrying the name of learned age, doth neither much know nor greatly regard[”] (p. 271)

“this present age full of tongue and weak of brain” (p 282)

“We all make complaint of the iniquity of our times: not unjustly: for the days are such (p. 301)

“Secondary laws in the same kind are such as this present unquiet world is most familiarly acquainted with: I mean laws of arms, which yet are much better known than kept. (p. 214)

Hooker. Ecclesiastical Polity. Bk. I

These expressions disclose in this admirable divine a strong disgust of the world of his own time, the world of Elizabethan England, a world rent by faction & schism, governed by statecraft, and, desolated by war. His exaltation of Law as the very condition of human well-being is the measure of his consciousness of the prevailing anarchy.

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*The churchwardens of Hutton Henry write to ask for an interview at the earliest convenient date. I appointed them tomorrow at 5 p.m.*

I spent the morning in reading a small book sent to me by Cecil Fortescue as likely to be useful for the Giffords – “The Place of Christianity among the Greater Religions of the World” by D. A. Stewart B.D. It is a mere sketch of a vast subject.

The Hon. M<sup>rs</sup> Bailey & her daughter came to lunch, and to see the Castle.

I finished reading Lysaght's work “Her Majesty's Rebels” which I found very interesting. It draws the picture of Parnell's political career, & dramatic downfall, while of course, disclaiming any intention of describing that cryptic knave. The moral disintegration and final collapse of the hero are admirably worked out, and there is such effective writing. Lysaght's morals are not unworthy of his verse, which is certainly good.

I wrote a letter of New Year's greeting to Lord Scarbrough.

Beyond walking to Brydon's Cottage & back I had no exercise today.

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**Saturday, December 28<sup>th</sup>, 1934.**

Martin Kiddle, having failed to be elected to the chaplain-fellowship of Trinity College, Oxford, now aspires to be chosen Principal of the York Diocesan Training College. Accordingly, he writes to ask whether he may give my name as a referee. I conceded this, & then wrote to Rawlinson suggesting that Kiddle might not be unsuitable for appointment to S. Cuthbert's, Durham.

I read through again Lightfoot's admirable essay on "S. Paul & Seneca" in his edition of the Philippians. His comparison of Stoicism & Christianity could not be bettered.

After lunch I walked to the Parkgates & back with D<sup>r</sup> M<sup>c</sup>Cullagh.

*At 5.30 p.m. a deputation from Hutton Henry consisting of the 2 churchwardens, the school-master, the choir-master, & the leader of the Boys' Brigade came to see me about the woeful situation of their parson. They desired to assure me of their unabated confidence in Bailey, their testimony of his careful conduct towards boys, and the general regard in which he was held. They were, I think, startled by my decision that [217] Bailey must stand aside from active duty until he had cleared his character, and probably expected that I should asseverate my conviction of his innocence, but they know nothing beyond Bailey's own statement, and they had not the same reason for apprehension with respect to him as I have. Their evident distress was very creditable to them, & convinces me that in Hutton Henry itself Bailey has not transgressed, but it leaves much to be explained. The normal inquiries of the police predisposes the people to assume that they have approached an innocent man, but I pointed out to them that this was improbable since by such action the police could gain little and might lose much. It was possible that they have been mistaken in their man, or that the circumstances were capable of an innocent interpretation, as might be since that, if the matter were thought grave enough (that is, if the police established a prima facie case,) to be referred to the Assizes Justice would be done. I told them that a letter from me would be read to the people tomorrow and that they must possess their souls in patience until the matter had been cleared up.*



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**Sunday after Christmas December 30<sup>th</sup>, 1934.**

My cold was so heavy & tending to develop into so persistent a cough, that I breakfasted in bed, & did not rise before lunch-time. I caused a telephone message to be sent to the Dean & to the Archdeacon explaining my absence from the Cathedral this afternoon, and "putting off" Giles, who was to have lunched here tomorrow.

I reflected much on the lamentable business at Hutton Henry. It is a curious replica of the untoward incident at Kelham, which nearly stopped his Ordination in 1927. Now as then ~~Ba~~ Bailey acts as to bring himself a terrible accusation, now as then he protests his innocence, & offers an explanation which, though highly improbable, is not actually incredible. Now as then those who have been associated with him, his fellow students in the one case, his lay colleagues in the other refuse to credit his guilt. It seems equally impossible to condemn and to acquit him. The Kelham authorities suggested that he is a psychologically abnormal person, who can combine flagitious acts with the conviction of innocence.

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[“]Night after night he (sc William Booth) must hearten the holy in the fens of Lincoln, in a county which was horrible in the early history of Methodism & remains depressing because of its flatness, which seems to afflict the spirit of its inhabitants & to make them symbols of the illimitable dullness of the villages. When one wishes to find the Methodist chapel in a South Lincoln village, one looks for the ugliest and meanest building in the ugly & meanest place.[”]

St John Ervine. “God’s Soldier” vol I p 69

He should in justice add that the parish churches of South Lincolnshire are uncommonly fine.

Then I write to William and to Lord Londonderry.

*After dinner we “listened in” to the service in Canterbury Cathedral, & heard the Archbishop’s address. It was, of course, very eloquent, admirably phrased, and impressively pronounced, but is too long, too finished, too lacking in emotion, too empty of conviction, & therefore, curiously unconvincing.*

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Monday, December 31<sup>st</sup>, 1934.

[“]Booth, for the greater part of his life, believed himself to be divinely inspired, and his belief caused him to regard all who tried to thwart him as the enemies of God . . . As he grew older, he became increasingly arbitrary, although no one resented arbitrary action in other people so bitterly as he ~~did~~ had: & then came a time when he was to be regarded as a wilful and vain old man. [”]

v. St John Ervine. “God’s Soldier”. p. 233

Certainly the impression made on the reader’s mind by his picture of the Booths is curiously mingled. Their spiritual arrogance & religious bigotry were dreadful, but their courage, devotion, persistence and self-sacrifice were beyond praise. Their biographer admits that such methods as they adopted, and such a Gospel as they preached were little likely to be effective today, when two generations of national education have gone far to destroy the conditions, under which the Salvation Army won its early triumphs. Even the masses have got beyond “hell-fire”.

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Some poor lady in Hutton Henry writes to entreat me to defend the Vicar against false charges. If only I were as persuaded as apparently she is that the charges are false! I could but tell her that we must abide by the result of the trial, and pray that innocence may be vindicated and justice done.

The papers announce the death of Arnold, the Rector of Wolsingham: & of M<sup>r</sup>. Burrows, the wife of the Bishop of Sheffield.

Charles looked in after lunch to ascertain how I fared, & then Leslie Morrison.

I wrote to Ralph, Sir James Irvine, the Bishop of Sheffield, & the Vicar of Birtley.

The Methodist Minister in Hartlepool writes to me affirming his disbelief in the allegations against Bailey on the ground that he “has know M<sup>r</sup> Bailey for over two years”. I acknowledged his letter. I fear that all such testimonies count for nothing against any facts which the police may be able to establish.

An anonymous letter from Birtley asserts that the late Vicar (Barclay) died a Roman Catholic, after receiving Extreme Unction from two local R.C. priests!

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**New Year's Day, 1935.**

I had another sleepless night, and was so dilapidated in the morning that, with great reluctance, I abandoned my intention of celebrating in the Chapel, & remained in bed, bidding **Alexander send for the doctor**.

He reported a temperature, & laryngitis. So I kept my bed, & finished the first volume of General Booth's Life.

The start of the year has been evilly marked by a horrible crime in Bishop Auckland, where an elderly man has been brutally murdered by some unknown villain.

Ralph writes that "Christian Ethics" is in his opinion "a most proper subject for the Giffords." He proceeds:

"in some recent courses there are 19 lectures about biology or mathematics, & then in the last the Deity unexpectedly "emerges" like a rabbit out of a hat".

That blessed word "emerges" conceals a desire to assent & deny the reality of change in the same breath.

This is re-assuring so far as it goes.

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**Tuesday Wednesday, January 2<sup>nd</sup>, 1935.**

Another bad night followed by another day in bed. And the Giffords?

Salter from Hartlepool came to see me, & gave me the latest news about Hutton Henry. There is a probability that an attempt may be made to get up an agitation in Bailey's favour. A petition is being signed in his behalf but to whom addressed, Salter could not say. It is evident that Bailey's solicitor thinks that his defence is very weak, & that ~~xxxx~~ Salter himself shares this view. The critical principles are fatal to his account of what happened. "Credo quia impossibile" i.e. it is incredible that the police should have invented their story. "Cui bono?" i.e. Bailey's story is discounted by the necessity under which he lies, of having some explanation of the facts. While his accusers can have no conceivable motive for their accusation: he has a most apparent motive for his defence. There seems little doubt that he will be committed for trial: &, in that case, the decision will not be reached before the February Assizes.

Charles made his appearance about 6 p.m., and we went through the accumulated correspondence.

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

I finished S. John Ervine's "God's Soldier". It is intensely, almost painfully interesting. The writer is enthusiastic, & makes full use of the Salvation Army's literature. This is always written in a tone of exalted exaggeration, which the freest use of military language renders both more effective and more plausible. But it is very extreme exaggeration, & calls for large discount. The crowds of converts are reported, like the killed, wounded, & missing after a battle, but no account is given of the lapses, which were certainly very numerous, for the general aspect of the population is not materially altered, that is, the number of practising Christians is not noticeably increased. A very large proportion of the converts are slack or lapsed members of the dissenting sects.

What will be the future of the Salvation Army? This question is raised by M<sup>r</sup> S. John Ervine, and left unanswered. It is visibly changing, following the law of all religious movements by conforming itself to its social environment. The "Social" work leads to a constant development of the financial machinery, & this hustle of money-getting pulls down everything.

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Friday, January 4<sup>th</sup>, 1935.

I wrote cheques for the household accounts, and for other bills: & then attempted to dictate an article on S. John Ervine's book for the Bishoprick, but made little progress.

The doctor allowed me to get up in the afternoon, & I had interviews first, with Stannard, about the service for dedicating his reconstructed parish church in Bishopwearmouth: next, with Salter, who came to report progress in the lamentable business of Bailey. He had been most of the day in court, where young Sykes defended Bailey. He was evidently much perturbed, & said that there was little doubt that the case would be sent on to the Assizes. It appears that the docks-watchman had observed ill conduct, & put the police on the watch. In that way they had come upon Bailey. Five boys gave evidence, & impressed Salter as speaking the truth. Bailey resolutely protested his innocence, and endeavoured (but not quite successfully) to prove an alibi on the previous occasions, when the police alleged that there had been malpractices. There seems to be nothing that we can do except await the result of the Assizes.

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**Reasons why the Future of the S.A. is doubtful:-**

- (1) The conditions indispensable to its success are disappearing viz: the existence of a large, neglected, & incredibly debased section of the population, and a general acquiescence in the view that this section lay beyond the reach of Christian effort, & therefore, outside the limit of Christian obligation. The education of the people, & the great improvement in social conditions have gone far to get rid of this section. Thus the S.A. works on an ever shrinking material.
- (2) The distinctive methods of the S.A. conflict too violently with the intelligence & preferences of the population, e.g.

Its rigorous Sabbatarianism

Its unyielding Prohibitionism

Its sensationalism

- (3) Its departures from historical Christianity are too extreme to be condoned by even moderately instructed Christians e.g.

Its repudiation of Sacraments.

Its Fundamentalism.

Its autocratic government.

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The violent opposition wh. the S.A. provoked, & which sometimes proceeded to lengths of barbarous brutality, were certainly not unprovoked: &, however heartily we may, & indeed,

must condemn it, we cannot deny that it could plead Excuses which, if not adequate, were not wholly valueless. The situation created by the "Suffragettes" a few years ago will not soon be forgotten. A momentous legal & constitutional innovation was demanded under menace of a continuance of occurrences which were repulsive & scandalous. So far as they proved anything, they proved the political incompetence of those who w<sup>d</sup> pursue such tactics. But in the end they succeeded. Fanaticism can wear down any opposition, however strong & reasonable. The Irish 'Sinn Feiners' gained their victory by the same means. It w<sup>d</sup> seem that against Fanaticism there is no remedy. Yet there remains a moral issue which, at least when Religion is in issue, cannot be avoided. Is coercion of opinion by means of deliberately induced scandal, really a legitimate method of advancing Christ's Kingdom? Are the ambassadors of Christ rightly free to compel audience for their message from the hostile and the reluctant? Has the sinner no right to refuse the proffered "salvation"?

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Saturday, January 5<sup>th</sup>, 1935.

Laryngitis is no joke. It saddles you with a loud, continuous irrelevant & unhelpful cough, which appears to be quite irrepressible. I have wasted a whole week of priceless time, and the Giffords become a menacing spectre.

The 'Yorkshire Post' has a report of the scandalous business in the court yesterday. Bailey's offences are alleged to have been committed on three separate occasions, all in last December. He offers an alibi in defence against the two earlier dates: the 3<sup>rd</sup> – Christmas Eve – he was (as the prosecution allege) caught in flagrante delicto. Salter was not much impressed by the alibi, & Sykes, Bailey's Counsel, said that the case had a very black aspect. Bailey continues to assert his innocence, & it would seem to be difficult to demonstrate his guilt beyond doubt: in these situations one must go on what appears to be the weight of evidence. The saying that one should give the accused man "the benefit of the doubt" is hard to apply, for obviously all turns on the nature of the doubt. Some doubt is probably unavoidable, but it may consist with virtual certitude.

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It is worth observing that the Church of England enters rarely into M<sup>r</sup> S. John Ervine's narrative. Some of the Bishops, among whom were the two great Bishops of Durham, Lightfoot & Westcott, regarded the S.A. with friendly [word missing?], and the late Abp. of Canterbury, when [the] Dean of Windsor appears to have made some effort to "explore" the possibility of effecting a reconciliation between Salvationism & the Church of England. **But there were 3 insurmountable obstacles to fellowship – the repudiation of Sacraments, the ministry of Women, and the despotism of the General.** These obstacles remain and are fatal to any kind of Union. When the Army, not without many hesitations, was linked to the cause of social reform, its reputation was increased, its popular credit enhanced, and a new basis of co-operation was created, but its specifically religious work began to fall into the background. Thus the final disaster was at once masqued & postponed. It is said, with large plausibility, that the Social Work now enables the Religious Work to continue. Standing alone the latter would collapse before the indifference of a public which has outgrown its distinctive methods.



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The Epiphany, 2<sup>nd</sup> Sunday after Christmas, January 6<sup>th</sup>, 1935.

I remained in bed, until the doctor had paid his visit, and then I got up, & went to my study, and occupied myself in completing a review of S<sup>t</sup> John Ervine's book, which is to serve as the first article for the February issue of the Bishoprick. This kept me busy almost until dinner time.

Ella & Fearne went to lunch with Colonel & M<sup>rs</sup> Headlam, carrying to them my excuses. This year has certainly made a very unsatisfactory start, having no Celebration either on New Year's Day or on this Sunday. Let us hope that the saying of the psalmist shall be fulfilled for us, 'They that sow in tears shall reap in joy.' If it were not for this persistent & futile cough I should drop this nonsensical make-belief of illness, & go about my business as usual! But one forfeits one's liberty when once one is fool enough to allow a doctor to come into the house! I suppose they think that it is not complimentary, if they don't affect to believe that you are really ill, & that their services are properly indispensable!

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Monday, January 7<sup>th</sup>, 1935.

There was a sprinkling of snow on the ground, and a feeling in the air as if Winter were coming at last. It is high time. Last December was the warmest month of that name for 82 years. Indeed its temperature exceeded that of May. How can anybody hope to be reasonably well when the weather is thus unseasonable. I had another night of comfortless coughing. The doctor came early in order that I might be able to get up for the monthly conference with the Archdeacons. That baffling half-wit, Henderson, is reported to be carrying himself in the same impracticable fashion in Swalwell as he did in Leadgate. There is nothing that can be done for him. He must go to perdition his own way. He stands with Bailey, and, perhaps, also with Eales, as presenting a practical problem, of which the solution appears to be undiscoverable. Against mental and moral obliquity what protection is there? But the weakness and shame of scandal grow none the less richly from both! McDermid writes to inform me that the Lord Chancellor has preferred him to a living in Yorkshire.

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The Archdeacons arrived at 11 a.m., and we continued discussing various items of business until 1 p.m. Then we lunched & they departed.

Lord Northbourne writes from abroad, accepting my suggestion of Wetherall's name for the appointment to Christ Church, Jarrow. I sent a private letter to Wetherall to prepare him for the offer. Also, I dictated letters to the Dean, Canon Quick, Henry Harrison, and M<sup>r</sup> Vereker inviting [*them*] to become members of the Chancellor's Advisory Committee. The question of old Canon Patterson's continued control of the Lay Helpers Association was raised, & the Bishop of Jarrow undertook to get him and Canon Mayne into conference on the subject. I accepted the date, Monday, the 20<sup>th</sup> May, for the performance of the Russian Church Choir in the Chapel here: and I wrote to Appleton, expressing my desire that he should exert himself to put an end to the ill practice of preaching sermons at Funerals, which, I am informed, is establishing itself in his district, & leading to undesirable consequences.

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Tuesday, January 8<sup>th</sup>, 1935.

The country was covered with snow when morning broke. This intolerable cough shows no sign of abating. McCullagh is helpless against it. Caröe, who arrived last night, came to see me. He reported that he had agreed with Harrison how to solve the problem of the organ in the Chapel, and that the work would immediately be put in hand. He goes off to Cyprus at the end of the week, & urges me to join him there. But even if I could pluck up the courage to face the sea voyage, what about the Giffords?

Dick, who arrived yesterday, seems fit & cheerful. Harold Hunter, and old Dunelmian, now an undergraduate at Clare College Cambridge, lunched here, & afterwards walked with Dick in the Park. Slaggall, a feeble looking youth of 17, the son of the former Vicar of Holy Trinity, South Shields, who aspires to be Ordained, and, of course, wants a grant & leave to apply to the Diocesan Board of Training. I gave him leave to do this, more from the memory of his father, than for any confidence in himself: for indeed he stuck me as very heavy [sic] & unpromising lout!

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I received a pleasant letter from Londonderry. He writes rather dejectedly about his daughters' marriages. Margaret's union with a divorced German Jew was humiliating; & there is not much comfort in Helen's alliance with another, but more reputable, Israelite:

'It is a mixed marriage & consequently cannot be solemnized in a Church. The Jewish fraternity, who were hoping for a great social event to advertise their very unwelcome encroachment, are very incensed about it. It is all very unfortunate, but these two girls think that their own ideas and desires are of the highest importance, & that everything must be made to give way to them.

He adds:-

I am certainly coming round to your Disestablishment theory, and as ready to accept all the changes in tradition which it involves.

I wonder what turned his thoughts to that.

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*Dick discloses an appetite for books, which indeed does credit to his intellect, but threatens to outrun the resources of my book-shelves. Unfortunately, I can by no means always put my hand on the books I possess, such is the confusion in which they are disposed. However, by a miracle of good fortune we did succeed in discovering Tawney's book on 'Religion and Economics', and Elliott Binns's 'Decline & Downfall of the Medieval Papacy'. It is symptomatic of this arrogant generation that only the very latest books are considered worth reading. Milman, whom I continue to think an excellent historian, is summarily dismissed as obsolete!*

*I read through an article in the current issue of the Hibbert Journal entitled "A Mathematician on the Origin of Christianity". The mathematician was an American named William Benjamin Smith, who died on August 6<sup>th</sup>, 1934, & was the Author of a book called 'Ecce Deus', which attracted some notice twenty years ago. This article is as pervers[sic], even grotesque piece of anti-Christian theorising as I have ever read. The stupidest Fundamentalist is by comparison a rational & modest student!*

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Wednesday, January 9<sup>th</sup>, 1935.

I finished reading 'The New Examen' by John Paget, to which Winston Churchill has written a "Critical Introduction". It is a brilliantly successful criticism of Macaulay's History:

"Paget selected five of the key characters & controversial subjects in Macaulay's History, & proved by chapter and verse that the great story-teller had not told the truth about them. Not only did he dispute the accuracy of Macaulay's facts, but he impugned the propriety and even the sincerity of his methods. He unearthed documents, he verified originals, he cited authorities for all he wrote. But more than that, he clothed his presentation with a grace and with a force which even Macaulay himself could scarcely surpass.

This is high praise & Winston's literary reputation makes it authoritative. Certainly after reading the book through, I am prepared heartily to endorse it.

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The bitterly cold weather continues. An ordination candidate, named Herbert Edgar George, now a student at Lichfield, but hailing from Sheffield, where he has taken some kind of a degree, came to see me. He was neither strong intellectually, nor robust physically, but I have seen more unpromising candidates. I consented to ordain him next September, provided that he passed both parts of the G.O.E., and everything else was satisfactory. I also gave him the names of the incumbents of Bishopwearmouth, Shotton, Murton, and Beamish as not unlikely to be able to offer him a title.

*Another Methodist minister writes to me on Bailey's behalf, making mention of the fact that Bailey is the Chaplain of a Freemason's Lodge, as if that circumstance were relevant to my treatment of him in the event of his being found guilty. There are few things that I deprecate more in Freemasonry, than the disposition, which does certainly exist in some minds, to think that the fraternal obligation of the Brethren towards one another extends to covering their iniquities.*

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*Austin Lee has applied to the Poor Clergy Corporation for a grant, pleading his overdraft at the Bank. I commended his appeal, though I am not quite easy about it. These well-intentioned societies tell with ill effect on the morale of the clergy, by encouraging that degrading habit of mendicancy, & even giving it a measure of justification.*

That odd unattractive man Cottam, writes to tell me that he has accepted appointment to a living in Bradford, ~~from where he originally came~~. Those unfortunate people in S. Barnabas, Rowland's Gill, are again left without a parson. Cottam has been in office about six months. It is impossible for an effective pastoral ministry to be carried on unless the clergy will remain for a reasonable period in the district. He has been discontented since his Ordination

in 1932. I was probably ill-advised in ordaining him, but he was pressed on me so earnestly by the Bishop and leading clergy of ~~Bradford~~ Sheffield, that it seemed impossible to refuse.

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Thursday, January 10<sup>th</sup>, 1935.

A letter from Rawlinson informs me that yesterday the unhappy Bailey was committed for trial at the forthcoming Assizes in February. The expenses involved in providing for his defence already amount to £70.

*Tackley, an Ordination candidate, who desires to be ordained next Trinity on a title from Gateshead Parish Church, came to see me. There is the usual difficulty about passing both parts of the G.O.E. in time, & the usual plea of insufficient funds to 'stay the course'. I said that he had better pass the Examining Chaplains' Examination, & leave the G.O.E. alone. He gave me the impression of intellectual poverty combined with an abundance of pedestrian virtue.*

*Incidentally, he told me that Hodgson\* was getting on well in his new parish, & that the parishioners, who had been alarmed at his first appearance, now thought him "a kind old man". I have always thought that the one chance for his emergence from the low rut into which he had fallen was that he should be taken far away from his surroundings in Durham.*

Leighton Pullan sends me his ~~new~~ book: "From Justinian to Luther". It is an admirably lucid, and, I doubt not, accurate account of the history of a thousand years. Pullan is now living in Oxford, and (if I mistake not) in bad health. I used to meet him from time to time in [William] Hutton's\* rooms at St<sup>t</sup> John's. He is my junior by a little more than two years. He was Bampton Lecturer, and has published several religious works.

I read through Charles's Essay on the Father Smith organ in the Chapel, on which he has certainly bestowed an immense amount of toil. He has no marked gift for literary composition, and can hardly hope to make a name in journalism: but he is cautious, painstaking, modest and very hard-working. What precisely to do with is Essay rather puzzles me. The Editor of the Church Quarterly might, perhaps, be willing to accept it, or I might have it printed for the purchase of such visitors as were organically sound, and for giving to guests who come to stay here from time to time.

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Friday, January 11<sup>th</sup>, 1935.

A wet boisterous morning, & quite mild. The brief snap of winter appears to have already reached its end. I suppose it is an evidence of old age that I find myself so sensitive to the states of the weather.

Rainbow from Shotton came to see me. He tells me that an ***ill-impression has been made in his parish by the publication of his predecessor's will. The relatively large amount (£25,000), and the fact that nothing was left to any good work have aroused the most unfavourable comment.*** Old Fenton insisted on getting the largest possible pension out of the parish, and he made himself unpleasantly notorious as an incumbent ***by selling grave spaces illegally, & thus defrauding*** his successor. He was a hard graceless man who strangely enjoyed the reputation of an admirable parish priest, & was ever described to me as such by his contemporaries! Rainbow also tells me that ***the people are puzzled & shocked by the evil business at Hutton Henry, for Bailey appears to have been well-known and well-liked in Shotton.***

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Gerald Rainbow came to see me. He has become gigantic. 6 feet 2½ inches in height! He has had his first term at S. Edmund Hall, and is radiantly happy. Life looks well enough at 20: not so well at 71.

The Rev. A.H.T. Clarke, Rector of Devizes has written to me at some length, sending me a copy of 'The Churchman', & directing my attention to an article therein on 'Some recent criticism of the new Testament', in which particular notice is taken of Jack's favouring review of Loisy's La Naissance du Christianism".

"My friend Arnold Lunn, writes to say that he left for the Church of Rome after I had sent him the Bishop of Birmingham's sermons totally denying the fundamental facts of the Gospel." ("Can Such a Faith offend?" Hodder & Stoughton. 1927)

There seems to be a [sic] unbridgeable chasm between the two views of Christ's Religion – that of the Creeds, and that of those like Barnes who belittle, question, and even deny outright the historicity of the Evangelical records.



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Saturday, January 12<sup>th</sup>, 1935.

A beautiful sunny day, but (as I was assured) with a cold wind. M<sup>c</sup>Cullagh made the latter the ground for continuing my confinement within doors.

*Tyndale, the Vicar of Stanley, came to see me with a long face, and an anonymous letter which he had just received. I said that he need not be bothered if his conscience was clear, but go on as if nought had happened. This villainous practice of anonymous letter-writing is wide-spread in this county, and causes an infinity of unhappiness. Being anonymous, these letters must perforce go unanswered &, such is the way of fallen humanity, the mere repetition of falsehoods seems to abate their falseness, and finally to secure them in credit.*

Stephenson writes cheerfully about Edwards, who "so far is causing no anxiety. The Church throng have accepted him for their Rest Home at Clevedon." If he does all right, I will write again as to his future to your Lordship". Then the old difficulty must be faced again, and in an emphasized form. Who will venture to take on to his staff, a person with such a record?

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*Milford sends me a pamphlet on "Joseph Armitage Robinson\* 1858 -1933" by Professor Creed. It is mainly concerned with his life & work as a scholar, patristic and medieval, and is written in a tone of whole-hearted admiration. I am, of course, wholly incompetent to pass a judgment on this aspect of the man, but of his personal character I had some opportunity of forming an opinion, and that opinion was by no means so favourable as the laudation of his admirers would seem to require. Of course, he and I were personally antipathetic, & much must be allowed for that circumstance. I make no doubt that, being what I was and doing what I did, I am extremely odious to him. Had he been a man of larger sympathies and kinder heart, he might have been able to get over the initial obstacles of temperament, training and action, but in fact he was unable to do this, & continued to regard me with distrust & dislike. He was an impossible colleague; on that point, I think, all his colleagues at Westminster could be in agreement.*

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**1<sup>st</sup> Sunday after Epiphany, January 13<sup>th</sup>, 1935.**

The doctor vetoed my getting to the Chapel at 8 a.m. when Charles celebrated the Holy Communion. So for the third Sunday in succession I was on the shelf, self-excommunicate from fellowship. This year has made an evil start with the Bishop ill and a gross scandal among the clergy.

McCullagh is not encouraging. However, he suffered <sup>^me^</sup> to get up, and walk in "the policies" for a short time. This must make a beginning unless these two sedulous leeches imprison me for ever!

I read ch. VI of S. Augustine's Confessions. His prompt dismissal of his faithful concubine as part of his marriage arrangements with a young lady, whom his saintly mother had selected for him, was a detestably cold-blooded performance. Yet he never seems to have felt a conscientious scruple; if he had some so, he would assuredly have stated it in his most candid self-analysis. His saintly mother had no scruple, &, if she had had a scintilla of doubt, she would certainly have carried it to S. Ambrose. This episode may well illustrate that process of development which, in my Giffords, I intend to emphasize.

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I sent Dick and Charles to Norton to attend the morning service, and to lunch with Sturt at the Vicarage. It occurred to me as probably a wise procedure to bring Dick into personal touch with the parish from which, I hope, he may be able to present a title for Ordination in 1937. Of course much may happen in the interval, & my project may fail, but one must needs look ahead.

I wrote to Jack Clayton\* and to Gilbert [Simpson].\* Also to old Bishop Lawrence of Massachusetts, who had sent me an affectionate message: and to that weird creature, Jack Worsley-Baden\* who for some inexplicable reason professes unalterable devotion to me. He has "made a corner" on the law of Divorce, & does not scruple to declare himself an advocate of divorce by mutual consent. None of these people seem to realize how gravely the divorce law must needs tell on the standard of responsibility with which marriage is embarked upon; and yet to my thinking this is probably the gravest of the practical considerations which should enter into the argument.

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Monday, January 14<sup>th</sup>, 1935.

Lefroy writes from Guildford.

*"You will be sorry to hear that poor Hedges died at his house a few weeks ago after great suffering. His Rector tells me during the bad weeks & days of his illness he kept your two letters close by his side – that they might always counsel & comfort him. You may like to know this."*

*Dick Hedges was a choir-boy at S. Margaret's Barking, during much of my vicariate there from 1888-1895. He was a lovable & popular, but rather weak, lad, who was for ever getting into scrapes. He became extremely attached to me, and latterly, though I had not seen him for many years, he sent a message to me through Lefroy who was chaplain in the hospital where he was a patient. Thus I came to write the two letters to which Lefroy refers. There is some<sup>^</sup>thing<sup>^</sup> extremely humbling about the loyalty of the young. "The thoughts of a Boy are long, long thoughts" says some poet. I think Lytton.*

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S. Monica was evidently a believer in what the pamphlets call "guidance". Like S. Paul "she comforted the very mariners" in a stormy voyage from Africa to Italy "assuring them of a safe arrival, because Thou hadst by a vision assured her thereof" (v. Confessions VI.i.), and she prayed in vain "that Thou wouldst by a vision discover unto her something concerning my (S. Augustine's) future marriage":

She saw indeed certain vain & phantastic things, such as the energy of the human spirit, busied thereon, brought together: & these she told me of, not with that confidence she was wont, when Thou shewdest ~~me~~ her anything, but slighting them. For she could, she said, through a certain feeling, which in words she could not express, discover betwixt Thy revelations & the dreams of her own soul. Yet, the matter was pressed on, & a maiden asked in marriage, two years under the fit age: and, as pleasing, was waited for. (Ibid VI. 13.)

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Mrs Rainbow and Mary\* came to lunch. She is an Australian and has the frankness of the colonist. It is surprising how these parson families are helped forward. Gerald was educated at Leatherhead, and is now (much subsidized from the diocese) at Oxford. Mary is at some clerical girls' school, & will go to S. Hild's Durham. When the full account of the English parson's position is stated, I am sure that no small place in the credit-side of the account should be given to the educational facilities for parsons' children. But there is always this disadvantage viz. that the clergy are encouraged to imagine that they have a kind of natural right to privileged treatment.

Canon [Frank] Jackson,\* looking terribly ill and old (though he is not yet 66) came to tell me about himself, & to ask my consent. He has lately been having ominous attacks, which

almost look like seizures, & the doctor presses the duty of resignation. I could not but endorse this counsel, and suggest that he should go on, both with the Rectory & ^with^ the Rural Deanery, until the autumn, and then lay down the double burden. I am sorry, but he is clearly not physically equal to that huge parish.

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“The Ecclesiastical History of Essex” under the Long Parliament and Commonwealth” by Harold Smith D.D. This author quotes extensively from some of the Diaries of Laudian clergy, who suffered from the demented Puritanism of their parishioners. The Puritan deification of the Bible is illustrated by the narrative of Tho<sup>s</sup> Goodwin who had heard M<sup>r</sup> Rogers of Dedham preach on the Scriptures with such dramatic vehemence that the congregation was dissolved in tears.

“He told me that he himself, when he got up & was to take horse again to be gone, was feign to hang a quarter of an hour upon his horse weeping, before he had power to mount, so strange an impression was thereupon him & generally upon the people, upon being thus expostulated with for their neglect of the Bible. P. 25, 6.”

The account of Laud’s behaviour at his Visitation of the London diocese in 1632 is specially interesting (p. 43). The frenzied hared with which the Puritans & especially their wives regarded the use of the Cross in Baptism expressed itself strangely. (v. p. 182 p)

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Tuesday, January 15<sup>th</sup>, 1935.

*I read in bed the rather heavy, but not actually uninteresting book on South American Christianity. "Church & State in Latin America" by J Lloyd Mehan Ph.D The author describes himself as Professor of Government, the University of Texas, and the Book is published by the University of North Carolina Press. I had not understood how grievously the breach with Spain had affected the South American clerical churches. The picture of Christianity is very deplorable, and may provide me with some illustrations of my argument that Christendom is only very partially Christian. The degradation of the Roman clergy must be horrible, and the queer melange of primitive paganism & Roman Catholick ceremonial which constitutes the religion of the Indians & mixed population, appears to be as morally powerless as it is intellectually contemptible. Bishop Westcott is reported to have said that the Christian Church in South America illustrated our Lord's description of "salt that had lost its savour". This book provides abundant justification for his harsh-sounding dictum. The personal & social quality of the Roman clergy is deplorable.*

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*At lunch Dick started to speak about Reunion, and questioned me on the subject of Episcopacy. Was it a Divine Ordinance? If so, how could we make any concessions to Non-Episcopalians? and so forth discussing, somewhat to my surprise a disposition to adopt the rigidly "Anglo-Catholick" view, and frankly to challenge my lax opinions on the subject! I was handicapped by the state of my throat, & could not maintain a discussion which set me coughing, but I was not displeased to discover that his mind was beginning to exercise itself on religious subjects. No doubt the subject is much debated among the religiously-minded undergraduates, and he soon discovers that the views of the Bishop of Durham are mainly limited to that gentleman! The discovery will displease, & perhaps even dismay him. I showed him the famous Anglican "Lambeth Appeal", and pointed out its generous definition of the Catholic church, but that kind of document is more persuasive at 72 than at 22, and I doubt not that he will traverse a phase of sharp intolerance before he attains to the milder wisdom of Catholic charity. It will do him no permanent harm.*

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Wednesday, January 16<sup>th</sup>, 1935.

The Bishop of Jarrow writes to say that grave news has been received about K. C. Bayley\* that will mean a heavy loss, personal & official.

Ella and Fearne motored to Newcastle to lunch with the Grey Turners. I “cried off”, and sent excuses. The morning was fine so I walked in the Park for 1<sup>1/4</sup> hours before lunch. If only this wearisome cough could be got rid of. I should begin to recover “heart & hope”.

*The Church Quarterly has a very complimentary review of Headlam's “Christian Theology”, which yet is described as obsolete, “valuable rather as a record of the position reached 20 years ago than as appropriate to the particular issues of today”. The writer, Canon Raven,\* points out that “there is no mention of the Form-Criticism”. As if to prove his acquaintance with the latter Headlam himself contributes a vigorous article on “Formgeschichte” in the same issue. So far as I can understand this latest German vagary, it is mainly nonsense.*

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*The Bishop of Jarrow came to see me. He tells me that there is “considerable feeling” in the diocese at the appointment of men from outside the diocese to the two important livings – Bishopwearmouth and South Shields. I can well believe it, for the immemorial combination of conceit and incompetence is nowhere more fully exhibited than among the clergy of my diocese! It is the distinctive fault of the North to be extremely unwilling to “let anything go out of the county”. That disastrous slogan, “Durham men for Durham jobs” has done great injury in civil affairs as well as in academic & ecclesiastical. It will receive no respect whatever from the Bishop of Durham. He (Jarrow) has seen the hapless man, Henderson, and can make nothing of him. His present Vicar, Petitjean, is wholly incapable of handling him wisely. I suggested that he should consult that admirably long-suffering man, Stephenson. He is the only man I know who could rise to such a height of selfless charity as to take the man on to his staff. His success with Edwards makes one optimistic about Henderson.*

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**In humanity's age-long progress a given moral principle becomes practically applicable only after a certain stage of development has been reached.** For instance, Jesus's principle of human brotherhood involved from the first the utter condemnation of slavery. Yet the application of that principle for the abolition of slavery could not become a practical issue without centuries of preparatory moral & spiritual development. **The same in the light of the various principles of Jesus is true of war, of sex, of personal and property rights, of coercion in government – be it dictatorship or democracy, of economic competition between individuals or nations & so on.** The principles of Jesus can be fully operative only in the ultimate society – the Kingdom of God on earth. We should apply them as rapidly as may be: but only one whose call is to be the hornet for his fellows sh<sup>d</sup> ignore the fact that a

certain social development conditions the full application of each of these ultimate principles.

v. Hibbert Journal, Jan. 1935, p. 268.

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Thursday, January 17<sup>th</sup>, 1935.

I got up for breakfast, did the letters in my study, and attended Chapel – thus advancing a claim to recovered independence.

Dick went away after breakfast. His time at Oxford is drawing to a close. The Finals are in June i.e. 5 months ahead.

[The Rev<sup>d</sup>. Frederick Sanders, now curate in Hebburn, came to see me in order to explain the circumstances in which he had concluded that it was his duty to leave his work on Tyneside, & go to the South. His case appeared to me adequate, & his statement of it was effective. [He appears to have engaged himself to join the Wellington Mission in South London, &] I promised to write to the Bishop of Southwark, commending him as a credible person. I am sorry that this young man is leaving the diocese for he represents a type which is but too slightly represented among the Durham Clergy – a Wellington boy, who took his degree at Cambridge, & was theologically trained at Mirfield, eager, enthusiastic, & unworldly. He told me that his experience of Hebburn had led him greatly to moderate the communistic ardour with which he had come to the parish! I was surprised [257] to hear from him that, in his opinion, the sexual morality of the Tyneside youths was relatively high, certainly higher than that of the youth in Epsom, where he had previously worked. He said that most of them had “good homes”, in spite of the bad housing, of which we have heard so much. He said that about half his confirmation candidates, lads above 16, came to confession, but that they were mostly the less virile of them, & he doubted whether they gained much benefit. Here, again, I was surprised, for (Sanders) is Mirfield-trained, & goes to confession himself, & is perturbed by the facts he narrates. I gave him a copy of Osborne’s book, we said prayers together) & I blessed him.

Gerald Linnell\* came to see me. He gave a comparatively cheerful account of his parish & family, I presented him with a copy of Osborne’s Book on the Ministry.

I wrote to the Editor of the Church Quarterly suggesting that he should accept for publication in his journal the article on the Father Smith Organ in the Chapel of Auckland Castle. It would not be more outside the severe lines of that publication than other articles I have seen there.



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Friday, January 18<sup>th</sup>, 1935.

I had a violent fit of coughing about 5 a.m. which left me enfeebled for the rest of the day. To my humiliation & dismay I found myself quite helpless when I tried to start writing a Lecture. The situation is becoming serious. The doctor called, & was singularly unhelpful. Of course, stay indoors & swallow his potions!

An anonymous letter directs my attention to the continued vacancy of S. Andrew's, Roker which has now been without a resident parson for more than four months. The late Vicar was buried on September 10<sup>th</sup> 1934. Sir John Priestman is practically the patron, & he is not easily satisfied. The bad acoustics of the parish church makes it a matter of importance, almost of necessity, that the incumbent should be possessed of a powerful voice. This condition limits the choice & unhappily powerful voices are not often associated with knowledge, or intelligence. As the letter was anonymous, I could do nothing with it. Priestman is in a very bountiful mood just now. Ridley Barker\* writes to tell me that he (Priestman) has undertaken to build a parish hall in Southwick.

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*Braley\* came to see me. He reports good progress in the matter of the Bede pageant, and, also, in that of the curate Marsh, whose indebtedness menaced us with scandal. I gave him a copy of Osborne's book. (The Bishop of Gloucester came & sate with me for some time. He seemed in excellent health & spirits. He thinks that there is no business requiring my attendance at the Bishops' meeting or at the Church Assembly: but emphasises the importance of the discussions on Reunion which are announced for the Convocation. The "Church Times" & its following are angrily excited over the negotiations with the Finlanders, and their excitement will find expression in both Provinces.) I took occasion to tell Headlam that I had suggested to the Editor of the Church Quarterly that he should publish Charles' Article on the "Father Smith Organ" in his journal. He seemed friendly to the suggestion. (Headlam told me that the Dibelius who had written on Formgeschichte is not the gentleman of that name, who recently attracted considerable notice by a descriptive book on this country, but his brother, a Professor in Germany.)*

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Saturday, January 19<sup>th</sup>, 1935.

I determined to devote a Lecture to stating my estimate of the New Testament Documents which provides the primary authorities for the theory of Christian Morality. Disclaiming any title to speak as a critical expert, and assuming the character of an official teacher, who obviously had to determine his own estimate of the literature which he expounded, I shall state shortly why I cannot accept the low estimates of the historical value of the Gospels now advocated by many modern critics, and specifically why I can see little value in the much ~~advocate~~ advertised "Form-criticism". Having thus cleared the way, I shall be in a position to inquire what actually is the Morality insisted upon by Christ & His Apostles. This will involve a review of the morality of the Jews as it existed among Christ's contemporaries: and then the adjustments which were rendered necessary when Christianity had been carried beyond the frontiers of Judaism. The morality of the Græco-Roman Empire will then come under review.

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According to a calculation made by Professor Eduard Meyer, the whole people of Israel, before the Assyrian & Babylonian captivity, putting together Ephraim & Judah, numbered about three-quarters of a million. Six centuries later the Jews in the Roman Empire are calculated to have numbered something between four and seven millions.....

Jewish families seem in general – for whatever cause – to have been larger than Gentile families: & the practice of "throwing out" unwanted infants, so common a measure of "birth control" amongst the Greeks, was an abomination to the Jews.

v. Edwyn Bevan\* in "The Legacy of Israel" p. 29

There could hardly have been so many Christians in the Roman Empire when Constantine was "converted". Bury says that "when Constantine professed Christianity at least four fifths of the population of the Empire were still outside the Christian Church" (v. Hist. of the later Roman Empire, vol I, p. 366). I have seen estimates of the number of Christians in 312 A. D. varying between 4.000.000 and 10.000.000.

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*Rawlinson came to see me, & we talked for more than an hour. He is evidently perturbed by the prospect of opposition in the forthcoming Convocational debates on the motion, for which he is to be responsible in the Lower House, approving the report on reunion with the established Church of Scotland. It is certainly asking much from our Anglo-Catholics that they should welcome a "report" which goes far to disallow their ecclesiastical theory. **Personally, I am arriving at a complete scepticism as to the value of reunion movements.** The Church of England includes the exponents of conflicting beliefs, & now one section seems to "call the time", and now another: but at no point in the fictional process is there any fine agreement. I*

*showed him some of the M.S. of my Giffords, and invoked his assistance in the chapter on the New Testament Documents which I have projected. He readily promised all the help in his power. He expressed regret that the Dean has been attending functions in Dissenting Chapels, and making speeches therein. On the whole, I incline to share his regret, though perhaps for somewhat different reasons.*

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2<sup>nd</sup> Sunday after Epiphany, January 20<sup>th</sup>, 1935.

I got up, and went to the chapel at 8 a.m., and there received the Holy Communion. Charles celebrated very reverently. His voice, though not strong, carries well, and is musical & clear. I occupied my stall, which is parted from the Altar by the whole length of the Chapel, and I not only heard him with ease, but would not desire that he should have spoken more loudly.

I read the interesting and informing volume of Essays entitled "The Legacy of Israel" and could not but feel **the under-current of definite dislike of Christianity which marks some of the principle contributions**. The writers seem to design "taking the conceit out of these Christians, and are everywhere suggesting how practically everything of value in Western Civilisation has a non-Christian origin. Jews, Moslems, Latins, above all Greeks have brought much to the treasury of modern culture, but Christianity seems mainly to have hindered & handicapped them all! Of course, this is nowhere said or confessed, but no one can miss the implied suggestion. It leaves a bad taste in the mouth.

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*McCullagh came to see me. He says that the wretched murderer will plead irresponsibility on psychological grounds when his case comes before the magistrates on Tuesday. Bailey's case is probably in the same category. It is certainly impressive that, in the same district and at the same time, there should be two examples of the same baffling phenomenon. If the validity of the psychological argument be conceded, and we are to absolve from responsibility men apparently sane, who have committed such gross crimes, what protection is left to society? And, how are these "innocent" criminals to be treated? Are they to be confined for life in lunatic asylums? They are young, healthy, apparently sane men. Psychology must supplement its new doctrine of crime, by some ^satisfying^ practical answer to the practical question, how to protect society, and how to treat the criminal. Meanwhile, I think we must continue to ignore the protests of the psychologists, and to assume the guilt of the convicted criminal. But the whole subject is disconcerting and distressing.*

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*I walked in the policies for an hour. There are aconites & snowdrops shewing in the borders, but everything is unseasonable and unwholesome.*

*I wrote to the Dean of Westminster and the Archbishop of Canterbury. As the meeting of Bishops at Lambeth takes place tomorrow it seemed fitting to state the reason of my absence: though truly had I been in the robustest health I doubt if I should have induced myself to attend.*

*Also I wrote to Lady Londonderry condoling with her in the misery of laryngitis, and taking occasion to express the concern with which the registry marriages of Margaret and Helen have filled me. It read rather brutally, but what else can be said? The marriage of a Jew and*

*a Christian cannot possibly be a satisfactory union: in proportion to the sincerity of their respective religious professions, their union must be destitute of the most fundamental of all the harmonies which can bind husband and wife together. They cannot unite in prayer and worship.*

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As they are today, even allowing for intermarriages among themselves, **the Jews, so far as racial origin is concerned, are as mixed a people as any in Europe or elsewhere.** If there are to be found in them characteristics more or less common to all, they are not due to identity of race.

v. The Legacy of Israel. p. 102.

The conception of a Jewish race, in the biological sense, seems to be based on a misunderstanding. The word race is often used very loosely, but **there is both anthropological & historical evidence against the existence, at the present time, of a Jewish race in the biological sense.**

v. Ibid. p. 180 note

But so long as the **Jewish Nose** remains, and the unquestionably Semitic type prevails, the sharply accentuated racial distinctiveness of the Jews will appear, for the multitude of “plain folk”, apparent and incontestable.

- 45. Ivor Thomas
- 69. Tewkesbury
- 73. Morrison K. C., M. P.
- 85. The Romanes Lecture
- 93. Sincerity & Subscription – Then and now
- 94. Misconduct of the dog
- 97. Abp. of C. and Groups
- 100. Ethics of writing Testimonials
- 101. Visit to Cambridge
- 108. Smuts
- 109. Buchan
- 116. Sir Arnold Wilson
- 117. Yorkshire Society
- 133. Herrick
- 137. Retired Bps – 131
- 139. Prince George's Wedding
- 143. Bp. Eden on my preaching
- 144. Temple-Gifford Ls
- 150. Espin of Tow Law
- 157. The P. of W.
- 159. The Enabling Act
- 177. Canon McCormick's gift

The end of Volume 62.