

Henson Journal Volume 65

3 September 1935 – 31 December 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 3rd, 1935.

The Editor of the Tablet writes to me, sending two copies of the paper, in which are attempts to represent the Pope's recent speeches as bold affirmations of the Moral Law. I replied civilly enough, but expressed my inability to perceive in them any "clear championship of relationships".

~~I wrote to Sir James Irvine sending him the proof of the Syllabus of the Gifford Lectures, and asking 1). whether it was adequate & in order, 2). how many copies w^d be required, & to whom should they be sent.~~

~~I walked in the Park with the old doctor. He says that he saw two sand-pipers near the little bridge over the Gaunless. He borrowed the 2nd volume of Fischer's history.~~

There was a Service of Intercession in Westminster Abbey arranged with reference to the fateful meeting of the League of Nation tomorrow, **when the Abyssinian question is to be faced. I do not see how Mussolini can draw back now from his criminal adventure. He has said too much, and spent too much!**

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A woeful-looking youth, with a wolfish gleam in his eyes, and a starved aspect, begged of us in the Park. He said that he had walked from Leeds, and had eaten nothing for many hours. The doctor insisted that he was lying, as Leeds is distant some fifty miles, & he would hardly have achieved what would have taxed the strength of a trained athlete, and, indeed, his story was not convincing. It is, in my deliberate judgement, really wrong to give to beggars, for the sour, rather cynical aphorism of the primitive church, "Let thine alms sweat into thine hands, until thou knowest whom them helpeth", has ever seemed to me very sound and important. Nevertheless, there is something almost terrifyingly incongruous in the spectacle of a well-fed bishop, with money in his pocket, refusing aid to a wretched suppliant, who looked starving, & said that he was hungry. I gave him a shilling to get some tea, and returned to the Castle ill-pleased with myself.

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[3]

Wednesday, September 4th, 1935.

The Dean [Cyril Alington*] writes to me with reference to a project which he has conceived viz: a formal commemoration of "diocesan saints".

"A particular Diocese might well arrange to commemorate its own particular "saints" without prejudice to or in connection with a wider scheme.

I sh^d like, & I think the Chapter would be in sympathy with me, to inaugurate such a plan in the Cathedral, but we sh^d naturally wish to be sure that it commended itself to you.

I sh^d not propose any special service or form of service on the days in question, but merely a special collect & (if it seemed appropriate) a suitable Gospel, Epistle, Lesson or Psalm, assuming the Commemoration to fall on a week-day: very likely the forms already existing for Bishops, Doctors or Confessors w^d meet the case: I merely want to ensure the remembrance of a name which should be honoured.

[4]

Two names which suggest themselves are those of Bishop Lightfoot & Bernard Gilpin, but, assuming that the idea commends itself to you, your much greater knowledge of Church History, both general & local, w^d suggest other names which we sh^d certainly like to consider.

The general idea is simply that which I stated at first - that we lose a good deal by allowing it to be supposed that saintliness ceased at the Reformation, & that only the Pope or Parliament can prescribe or allow commemorations of such a kind.

Does he want me to resume the ancient episcopal function of canonizing diocesan worthies? What could that imply more than that I approved a commemoration of such & such persons?

[5]

I replied very civilly, but without favouring the project which seems to me rather silly. My excellent Dean has les défaut de ses qualités, and would be well-advised if he could bring himself to "let well alone".

I spent most of the day in revising the Lecture on the Historical value of the New Testament. It is a very poor performance. I introduced quotations from Guignebert's "Jesus", and from [Alfred] Rawlinson's* S. Mark. The latter was designed as a proprietary compliment to the Archdeacon!

In the afternoon I walked round the Park with Beck.

Two ancient crones, friends of Elia, arrived on a visit. They have recently come from India, and, like all Anglo-Indians, regard the new arrangements which will be made by the India Act with the gloomiest forebodings.

The news from Geneva conveyed by wireless was the worst imaginable. Italy is adamant, and refuses to contemplate any other course than that of war. It is difficult to see any way by which her violence can be restrained.

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[6]

Thursday, September 5th, 1935.

The Editor of the Tablet (Ernest Oldmeadow) writes:

“Infallibility, of course does not come in here. The Pontiff would be (excuse me!) divinely protected from error if the troubled minds of Christians demanded a pronouncement on what is or isn’t just war: but this or any other Pope will be fallible in a particular case. His business is to define Faith & Morals per se. E.g. we have already learned that “Thou shalt not kill” does not exclude capital punishment, war, or justifiable homicide, but it is for a judiciary, not a legislature, to try particular cases”.

An infallible law-maker, who becomes fallible when he has to ~~apply~~ administer the law which he has enacted, hardly meets the case of mortals, whose difficulties rarely lie in the region of theory, but almost always in that of reducing theory to practice.

[7]

*John Hodgson came to see me, He is clearly in much mental confusion on the subject of his Ordination, and, though he alleges specific objections to the Christian Creed, **I think that his real difficulty arises from a loss of his rather idealised conception of the Christian Ministry in the discouraging conditions of life in Ireland.** He insisted on paying back the grant which he had received from the Board of Training, & gave me the cheque for £30 as a first instalment: but suggested that it might go towards the expense of his Theological training in the event of his finally determining to take Orders. **He took his degree in Cambridge two years ago, and is now teaching in a school in Armagh. He gives me the impression of a young man of resolute character and great honesty. I said prayers with him before we parted.***

I wrote to Dick [Derek Elliott], returning his Tutor’s letter, which he had sent for me to read. It appears that the Examiners did seriously consider him for a first class in the History School. He got a very good ~~First~~ Second. This is well enough.*

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[8]

Friday, September 6th, 1935.

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*The "Church Times" disapproves of all the pronouncements, archiepiscopal and episcopal, which urge the duty of restraining Italy, if need be by force, from her criminal aggression against Abyssinia. **The Bishop of Durham is particularly condemned**. All this only means that the C. T. wants to keep step with the Pope, whose language was pitifully nebulous and non-committal.*

I must have caught some kind of a chill yesterday, for I have been almost incapable of work today. However, I read through a Gifford lecture, & made a few emendations. Everytime [sic] I look at those lectures I like them less!

Keyserling's frequent references to Sinclair Lewis' "Babbitt" induced me to re-read that powerful but repulsive picture of America. The description of the Chatham Road Presbyterian Church is a photograph of Mammonized Christianity on this side of the Atlantic also. Surely it means what Christ meant by the salt which has lost its savour.

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[9]

Saturday, September 7th, 1935.

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Sir James Irvine* has one fault which, to do him justice, he frankly admits. He is a very bad letter-writer i. e. he leaves letters unanswered which really require answer, and allows such protracted intervals to elapse between his communications that one loses, or is in peril of losing, continuity of correspondence! Despairing of a reply to my letter as to the Syllabus of the Gifford Lectures, I addressed my inquiry to M^r Bennett, the Secretary of the Gifford Trust. My physical discomfort lay heavy upon me all day, & I could do little more than read the most interesting and informative volume which arrived from the bookseller - "Abyssinia on the Eve" by Ladislas Farago. *The description of the Emperor, Hailie [sic] Selassi, is attractive, but suggests that so much turns on his life that the outlook, apart from hostile attempts from without, must needs be highly precarious. **The Italians seem to be modelling themselves on the Hitlerites**: but if the author's opinions be well-founded, they are committing themselves to a most formidable adventure when they attempt the conquest of Abyssinia.*

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[10]

Sunday after Trinity, September 8th, 1935.

I am still feeling woefully indisposed, and, of course, my physical state tells on my spiritual mood. I feel melancholy & faithless, as well as feeble and fretful. In these circumstances what ought I to do? Is it the better course to refrain from my normal duty of Celebrating the Holy Communion? or, should I rather thrust my miserable mood aside as properly irrelevant to the issue of duty, make an act of faith in the Charity of the Redeemer, and so take my accustomed way to the Altar? The latter is the course which I have resolved to follow, though not with entire conviction of its rightness. For into that disablement of body and spirit, can I truthfully say that no trouble of the conscience enters? Is it not precisely "those things of which our conscience is afraid", which clutch our arm as we move to the Altar, and whisper the disabling, arresting suggestion that "the guest is not for us"? Even so. His "comfortable words" have not been silenced in the Church, & He came "not to call the righteous, but sinners".

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I celebrated the Holy Communion in the chapel at 8 a. m. We numbered 7 communicants including William. He now aspires to enter the air force, but is not quite old enough: so I allow him to continue here until that obstacle is surmounted. I cannot endure the thought of the lad ~~been~~ being thrust into the dolorous crowd of the "Unemployed".

The sun shines brightly, but there is a heavy autumnal dew on the lawn, and a nip in the air. I was glad to have my study fire.

*Last night I finished "Abyssinia on the Eve". It leaves one with a genuine regard for these people in spite of their primitive, and even savage features, a considerable respect for the Emperor, and **a loathing for the Italians, who have plainly acted the part of mean & cunning bullies**. The author makes it apparent that, although the Abyssinians are practically unarmed, their stubborn valour linked with the extraordinary difficulties which the country presents, may well bring Italy into a situation of considerable peril, perhaps even of disaster. "I was more sorry now for the Italians than for Abyssinia" concludes the author.*

[12]

I loafed indoors reading the "Observer" which is cynically and shamefully Italianate, and finishing, for the second time, Sinclair Lewis's "Babbitt". Hugh Walpole's Introduction is not excessive:

English readers will be making a very serious mistake if they miss this book. As a work of art it is fine, true, complete, and understanding. As a piece of life it is yet finer, revealing to ourselves not only Babbitt but also – some one much nearer home. "There but for the grace of God goes –".

And so when the book is closed we are wiser not only about Babbitt and his companions but about ourselves & our own hypocrisies.

Still, the picture of society which the book presents is repulsive, surely more repulsive than anything which this country could offer. Keyserling's severe estimate of America is more than justified by this picture from life by an American painter.

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[13]

Monday, September 9th, 1935.

The present concern of eugenics is with the elimination of defect. Its greater mission, however, lies in the creation of excellence. If man has arisen from a Simian stock then we may be forerunners of beings as superior to ourselves as we are to the apes. It is difficult to give precision to the idea of such exalted beings. Nevertheless the idea exists and gives to eugenics its most powerful inspiration.

Herbert Brewer in an article headed "Euteleogenesis" in the Eugenics Review. July 1935.

["Euteleogenesis" must be a recently-minted word for it is not included in the Oxford Dictionary.

εύτελής = cheap, mean, paltry, worthless, sparing, frugal.]

The writer of this article urges the application to human beings of a mode of breeding apart from actual coition which, he says, is being applied to animals with remarkable success. "Only lack of opportunity prevents artificial insemination being applied to the human subject as successfully as it has been to animals".

[14]

The suggestion of the practical abolition of paternity is sufficiently revolting. The author envisages "a possible reluctance on the part of the ordinary man to delegate, so to speak, his procreative functions"!

*Assuming the practicality of the proposed method of superseding sexual intercourse by scientific hatchery, there is one final & fatal objection to every treatment of human beings as if they were merely animals viz. that they are essentially something different & infinitely greater. This explains the refusal of all civilized people to treat men as they treat animals. We hunt, kill, castrate, [inserted above] vivisect, and eat animals as our interest, or what we hold to be our interest, requires. **Who could possibly champion such treatment of men & women?** Moreover, the family, which pre-supposes the existence of father & mother linked in procreation, and sharing a blood tie with their children, is an indispensable factor in Christian morality, nay, in any morality that c^d be described as civilized.*

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The Dean wrote twice; in his first letter, he acquiesced in my decision: in his last, he seemed to "hark back" to his rejected suggestion, and enclosed a list of the names which he proposed to honour by some kind of commemoration in the Cathedral. I wrote to him at some length criticizing the said list, and suggesting that, if he really wished to multiply such commemorations, he had better adopt the revised Calendar of 1928. He is an admirable fellow, but tormented with a desire to make changes.

M^r Hildyard of Horsley, Eastgate, sent us two brace of grouse.

Carter called, and undertook to deal with the Trimdon Vicarage matter.

*I walked round the Park with Beck. It certainly is the case that far fewer men and lads have been visiting the Park lately. Bryden has noticed the difference, and **attributes it to departures of unemployed men from the district.** Something must be allowed for the holiday-absenteeism.*

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[16]

Tuesday, September 10th, 1935.

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I received a small volume of poems entitled "Janus-man in Starry Night" by Colin Tolly. The author accompanied it with this letter.

117 Harley Street W.1.

My Lord

May I express my warm admiration for the courage & wisdom of your recent letter to the 'Times' on the Italian-Abyssinian question? As a medical man who has written a little (pseudonymously) I have felt deeply the gulf that lies between the biological (or anthropological) view of man, & that of him as a spiritual being: & I have expressed this cleavage in the little book of poems I send you – 'Janus-Man' – which may interest your Lordship, especially in view of the present international position, with its opposing aims & ideals.

With warm appreciation of your influence and personality, my Lord, & of the Durham Theological University aims.

I am etc.

J.H. Douglas Webster.

[17]

"Who's Who, 1934" informs me that D^r Webster was born in Edinburgh in 1882: that he is Physician in Charge of the Department of Radiology, & Lecturer in Radiology, Middlesex Hospital, London: that he married a Swedish lady & has two daughters. He is the author of various scientific works, and has many scientific distinctions.

I found the poems intolerably stilted, formless, and unintelligible: but I like verse to be both musical and lucid – a quite obsolete taste!

I motored with Ella and Fearne, making calls – an imbecile and gratuitous process of boredom. We had tea with Leonard Ropner. He told me in the course of conversation that old Rust, the Rector of Redmarshall, (who is my exact contemporary in Holy Orders, but has an ancient aspect) contributes regularly to a local newspaper sermons & historic tales. These, he said, are excellent reading. He spoke of the old man with kindness and respect.

Senator Huey Long "Kingfisher" of Louisiana, has died of the wounds inflicted on him by an assailant, who had a personal grudge.

[18]

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I received from the Secretary of the League of Nations Union the following telegram:

Will you speak with Lord Cecil, Lord Lytton, Lady Bonham Carter, & M^r Clynes in Albert Hall, Sept. 24th League & Abyssinian dispute.

To which I replied:

Very sorry. Impossible.

My presence and speech could add nothing to the importance of the meeting. It would involve the wasting of two days, when time is precious; to say nothing of the expense and the fatigue of a journey to London. At 72, one must needs consider these things. Moreover, I find myself increasingly unwilling to be associated with any organized movement, even though, as in this case of the League of Nations Union, I am mainly in sympathy with it. I dislike being asked to sign any kind of statement of principle or policy: &, indeed, I suppose my signature is less seen in the papers than any other with which it can fairly be compared.

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[19]

Wednesday, September 11th, 1935.

Leslie Morrison* writes to me very happily. He has just returned to his work after a good holiday.

I am finding the parson's life more and more the thing best worth doing. I am finding its joys and sorrows, and how full a life it is. I am more and more thankful that God has called me to this work.

That is wholesome, & comforting, & good to read.

I decided to make Stanley Jones's book, 'Christ and Communism', the text of an article in the next issue of the Bishoprick. The subject is a 'burning' one in these parts, and I suspect that the half-educated enthusiasts, as well laymen as parsons, will "lap up" eagerly the 'sob-stuff' so liberally offered!*

Lord Justice Roche* sent a brace of partridges from Chadlington, Oxford.

Huey Long has died of his wounds. His death removes a formidable opponent to Rooseveltdt, and is thought to make his re-election certain. The man himself was a flagrant specimen of the worst kind of American politician.

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[20]

Thursday, September 12th, 1935.

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I received from the Secretary of the Gifford Trust the proof of the syllabus. He tells me that the cost of defraying the cost of printing the said syllabus is borne by the University, and that 500 copies will be required. I wrote to say that I should like to pay the bill myself as I could not reasonably expect the University to print so bulky a syllabus! **It would seem that I may expect a large audience.** [exclamation mark in red in margin]

*We motored to Whorlton, and had tea with the Headlams. The Bishop showed me his rock garden, of which he is justly proud. He also shewed [sic] me a long letter which he had received from the notorious Rosenberg, who seems to imagine that he could hoodwink an English bishop by cunning sophistries. **I was distressed, but not wholly astonished, to find that Headlam was quite callous as to the moral aspect of the Abyssinian question, & was 'sniffy' as to the wisdom of Sir Samuel Hoare's* speech to the League.***

[21]

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That speech is reported in extenso in the English papers, and was a lucid, dignified, and uncompromising statement of British policy. Its educative effect on the continent ought to be great, but its immediate influence on Mussolini is not likely to be considerable.

I finished reading Clement Webb's Lectures on 'The Historical Element in Religion'. They are more subtle than serviceable. He adds 'a supplementary chapter' in which he discusses the historicity of four imperilled affirmations – the Virgin Birth, the Resurrection, the Dominical Institution of the Eucharist, and the Words of Christ to S. Peter. He is very cautious, hesitant, and unhelpful. He does not even allude to S^t Paul's testimony as to the institution of the Eucharist. I was, rather to my own surprize, disappointed. But, perhaps, **I am more 'obsolete' than I have realized.** Arthur Headlam had not read Guignebert's 'Jesus', and, indeed, did not seem to know of the book. Yet the book will certainly be widely read.*

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[22]

Friday, September 13th, 1935.

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*I started to write an Article on "Christianity and Communism" for the next issue of the 'Bishoprick', dividing it into two parts, the first, a general discussion of the subject, and the last, a review of Stanley Jones's book. **The Miners' Federation is circularizing the clergy with the object of securing their support in the conflict with the mine-owners which they are preparing.** The Rural Dean of Wearmouth ([Frank] Jackson*) writes to ask my advice on the matter. I sent him a reply, which may, perhaps, arrest precipitate action.*

[symbol in margin] *M^r and M^{rs} Gough (née Isabel Roach Smith) arrived on a short visit.*

The French Prime Minister, M. Laval, spoke this morning at Geneva. He is thought to have joined hands with Britain, but I do not think that his language is quite as decisive as the evening paper affects to think.

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[23]

Saturday, September 14th, 1935.

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This circularizing of the clergy by the Miners' Federation is evidently a matter of importance.

The Bishop of Jarrow writes to me about it, and desires to know what I think. Lord Thurlow had appealed to him for advice. I know that I remember Thurlow speaking to me on the matter, & that I did not give much attention to it, but said that of course he w^d pay no heed to it. There certainly will be some of the clergy foolish enough to associate themselves with another strike.*

Londonderry (7th Marquis) telegraphed asking that he might lunch here today. I suspect he will come about the same business, but herein I was mistaken, for he simply wanted to talk about his own affairs, public and private. It appeared to me that the appointment of Lord Linlithgow to the Indian viceroyalty had disappointed his secret hope, and rather disgusted him with politics. His position as a peer precludes the probability of any considerable political office in the future, and inclines him to retire from politics, & look after his private affairs.*

[25]

[“]Being absolutely compelled by the unwise solicitations of a clerical friend, to give his opinion of the service, he told him –

“Well, then, if you really wish to know what I think of your reading, I sh^d say that there are only two parts of the service you read well, & those you read unexceptionally” – “And what are these?” said the clergyman – “They are ‘Here endeth the first lesson’, and ‘Here endeth the second lesson’.

“What do you mean Whateley.” “I mean” he replied, “that these parts you read in your own ^natural^ voice & manner, which are very good, the rest is all artificial and assumed”.

v. Life of Abp. Whately p. 46

[25]

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The two churchwardens of Dipton came to see me about the appointment to this parish. When they told me that the church had been declining in numbers, I inquired the reason. “Well, my Lord you see Mr – was lacking in dignity. He was of a social character.”! They wanted someone whom the people would be likely to respect. They had never been to Auckland Castle before, so I thought it diplomatic to show them the Chapel & State Room. They went away in what seemed to be high good humour. The population of Dipton, they assured me, was about 5000, but many of those were Roman Catholics, & still more Methodists. The total population available for the ministrations of the Vicar is probably

about half the parishioners. I suspect that the Calendar is a very doubtful basis for estimating pastoral responsibility.

Edward Brown Lynn, an Ordination candidate came to see me. He has taken his degree: is 22 years old in January: has no money, & wants help to pay the cost of a Theological College.

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[26]

15th Sunday after Trinity, September 15th, 1935.

I celebrated the Holy Communion in the chapel at 8 a.m. We numbered 10 communicants including Charles [Pattinson*] and William Bryden.

I occupied the morning by working on the Bishoprick article, but was handicapped by the desire to restrain the severity of the criticism which I think the book, which formed my "text", does really deserve. The Bishop of Salisbury, to whom I had written for information about Mr Stanley Jones is evidently afraid that I shall "hit him too hard", and that might be unwise.

I wrote to Philip Westcott whose latest escapade is to hire himself out as a workman in his brother's parish in order to learn the British Workman's point of view! In a few weeks he will probably tire of it, and be posing as a first-hand authority on the subject! He still professes an intention to be ordained, but I privately doubt whether he realizes what Ordination ought to mean, personally and professionally.

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[27]

Monday, September 16th, 1935.

[“]It is true, a sort of regeneration would take place, if people were to act on the principles she (v. George Sand) recommends. **Society would be something like that of Norfolk Island, decorated with a varnish of ranting sentimentality. It would be a kind of putrid meat, with an attempt to mitigate its fetor by a profuse seasoning of strong spices.**[”]

Life of Abp. Whately p. 216

Letter dated October 1847.

What would be the judgment of the Irish Archbishop on Modern American sex-morals?

The Bishop of Jarrow came to see me and stayed to lunch. He seemed to have enjoyed his holiday in Sweden. *He agreed that it might be well for us to write a letter to Jackson, the Rural Dean of Wearmouth, on the subject of the Miners’ Federation letter. He might read it to his Chapter, and it could be published. I do not doubt that I shall again draw to myself a volume of denunciation.*

[28]

Charles and I motored to Sunderland in order to take part in the “Crusade” which has been organized there under the conduct of the Industrial Union. The principal missionary was a Birmingham incumbent, Canon Morris. First, we attended the Mayor’s reception in the Town Hall, where the Crusaders were welcomed, and I may[sic] a short speech. Then we went to the Rectory and had dinner with the Stannards.* Their two delightful boys, Peter & Michael, were introduced to me. Then we went to the parish church, where I commissioned the Crusaders, and gave an address. The Church was crowded & the service most impressive. Then followed the procession through the streets. This was carried through under falling rain, which, however, did not damp the enthusiasm of the people. We held a meeting in the Park, & then we returned to Auckland, dropping the Bishop of Jarrow at Sherburn Hospital where he is staying.

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[29]

Tuesday, September 17th, 1935.

Miss Scott-Thomson,* fat, friendly and enormously garrulous, arrived on a visit last night, & at breakfast poured forth a cataract of personalia. She says that Mussolini is credited with hypnotic powers.

I spent most of the morning in composing a letter to the Rural Dean of Wearmouth on the subject of the answer which the clergy could properly make to the request which had been addressed to them by the Miners' Federation ie. to associate themselves with an agitation for increased wages. I meditated sending this to the newspapers. If I do it will certainly bring on me much abuse, mais que voulez-vous?

I walked in the Park with Miss S.T. and had much interesting conversation, mainly about the education of girls in schools & colleges. She insists that the ill-conditions which are said to prevail in America have no existence in the English Female Colleges. They are not, she believes, irreligious, but they "have no use for the Church". It is always the same story. We are hindrances, not helps, to the pauperes Christi.

[30]

[“]The Irish are more anxious to obtain knowledge than the English. When on the Queen’s visit she asked for a holiday in the National Schools the children submitted to that compliment being paid to her, but they considered themselves as making a sacrifice.[”]

Abp. Whately in 1852 (v. Life P 273)

This superior interest in education is commonly attributed to the Scots: I do not remember {sic} having noticed its attribution to the Irish. Henry Reichel* used to assert it for the Welsh speaking students of Bangor. All agree on the English primacy in stupidity!

Whately held Thackeray in extreme disgust “not having been able to get through any of his works except “Vanity Fair”, and even of that he “got weary” (v. Life P. 279). On a priori grounds it might have been thought that there was considerable probability that the caustic prelate would have found the equally caustic novelist much to his liking.

[31]

[“]When the moon shines brightly, we are taught to say, “how beautiful is this moonlight!” but in the day time, “how beautiful are the trees, the fields, the mountains!” we never speak of the sun that makes them so. The really greatest works shine like the sun, and you never think of his eloquence, the second best shines like the moon, and is more admired as an orator. [”]

v. Whately “Life” p. 312

I do not wholly agree. It is certainly true that the thoughtful speaker ranks higher than the mere rhetorician: but greater than both is the orator who combines acuteness of reasoning & soundness of judgment with the perfect mastery of speech, presenting his thoughts with such artistry of ~~xx~~ language, that he charms as well as convinces his hearers. Oratory, like poetry, demands perfection of form, as well as plenitude of ~~significance~~ meaning. The greatest orators, as well in antiquity as in modern times have illustrated this opinion.

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[32]

Wednesday, September 18th, 1935.

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Charles and I motored to Durham where I presided at ^a^ meeting of the Board of Training. We interviewed 8 candidates and made grants to 5.

The revelation of mental penury which the candidates made is very distressing. Their educational background is quite woefully inadequate, and the education which they receive when under training is of the most meagre kind. A smattering of Latin and Greek enough to stumble through the New Testament with the aid of the A.V. and the text books as History, Theology, Philosophy & ... no real training in any subject, and nothing to develop any thinking power that nature may have given them. Many of the candidates are so wretchedly poor that the provision of money for clothes & railway fares is a problem, not easily solved: and some of them will have so exhausted their physical strength by the time that they have reached Ordination, that they will break down very early in their ministry.

[33]

[symbol]

*I motored to Sunderland, and **presided at a crowded meeting of elementary & secondary school teachers, organized in connexion with the Crusade.** It was held in the fine new Temple of the Freemasons, and was attended by the Mayor, and the Chairman of the Education Committee. I spoke for a few minutes, & introduced the Headmaster of Rugby, Hugh Lyon,* who made an excellent speech, very well phrased, conceived in a devoutly idealistic mood, and admirably delivered. He has, (no mean asset) a very pleasant voice. The attention was close & sustained. After I had been shown the building, & reminded of my sustained neglect of my Masonic duties (!), I returned to the Castle, being followed by Hugh and his wife in their rather archaic "bus".*

[symbol] The Bishop of Jarrow and M^{rs} Gordon, & Peter & Enis Richardson came to dinner. I made both ~~the Bishop~~ Hugh Lyon & Peter read the letter, which I have written on the Miners' Federation's Appeal to the Clergy: & **both expressed approval.** The Bishop of Jarrow approves, but less whole-heartedly! I suspect that he finds it lacking in "sob-stuff"!

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[34]

Thursday, September 19th, 1935.

[symbol]

There is, in some men, an infirmity with regard to promises, which often betrays them into great distress. From the confusion, or hesitation, or obscurity, with which they express themselves, especially when overawed or taken by surprize, they sometimes encourage expectations, and bring upon themselves demands, which, possibly, they never dreamed of. This is a want, not so much of integrity, as of presence of mind.

Paley.* Moral Philosophy p. 81.

I am sure that the reputation for slyness, which many saintly men possess, is properly explicable by their timidity. They are too sincere to say a lie straight out, but they are too timid to speak the truth plainly. Hence they succeed in conveying false meanings. I think my predecessor, Bishop Moule, who was certainly a very religious man, & whom many people looked upon as a saint, gained a reputation for insincerity which was properly undeserved.*

[35]

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Leslie Morrison walked round the Park with me, but the violent wind made conversation difficult. M^r and M^{rs} Ardagh-Walker from South Shields called to see Ella, and (Ella having gone to Newcastle) I gave them tea. Then the eleven candidates arrived, and were joined by the two Archdeacons, Sturt, and Froggatt.

[symbol] *In deference to the Archdeacons I mutilated and mitigated my letter to Jackson about the Miners' request. They are both mortally afraid of offending the Federation!*

Rawlinson told me that he had asked the reporter to suppress a sentence in a sermon of mine preached in the Cathedral, because he disapproved it, & thought it would do harm! **This made me very angry, but I restrained my speech, though I think he understood that I was both amazed and resentful. The colossal impertinence was bad enough, but the light which the incident throws on his attitude towards his Chief is far worse.** If he allows himself to discuss with local reporters how much of my speeches it is advisable to publish, my name must have been greatly dishonoured.

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[36]

Friday, September 20th, 1935.

I celebrated the Holy Communion in the Chapel at 8.15 a.m. The communicants numbered 15, including the 11 candidates.

Froggatt's address at Mattins was good, and, I think, likely to be helpful. It was certainly listened to very closely.

In the afternoon I walked round the Park with the Bishop of Jarrow.

Then came interviews with the eleven candidates. They all seemed very much in earnest.

Froggatt's address at Evensong was rather too full of personal reminiscens [sic], &, perhaps, rather too vague: but it was not unimpressive. On the whole his "message" has been useful.

My charge was that which I wrote four years ago, and was used because I had no time to prepare another. The situation does not change from one year to the next. There is always need to emphasize certain obligations: so that I do not think the men are the losers by the repetition of former charges. Nevertheless I don't like re-hashing.

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[37]

S. Matthew's Day, Saturday September 21st, 1935.

[symbol]

ORDINATION

Mattins and Litany were read in the Chapel at 8.30 a.m. Breakfast followed immediately, and I noticed with satisfaction that only 2 out of the 11 candidates were conscientiously unable to break their fast. *Of all the current crudities of "Anglo-Catholic" scrupulosity, hardly any seems to be more intrinsically irrational than this fierce insistence on the Fast before Communion. To abstain from receiving the Blessed Sacrament altogether would seem to be in the eyes of these Pundits less reprehensible than to partake of food before the service.* Surely this is lopsided devotion with a vengeance. The two rigorists were Coleman and Wood, both S^t Chad's men, who are going respectively to Wolsingham and S. Cuthbert's, Hebburn. They are the sole representatives of S. Chad's at this Ordination.

Cecil Ferens* arrived in good time to do the legal business, and then followed the service. The choir from the Cathedral sang gloriously, &, indeed, the service seemed to me very solemn & edifying. Froggatt's sermon was the only fault. It was dull, commonplace, long, and badly delivered.

[38]

The following were ordained deacons:-

1. Blackett, Walter. B.A. (Durham)
2. Coleman, Basil Denis Odell. B.A. (Durham)
3. Ellingsen, Martin Julius.
4. Fisher, Leslie Charles.
5. George, Hubert Edgar. B.A. (Sheffield)
6. Graham, John James. B.A. (Durham)
7. Hinkley, William Taylor. B.A. (Durham)
8. Smith, Stanley. B.A. (Lampeter)
9. Tackley, Frederick James. B.A. (Oxford)
10. Wood, Charles Daniel. B.A. (Durham)
11. Youngman, Frank Arthur. M.A. (Cambridge)

Ellingsen, a Norwegian by origin, read the Gospel. The Bishop of Jarrow sponsored him. He is an attractive man to look at, with pleasant manners & an expression of much sweetness. He has been at the Schola Cancellarii in Lincoln, where he is reported to have impressed the Principal favourably. He goes to Appleton at Seaham Harbour. I offered the Rural Deanship of Chester-le-Street in succession to Canon Jackson to Squance, the Vicar of Beamish.

[39]

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Public opinion is not easily controlled by civil institutions: for which reason I question whether any regulations can be contrived of sufficient force to suppress or change the rule of honour, which stigmatises all scruples about duelling with the reproach of cowardice.

Paley. Moral Philosophy. (Works. I. 169)

So wrote Paley in 1785: but Canning's duel with Castlereagh in 1809 was, perhaps, surprising. Sir Walter Scott's readiness to fight the Frenchman was thought rather amusing than impressive: and later essays in duelling have moved disgust rather than admiration. **There has been a complete change in public opinion, and this has been independent of "civil institutions"**. I should incline to connect it with the shifting of the seat of ~~popular~~ *authority* political power. **Duelling goes with aristocracy: the middle-classes, which came to the throne in 1832, have no use for such fantastic performances:** and their temper – utilitarian, rational, demurely moral – killed the duel, which the aristocracy still affect to admire and lament.

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[40]

14th Sunday after Trinity, September 22nd, 1935.

A gloomy morning. Rain & thunder during the night, and in the morning a heavy air. I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 7 communicants, including William.

Ella and Fearne accompanied Charles and me to Jarrow, where I dedicated the altar which M^{rs} Knight* has presented as a memorial of her husband, the late Bishop of Jarrow. There was a fair congregation and a devout service. I preached from the words, "Strangers & pilgrims on the earth", and made a short, but, I trust, sufficient reference to [Samuel Kirschbaum] Knight.* Pulpit eulogies are abhorrent to me. The Rector told me that M^{rs} Knight had caused her jewels to be set in the cross on the Memorial Altar, & that her engagement ring provided the central stone. This strange, rather enigmatic female, whose most ardent passion appears to be the nurture & milking of nanny-goats, has evidently resources of romantic devotion to which her odd little husband had found the key.

[41]

Charles and I motored to Brancepeth, where I "dedicated" the renovated organ, and preached. My sermon was a revised version of that which I preached in South Church last December on the occasion of "dedicating" the large & (Teste Carolo) bad organ presented by Sir John Priestman.* The beautiful parish church was well-filled by a congregation, which was certainly in large part, composed of non-parishioners. M^r Crawley read the lessons. The choir was surpliced, & included men, women, & 3 boys. There are but 7 boys in the parish, so that this must be a fair proportion. After the service Dykes Bower, the Cathedral organist, gave a short recital: & then Charles & I went to the Rectory for supper. Surtees, the Rector, is becoming deaf, a circumstance which does not facilitate conversation! His son, who was at one time designed for Holy Orders, is now learning to be an engineer, repeated failures in his examinations having demonstrated his incapacity to master even the modicum of Latin & Greek which the Examining chaplains are accustomed to insist upon!

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[42]

Monday, September 23rd, 1935.

Moreover it must never be forgotten that man, though an animal, is a unique animal. Biologically, his outstanding characteristic is his capacity for transmitting experience by what we may broadly call tradition, without recourse to physical inheritance. Thus it comes about that those characters of man which are biologically most important, such as speech, gesture, habit, cultural traditions, and all their associations and results, are precisely those which are found in no other animal species. They are of great interest and importance, but they are not and cannot be criteria of genetic composition or genetic origin.

Racial Myths & Ethnic Fallacies

By A. C. Haddon & J. S. Huxley

(reprinted from "Discovery", Sept. 1935)

This is as interesting as it is significant when spoken by men who are certainly without any theological or eccles! [sic]

[43]

Statistics of Illegitimacy

<u>Country</u>	<u>Illegitimate births. Per cent of all births</u>	
Austria	27.0	increasing
Belgium	4.3	decreasing
Bulgaria	1.5	stationary
Czechoslovakia	1.1	"
Denmark	10.1	"
<u>England & Wales</u>	4.5	decreasing
<u>France</u>	8.5	"
<u>Germany</u>	12.1	increasing
Holland	1.8	decreasing
Italy	1.31	stationary
Hungary	8.8	"
<u>Scotland</u>	7.2	"
Switzerland	4.4	"

Why should there be so great a difference between Denmark(10.1) Holland (1.8) Scotland (7.2) and Switzerland (4.4) – all small countries, all Protestant, all largely agricultural. "For the high figures in Austria (27.0) there are special reasons of a social and religious nature." It is religiously Roman Catholic, and (save for Vienna) mainly agricultural.

[44]

The Rev^d R. C. Thornton now curate of S. Paul's, Stockton came to see me. He is evidently, and I suspect not unreasonably, discontented with his vicar's cryptic methods. Champion is, like Bishop Moule,* an example of an unintended duplicity which springs from timidity.

I motored to Newcastle, and had my hair cut etc. Then I went to the boot-maker, & provided for my "under-standing". Then I went to the Rectory at Gateshead, & had dinner with [Henry] Stephenson* and his 3 curates. This is the happiest & most united staff in the diocese. Then, I went to the Old Assembly Rooms, and attended the farewell function which had been arranged in honour of D^r [Henry] Mess* who is leaving the Tyneside Social Council in order to take up a new position at Bedford College, London. There were around 250 people present: M^r Angus Watson* presided. I made a short speech nowise notable! The successor of D^r Mess was there. He is the son of the warden of All Souls, and gave me the impression of being strong and capable.

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[45]

Tuesday, September 24th, 1935.

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M^r Will Lawther, general Treasurer of the Durham Miners' Assⁿ & Vice-President of the Miners' Federation of Great Britain has replied to my letter. He denounces the Bishop of Durham in general terms: dwells on the fact that the Ecc^ls Comm^s are "the largest drawers of royalty rents in Durham County": and gives a candid review of the Bishop's episcopate:-

"Since he came to Durham, he has been opposed to everything of a progressive character, whether it has been done by the trade unions, the County Council, or any local authority."

This "answer" happily requires no rejoinder.

Ella and I motored to Pittington, and there I baptized Nira Caroline Wallace, the daughter of Colonel & M^{rs} Wallace (née Penelope Pemberton*). She creeched [sic] demoniacally, but was none the less duly admitted to the Christian fellowship. After the service, we went to Ramside, and lunched with the Pembertons*: then we called at Lumley Castle, & afterwards fetched the Bishop of Khartoum (D^r [Lewellyn] Gwynne*) [46] from the College, Durham, where he is staying with the Bishop of Jarrow, and carried him to Auckland Castle for tea. I had some very interesting conversation with him about Abyssinia, of which he has had personal knowledge. His account of the Emperor accords with that in "Abyssinia on the Eve". *He confirmed the statement that the 7000 Italians taken prisoners by the Abyssinians at Adowa, were castrated by their conquerors, an incident which has not tended to sweeten the relations between the nations. He said that the subject tribes were extremely savage, and adorned themselves with the genitals of their slaughtered enemies. But the Emperor was intelligent, honest, and courageous. The present Abuna was almost inconceivably ignorant. Bishop Gwynne described amusingly the grotesque and corrupt machinations by which the Greek Patriarch had been appointed. King Fuad appears to be a greedy taker of bribes, and the ecclesiastics do not hesitate to give them.*

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[47]

Wednesday, September 25th, 1935.

There is, however, this great danger in modern politics – **the enormous power gained by small resolute bodies**. Extreme people are always shouting and protesting: moderate men are content to work quietly. **Bishops see most of this latter class**, in clergy and laity alike. The Church is always being judged by the former.

Bp. Creighton,* 1896 (v. Life. ii, 192)

Walter Buchanan Smith and his secretary Reeve, a young Tasmanian, who arrived last night, took photographs during the morning, and went to Durham, accompanied by Ella and Fearne during the afternoon. I remained in my study, and worked at a Sermon for use next Sunday afternoon when the Freemasons celebrate the Bicentenary of the Province by a Thanksgiving Service in the Cathedral. In the afternoon I walked round the Park with Beck. There was a man gathering moss, and when I enquired what might be the reason why he did so, he told me that he was getting for his son's snake! Lawson gave me a most favourable account of Beck's behaviour with M^{rs} Wood's partridge-shooting party. She is to have a further test with pheasants.

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[48]

Thursday, September 26th, 1935.

Sir Maurice Bell Bt. writes approvingly of my letter about the Miners' agitation.

"Your letter in the Y. P. [Yorkshire Post] which is like all your sayings and writings, if I may say so, full of sense of proportion & common sense."

But he is a mine owner!

Walter and his young man went away after breakfast: & I settled to work on the Freemasons' Sermon, & finished it.

In the afternoon I walked round the Park with Beck. The place was deserted.

Charles & I motored to Tudhoe, where I admitted the Rev. H. M. Woodward to the perpetual curacy in succession to the Rev. Matthew Bell dec^d. There was a large congregation, which was obviously depressed by the closing of the local pit, at which many of them had worked. I made a sympathetic allusion to this calamity.

[William] Caröe* and his son Alban* arrived for the night. He is amazingly alert and active in spite of his age. They are engaged upon the work at Cosin's Library.

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Every detail of the Ordination service was ordered by the Bishop....He introduced the plan of having each candidate called upon loudly & clearly by name, by one of the chaplains, to come up for Ordination. During the singing of the "Veni Creator" the assisting clergy were made to group themselves standing round the Bishop, & thus visibly to invoke a blessing on the kneeling candidates. Each man to be ordained priest was bidden to bring his stole in his hand, which the Bishop himself put round his neck after Ordination.

Creighton. Life. ii. 34

It appears that no rule of silence was observed during the stay of the candidates in the Palace for the days immediately preceding the Ordination, and that he allowed no one but the candidates to be present in the chapel, when he gave his Charge. (Ibid. p.33) The time seems to have been mainly devoted to "conferences or meetings for discussion".

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[50]

Friday, September 27th, 1935.

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It seems to me that in deposing a clerk, I should act on the same principles as if I were hanging him. We hang a man for a definite act, which he is proved to have committed. He may have been a very respectable man previously, and if his life were spared he might spend it very profitably. But he is hanged to show the detestation felt to his act. I should degrade a man for a like reason: not because he is a useless or unworthy priest, but because his act is such that it is impossible that he should remain a priest.

Hence I should degrade for a definite action not a constructive charge.

Bishop Creighton to the Bishop of Norwich. Fe. 14 1896 [ii. 189]

This is substantially my own view, & I acted on it in deposing [George] Bailey.*

[51]

[symbol]

Ella motored to Durham after breakfast carrying Caröe and his son Alban with her. They were deposited at the Cosin Library, and she, after attending two meetings, returned to Auckland in time for lunch. I wasted the morning in futile essays at composing a sermon for the school-teachers & educational folk in Sunderland.

I read through the elaborate "Report of Easter School held in Leeds last April by the National Council of Social Service". It contains much of the too-familiar "tall-talk"; and "boils down" to a vastly smaller practical value than its authors imagine: &, of course, everybody ignores Religion altogether, as if the social valuelessness of Religion were a secure assumption. We stand very much where we stood fifty years ago when University Settlements began: only it is the Secularist spirit of Toynbee Hall that inspires the present efforts, not the religious spirit of the Oxford House. "The climate of opinion" has certainly changed in the interval, & wholly to the disadvantage of the Church, which is now less the leader than the parasite of popular movements.

[52]

"The Chronicle" relates that Trinity Church, San Francisco, has elected to be its rector, a certain Rev. L. Bradford Young, associate rector of Holy Trinity, Brooklyn, who had been highly recommended not only by his own rector, the Rev. Dr Howard Mellish, but also by the leading Unitarian minister in Brooklyn. A month after M^r Young had accepted the call the vestry got wind that their choice was not what they had imagined: for not only had M^r Young been actively mixed up in Strikes, but his theology was as "liberal" as his social views. In an interview he said,

“I am a Christian, but I do not care for theology. I am guilty of a hundred heresies but that means nothing to my congregation. I care for facts & cold common sense. When church members ask me for advice, I give them advice. I never use theology to evade an economic issue.”

Again he stated:

Sociology is more important than religious doctrines. For example, before I marry a couple, I give them advice on birth-control, [53][symbols] compatibility on the sexual relationship, & the family budget. Then I talk to them about religion. Then I marry them.”

This is a curious revelation of up-to-date American churchmanship. I wonder how far it is representative of the Protestant Episcopal Clergy. I remember meeting D^r Howard Mellish when I was in U.S.A. a quarter of a century ago. Is he in agreement with his curate? Or, did, his recommendation imply no more than his desire to be rid of him?

It is, perhaps, not altogether unimportant that the “Church Times” describes the Bishop of Durham as “utterly wrong” in his view of clerical duty in the matter of the Miners’ Agitation.

“It seems to us perfectly meet and right that the clergy, with an intimate knowledge of the stress of the lives of the miner and his family, should take a leading part in stimulating public support. That is their duty, and we deplore the Bishop’s action in deprecating such a step.”

“Sob-stuff” is to induce the masses to accept “Sacerdotalism”!

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[54]

Saturday, September 28th, 1935.

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I devoted the morning to preparing the educational sermon, & in the afternoon, I went into the Park, & watched a hockey match with D' McCullagh. The weather became curiously warm, humid, and stuffy.

Somebody sends me a cutting from the "Daily Herald" headed "Champion Bomb-Thrower", and garnished with a picture of the Bishop of Durham. It is written with much abusive violence, and, of course, a total perversion of my letter.

That impudent fellow, the Vicar of Eppleton, denounces his Bishop. He seems to aspire to succeeding to the methods and reputation of [William] Hodgson. Per contra, the Dean, though rather haltingly, expresses agreement with the Bishop. I suppose an outcry was inevitable. It will interest me to see how far it affects the people.*

Cecil Ferens sent me the disgusting record of Bailey's trial in order that I might send it on to the Archbishop. This I did, accompanying it with a covering letter, in which I quoted Bishop Creighton's view on deposition as set out in the passage on p. 50 of this journal.

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[55]

15th Sunday after Trinity, September 29th, 1935.

[symbol]

A calm bright morning. I had a sleepless night, during much of which I read Creighton's "Life and Letters". He had an astonishingly alert & interesting mind, and he had developed it by study and by exercise to its uttermost capacity. He was carried into situations which drew on the constant exercise of all his mental faculties, & he made the most of his opportunities. He had always by his side the stimulating presence of an extremely able, versatile, & ambitious wife: & his rich affectionateness was fed by, and uttered in, a large family. His adroitness in suggesting expedients, by which practical issues on which men quarrelled might be "got round" was amazing, but he solved no problems, and established no procedures. He had an essentially mundane nature, enjoying the world too heartily to be its censor or reformer. He never went beyond poking fun at it, and criticising its more absurd conventions. He really loved pageantry, and gave notable stimulus to the externalism of the Church of England. In his view of the Church he was frankly Erastian The Establishment had relaxed the spiritual Society. And this was felt by the better clergy.

[56]

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I celebrated the Holy Communion in the Chapel at 8 a. m. we numbered 8 communicants. Charles, Christina and a friend who was staying with them came to luncheon.

Charles, Lawson, and I motored into Durham for the Bicentenary Service of the Freemasons of the Province. The Cathedral was thronged: the procession of officials in regalia long & impressive; the service stately, & the singing of the Brethren wonderful. Altogether it was a notable demonstration of local Freemasonry. I preached for 25 minutes from S. Matthew vii. 25. "It fell not for it was founded on the Rock". The loud-speaking apparatus worked effectively, and I was assured that the sermon was well heard everywhere. The stillness and attention of the congregation incline me to believe that this was the case. The collection exceeded £68, and was given to "Friends of the Cathedral". The P. G. M. thanked me very warmly. After the service I had tea in the Deanery, and found there M' Newson, the Secretary of the Social Service Work in the County.

[57]

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Generally speaking a man is not considered eligible for preferment till he has been sixteen years in Orders and has worked at best nine or ten years in the diocese.

Bp. Creighton. May 23rd, 1900 (ii. 265).

The period now would be rather six years than sixteen: and the consequence is that the incumbents are far worse trained, and far less amenable to episcopal discipline than in the past. Those young and ill-equipped incumbents are quite unfit to have control of deacons.

Thus we are locked into a cycle of degeneration. “The blind lead the blind”, & both fall into the ditch of pastoral incompetence. What can be the remedy? There is probably none so long as the church remains established: but, in the extensive re-arrangements that would necessarily follow Disestablishment & Disendowment, it might be possible to create a system which would ensure that all deacons were ordained to approved training centres where they would come under the control of experienced parish priests. Ordination would cease to be a diocesan concern, & would (like anything else) be ordered from the centre.

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[58]

Monday, September 30th, 1935.

Creighton mentions the case of an old lady who brought a book to the British Museum, and offered it for sale for £17. "It was found to contain seven tracts printed by Laxton, and she was paid £2600". Were the Trustees entitled to put this considerable charge on the nation in deference to their conception of honesty? I can conceive of the negative answer being strongly and plausibly urged.

I worked at the article "Christ & Communism" for the Bishoprick, and finished it. M^r Chidzey, a Church Army Captain, came to see me in order to expound a new venture which the Army has projected. He was a mild-mannered man, prematurely bald, and spectacled, but giving the impression of sincerity. I undertook to have his project discussed by the Archdeacon & Rural Deans, & said that I could communicate to him the result of their discussion. Then I gave him tea, and showed him the Chapel. He said that he had been concerned in the Mission of the Groupists in the East End, and that it was a complete fiasco. The East Enders "had no use for" these fashionable apostles who "did themselves well" on principle!

[59]

I dare say that you have discovered that America is very like England, though the Americans persist in thinking that it is not. I suppose that individuals and nations alike have a craze for thinking themselves original – not seeing that originality is only possible in very small limits, and must certainly be left to other people to discover in us, not to be made known by ourselves.

Bishop Creighton to his daughter, then in America (ii. 417)

I prefer Count Keyserling's opinion that the Americans are more unlike the English than Scandinavians are unlike Neapolitans. It is the mental & moral shallowness of the American which differentiates him so sharply from the Englishman, who is almost always terribly earnest at bottom. Then his childish vanity contrasts strongly with the Englishman's reserve. The American is after all no more than a nouveau riche, who is painfully conscious of his real inferiority to the Englishman, whom he affects to pity or despise.

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[60]

Tuesday, October 1st, 1935.

Ninham, who is just starting as curate in All Saints, South Shields, cum jure successionis came to see me. He sought permission to live outside the parochial boundary, as there is no available house within it. I gave him his desire. He tells me that he designs writing a thesis for a D.D. degree on "The development of the Diaspora". I applauded his ambition. I was interested to find that he went a long way with the Form-critics. The leaven of destructive criticism is working and will disclose its due consequences presently.

Spencer Wade* wrote to me. He expresses complete agreement with my letter respecting the Miners' Federation, but regrets its publication, as the letters from foolish parsons in the local newspapers have created a difficult situation for men like himself. I can well believe that this is the case. Wade himself was originally a pit-man; & it is probably the case that his refusal to support the policy of the Federation immerses him in the odium of apparent disloyalty to his own class. There are a good many clergymen in the same predicament.

[61]

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Large pieces of bread are given to the communicants in proportion to their quality: and I have often seen great men who, though they opened their mouths as wide as a man conveniently can do, yet from the respect the priest bore them, such a portion of the loaf was put into their mouths that water ran from their eyes, from the incapacity of chewing it: which, however, they do as indecently, & with full as much noise, as they eat at table.

After receiving the sacrament, in both kinds, a pitcher of water is brought, of which the communicant drinks a large draught: & well he needs it, to wash down the quantity of bread he has just swallowed. He then retires from the steps of the inner division upon which the administering priest stands: and turning his face to the wall of the church, in private says some prayer with seeming decency & attention.

Bruce "Travels & Discoveries in Abyssinia c. A. D. 1770 (ch. ix)

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[62]

Wednesday, October 2nd, 1935.

Abba Salama being desired to answer in his own defence, he entered upon it with great dignity, and an air of superiority. He made light of the charges of immorality, which he neither confessed nor denied: but said these might be crimes among the Franks (looking at me) or other Christians, but **not the Christians of that country, who lived under a double dispensation, the law of Moses and the law of Christ.** The Abyssinians were Beni Israel, that is, children of Israel; and in every age the patriarchs acted as he did.

Bruce travels in Abyssinia c. XII

Christian (Protestant) Bibliolatry and Abyssinian Superstition came together in finding in the Old Testament authority for slavery and even for polygamy. The American Slave-owners and the Boers presented a strong religious plea for their treatment of the Africans, and even affected to discern a Providential purpose in the subordination of black "pagans" to white "Christians"!

[63]

Charles William Griffith-Jones, aged 27½ years, educated at Haileybury and S. John's, Oxford, the grandson of my old friend, Sir Charles Renshaw,* came to see me with a view to being ordained in this diocese. He is a well-built, rather, "beefy" young man of good manners & independent speech, who ought, under wise & strong handling, to develop into a good parson. But his father, the Rector of Long Marston, is not a very exalted type of clergyman, & his residence in Ripon Hall is not likely to have disciplined his mind or trained his conscience. I decided to send him to Bishopwearmouth, & to interview Stannard, who is seeking a deacon. If they could come to an arrangement, I should be well-pleased, for I have confidence in Stannard, and I should like to have young Griffith-Jones in the diocese for his grandfather's sake. He says that [Henry] Major* gives him the impression of casting himself in the rôle of the outspoken & even reckless exponent of a movement, who is really indispensable to the movement's final success. This maybe so, but it hardly suggests Major's fitness to be the guide of young men.

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[64]

Thursday, October 3rd, 1935.

Lady Irvine writes to say that she and Veronica are to accompany Sir James Irvine to U.S.A., and that they start on the 17th. Thus they will be absent through most of my Gifford Lectures! I shall be left unprotected to the local critics!

Lazenby* lunched here, and then motored Charles and me to Etherley, where I consecrated an extension of the church yard. The weather had become fine: the autumnal tints are creeping over the landscape: &., in short, the world looked and felt its best.

Lazenby expressed high approval of my letter about the miners; but, then, he is a die-hard Tory! I received a letter, expressed in terms of high appreciation from a gentleman named Charles P. Hampson, writing from Eccles in Lancashire, but, as I don't ~~the~~ know the man, I can take no comfort from his approbation!. How very few are the compliments which are really significant, & therefore legitimately matters of congratulation. Men applaud what they like, because thus they applaud themselves!

[65]

I sent Charles Griffith-Jones to Sunderland in order that he might see Stannard, and, perhaps, come to an arrangement with his respecting a title for the Advent Ordination. On his return, he said that he liked everything, & would let me know his final decision.

Dick arrived about 6 p.m. He seemed in good spirits in spite of his recent illness, and appears eager to return to Westcott house, where he has evidently fallen under the spell of Cunningham. He is full of curiosity about the modernist theories as to our Saviour, and will get to the bottom of any question which interests him.

~~The~~ Modern Churchman contains a report of the papers read at the 22nd Conference of Modern Churchmen held in Cambridge last August. The opening address by [Walter] Matthews,* the Dean of S. Paul's was, I thought, sound and stimulating, and there were papers by Sykes,* Coulton,* Bezzant,* & Bouquel, which were useful: but the contribution of the Bishop of S^t Edmundsbury & Ipswich was very poor stuff, and Mess^{rs} Challenger & White discharged very impudent & windy nonsense.

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[66]

Friday, October 4th, 1935.

[symbol]

A rather formidable looking lady bent on orthopaedic activities, Miss Hansell, came to lunch. She had been recommended to me by M^{rs} Temple, and was seeking to discover potential supporters. I suggested obvious names, knowing full well that I was thereby ensuring disappointment for her, & malediction for myself! If only we could have a holiday from good works”!

Lady Gainford [Ethel Pease],* as garrulous as ever but growing deaf and looking decadent, came to bring her grandson, Michael-Timothy Beaumont,* Faith’s son, a pleasant, well-mannered little fellow of six. Thus an hour was wasted.

I wrote a letter to the Times anent the miners’ attack on me as their “enemy”, but did not send it, as both Ella and the sapient Dick disapproved: I am growing to be pliable and uncertain in my old age!

Dick and I walked in the Park with D^r M^cCullagh. The rain fell steadily, so that in spite of our macintoshes [sic], we had to change when we returned to the Castle.

[67]

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We all went to the Methodist Hall at 7.30 p.m. to hear the Dean lecture on “America & England”. I presided, and made a brief opening speech. The Dean spoke for about 50 minutes. He is quite casual and conversational, but he held his audience, which consisted of about 120 people. He said a good many things which were interesting, and some things which were striking, but he is **injured by a curious ^suggestion of^ frivolity, which makes him interject some asides which is quite absurdly irrelevant, and yet has the effect of discounting what he has said.** After the lecture the dean with M^{rs} [Hester] Alington* and Kathleen came to dinner: and, after dinner, the Dean having mentioned the “Life” of Bishop Gore,¹ which has just appeared, our conversation turned on the Birmingham episode, and I allowed myself to speak freely on that episode, and on the circumstances which attended my consecration. I am not sure that I was wise; indeed, probably, I was foolish, but it is rather exasperating to see how a version, very wide of the truth, is circulating to my dishonour.

¹ George Leonard Prestige, *The life of Charles Gore: a great Englishman* (London, 1935).

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[68]

Saturday, October 5th, 1935.

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I expended all the morning in revising and rewriting the sermon for broadcasting on the 20th October. In the afternoon Dick and I walked round the Park in the rain, and became so wet we had to change on returning to the Castle.

Then Captain George Greig came to see me. He is now living at Escomb Vicarage, and preparing for entrance at Egerton Hall, Manchester with a view to being Ordained.

I received from the Rural Dean a letter on behalf of the clergy of his Deanery thanking me for my benevolent attitude towards the recent Crusade. I suspect the more Socialistically minded of them feared that I should disallow the activity of the Industrial Fellowship.²

“Your leadership of the procession of Witness and your words in the pouring rain have left an impression on Sunderland which will not soon be erased.”

It is ever the trivialities that most attract public notice: but we must take human nature as it is, a very inconsequent disproportioned thing!

² Industrial Christian Fellowship. See [Geoffrey Anketell Studdert Kennedy - People - The Henson Journals \(durham.ac.uk\)](#). For the meeting, see Monday 16 September, [28] above.

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[69]

16th Sunday after Trinity, October 6th, 1935.

The clocks were changed last night for "summer time" had ended, and we are embarked on the regime of winter.

I celebrated the Holy Communion in the chapel at 8 a.m. We numbered 10 communicants including Dick and William, and the two Bryden girls.

Dick and I left the Castle, and motored to Sunderland, where we attended a special service in Bishopwearmouth Church, arranged in connexion with the "Education Week". There was a considerable attendance of teachers & local authorities. I preached from S. James iii. 1. "My brethren, be not many teachers: for we shall receive heavier judgement." We lunched at the Rectory, and afterwards attended a great meeting in the Victoria Hall, at which the Archbishop of York made an admirable speech on "Education." I made a brief impromptu speech in obedience to the chairman, who was evidently anxious to demonstrate his friendliness, which had been rendered doubtful by his refusal to give way to me, when, (as I had already been asked & had consented to preside) he was requested to do so. I laughed at the silly matter, & appeared in order to placate the old ass.

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The evening paper announced the capture of Adowa ~~by~~ from the Abyssinians, & other Italian successes. It is obvious these poor people, practically unarmed, are unable to offer any effective resistance to superior numbers equipped with modern weapons. The question is whether their spirit will be so broken that they will cease from further opposition. Mr Rolleston, a friend of Mrs Murray, called. He is an official in East Africa, & gave an evil account of the Abyssinians whose raids have long annoyed all their neighbours. He says that they are extremely formidable with their spears, which, indeed, are in their hands more dangerous than guns. The chance of their getting close enough to use their spears seems to be small. Fighting resolves itself into butchery at long range.

Miles Thompson,* long, limp, & whimsical as ever, came for the night, motoring southwards from the North. He lives at his Hotel in Eastbourne, & seems to do something more than "make both ends meet". He shows no sign of desiring to settle into the demureness of domesticity.

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[71]

Monday, October 7th, 1935.

Miles Thompson went away after breakfast.

I went through the 2nd Gifford Lecture, with a view to determining how much of it should be delivered.

Dick and I walked and talked in the Park. He is certainly being influenced by Westcott House, and, in consequence, is beginning to discover how very unsatisfactory a version of a Christian Minister is represented by the Bishop of Durham! There is something rather terrible in being, inevitably I suppose, the victim of his awakening criticism. He is, of course, the child of his generation, as I am of mine, and in many respects we are mutually unintelligible. It is, perhaps, really hard on him that I should be, as I certainly am, so far out of sympathy with prevailing currents of ecclesiastical opinion. I dread the thought of wounding his conscience, and yet I cannot doubt that I shall help him most by being sincerely myself. It is the shadow on all human intercourse that it is never quite candid: there are always reserves. "The heart knoweth its own bitterness, and a stranger doth not intermeddle with its joy." Only one Friend knows everything, & yet accepts us.

[72]

The duties of life are never inculcated in any Hindu temple. The discharge of those duties is never represented as enjoined by the gods, nor are any prayers ever offered in any temple for help to enable the worshippers to discharge those duties aright... Hence we often see religion going in one direction and morality in another. We meet with a moral Hindu who has broken altogether away from religion and, what is still more common, still more extraordinary, we meet with a Hindu who lives a flagrantly immoral life. In the latter case no person sees any inconsistency between the immorality and the devoutness.

(Bishop Caldwell. Christianity and Hinduism. pp. 29-31. Quoted by L.S.S. O'Malley, in 'Popular Hinduism p.67.)

The indissoluble union of Religion and Morality is the distinctive achievement of Judaism, and it found plenary and final expression in the Incarnation.

[73]

Charles and Dick went with me to Darlington, where I instituted the new Vicar of S^t Cuthbert's. There was a large congregation, and a numerous company of the clergy. Cosgrave acted as Rural dean for the last time. His successor-designate, Gouldsmith was also present. Lord Barnard,* as patron of the benefice attended, and I made him walk in the procession immediately ~~in front of~~ behind the churchwardens. I preached from the pulpit, not, as usually is my custom, from the Chancel step. I had no text but proposed the question, What is the clergyman's work? And attempted to answer it.

On our return journey, when we were about 3 miles from Darlington, the car “struck work”, & refused to advance. After long efforts, we gave up the attempt, and, leaving Leng with the abandoned vehicle, we got on board a motorbus, & returned to Auckland. Charles got out at the garage with the purpose of chartering a car, wherewith to tow the disabled machine home. Dick and I went on to the Castle. We got in about 10 p.m., and found that Barbara and Sylvia Marsh had arrived in their car, motoring southwards.

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[74]

Tuesday, October 8th, 1935.

I revised the 3rd Gifford, and arranged it for delivery. Oh what poor stuff!

Dick and I walked round the Park, and had some pleasant talk. The air was so fresh and pleasant after the rain, & the sun shining through the autumnally coloured trees was so beautiful, that it was delightful just to be in the open air.

John Gough writes to me from Runcorn in Cheshire, where he is "working amongst very dirty, poverty-stricken people in the heart of the heavy Chemical Industry." He seems to be keen about his work, and full of altruistic enthusiasm.

"My mind is simply full of ideas which want thrashing out, and I would dearly value your opinion upon them."

He is resentful against the "attacks" on "modern youth", and appeals to me against it as unfair & unfortunate. He thinks it not unlikely that he may be sent to the Works at Billingham.

[75]

Narada flattered himself that no one had more intense devotion to Vishnu than himself. Vishnu, reading his heart, & seeing him puffed up with self-pride, told him to go to a certain place, where he w^d find another devotee. To Narada's surprise **all that he found was a cultivator, who spent the whole day tilling his plot of land & only repeated the name of God twice in the day, once when he rose in the morning & again when he lay himself down to sleep at night.** Narada returned & said "How can this rustic be called a lover of God? He is busy with worldly duties, & I see no signs of a pious man in him." Vishnu bade Narada take a cup full of oil & walk round the city without spilling a drop. When the task was fulfilled he asked Narada how often he remembered him during his walk. "Not once", admitted Narada. "How c^d I, when I had to watch this cup brimming with oil?" Vishnu rejoined, **"You forgot me altogether, but this rustic, with all the cares of a family, remembers me twice a day."**

(v. L. S. S. O'Malley. 'Popular Hinduism p. 54..)

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[76]

Wednesday, October 9th, 1935.

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Dick went off to Cambridge after breakfast to start his second term at Westcott House. His health is not as satisfactory as could be wished, and it is doubtful whether the climate of Cambridge suits him.

I revised the 3rd Gifford, and was more than ever disgusted with the thinness & intolerance! *The newspapers report the beginning of the Church Congress at Bournemouth. Of course the Bishop of Winchester as President was rather dwarfed by the Abp. Of Canterbury, who seized the opportunity of echoing effectively the general sentiment about Abyssinia. It is hard to say whether I dislike episcopal incursions into the field of public politics most when I agree with the pronouncements, or when I dislike them. There seems something "cheap" about "shouting with the biggest crowd"! Meanwhile, as we indulge in the comfortable self-warmings of ethical heroics, which cost us nothing, the miserable Abyssinians are being destroyed. It becomes increasingly probable that nothing effective will come from Geneva.*

[77]

I motored into Durham, and licensed five curates. Also, I gave John Redfearne a licence to officiate. Charles & Redfearne had tea with me in the Common Room. Then I had an interview Charles Daniel Wood whom I ordained to the diaconate on September 21st.

He is "up to here" financially because the churchwardens cannot pay him any stipend before February, & he has nothing to live on! I listened to his tale of woe, and promised to consider what could be done. I suppose he must be helped. Then we returned to Auckland in a steady rain.

(A pamphlet published by the Oxford Press – "The Economic and Financial Policies of Italy – states that the "average income of that country per head" is relatively very low. It quotes an Estimate for 1929. "Italy 100, Belgium 142, France 157, Germany 234, Great Britain 436". It cannot mean that the average Englishman has more than four times as much to live on as the average Italian, but that in England there is a numerous upper-middle, middle & upper class, and that in Italy the corresponding class is very small.)

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[78]

Thursday, October 10th, 1935.

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Caröe sends me a copy of the astonishing American publication: "The Cathedral Age" together with The Washington Cathedral Guide Book, & other things congruous with the same. They fill me with a kind of moral nausea. When America shocks the not-too-squeamish world with the scandals of her infamy – child stealing, organized murder, lechery wide-spread & unashamed, divorces, graft, et al – we are called to advise the sumptuous "religious" fabricks, which justify the description of the 20th century as "The Cathedral Age"! The photographs of "interiors" are adorned with Ecclesiastics – plump, self-satisfied, self-advertising, abounding in resonant phrases and dripping with the aid of sanctimonious piety. "And my people love to have it so". America is only as little further advanced on the road which England is travelling. O for another Amos who would shrivel all this vainglorious Make-belief, and force men to look themselves and the realities of Life in the face, for "The idols shall utterly pass away"

[79]

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The two Marsh girls went away after breakfast. When they started the weather was bright and promising, but it worsened during the day advanced, and about 5 p.m. there was a thunderstorm. I walked round the Park and back, and got wet enough to justify changing when I returned to the Castle.

The Warden of All Souls (Professor Adams*) is reported to have made a speech on "Authority & Freedom" which greatly impressed the Church Congress.

"He defined freedom as **the opportunity to lead the good life**, & authority as the power of the state in society to create conditions essential to the good life. . . . These great elements of freedom were freedom of speech, which involved freedom of Press; freedom of association, the right to join or not to join societies that contributed to the good life; & freedom of movement, a man's right to leave his State if he thought he could live in a better.

Freedom also required the opportunity & right to work. Without that there was a great gap in freedom. The dole was not enough. Freedom also needed opportunity for leisure."

This challenges analysis in detail.

[80]

The Vicar came by appointment to see me. He had a list of "problems" including that of his own future. He has now been nearly 14 years in the parish, and begins to feel the strain. He would like to continue in the diocese, and work as a volunteer if some suitable work could

be provided. I pointed out that the field of Evangelistic work was, in some sense, already occupied by Lomax with his ~~Mission~~ Retreat House at Gateshead, and Lillingston* with his responsibility as "Canon Missioner". I was not well disposed towards work which is voluntary and undefined. I spoke about the complaint of the deacon, Cartwright, that he had no time to read for his Priest's Examⁿ and he denied the fact. However, he promised to relieve him from all preaching until the Advent Ordination. He said probably with truth, that the young man is "no student"!

Then I betook myself to the dolorous task of entering on my list the names of "criminous clerks" which I had received from the Archbishop's official.

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[81]

Friday, October 11th, 1935.

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Wynne-Willson writes to ask what counsel he could give to an Anglian physician, who wants to marry a very devout papist woman but boggles at the restrictions imposed by the Roman Church. I advised him to use all his influent to discourage a union which, at best, must be incomplete, & which might immerse ~~him~~ ^ one or both the partners^ in continuing friction & humiliation. Since the papist will regard all non-Roman Christians as "unbelievers" and pagans, the Paulina rule holds : "Be not unequally yoked with unbelievers". I do not think any self-respecting man, who was really convinced of the falsehood of Papistry, could without sin concede the demands which the Roman Church makes, e.g. that the children should be reared as papists. He would be abrogating his paternal authority, and inflicting an injury on his children. In the intimate matter of Birth-control there would be complete dissidence, and this might empoison all marital intercourse, and lead to great domestic unhappiness. In marriage the prophetic challenge is relevant: "Can two walk together except they are agreed"!

[82]

I corrected the proof of the Bishoprick Article on "Christ and Communism", and was rather humiliated to find that it read rather haltingly. Has my right hand lost its cunning? Then I made a frenzied effort to clear up my table by way of preparing for the advent of the Archdeacons & Rural Deans. I tore up many letters, & hustled out of sight many pamphlets & documents, which I shall vainly look for presently.

The Bishop of Jarrow walked in the Park with me before the Archdeacons and Rural Deans gathered for the annual conference. After tea in the State Room, we began our Conference in the Small Dining Room at 5 p.m. and continued to confer until 7 p.m. The two Rural Deans, Canon Goldsmith who has replaced Canon Cosgrave, and Squance, who has replaced Canon Jackson, made their first appearance. The Dean was present.

Dinner appeared to evoke general good humour, and everybody talked in free and friendly fashion. I retired at 10.30 p.m.

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[83]

Saturday, October 12th, 1934.

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The Bishop of Jarrow told me that the Spectator had "taken up its parable "against my letter on the clergy's duty with regard to the projected agitation for increased wages in the mining industry, and the Daily Express has circularized the clergy in order to discuss how far they may hold with their Bishop! Discipline is not rendered easier by the activities of journalists. It does not appear that most of my critics have been at the pains of reading what I wrote. But it does startle me to find how fearful of "Labour" everyone has become. Even my friends, who profess agreement with me, are evidently alarmed at the resentment of the miners, & wish that I also would emit the non-committed "sob-stuff" which is most fashionable. But I am not built that way, and simply cannot affect an agreement which I do not share. Nor do I believe that all this canting make-belief really impresses the people who are not such fools as not to perceive that it reflects not conviction but fear. Spencer Wade writes to ask me what he should reply to the paper. I bade him utilize the w. p. b.

[84]

I celebrated the Holy Communion at 8.15 a.m. Everybody was present. The bright sunlight made the chapel glorious. It seemed to me an edifying sermon. But then who can tell?

After breakfast we held conference for two hours; then lunch; and dispersed. Everybody seemed good-tempered and fraternally minded.

John Wrightson, wrapped about with a muffler, & at frequent intervals blowing his nose with frantic energy, came to take me for a walk in the Park. He had been solemnly charged by his mother not to give me his cold, and therefore, he refused to come into the house. He is about to fly to South Africa, & has been prophylactically inoculated to his exceeding discomfort, but, it is essential to his future immunity from disease. We walked round the Park together.

I answered a second series of questions about Francis Cumming Bruce, who is to be admitted to the service of his country.

The evening paper states that the D & C of Durham are restricting the Acca Cross to Durham Hexham!!!!

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[85]

17th Sunday after Trinity, October 13th, 1935.

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Before getting up I finished reading O'Malley's "Indian Caste Customs", an amazing picture of irrational society. This and the same author's "Popular Hinduism", both published by the Cambridge University Press, make me extremely doubtful of the possibility of any successful working of the newly adopted scheme of self-government in India.

I celebrated the Holy Communion in the Chapel at 8 a. m. we numbered 9 communicants including Charles and Christina. The Gospel included the episode in the Pharisee's house which drew from our Saviour His rebuke of the guests who "chose out the chief seats", and ~~the parable~~ the far-reaching dictum. "For whosoever exalteth himself shall be abased; & he that humbleth himself shall be exalted." This is "one of our Lord's repeated utterances". May we not suppose that it was a proverb in common use? M^cNeile quotes a parallel "cf Erat 13^b 'Every one that humbleth himself the Holy One, blessed be He exalteth, and every one that exalteth himself the Holy One humbleth'". It is certainly an inference from the facts of common experience, as most proverbs are.

[86]

I read through the 1st Gifford Lecture, and made some minor re-arrangements. It displeases me more and more: but it is too late to alter it. The truth is that the doubt which has haunted me throughout the composition of these lectures is solidifying into a definite & irremovable suspicion that the whole argument is a "mare's nest". !! Hardly a fighting faith?

I wrote to the Bishop of Jarrow – as the Dean is absent – telling him how shocked I had been by the announcement in last night's paper that the Acca Cross was being given away, and asking what were the arguments which led the Dean & Chapter to create so formidable a precedent. It seemed to me advisable to let the Dean understand that I cannot be uninterested in his handling of the Cathedral. He is a brilliant, versatile, and independent man, who may certainly be trusted not to "let the grass grow under his feet", but I do not think he has an adequate sense of public responsibility in his handling of the great Church, which may not be made a private chapel.

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[87]

Monday, October 13th [should be October 14th] 1935.

Saint Andrews.

We left the Castle at 9.45 a. m., & motored to Newcastle, where we caught the 11.10 a.m. train to Edinburgh, where I changed in order to proceed to S. Andrews, while Ella and Fearnie continued their journey to Helensburgh. I was met at the station, and carried to the Principal's House. After tea, the Principal and I went to the Lecture Hall, where it was arranged that the Gifford Lectures should be delivered. *The Principal was careful beforehand to discourage exalted expectations. He said that 70 or 80 would be the average attendance. In fact there were about 200 consisting mostly of students in red gowns, and a sprinkling of clergy. The attention was very close, and I was assured that they were not bored. But this must remain doubtful until we see how many of them come to the next lecture. Lady Irvine and the family having gone to a concert, Sir James and I talked together in his study.*

[88]

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He spoke very interestingly about General Smuts, whose recent visit as Rector has evidently made a profound impression. (It appears that M^s Smuts was bitterly anti-English, and had been opposed to her husband's acceptance of British Rule: but she had softened with time; & was now practically reconciled). He said that the War in South Africa was the only war in History which had benefited both victors and vanquished.*

Mine host read me great part of the "Oration" which he is going to America to deliver in commemoration of the multi-millionaire Carnegie, the centenary of whose birth at Dunfermline falls this year. It is to be celebrated by a gathering in New York of all the Trustees of the numerous Trusts which he created out of his limitless wealth. Irvine has succeeded in composing a speech which contains neither the word "dollar", nor any statistics as to Carnegie's monstrous wealth. This is an achievement.

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[89]

Tuesday, October 15th, 1935.

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S. Andrews.

Mine host and hostess are necessarily obsessed with making preparations for their journey to America, and I have an uncomfortable feeling that, in spite of their reiterated assurances to the contrary, I must be terribly "in the way". I spent the morning in writing letters, and reading: in the afternoon I walked for two hours on the sands.

I brought with me to serve as mental provender Chamberlin's new book, "The Russian Revolution 1917-1921", which has just made its appearance. It is extremely interesting, and appears to be very careful and accurate. He begins with an account of the antecedents of the Revolution in Russian History. I had not realized how extensive and violent the domestic conflicts which followed the Japanese War had been: nor had I realized the cynical wickedness of the Tsarist Government in organizing pogroms not only against the Jews, but also against all varieties of its critics.

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The death of the Bishop of Derby was announced yesterday. Edmund Pearce* was a rather ^shrewder^ (abler) and harder edition of his brother Ernest.* He was a "High" churchman, and his brother a "Low": both having been reared in ^a rather old-fashioned^ (the most prosaic and commonplace) Protestantism. Both were "Blue Coat" boys: and both ^(^I conjecture)^ had been carefully trained from boyhood to ^value, perhaps over-value, what is conventionally regarded as "success" to ("get on"). This circumstance, I imagine ^goes far to^ explain^ (ed)^ why, ^some of^ their Cambridge contemporaries objected against them that they were "climbers" This fact reflected less a pushing temperament, than a rather ^narrow up-bringing^ (low-toned breeding). Neither of them was first-rate in any capacity; but both were fully & happily ^efficient^ (conventional). Hence they fitted in to whatever situation confronted them with remarkable facility; & commended themselves as shrewd and trustworthy ^officials^ (instruments). They were ^intelligent^ (efficient), industrious, and loyal to instructions. It is, perhaps, not without significance that both brothers reached the episcopal Bench, and that thereon they acquitted themselves as useful, unimaginable, and eminently sensible Bishops.

^My acquaintance with Edmund was slight, but with Ernest, I formed a genuine friendship. Behind his façade of conventional Protestantism there was a core of loyalty which was not often found in successful men, & is specially welcome in successful ecclesiastics. Of the two brothers, I consider Ernest to have been the ~~abler~~ cast in the larger mould. He had genuine literary ability & his contributions to archaeology were not inconsiderable. In private life he was charming.^

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[91]

Wednesday, October 16th, 1935.

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Nigel Irvine revealed himself attractively as a lover of birds, and an observer of their habits. He spoke of the injury to birds caused by the afforestation which is now being carried on with so much energy, & he illustrated his argument by reference to the locality. There conifers were being planted over large open areas which have long been the favourite breeding-places of sea-birds. The practice is to protect the plantations from rabbits by building a low impassable wall: but the young ducks or other sea-fowl are thereby prevented from reaching the sea, & perish in multitudes in their vain attempt to get through the wall. Nigel said that he himself and some of his fellow students had spent hours in lifting young birds over the wall. He says that herons, since they have been protected, have become inconveniently numerous, and destroy many fish. One heron disgorged 157 small trout from its inside! Their natural enemies, i. e. peregrines hawks, having been destroyed, there were no checks on their natural multiplication. He thought that their numbers ought to be kept down systematically.

[92]

Rawlinson writes to me with respect to the "Ordination" of the deaconess on October 28th. Will I use the form which has been customary in the Durham diocese, & was framed by Bishop Lightfoot? or [sic], will I use the form agreed upon by the two Convocations, & which simply equates the deaconess and the deacon, using, with a few obvious changes, the form in the Prayer Book? Both he and the deaconess would prefer the last. I replied that I could not conscientiously use the Convocational form; but that, if the Bishop of Jarrow had no objection, he was free to act for me, & use the Convocational form. Otherwise, if I myself officiated, the Dunelmian form must be used.

[symbol] *The Bishop of Jarrow seeks to justify the surrender of the Acca Cross by the acquisition of the Cosin Font. Even if the cases were properly parallel, which they are not, it is obvious that the Dean & Chapter have made a very bad bargain. I fear that a very inadequate sense of responsibility marks the Dean & Chapter of Durham.*

[93]

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My second Gifford lecture was attended by an audience which seemed to me rather less numerous than attended the first. But mine host said that it was a "great success", an opinion which I suspect was more faithful to his kindness than to the actual facts! He told me that it would be well if I raised my voice, as he thought some of the company may have found difficulty in hearing. This defect at least is easily remedied. After the lecture I was introduced to several theological professors, who were civil enough.

I dined in S. Salvador's Hall with the Principal. This is a modern building, and has the aspect of an Oxford college, save that the red gowns of the students gave a touch of brightness

which the Oxford College does not possess. I had beside a good-looking young man, Babington Smith, who teaches psychology. After dinner I was introduced to a very fine-looking student, named Lockhart, who said he was a Rugbeian and expressed warm affection for Hugh Lyon, who had been his house-master.

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There was a rather aggressive American Professor, named Mimms, who had attended my lecture, and was dining with one of the professors. He had the impudence to express his approval of my lecture! It appears that he has been sent over by President Murray Butler in connexion with a project for improving relations between England and America, but he hardly seems well-chosen for that purpose, for he awakens repugnance, and his lectures on American Literature attract no students! Even mine Host who is invariably charitable in his judgements of men, and who is more than commonly well disposed towards America, expressed in quite forcible terms his dislike of Professor Mimms!

I was also introduced to a German student, who expressed an ardent desire to meet me – a fat “Nazi” youth, who was to spend a year in England, & learn all he could.

Professor Williams, who is Lady Irvine’s brother, and holds a chair in S. Andrews, came in about 10 p. m., and stayed talking with vivacity until 11.30 p.m.

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[95]

Thursday, October 17th, 1935.

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A very boisterous morning, which wakened apprehensions as to the Atlantic crossing on Saturday.

I wrote to Scott, the Vicar of Seaton Carew, offering him nomination to the Vicarage of S. Paul, West Hartlepool, and sending him Poole's letter about the endowment of the benefice. I wrote to Professor Duncan in answer to his letter about Form-criticism.

[symbol] *Ella sends me a note which she has received from M^{rs} Hesilridge, the wife of one of the undermasters of the Grammar School in Bishop Auckland. She declines to accept an invitation to the C.M.S. meeting in the Castle "owing to the Bishop's attitude to the miners". She maunders in the usual "sob-stuff" manner, & asks Ella to use her influence with the Bishop "to get him to reconsider his attitude"!!!*

The school teachers in Durham are the very janizzaries [sic] of "Labour". I have no doubt that this good ~~better~~ lady echoes faithfully the talk which proceeds in her milieu. I think the Miners' Federation is heading for another strike.

[96]

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After lunch I walked along the shore on the side of S. Andrews which is rendered romantic, significant, and beautiful by the ruins of the Bishop's Castle, the Cathedral, and the Priory. How wonderful it must have looked when all these great fabricks were standing in their completeness! I walked out on the stone pier, & noted the eider duck pushing into the little harbour. A magnificent rainbow which seemed to spring from the pier as I looked back on it from the cliff, delighted & cheered me. There is a spiritual suggestiveness about the rainbow which is quite unique.

[symbol] *The Principal explained to me the very excellent arrangement for making loans to poor students. This is managed by a board, and is extensively used. The borrowing student is not bound to repay, but accepts an honourable understanding to do so: & this understanding is never known to fail. There are no "bad debts"! This fact is most creditable. I do not think there is anything corresponding to this in any English University.*

[97]

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Mine host and his wife with their elder daughter, Veronica, went away after dinner in order to begin their journey to America. It was evident enough that they felt the parting from Nigel and Felicity, especially the last, very keenly. What a wonderful mystery is the love of parents for their children! And how woefully impoverished is the life which does not include it! I doubt if children ever understand the affection they inspire, or return it, though their love

also may be very wonderful. This family is one of the most entirely satisfactory families I have ever been fortunate enough to know. In their several situations all are precisely what they ought to be. He is unquestionably the Head of the Family, superior not alone in natural sight, but also in moral and intellectual quality. His wife is his perfect partner – gentle, loving, glorying in her inevitable dependence. Nigel is as promising a young man as any father could desire: and the two girls are winning & bright-natured maidens.

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[98]

Friday, October 18th, 1935.

[symbol]

The departure of mine host to America, and his inevitable obsession with the preparations for it, have of necessity deprived the start of my Giffords of the personal interest which normally they could not have failed to evoke from so generous and (I think) attached a friend. While he was obviously hustled and worried on a myriad matters, he could not, with the best will in the world, be concerned with my poor lectures; & I missed, therefore, both the comfort of his deliberate approbation and the advantage of his considered criticism. This is regrettable, but, since it is also unavoidable, & unconnected with any fault of my own, I must acquiesce in it with as little resentment as possible.

Felicity discovered her mother's jewels, which she had omitted to take with her! This is the common shadow on all departures. Something important, even indispensable, is forgotten: much that is unnecessary and even useless is carefully taken! In this case, happily, there will be time enough to get the missing articles to the steamer before it leaves Southampton.

[99]

[symbol]

I lunched very pleasantly with D^r Miller & his family. S. Mary's College is a XVIth [sic] building, and has an appearance of quiet dignity which is very attractive. D^r Miller is an interesting man. Mine host told me something of his story. He might have been a rich man, but, like Moses, he chose rather to suffer hardship with the people of God than to enjoy the pleasures of sin for a season: that is, in plain prose, he alienated his wealthy uncle by insisting on living in an Edinburgh slum, and devoting such means as he possessed to his work. He served with distinction as a chaplain in the war; and has been brought to S. Andrews as Principal of S. Mary's College. His wife is French, but so completely acclimatized that no one would suspect that she was a foreigner. D^r Miller discussed Buchman and his Groups: he disliked the first, and doubted the last. He spoke with appreciation of the Bishop of Khartoum (Gwynne) whose acquaintance he had made during the War. The Bishop told him that he had had some difficulty in persuading an Anglo-Catholick Chaplain to drop wearing his cassock in the trenches.

[100]

[symbol]

The padre pleaded that it was matter of conscience with him. But, said the Bishop, is ~~that~~ there not a lay suggestion about the steel helmet? Though disturbed by the indisputable fact the padre held his ground. But do you know that the troops will call you "George Robey"? That argument finished him. He dropped his cassock.

[symbol] The weather became boisterous and wet as the hour for my 3rd lecture approached: and the effect was apparent in a marked diminution of my audience. Some one said to me before the lecture that the rain would keep away all who came from a distance:

and so, I suppose it did. At least I am slow to admit the alternative theory, that their absence was caused by dislike of my previous lecture!

I dined with D^r and M^{rs} Ramsay whom (so they tell me) I married in S. Margaret's many years ago. They had a brace of Professors with their wives, and Miss Lowe also dining. It was a pleasant company, and we talked with vivacity until 9.30 p.m. when Nigel called for me, & motored me home.

[101]

[symbol]

Professor Webster was impudent enough to tell me the comment which another professor was moved to make when he saw me talking with the American Professor Mimms – “It was the spectacle of Christian Charity striving with irrepressible contempt”. This is not flattering, but I cannot honestly say it is untrue. We mentioned style, and I mentioned Inge as having a good style, adding that I envied him his style. “You have no need to do that”, he said, indicating absurdly that I had a style which could be compared with Inge's; and I could only say – “You are flattering, and I am doubtless avid of compliment, but not even I can swallow so gross a paradox”.*

Professor Webster is a rather self-confident and very talkative man who might still be called young. He spoke very vehemently against the Presbyterian Church in Scotland, especially emphasizing its lack of liturgical worship. It had been found quite impossible even to get the “Book of Common Order” accepted. [symbol] M^{rs} Webster told me that General Smuts had told her that though he was so bad a sailor that the mere sight of the sea made him feel ill, yet he never felt sick in an aeroplane.

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[102]

Saturday, October 19th, 1935.

[symbol]

How small is the world, and how oddly persistent are our experiences! The old lady, Miss Lowe surprised me last night by asking me whether I had not at one time been connected with Brigg in Lincolnshire. It is, of course, true that for a year I was an usher at the Grammer School before matriculating at Oxford in October 1881 - more than 54 years ago! One Flowers was then the Headmaster; and the Vicar of Brigg was named Brierley.* I remember attending Evensong at the parish church which was of the normal "High Church" type. I was then a youth of 17-18, and was attracted by the bright & congregational service. How little then did I know of the kind of life which I was appointed to live. My election to All Souls did undoubtedly open opportunities which could hardly have come to me without it: but I am not sure whether it did not make impossible another career, which might have been more really serviceable, &, perhaps, not less what men absurdly call "successful".*

[103]

A fierce tempest blew all night with such violence that it seemed as if the house itself must collapse. The roaring of the wind & the rattling of the windows made sleep impossible.

[symbol] *I visited the antique shop, and there purchased an ivory miniature of "The Blue Boy" for Ella. The poor lady who sold it was in some perturbation because her brother had just killed an old lady in a motor accident.*

Then Professor Taylor very obligingly motored me to Leuchars. As we had a little time to spare, we visited the parish church. It possesses a very fine Norman Chancel and Apse, terribly weather worn, but still extremely fine.

Charles met me with the car at Newcastle, and I arrived at the Castle about 5.30 p.m. Last night's tempest has gone far to strip the trees of their foliage. Among the accumulation of letters was another complaint against the Vicar of Coxhoe. The foolish fellow is now quarrelling with the British Legion because they invited a preacher to the Armistice Day Service without first asking him!

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[104]

18th Sunday after Trinity, October 20th, 1935.

Just 33 years ago, on October 20th, 1902, Ella and I exchanged vows of life-long love and fidelity before the High Altar of Westminster Abbey. The world, then, was a brighter place to live in than it is now; and we were younger & more hopeful. Today the horizon is very dark, and we are certainly neither young nor hopeful. We have been through much together, & have had to sustain great disappointments. In these last years, Ella's deafness has undoubtedly brought a problem to both of us, which is not easy to solve. It has greatly reduced her freedom of action, increased her dependence on others, and diminished her enjoyment of life. It has taken away most of the normal means of communication from me to her, & made me an exile in my own house. Yet I may not forget that deafness is now a very common calamity: and that the problem which I find so hard to solve, receives some kind of solution in many households throughout the country. Anyway, we have held together in spite of everything.

[105]

[symbol]

I celebrated the Holy Communion in the Chapel at 8 a. m. Charles and Christina were among the communicants, and, for the last time, William. He leaves my service tomorrow. The morning was brilliant, and in the sunshine the autumnal colouring of the trees made a fine spectacle. After the tempest which has swept the country for two days, the calm is most comforting.

I revised and slightly extended the address which is to be broadcast from the chapel tonight. Then I wrote to Ella about our mutual Festival.

[symbol] Professor Taylor was for some years a professor in Rochester, New York, & he has some personal knowledge of America. I asked him whether his experience bore out the account of sexual license in the American Universities which Judge Lindsay gives, & the description of "petting parties" which Upton Sinclair's novels convey. **He replied with an emphatic affirmative.** In his belief sexual morality was very low. He thought that Americans were far less reticent on the subject than English folk, & that probably we were worse than we seemed: but **he agreed with me that the English Universities were almost wholly free from the sexual license which obtained in U. S. A.**

[106]

I walked round the Park, and noted the traces of the storm. Branches have been broken off, and the trees prematurely stripped of their leaves. On the ascent from the little bridge over the Gaunless, where the path moves upward to the "Wishing Temple", a poplar has been uprooted, and by the bridge a considerable part of a fir-tree almost blocks the approach. I had tea very pleasantly with Charles and Christina in their very neat & well-arranged drawing room. That house exactly suits the two little people.

Then I visited Spedding, and got some “adjustment” which eased the discomfort of my jaw. Works of mercy override the Law of the Sabbath, but it is not everybody who admits the fact so willingly.

At 7 p.m. the choir from Durham arrived to have their voices tried for the Broadcasting: and I also was put to the test. I was amazed at the care which was requisite in order to secure the success of the effort. The official in charge said that my voice was so clear and resonant as to be perfect for broadcasting!!!

[107]

[symbol]

The service went through without any untoward incident: and was well to time. The operator assured me that everything was precisely right, so there is nothing more to be said. There was a small congregation including 4 Toc H. youths, who asked permission to attend. Mr Miller the local reporter, was there with a stodgy lad of nine whom he introduced to me as his son. It seems but yesterday that the man was married, but Time rushes on relentlessly. I entertained the choir at supper. They seemed to enjoy themselves: I gave Dykes Bower 3 /- for distribution among the choir boys.

I wrote to M^{rs} A. L. Smith in response to a letter from her in which she was good enough to call my attention to the case of the Linnells, whom she had met in Northumberland, & who had apparently poured out their woes to her. I told her that I would certainly give him some new appointment, if and when a suitable vacancy occurred. In view of all the circumstances, & considering that he has no degree, I cannot think that Gerald Linnell* has any real excuse for posing as a martyr.

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[108]

Monday, October 21st, 1935.

Scott, the Vicar of Seaton Carew, write to accept nomination to S. Paul's, West Hartlepool. I wrote to the churchwardens of the latter informing them of the appointment.

Going to the Bank to pay in Pigg's cheque, I was hailed by old D^r McCullagh, who told me that he and his wife had gone in to D^r Jennings, who lives next door, & possesses an excellent wireless set, and that the [sic] "listened in" to the service in the chapel last night, and heard perfectly. "You might have been in the chapel", he said. This is pleasing to know.

I wrote a foolish little note on "Art and the Common Man" in response to an appeal from M^r Harrison of Darlington: but as I know very little about Art and probably less about the Common Man, the value of my contribution to his booklet cannot be great!

Charles brought to have tea with me a bald-headed bank-clerk, who was said to be the superintendent of a large Sunday School in South Shields – an admirable man doubtless, & zealous, but also mortally dull!

[109]

Lamidey writes from Camberra [sic]:

You will, I know, be interested to hear (that) the "Oxford Group" received some temporary publicity due to the advocacy of a professional comedian Ivan Menzies who claims to have "found God". Incidentally he also proposes to found a school for boys on an island off the coast of Queensland, & to bring them from England "to sunshine and health". I'm inclined to think, however, that despite his success with the Gilbert & Sullivan opera C^o, his reputation in this direction far outweighs his evangelicalism and his mixture of religious fervour and quips is not likely to enhance the prestige of the movement. In fact it had almost completely died, & seems of interest to no one out here.

This blend of business and piety is alas but too familiar, and, perhaps, we ought not to be too severe on its emergence in "Groups". It has long been at home in the Church!

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[110]

Tuesday, October 22nd, 1935.

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*Charles accompanied ~~to~~ me to Newcastle where I took train for S. Andrews. The reporters came at 3.45 p. m., and I dictated sufficient of my lecture for their purposes. **There was a marked falling off in the number of my hearers.** I begin to suspect that there may be some resentment against my being Gifford Lecturer. Some ambitions must inevitably have been disappointed by any appointment: but when the choice of the Trustees falls on one who is English, Episcopalian, non-philosophical, the normal disappointment might well be accentuated. The audience has dwindled, which is not pleasing to my self-esteem! Then the unexpected absence of the Principle may facilitate absenteeism. Whatever the cause, the fact is unquestionable. [symbol] I asked Professor Morrison, who walked with me to the University House, whether the Gifford Lectures were generally so ill-attended: & he said that the audience was quite up to the average, but he thought the lectures had not been sufficiently advertised.*

[111]

[symbol]

The evening papers report the death of Lord Carson. He was friendly to me until the episode of Prayer-book Revision, when his manner changed. Irish protestantism is ever implacable. I received several letters about last night's service, all of which attest its success. Cecil Chapman writes from the Athenaeum:*

"I thought your sermon one of the best I ever listened to, and hope, if it appears in the Bishoprick you will send me a copy. It is very nice to think that 1,000,000 people heard your sermon, but it ought to be repeated every Sunday for a month to have a lasting effect."

I confess to being very sceptical as to the fact of so many hearing what is preached through the wireless, and still more sceptical as to the effect of the preaching.

Harry Watts, quondam Vicar of Shildon, writes to thank me for my "message just broadcasted from Auckland"; and adds:

"judging by the volume and timbre of your voice as it came thorough, I imagine [112] that time is dealing as lightly with you as it is with myself."

But I think Watts must be my junior by at least ten years.

I dined quietly with Felicity and Nigel. They are both delightful creatures. Nigel is certainly a very candid & thoughtful youth. He was educated at Stowe, and speaks of the school with loyal enthusiasm. His devotion to his father is apparent, and most attractive.

A certain M^r Hugh Chalmers Forster, who is evidently an old Dunelmian, writes

“The Choir were excellent this evening. May I be informed how many came from Durham Cathedral. A real improvement has overtaken the spiritual ministrations since Bp. Weldon’s secession.”

“Secession” suggests a change of spiritual allegiance, but I do not think that even the volatile nature of the late Dean has carried him to that length!

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[113]

Wednesday, October 23rd, 1935.

[symbol]

In answer to a request for direction I sent the following to the Vicar of S. John's, Hebburn.

My dear Vicar,

If the woman who has divorced her husband, is herself of good character, so that the congregation would not be "offended" by her being admitted to the Holy Communion, then I think it would be unjust to "refuse" her. She herself is innocent, and why should the Church visit her husband's sin on her?

I authorize you, therefore, on this view of her case, to admit her to Holy Communion if she present herself.

With all good wishes,
Sincerely your Bishop
Herbert Dunelm:

I wrote some letters, & read until the Press representatives arrived. The two longsuffering reporters laboured away at their short-hand, asking that some words should be repeated, and some names spelt.

[114]

[symbol]

I have a growing suspicion that my appointment as Gifford Lecturer has been an item in a breach between the Principal and the Kirk. He, himself told me that the appointment of D^r Miller to the Theological College of S. Mary's had occasioned a tough fight with the clergy. Veronica's confirmation can hardly have pleased them. I notice that while D^r Miller has shown me civility, the Theological professors have not been, so far as I know, conspicuous at my Lectures. Of course, if they have not encouraged their students to attend, the effect on the attendance must have been considerable. I confess to some surprise that, though it is known that I am alone here with Nigel and Felicity, no one calls on me, or concerns himself about me. But if there is a bitter root of ecclesiastical and academic resentment against my appearance as Gifford Lecturer, I can easily interpret the situation. All this may be the merest fancy, but I hardly think so. Anyway, I shall learn more as the days pass.

[115]

[symbol]

My fifth Gifford Lecture was attended by a slightly more numerous audience, & (if I may trust my impression) one of somewhat improved quality. Both D^r Miller and Professor Webster assured me that the attendance was quite up to the average standard. But I do not feel quite convinced on the subject. It may be the case that the students, finding it of no

value for their schools, absent themselves for a reason which has no relation to my merits. They seem to be rather over-driven with lectures. I certainly expected a larger attendance of the general public: and I suspect their absence to be the result of the ministers' neglect to announce the lectures.

*Professor Morrison came in after dinner to see me, and we had a very interesting talk. He said *inter alia* that he was much perturbed by the poor stuff which was taking Orders in the Church of Scotland. **"They are just the residuum of the Arts students, who couldn't hope to earn a living in any other profession."** He has evidently a mean [116] [symbol] opinion of the Church of Scotland. He spoke of the difficulty which had been experienced in finding an adequately learned man for appointment as Principal of S. Mary's College. D^r Miller was appointed as a "stop-gap", his relatively advanced age making it impossible for him to have a long tenure of the position. He thought that the Roman Catholics were gaining: & that there was a tendency for Presbyterians to seek confirmation from the Anglican Church. I asked him whether the United Church of Scotland was legally free to alter its presbyterian polity: and he replied in the negative. "Then", I said, "it cannot be truly described as free", and he assented. He said that, when he visited England, he found himself far more in sympathy with the Church of England, than with the Nonconformists. The latter, indeed, were to him quite intolerable. He spoke with marked disgust of the Buchmanite groups. Apparently great efforts have been made to capture him, but hitherto without success. We parted at 10 p.m.*

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[117]

Thursday, October 24th, 1935.

[symbol]

October 24th, 1935

Dear M^r Milford,

I am now engaged in delivering a course of Gifford Lectures, the Syllabus of which I enclose. You will note that it consists of 12 lectures distributed between this October 1935, and January 1936. I think the whole will make up about 72,000 to 75,000 words.

The Secretary informs me that it is customary for the Gifford Lecturer himself to arrange for publication: and that the University arranges to purchase a certain number of copies.

If the Oxford Press would be willing to undertake the publication, I should be gratified.

Believe me
Yours sincerely
Herbert Dunelm

Humphrey Milford Esq.
Oxford University Press.

[118]

The Scotsman contains a report of last night's lecture which extends to more than a column. It is generally correct, but contains some curious errors.

I called on D^r Bennett, the Secretary of the Gifford Trust: and, after seeing him, I wrote to Milford offering the Lectures for publication to the Oxford Press.

Then I wrote to Dick, enclosing the cutting from the Scotsman.

I received a letter from Sir Charles Balance,* written by his nurse. He asks for a copy of the sermon which was broadcast last Sunday. He says "I am still a complete invalid".

Nigel carried me to the Students' Union, where I was clothed in a student's red gown, and entertained at lunch. Of course I had to make a speech, & I did make an uncommonly foolish one. D^r Miller was also a guest, and also spoke. Then I was shown over the building, which is very curious & intricate. I wrote my name in the Visitors' book, and so came away, & walked on the sands.

[119]

[symbol]

Professor Taylor called about 4.30 p.m., & had tea with me. He volunteered to take me to the station again, when I go away on Saturday.

I dined with Professor [James] Baillie* with whom were Professor Dickie, & two other professors whose names I cannot remember. There was abundance to eat, but nothing stronger than ginger-beer (which I detest) to drink. However I managed well enough with water. We talked with energy on many things including Buchman's "Groups". Everybody professed suspicion and dislike, and yet I could perceive that its continued "success" impressed them, and it would not take much to make them avow themselves converted! Baillie said that he remembered my addressing the Theological Society at Edinburgh when he was a student, & that I spoke about the importance of maintaining just proportions in religion. He was in Germany this summer, & was impressed by the hold which the new Paganism had secured on the State Teachers. He thought it was more formidable than "German Christianity". But there were clear signs of revolt against the Hitlerite tyranny.

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[120]

Friday, October 25th, 1935.

The paper reports active negotiations between the Government and both mine owners & miners. It is apparent enough that, in view of the election, the Government is determined to placate the miners at almost any cost. Their effort is notably assisted by the circumstance that, mainly by their own fault for speaking generally they are a blind, pig-headed, & selfish set, the mine-owners have no friend in any camp. This fact, however, cannot alter the economic elements in the dispute, and if, as seems not improbable, the miners' demand be really economically unsound, to concede it is to breed future &, perhaps, worse trouble.

Old Canon Patterson* writes to say that his great age – he is well on in the eighties – compels his resignation of his benefice, which he hopes may take effect “early in the New Year”. He adds that he is “looking for a house in this neighbourhood” and “would like to continue his 35 years secretaryship of the Lay Helpers Association”. But I am really most anxious that the latter office should pass into younger hands! Nevertheless – [121] [symbol] I walked for nearly two hours on the sands, and, in the course of my walking, I was hailed by two ladies, of whom the one was either the wife or the sister of D^r Herbert Bate, the Dean of York, and the other, a wholesome looking girl, was a student in the University.

*My 6th lecture was no better attended; nay, if anything, I incline to think the audience was smaller. Professor Duncan came into the robing room, and thanked me. When I expressed my surprize at the meagreness of the attendance, **he assured me that it was much above the average**. He said that he thought there were too many lectures proceeding in the University, and, in short, that the undergraduates were “over-lectured”. He walked with me as far as the University House, and was almost oleaginous! I must, however, acknowledge to myself a measure of disappointment, which almost amounts to a sense of humiliation. I hope, rather than believe, that the failure of the lectures will not be but too certain a guarantee of the failure of the book!*

[122]

[symbol]

Those young men and women who have been brought up on Fascism, to whom it is a religion, the men who were in the March on Rome, the boys who adore sport, are avanguardist:-

To them the Duce is a god, and Fascism the future of the world. Some will say. “I can't see how it can work, but if he says it; I know it's true.” They are admirably disciplined, splendid young fellows and girls, ready to sacrifice everything in the cause of patriotism. They believe this is a matter of life and death to Italy. **They snap their fingers at the league.** I doubt if it is realized abroad what the Fascist education has been for the last 13 years. This generation has been brought up on the doctrine of might is right, that Italy and Italians are God's own and only people, that their rights or desires are [123] [symbol] absolutely sacred. It has been dinned into them in every way unceasingly. Boys of seven are taught that, if you are “a man”, you hit

back harder when you are hit: that the glory of the State is everything: and that the greatest honour is to live and die for the Italy of the future, **the new Roman Empire, which will succeed the British.**

v. the Times, October 25th, 1935.

An article on "Tuscany & the War" from "a Correspondent".

The same demented nationalism prevails in Fascist Italy, in "Nazi" Germany, and in Bolshevist Russia. In every case. the "Totalitarian State" lays violent hand on the State Schools, and brings up the children "in the nurture & admonition" of its own megalomaniacal "patriotism". With such a state of mind being deliberately created in Europe, and the new patriots being all trained to arms, what considering man can believe in the probability of Peace? Is not War an inevitable consequence?

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[124]

Saturday, October 26th, 1935.

[symbol]

Nigel carried me to a shop where I was able to buy a magnifying glass, of which I have found the need when encountered by such small print as my R.V. is printed in.

*Then I walked to the ruins of the Cathedral, and there was hailed by Harrison, the organ-builder from Durham, who was motoring with his younger son, an officer from Quetta, where he had gone through the terrible experience of the past earthquake. It appears that the military authorities feel the fort must be re-established, as the strategic position of Quatta is indispensable. **Harrison spoke with some vehemence against the mine-owners, whose obstinacy & blindness are, in his view, mainly responsible for the crisis in the coal-field. The news this morning is disquieting.** The men seem set on a strike, and their employers maintain an unyielding attitude. "The madness of the people" was never more apparent.*

[124]

[symbol]

*Nigel showed me the book on Stowe, which his Headmaster (Roxburgh) had given him on his 21st ~~September~~ birthday which fell in September last. I had not realized either the extent or the magnificence of the place. It seems, according to Nigel to make a very splendid public school of 500 boys, I could not help contrasting the richly varied life which his school had provided, and the fine culture which it has bestowed, with the squalour[sic], noise, & vacancy of the life which the majority of British boys must needs live. Democracy can assuredly make the privilege of the few more possible; but I doubt whether it can do much to remove the disadvantage of the many. But the mere spectacle of such inequality influences the minds of men, and creates the material from which the agents of revolution can evoke the class-hatreds which provide the strength of their movements. **It is not really possible to make privilege intelligible and advantageous to the Unprivileged.***

[126]

Before leaving the University House. I wrote letters to Sir James and Lady Irvine, & entrusted them to Nigel for sending to them Then he drove me to Leuchars, as Professor Taylor delayed his coming, & I grew fidgety about falsely losing my train. However he raced after me as well to vindicate his character as to bid me farewell, and, as the train was somewhat behind scheduled time, he was able to talk with me for ten minutes on the platform.

At Newcastle I found Ella and Fearne. And we all motored to Auckland.

Here there was a considerable accumulation of letters, including some of appreciation and some of denunciation as to my Broadcast service. The democrats and the fundamentalists are very angry, ~~we~~ the first because I said that the last fourth Gospel was not historical, and the last because I disclosed an unfavourable view of the Bolshevists! Dykes Bowes wrote to say that the Cathedral Choir enjoyed themselves, & appreciated the Bishop's "generous hospitality". Iremonger wrote from B.B.C. to thank me.

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[127]

19th Sunday after Trinity, October 27th, 1935.

In the night I was startled by a report almost as sharp and sudden as a pistol shot followed by a rain of fragments from the cornice of the plastered ceiling. It has a roof, and that opens a vista of formidable expenditure. The privilege of living in an ancient and famous house has its shadows!

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

I wrote a "Collins" to Felicity, and also wrote to Milford promising to let him have the text of the Gifford Lectures in the 3rd week of January 1936.

Charles slipped yesterday, and so sprained his ankle that it seemed barbarous to take him with me to Sunderland and impossible to impose on him the weight of the pastoral staff. It is the one fault which has to be set against his many virtues, that he has a genius for incapacitating experiences. In the sum of his various "sick-leaves", he has been unavailable for a long periods.

[128]

I motored to Sunderland, and preached in Bishopwearmouth Church to a considerable congregation of Freemasons and (to my disgust) their wives. It was certainly an impressive band, and I allow myself to hope, also an edifying service. The Anthem "Send out Thy Light" waked memories in my mind, for it was sung in Westminster Abbey in December 1900 when I was admitted to a canonry. How much has happened in the 35 years which part me from that service!

My text for the Freemasons was I Samuel xxi 8.9 "And David said, There is none like that: give it me" I spoke of the Bible which English Freemasons know so well as "the Book of the Sacred Law", and the Brethren were very attentive. Some of the pundits came into the vestry, & were embarrassingly effusive. Then I had tea with the Rector & Mrs. Stannard. Before returning to the Castle I called at S. Thomas's Vicarage to enquire after the Vicar. He was at home, & looking fairly well after his second operation! I returned to the Castle in a climate which suggested Sierra Leone!

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[129]

Monday, October 28th, 1935.

[symbol]

I left the Castle at 9.30 a.m., and motored to Durham, where I celebrated the Holy Communion in the Cathedral and "ordained" Edith Lilian to be a deaconess. After the service I had breakfast with the Bishop of Jarrow, who consulted me as to the case of the curate of S. Barnabas, Hendon, Thornton, who can't get on with his vicar, Moore, said to be a slave-driver!

Bishop Lasbrey came to tea, & talked with me afterwards, for an hour. He is evidently much interested in the interminable discussions on the subject of Reunion, which ever traverse the same cycle, and conclude in the same fiasco. I was unable to offer him any encouragement. He thought that the Nigerian natives had not yet waked up to the situation which is developing in Abyssinia. He said that he was going to South Africa to visit his brother, who was a leader in the schismatic charades which will not acknowledge the authority of the South African Church. What advice ought he to give? I said that he should use all his influence to dissuade the schismatics from persisting in a course which was obviously indefensible.*

[130]

[symbol]

*[“]By **civilization** is meant the application of mechanical arts to the problems of daily life: the most obvious and best known fact about American life is that Americans have led the world in civilization as so defined. By **culture** is meant something more intangible, it includes the literacy, artistic and aesthetic traditions and backgrounds of life; it embraces the scheme of values. **The most striking thing about the American nation is that it has shed so much of the traditional European culture.** [”]*

“We Europeans” by Julian S Huxley and A.C. Haddon p. 256

This distinction between civilization and culture is important, and not often observed. The Latin nations are, perhaps, the least civilized, and the most cultured of modern communities. We English are a tertium quid, far more civilized than our continental neighbours, far more cultured than our Transatlantic “cousins” but less civilized than the last, & less cultured than the other^.

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[131]

Tuesday, October 29th, 1935.

[symbol]

"This year Social Services Sunday will be Nov. 11th" – thus the calendar is revised by the Tyneside Council of Social Services. The announcement is signed by Archdeacon Hunter and Adams, the new Director of the Tyneside Council. It is not thought proper, still less held to be necessary, to seek authority from the Bishop of the Diocese. It suffices that the Tyneside Council should ask "the Churchesto bring before their members the essential place of Social Service in the Christian Life." Of course, this means that the pulpits should be "tuned" to the service of Socialism, & the clergy pushed further in that way out substitution of "Sob stuff" for thought, which so many of them are already but too much disposed to adopt. As a mere matter of ecclesiastical discipline, one must needs regard it as a very poor thing that an Archdeacon of the diocese of Newcastle should take to himself the right to manage episcopal functions in the diocese of Durham. But this is the paradoxical situation into which we have been carried. Leslie Hunter is the true son of a Nonconformist Father. He has little respect for ecclesiastical authority.*

[132]

I wrote a long letter to Dick, sending him the cutting from the "Scotsman" which contained the report of my last Gifford.

Ball, Vicar of S. John Baptist, Stockton, came to lunch. He brought plans of the projected building of school and (ultimately) church in the parish. I authorized him to tell the Anglo-Catholick Committee that I approved, and would assist the effort, which it is said that are prepared "to make in aid of the project. He said that he had not yet finally decided whether he would or would not accept the Archbishop of York's proposal that he should go to Middlesboro.

He asked me whether, if he left S. John's, I would appoint his colleague Taylor to succeed him. I would make no promise. He said that no scandal would arise in the parish if Taylor married the lady "with a past", for she was known and respected by the people. It ^might^ be the way out of a curiously complicated situation to appoint him. He has already been 13 years in Orders.

[133]

[symbol]

Professor J. Graham-Kerr F.R.S. in his Ludwig Mond Lecture ~~of~~ to the University of Manchester, spoke on "Biology & the State". He said some sensible things on a "burning" subject:

[“]It was one of the misfortunes of the advancement of science that while it brought with it untold benefit to mankind such benefit was accompanied by a certain amount of ~~evil~~ ill. The educationist proclaimed the need of every young person being taught

the details of his bodily structure and function, to learn about what was called the “facts of life”.

[“]What was apt to be achieved was the encouragement of that interest in one’s self and one’s symptoms which was a real danger to mental health and stability.

[“]One of the most dangerous aspects of this subject was that relating to sex. Modesty and reticence in regard to matters of sex were today not to be scoffed at as mere Victorian prudery. They were something far more: they were an integral factor in sex itself, and fashion when it led away from [134] them led on the way to race suicide. One of the strident calls of the day was for sex education in schools. Apart from undesirable possibilities to which this opened the way, the idea was itself in his opinion thoroughly unsound. During the years immediately succeeding puberty the aim of education should be to do nothing to accentuate the natural interest in sex, but on the contrary to take the greatest pains to keep the mind occupied with other interests so as to allow of sex development proceeding in its normal regular fashion. In the evil work a conspicuous part was played by the literature of birth-control. Books on the subject had an immense sale, & it did not seem to be generally realized that through them there was being disseminated throughout modern civilized communities, a deadly poison, the effects of which must [135] necessarily tend towards the extinction of some of the great races of the world, races which had played a prominent part in the development of modern civilization.[”]

v. The Times. October 29th, 1935.

*This is sound and straight, but alas! unusual. The fashion runs strongly in the opposite direction, and **the latest psychology is only a cloak for the salacious imaginings of old maids of both sexes.** It never occurs to these Sex-fanaticks that not only is “sex education” extremely perilous for the children, but it may be ruinous for the teachers.*

I motored to Durham, and attended a meeting of the Castle Preservation Committee. We agreed that another public appeal to raise the final £10,000 needed to finish the work should be made in May or June next year. There will not be much left of my Gifford lecture fee by the time that business is ended.

The weather, which had been very warm, became much colder as night drew on.

<!301035>

[136]

Wednesday, October 30th, 1935.

[symbol]

Rawlinson has a letter on the situation in the mining industry set out on the front page of the Times. It is excellently phrased and contains nothing which can fairly be excepted against by anybody. And yet, I doubt whether he ought to have written it. Perhaps, in these days when all constituted authority is at a discount, it is unreasonable to express surprize that he should take over a function which more properly belongs to the Bishop of Durham, I mean, the function of expressing the Church's mind on a question of this kind. But, perhaps it is not unfair to observe that, since the Bishop has spoken substantially in the same sense, & since he has been greatly abused in consequence, it would have been more seemly for the Archdeacon to have indicated his agreement with his Chief, and desire to elucidate what, in fact, his Chief had said. As it is, the probable inference which most people will make is that Rawlinson desires to sever himself from his Chief's (undeserved) unpopularity.

[137]

Moreover, at a juncture when a Bishoprick is vacant, and one, moreover, for which Rawlinson is rather specially well suited, it gives an ill suggestion of deliberate self-advertisement that he should write to the papers in terms so carefully calculated to displease nobody. I imagine that this is a tactical mistake. It is certainly a piece of bad taste. But probably I am no judge of what is tactically judicious, or aesthetically right. Advertisement is the habit of Rawlinson's generation, and personal reticence is no longer regarded. And, certainly, if he wishes to get on professionally, he does wisely in severing his fortunes from mine!

The two Archdeacons came here at 11 a.m. for their monthly Conference. There were a good many difficult and embarrassing questions to be discussed, ~~them~~, but we did not succeed in finding satisfactory answers. There is a comfortable delusion that talking earnestly about a problem is the same thing as solving it. We enjoyed that delusion to the full.

[138]

“If a prebendary accepts a deanery, his prebend is void by cession, and so if he be made a bishop; and in both these cases the King presents to the prebend thus made vacant.

Cripps.³ p. 130.

If therefore a Canon of Durham should be appointed to the Bishoprick of Derby, I shall for that turn lose my right of nomination. Does the same rule apply to the Archdeaconry? This is rather serious.

³ Henry William Cripps, *A practical treatise on the laws relation to the Church and the clergy* (1845), 6th edition by Charles Alfred Cripps* (later Lord Parmoor), 1886.

Ernest John Tinsley, aged 16½ years, a well-built upstanding youth, who aspires to be ordained, came to see me accompanied by his father, a farm bailiff. They come from Lancashire, and look it. I liked the lad, and approved his application to the Training Board. Greatly to my consternation I received a demand for £430 on account of Surtax, which I had supposed had been already paid. I wrote to Dashwood* enquiring whether the money were really due. If so, it will raise my taxes for this year to nearly £2000.

<!311035>

[139]

Thursday, October 31st, 1935.

Lord Gainford replies to Rawlinson not ineffectively. He emphasizes the differences in the different coalfields, and concludes 'that it is quite impossible to regard the earnings of the miners in the various districts as being closely interrelated, or capable of being adjusted by any national settlement.'

Cecil Ferens came to, lunch in order to discuss the procedure in Bailey's appeal against his deposition, at which he will represent me.

He motored Ella and me to Durham, where she paid calls, and I presided at a meeting of the lay Workers' Association. We discussed & approved the new scheme, which had been drawn up by Sir Arthur Dawson,* and which I think was not very willingly adopted. However there was no open dissent. Then I went into the Deanery to see the 15th cope, and the maniple from S^t Cuthbert's grave, which has been repaired: & then we returned to Auckland. Canon Lomax* came to see me about the case of Bertram Wilson.* He really seems disposed to make the venture, which only a genuinely devoted Christian would put hand to. He also poured out his troubles in connexion with the Retreat [139140] House at Gateshead. It appears that some of the Retreats have been marked by acute Romanising in the addresses and prayers. The celebration in the Chapel have [sic] been utterly lawless. I said that if the celebrations went beyond the limits of the 1928 Revised Prayer Book, I would cancel the licence of the chapel. It is quite evident that the suspicion with which I regarded that institution, when first it was suggested, have been more than justified. Canon MacMunn* is a prominent member of the governing Committee. Is he loyal in any sense? I doubt it. Old Lomax himself, in his queer cranky way, is loyal but the others are too cunning for him. That rather sombre curate of his, Burt, has attended the retreats and carried back evil reports of them to his Vicar. I fear that these Anglo-Catholics are as false and fatuous as ever. Per Contra, the irrepressible Jardine* has been preaching in the Methodist Chapel in Coundon. Which of the competing illegalities is worst?

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[141]

November 1st, Friday, 1935.

[symbol]

A local caricaturist [sic] sent me a coloured picture of myself, for which he asked two guineas. I returned it with the comment that the mirror in my bedroom sufficed for my disillusionment in the matter of good looks.

I revised the 10th Gifford Lecture. I read again Raven's* "Is War Obsolete?", and re-wrote the reference to it. It is rather surprizing that he should have denounced the Archbishop of York so severely for his observations on Pacificism, for, apart from the rhetoric, he appears to hold much the same view.

Charles and I motored to Durham, where I presided at a meeting of the Religious Education Board. There was a large attendance. **A good deal of more or less suppressed resentment against the "defeatist" attitude of the Bishop is always consciously present at this meeting, & I was very well aware of its presence today.** But I was very politic, and we got through without any open explosion. Miss Headlam and Charles came back with me to Auckland, where Ella had been holding a C.M.S. meeting, and a congested "tea-fight" was proceeding!

[142]

[symbol]

Canon Raven on the War-

My own conviction is that most normal youngsters could stand the pace and even find excitement and inspiration for about six months: after that the strain began to disintegrate them; for the human organism is not geared up to such rapidity of change, and repeated shocks shake it to pieces: I do not think that anyone who had a consecutive year of front-line service has ever recovered from the effects of it – certainly not if he was in the infantry and in an active sector. That is, of course, why the United States never experienced the real stress of war at all: her army was only in the field long enough to see the best of it; it was spared the grim and inevitable tragedies of good men undermined, nerve slowly exhausted, character distorted and brutalised.

Is War Obsolete? by Charles E. Raven D.D. p. 139.

[143]

Copies of the Bishoprick were sent to the following:

1. Dick	23. Dean of S. Paul's
2. Canon Cunningham	24. " " Westminster
3. <u>Noel Lamidey</u>	25. " " Lincoln
4. Principal of Cuddeston	26. " " Ch. Ch.
5. " " Lincoln	27. " " Ely

6. “ “ Wells	28. “ “ Exeter	
7. “ “ Salisbury	29. “ “ Lichfield	
8. “ “ Lichfield	30. “ “ Hereford	
9. “ “ Ely	31. “ “ Wells	
10. “ “ Chichester	32. Prof. Grey Turner	
11. “ “ Ex[?]eter Hall	33. Headmaster of West ^r	
12. “ “ S. Aidan’s	34. Headmaster of Rugby	
13. “ “ Ridley Hall	35. Prof. Duncan	} S. Andrews
14. “ “ Cheshunt	36. “ Webster	
15. “ “ Kelham	37. “ Taylor	
16. “ “ Mirfield	38. “ Baillie	
17. “ “ S. Stephen’s House	39. Principal Miller	
18. “ “ Wycliffe Hall	40. D ^r Maitland Ramsey	
19. Dean of Norwich	41. Rev E. Stanley Jones	
20. “ “ York	42. Sir Cuthbert Headlam	
21. “ “ Chester	43. Archdeacon Hunter	
22. “ “ Ripon	44. Bishop Nickson	

[Numbers 1,2,19,20,22,32,33,38,39, 40 and 44 are marked with a red tick]

[144]

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|--------------------------------------|----------------------------------|
| 48. Bishop Lasbrey | 68. Viscountess Dillon |
| 46. Dashwood. | 69. <u>H.F. Macdonald</u> |
| 47. Sir Charles Peers | 70. Mr. Burkitt |
| 48. W.D. Caroe | 71. Canon Sillery |
| 49. Dr. Mary Radford | 72. Nigel Cornwall. |
| 50. Lord Hugh Cecil. | 73. Preb. John Ellison |
| 51. Canon Berry | 74. Rev. E.W. Watson |
| 52. “ Vernon Storr | 75. Linetta |
| 53. Lord Londonderry | 76. Canon Bickerstaff |
| 54. Arthur S Henson | 77. Miss Pearce |
| 55. Arthur Rawle | 78. Viscount Sankey. |
| 56. Charles Chapman | 79. Lord Roche |
| 57. <u>Rev. Martin Kibble</u> | 80. Dick Sheppard |
| 58. Bishop Whitehead | 81. Canon Brigstocke |
| 59. Abp. Of Dublin. | 82. Master of Magdalene. |
| 60. Dr. Selbie. | 83. F.W. Pember. |
| 61. Prof. Hamilton Thompson | 84. Anson Phelps Stokes |
| 62. Canon A.C. Deane. | 85. Jack Carr. |
| 63. Dr. Inge. | 86. J.G. Adderley |
| 64. Miss Haldane | 87. Canon Kirk |
| 65. Sir Thomas Oliver | 88. Rev. P.J. Kirk |
| 66. Preby. Percival | 89. Rev. F.A. Iremonger |
| 67. Canon Bezzant | 90. Canon Creed |

[Numbers 47, 49, 51, 52, 61, 62, 63, 64, 67, 69, , 72,73, 74, 75, 76, 77, 78, 79, 81, 89 are marked with a red tick.]

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[145]

Saturday, November 2nd, 1935.

I interrupted my morning's work in order to listen to Christina's playing on the violin. She was broadcast from Newcastle. It sounded quite charming. Beyond writing letters, and working at tomorrow's sermon, I did nothing.

John Newsom,* who is in charge of the social work for the unemployed now proceeding in the county, came to lunch, and afterwards walked with me in the Park. I found him an extremely interesting and intelligent man, who has had an unusually interesting history. He described his experience when managing a large public house in London. The "behaviour" of the brewers, who bought the house in order to get rid of him, & make an end of his experiment to conduct a public house wholesomely was very base. He has evidently got the work for the Unemployed in the County into a sound state. I was so well impressed that I sent him £150 out of my "Books" Fund. We got so wet, that I made him change into some clothes of mine and even into my boots, which per miraculum he was able to wear!

[146]

The Rev. A.G. Moore, Vicar of S. Barnabas, Hendon, came to tea, and afterwards had a talk with me about his curate, Thornton. I said that I should allow him to terminate his curacy in three months; that I thought this would be beneficial both to him and to his Vicar; that I did not think S. Barnabas was suitable for a deacon, and that I hoped that he would choose for his colleague an older man in priest's orders. All this Moore received very reasonably. He, indeed was, I think, rather glad to be quit of Thornton so easily! He is a rather vulgar-minded man of immense energy, and a rather bullying disposition.

The Bishop of Jarrow sent me the letter which he had written to the Church Times protesting against its references to me in the last issue, and asking me, if I approved it, to send it to the Editor. I doubt if it is ever a wise procedure to defend oneself even at second hand; but I appreciated the loyalty and posted the letter!

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[147]

20th Sunday after Trinity, November 3rd, 1935.

[symbol]

An incidental notice in the newspaper told me that Douglas Eyre* died last week. I made his acquaintance at the Oxford House, and when I left the Oxford House at the end of 1888, my acquaintance with him may be said to have ended, for I never saw him again save when I visited the Oxford House and then always as one of a crowd. He was a man for whom I had great respect, for, indeed, he seemed to me one of the most genuine Christians I have ever encountered. Like many of his Oxford contemporaries he was carried to the East End on the tide of altruistic emotion which created the University Settlements in Bethnal Green & Whitechapel, but he was almost alone in the steadfastness with which he held to the duty which he had owned. Quiet, unassuming, and gentle, he was certainly not lacking in determination & strength of will. Successive Heads of the Oxford House relied on him for counsel and sympathy. In his later years he was afflicted with blindness, and this heavy trial he sustained with a fortitude which revealed the strength of his religious faith & the reality of his consecration of character.

[148]

I celebrated the Holy Communion in the chapel at 8 a.m. We numbered but 10 comm^{ts}. Charles and I motored to South Shields where I preached at Mattins in S. Michael's. The Sunday was being observed as a kind of domestic festival. Scout, cubs, girl guides & brownies brought up their banners, & after their reception by the Vicar, took their places in the congregation. There was a smaller congregation than I had expected, but working people do not attend morning services. I preached from Philippians ii.14, 16, & was, perhaps, rather more severe in tone than the occasion required. When the service was ended I went to the school room and "inspected" the scouts etc. Then we went to the Vicarage, & lunched. I dropped Charles at Fatfield on my way back to Auckland. Leslie Morrison carried the staff, as Charles limps horribly, and is, I suspect, in some pain, though with his usual obstinacy he won't "own up". Tom Ellis looked well. Shaddick* tells me that he is developing into an unusually good preacher.

<!041135>

[149]

Monday, November 4th, 1935.

The Chinese Archdeacon who was preaching in S. Anne's was brought to tea yesterday, and I had some conversation with him. He said that the Chinese were recovering themselves, and would, he believed, finally get rid of the Communists. The Yangtse Valley had been effectively unified by the Government at Nanking, but that at present the Northern & Southern districts were in confusion. He said that the American Episcopal Baptists were a very mischievous set, & had done much harm to the Christian cause. They had admitted numbers of uninstructed "converts", who had some social position, & had entered into very compromising relations with the Communists. He had gone through Japan, and had been impressed by the prosperity of the population. He denied the statements about the extreme poverty of the rural Japanese but I doubt the adequacy of his information.

He had seen something, and heard much about the Buchman Groups, and had arrived at a definitely hostile view of that movement. Two of his friends, Buxton & Wade, had been very ardent supporters, but had now abandoned Buchman.

[150]

I wrote to M^r Bury suggesting at his request the name of a clergyman for nomination to the benefice of Trimdon which is in the patronage. I revised the Gifford Lecture on "Industrialism" and made some additions.

Donald Nicholson, one of Cosgrave's curates, came to lunch, & had some talk with me about his own plans. He said that he desired to stay where he is for a while longer, and that he was happy in his work. This is well enough.

After lunch, I motored to Durham, and presided at a meeting of the Bede College Governors. We did a good deal of business in a very short time. Inter alia I ordered that the name of the College should be changed from "Bede College" to "The College of the Venerable Bede". Old Patterson seemed to attach great importance to the change, which seemed to me rather silly! After tea with M^r Braley* I returned to Auckland. As Poole was at the meeting, I took the opportunity of telling him of my intentions with respect to Seaton Carew. He expressed satisfaction.

[151]

[“Compared with the Waverley Novels, The French historic romance gains on the side of amusement; it loses on the side of ideal truth. The difference in the treatment of historic fiction doubtless reflects the difference in the characters and history of the two nations. Feudalism in the French historic novel, is the reflection of a shadow, the substance of which had vanished from society; in the tales of Sir Walter Scott, it is the image of a still living spirit.”]

W.J. Courthope in the Cambridge Modern History. Vol X. p. 926

Dr Buxton, the Vicar of Hunwick, has the impudence to write to me about himself. He would "appreciate a change to another Parish". Of course he would, and so ~~xxx~~ would his parishioners! It does not apparently occur to him that, even in the Established Church of England, the demonstration of your own incapacity in one parish is not commonly accepted as an adequate reason for preferring you to another! But it is hard on his present parish.

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[152]

Tuesday, November 5th, 1935.

I wasted the entire morning in putting together some notes for a speech to the Rotarians who lunch and talk today. I went to the King's Café and lunched with about 30 men mostly shop-keepers, with two parsons & a few solicitors and doctors. After lunch we went to the ball-room, and I delivered my oration. It took about 25 minutes to deliver, which was just enough for the accustomed time. Davison of West Auckland proposed a vote of thanks in a speech of fatuous flattery, which I briefly acknowledged, and so came away.

I walked round the Park with old D^r M^cCullagh. He completed 83 years of like some days ago, and, though visibly aging, is still mentally and physically alert. I lent him O'Malley's book on the Caste System in India, and "We Europeans, a survey of Racial Problems" by Huxley and Hadden. The latter had served me for a text when addressing the Rotarians. The old man had read the "Bishoprick", and volunteered some expressions of approval for my article therein.

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[153]

Wednesday, November 6th, 1935.

Conningham writes to me from Westcott Homes and, after thanking me for the Bishoprick – “I always read your articles with interest: find them helpful (even if somewhat depressing!) in their honesty”. He speaks of Dick.

“He is a splendid person, and full of courage.
It is a delight to have him here”.

That sounds well, but Dick’s health is the weak point.

Leslie Morrison writes to send me his good wishes on my Birthday; so does George Nimmins* from Java.

I spend the morning in revising the difficult Gifford Lecture which deals with sexual morality. It will certainly attract most notice, and probably be most severely criticised. In the afternoon I walked round the Park with the dogs.

I sent copies of the Bishoprick to the two Kirks [Kenneth, Paul],* the one who is Canon of Ch. Ch., and the other, Vicar of Christ Church, Westminster. The latter is accounted to be himself communistically minded.⁴ Also I sent one to Jimmie Adderley* who was something of a Socialist fifty years ago.

[154]

[“]I told the Queen this morning. “Madam, there are fifty thousand men slain this year in Europe, and not one Englishman, and besides the satisfaction it is to one’s good nature to make this reflection, considering they owe their safety and their lives to those under whose care & protection they are, sure, in point of policy, too, it is no immaterial circumstance to be able to say, that, whilst all the rest of Europe has paid their share to this diminution of their common strength, England remains in its full & unimpaired vigour.[”]

Sir Robert Walpole told Lord Harvey that he so addressed Queen Caroline in 1734 v. Memoirs ii.62.

There was no sentiment in Sir Robert’s love of peace, only a shrewd common sense, which took a true measure of the monstrous wastefulness of War, and a genuine though rather low-minded patriotism, which led him to husband the resources of the Nation.

⁴ See [161] below.

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[155]

Thursday, November 7th, 1935.

The publishers, i.e. the Oxford University Press, sent me the two short volumes (1428 pages) of Bell's* Life of Archbishop Davidson.* I turned to his account of the Hereford episode which is not unfriendly to me but will probably immerse me in fresh odium! It is odd to read the letters in which L.G. defended, & the Archbishop oppose my appointment to Hereford, and, of course, the E.C.U. will rage at some of my comments on its activities.

Dick sends me Margaret Irwin's "The Proud Servant" with an inscription "H.D from to celebrate an Event and to commemorate a covenant".

D^r Chapman,* the Secretary of the Delegates of the Clarendon Press, writes to tell me that they "will gladly be the publishers of Christian Morality and Milford writes to say the same, and adds that he "will explain the difference between Clarendon Press & Oxford University Press some day at the Clarks" {??}. I didn't know that there was any difference!

Cecil Ferens telegraphed from York that the Archbishop had dismissed Bailey's appeal.

[156]

Canon [Alfred] Barry* acknowledges the copy of the Bishopruck which I sent him; he says

[“]The quotation from Paley is entirely new to me and a great surprise. I think perhaps some sections of this article will find their way into your Gifford Lecture!["]

I motored into Durham, where I dined with Lillingston and his wife before going to the town Hall for the Bible Society's Meeting. The Town Hall was almost filled, and the platform contained all the canons of Durham. The Dean was absent, having to go to Eton for Broadbent's funeral. The chair was taken by Mr. Fenwick, a sectary from Wolsingham, who is, I think, brother-in-law of the new director, Canon Blackburn. I spoke for about half an hour, having prepared my speech earlier in the day. I doubt if it accorded with the sentiments of the meeting which could have applauded the more familiar oratory of the Fundamentalists, & was restive under any approach to criticism!

[159]

Copies of the Bishopruck were sent to:

- | | |
|---------------------------|---------------------|
| 91. Edwyn Bevan | 113. Harold Hunter. |
| 92. Norman Maclean. | |
| 93. C.L. Warr. | |
| 94. Mrs. Carruthers. | |
| 95. F.C Norwood. | |
| 96. J. Scott Ledgett. | |
| 97. Sir Charles Bellance. | |

- 98. **Malcolm Ross.**
- 99. **John Hodgson**
- 100. **John Gough**
- 101. Austin Lee
- 102. Audry Hall.
- 103. Jack Boden-Worsley
- 104. **Alfred Spelling**
- 105 **Arthur Watts.**
- 106. W. Muir-Connor
- 107. Abp. Of Armagh
- 108. Rev. D. Birney.
- 109. “ D.T. Dick.
- 110. Robert Nesbitt Esq.
- 111. Lord Charnwood
- 112. Provost of Blackburn

[Red tick against numbers 92, 93, 98, 99, 100, 101, 104, 105, 107, 108, 109, 111]

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[158]

Friday, November 8th, 1935.

Today I complete the 72 year of my life. Almost everyday the newspapers announce that my contemporaries have died. How long shall I linger on the stage?

Ella, Charles, and I motored to Durham where I presided at a meeting of the Moral Welfare Association, lunched with Charles and Cecil, in the Castle, and attended Evensong in the Cathedral. The festival appointed for the day in the Revised of [sic] Prayer Book of 1928, viz. Commemoration of Saints, Martyrs, and Doctors of the Church of England was observed in an almost completely empty cathedral. I occupied the Throne, and pronounced the Benediction.

The Archbishop of York sent me a copy of his Sentence on Bailey, confirming his deposition. It is expressed in kind terms, that is, the Abp. adds a sympathetic paragraph in which he expresses a desire to assist Bailey to obtain suitable work as a layman. I forward the document to Lazenby, with an instruction that it should be duly preserved in the Registry of the Diocese.

<!091135>

[159]

Saturday, November 9th, 1935.

A sheaf more of letters containing good wishes for my Birthday arrived by the morning post. They were inspired by an announcement in yesterday's paper as to my attained the age of 72. I wasted the morning in thanking the writers.

The Times Literary Supplement opens with a long and well-written review of Bell's Life of Archbishop Davidson. Some prominence is given to the controversy which arose about my appointment to Hereford. Something less than justice is done the central figure [sic]. Perhaps, this is inevitable, for some salient factors (e.g. the base tergiversation of Dean Wace,* & the actual circumstances ^in^ which the Archbishop drafted, & I amended & signed the "statement from D^r Henson which, though the E.C.U. continued to rage, satisfied Gore) were unknown and some (e.g. the incredible meanness of the methods employed against me, and the extreme reluctance which I felt, in view of the tragic situation of the country, to add an element of discord to the public life) were ignored. The net result of the Review, as of the book itself will, I apprehend, be injurious to me. But this is probably the inevitable consequence of being friendless.

[160]

I received a post-card stating that the "Armistice Service" in Eppleton church tomorrow would include a sermon by "G.W. Shields Esq. ex M.P." and stating that in 1934, the preacher had been one [Joshua] Ritson, the Labour candidate at the present election. I thought this was too gross to be papered over, so I telegraphed to the Vicar, Salisbury,* requiring him to see me this afternoon. He came, and I had an interview with him in my study. Charles also was present, for I did not think it prudent to have no witness.*

I read to him a short statement pledging him not to repeat the illegality, &, on that understanding allowing the arrangements made for tomorrow's service to hold good. I added a few words of admonition as to the respect which he owed to his own Bishop, and the extreme importance of keeping the parish church outside party politics. Salisbury is an ill-looking fellow who bids fare to rival Hodgson, the late Vicar of Escombe, as a "thorn in the side of" his diocesan!*

[161]

Frederick Adamson, aged 19½ years, the son of an Assistant Superintendent of the Pearl Assurance Co. living in the parish of Annfield Plain, came to me with the object of being accepted as a candidate for Ordination, and permitted as such to apply for a grant from the Training School. He impressed me as candid and intelligent, and I gave him his desire. But we are woefully incompetent for the task of judging vocations.

A correspondent from Glasgow writes to me asking for a copy of the Bishoprick because he had seen in the British Weekly a report that I had criticized the Rev. Stanley-Jones's book Christ and Communism, which had impressed him. He enclosed a postal order in payment,

suggesting that if that amount was excessive, the balance could be given to the Unemployed. I hope this means that any Article in the Bishoprick will not fall quite flat. Bishop Knight* used to comment on the waste of good material involved in my practice of bestowing labour on the articles in the Bishoprick since its circulation is extremely small, & little likely to increase.

<!101135>

[162]

21st Sunday after Trinity. November 10th, 1935.

A dull, damp morning, rather warm and very depressing on the Sierra Leone model. I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 12 comm^{ts}, including Charles and Christina, and the two younger gardeners. It was so dark that I found it difficult to read the Gospel.

Before getting up, I read Bell's account of Davidson's Life at Farnham, and inevitably it suggested a contrast between that life and mine at Auckland. The contrast is extreme and humiliating. Farnham was the centre of the diocese, & hummed with unceasing, various, & vigorous activity. Auckland is as deserted and derelict as the pillars of Palmyra in the Syrian desert. In mitigation of the censure which the contrast suggests, the Bishop of Durham might offer two pleas, first, that the contrast between the diocese of Winchester in Davidson's time & the diocese of Durham in Henson's time is not less extreme & humiliating, & next, his episcopate was before, mine is after the War.

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I expended the whole morning in preparing a sermon adapted to "Armistice Sunday". The text is good, if nothing else, viz. Philippians iii. 13, 14 "One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on towards the goal." In the afternoon I walked in the Park, and was caught in the rain, becoming wet that perforce I had to change shoes & gaiters.

Then I wrote to Ernest Henson.*

Charles motored with me to Sunderland, where I preached at Evensong in All Saints, Monkwearmouth. In spite of the rain there was a large congregation. It was fortunate that Charles was with me, for the Vicar was overtaken by so violent & irrepressible a fit of coughing that he had to leave the church during the reading of the 2nd Lesson. Charles read the concluding prayers & intoned the versicles. The churchwarden, an official of Doxford's ship-building yard, told me that they had received orders enough to keep them fully occupied for some while to come. They had "put on" no less than 1500 men, whose delight at finding themselves again at work was extreme.

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Monday, November 11th, 1935.

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Canon [Samuel] Bickersteth,* acknowledging a copy of 'The Bishoprick', writes:-

George Bell's Life of Archbishop Davidson has only arrived this morning, but when I read 'The Times' Supplement', it reminded me of what the Abp. said to me about you, when, at the time of your going to join the Episcopate, I happened to be at Lambeth. "Do you know, Bickersteth, that when I happened to be free, nothing helped me in my Communion more than to go to S. Margaret's on a Saturday, and hear one of Henson's addresses to his Communicants. Had some of his critics heard these talks on the innermost secrets of the spiritual life, they would not have dared to write to me such attacks on him, as they have done."

What amount of truth is there in this? Bickersteth is old, and mentally loose-textured. I should not trust his reminiscences.

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I must have contracted a chill yesterday when I got so wet in the Park: for I had a most comfortless night, and this morning am "a wreck". However I wrote a short address for the Diocesan Conference on Saturday.

In the afternoon I went into the Park, & picked up there two young omnibus conductors, who were having their weekly "day-off". I took them into the Castle, and showed them the Chapel, etc. They appeared to be interested, & thanked me politely.

I received from Dick a very interesting letter, which pleased me, not only for its form, but also, and far more, for its substance. He expressed himself with lucidity and force. He has evidently been reading and thinking about the things that matter: and he is arriving at the right conclusions. I feel more satisfied than ever that Westcott House is doing him good, and that Canon [Bertram] Cunningham's* influence is spiritually strengthening. If only I could be better assured as to his bodily health! I wrote to him at some length, as well to thank him for his Birthday present & letter, as to deal with some points that he had raised.

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[166]

Tuesday, November 12th, 1935.

The Church of England Letter in that unpleasant Protestant journal 'The Chronicle Protestant Episcopal' is more interesting than usual, and as it is signed 'W.W.L.' must be supposed to indicate a change in the 'London Correspondent'. It has a belittling and almost hostile reference to the Modern Churchmen's Conference, a very laudatory reference to the Archbishop of York, and an unfriendly description of Gore. He concludes:-

It would have been better for Gore and for the Church of England had he remained a Canon of Westminster or head of the Mirfield Community.

Of course a judgment of this kind is really determined by the disapproval of Gore's distinctive activities which it discloses. That Gore as Bishop wielded a decisive influence on the official policy of the English Hierarchy cannot be questioned. He, in alliance with Talbot, dominated Davidson. The family connexions of those two bishops formed an episcopal phalanx of extraordinary strength.*

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I walked round the Park with D^r M^cCullagh. The air was fresh: the sun shone: there were still leaves enough on the trees to make the country beautiful. We had an unusually pleasant of this year.

Charles and I motored to Sacriston where I admitted Harold Tuff to the perpetual curacy of that parish. There was a large congregation, and a choir of men, women, and boys, which sang rather unusually well. A good number of clergy attended, headed by Lillingston as Rural Dean. I took for my text the opening verse of the 121st Psalm: "I will look unto the hills: from whence cometh help." I allowed myself to refer to the decisive character of this year both in the affairs of the world and in those of this country. With a fateful General Election on the day after tomorrow, I could hardly avoid speaking of the coincidence of the service and these public excitements.

On the way home, Charles told me that he was still weighing the 'pros' and the 'cons' of the proposal which I made to him some days ago. His affection for me makes him regard the notion of leaving the Castle as an act of disloyalty.

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"The Chronicle" reproduces from its Anglo-Catholic contemporary 'The Living Church' some statistics designed to show how excessive is the number of 'Protestant Episcopal' Bishops. The figures are certainly remarkable.

<u>Religious Group.</u>		<u>Communicants</u>	<u>Active Bishops</u>
Roman Cath:	20 millions	14 ½ millions	122
Methodists (North)	4 ½ ..	3 ¾ ..	18
.. (South)	2 ¾ ..	2 ¼ ..	14
Prot: Episcopal	2 ..	1 ½ ..	126

We may add the figures for the Ch. Of England. There are 3½ million parochial electors, 2 ½ million communicants, and 43 bishops, beside a number of assistant bishops.

The number of bishops in the Protestant Episcopal Church appears to be excessive. An example of a small diocese is Eau Claire.

“This tiny Anglo-Catholic territory has just 20 clergy and 3,115 communicants in a population of 612,990. This diocese reported last year only 89 Baptisms and 133 Confirmations.”

This certainly looks rather absurd.

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[169]

Wednesday, November 13th, 1935.

An ominous fog covered the country when the day broke. Does it indicate the mental state of the British Electorate on the eve of the Poll?

Edward Watson, * thanking me for my "impressive paper on Communism" in the Bishoprick, writes:

'This summer I was staying with Raven, the Cambridge professor, who was just back from the South of Ireland. He told me, to my surprise, that in those parts the people are overrun by a 'sentimental communism', and are deserting their churches, though as hostile as ever to Protestantism. Perhaps the I.L.P. [Independent Labour Party] Members for the poor quarters of Glasgow, where the people are largely Irish, may be a symptom of the same thing.'

D^r M^cCullagh told me yesterday that the Bishop of Chichester's brother, whose resignation of the Head-mastership of S^t Bee's School was required by the Governors because he would force 'Groupism' on the long-suffering & resentful boys.

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I walked round the Park with Beck and Prince. The ground-man on the Links was talkative about the election, & very scornful of the resolute partisanship of the miners. "If they put up a pig as Labour candidate, I should vote for him" observed one candid elector in Coundon, and that is the general attitude. To vote "the ticket" is accepted as the Alpha and Omega of the miner's political obligation. Leng* attended the Labour meeting in the Town Hall last night, and was shocked by the attacks on the Royal Family in which the speakers indulged. None the less, at the close of the meeting, the men stood, & sang "God save the King" very heartily. They are queer folk.

This day was devoted to the preparation of a sermon to be preached tonight at the service for dedicating the work which has been carried out for preserving the parish church. The money has been obtained from the parochial endowment, which I hold in Trust, and from a benefaction from Sir John Priestman. The eve of the poll does not favour churchgoing.

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Charles and I motored to Sunderland, picking up the Bishop of Durham [Jarrow?] on the way. I preached in the Parish Church which has been renovated mainly at the expense of the Sunderland Fund, of which I am Trustee. More than 20 of the local clergy attended in robes, and, though it was on the eve of polling, there was a considerable congregation. On the way from Durham to Sunderland, Jarrow and I discussed the question of Charles' fate; whether he should, or should not, vacate his present position, and put hand to pastoral

work. Jarrow inclined to veto movement at present & suggested that the Dean & Chapter might possibly give some promise as to providing for him presently out of their patronage, if I had not done so out of mine before I disappeared from the diocese. On the return journey, I sate whilst Leng, & Jarrow discussed the same problem with Charles, but without enabling him to arrive at a decision. He was very silent & melancholy between Durham and Auckland, & is evidently much perturbed in mind.

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[172]

Thursday November 14th, 1935.

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POLLING DAY

I read through in bed before getting up, the account which Bell gives in his "Life of Archbishop Davidson" of the controversy which was aroused by my nomination to the bishoprick of Hereford. I think that he has done his best to do me justice, and has handled his materials with considerable adroitness. Yet I must needs regret this resurrection of resentment which had been allowed to fade from memory, and I cannot doubt that something less than justice has been done to me, not by way of lack of goodwill, but because some of the salient factors in the situation as I saw it would hardly be made intelligible to the readers of Bell's book.

It is interesting to note that the Archbishop was very hostile to my appointment, not so much on personal grounds, as because he feared the inevitable commotion which it would occasion. It is clear that in this matter, and not in this only, he was unduly deferential to the opinions of Bishops Gore and Talbot.

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If it may fairly be urged that my attitude towards the articles of the Apostles' Creed which assumed the "Virgin Birth", and the "bodily Resurrection" of the Redeemer was ambiguous, I think it is but just to point out that the ambiguity was considerable. Believing in the Incarnation, these "supernatural" facts could not be in my view incredible, but they were certified by the Scriptures, **which, when carefully considered, delivered an ambiguous evidence.** The emphasis in the Creed was, I thought, on the word "born" not on "Virgin", for the Article affirmed the genuine manhood of the Incarnate which, might, or might not, be compatible with parthenogenesis. Yet, in view of the Incarnation I could not disbelieve the orthodox view of its method, but, since the Scripture was doubtful, I was perforce agnostic. **That was, and is, my personal attitude towards that article of the Creed, & it seemed to me in 1918 as it seems to me in 1935 really compatible with an ex animo acceptance of the Creed as a whole.**

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Ella went with me to Barnard Castle School when I distributed the prizes. There was a numerous company of governors, parents, and visitors in spite of the Polling, which did no doubt keep many away. The new Headmaster is a young upstanding fellow with a high athletic reputation. He is married, & the father of an infant 5 months old. I made a rather fatuous speech, on which, however, I had bestowed some time & thought. Burkitt, the Chairman of the Governors, told me that Major Coombe, the late Headmaster, has been asked to resign on account of his deafness. The Bishop of Jarrow sent me a note on his colloquy with Charles:

[“]Of course he must settle it himself, but honestly my judgment, for what it is worth, is that as you don’t want to part with him, & he does not want to go, there is no sufficient reason why he should, & quite apart from personal advantage, it is to the advantage of the diocese that he should stay.[”]

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Jarrow also sent me the following cutting from the Newcastle Journal: Bishop’s Birthday

[“]The Bishop of Durham (D^r H. Hensley Henson) celebrates his 73rd birthday, today. When he came to take charge of the Diocese 15 years ago D^r Henson said he desired and wished to deserve popularity, but he added: “I want to be faithful even more than popular”. The significance of these words will be gathered by those who have followed his eventful career. It w^d be idle to deny that he has occasionally provoked opposition & criticism – a man of his individuality & strength of character w^d scarcely escape doing so – but even those who differ from him most admire ~~him~~ the fine ability with which he presents his views, & the courage with which he maintains convictions. He remains one of the outstanding figures of the Church, commanding respect alike by his power as a speaker & writer & by his steadfast devotion to the ideals that are in him. [”]

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[176]

Friday, November 15th, 1935.

D^r Warr* of S. Giles' Cathedral, Edinburgh acknowledging a copy of the Bishoprick says that he "listened with good appreciation to the sermon which was broadcast from the Chapel on October 20th, and adds:

[“]Our mutual friend Veronica Irvine of S. Andrew's told me how very kind and sympathetic you were regarding her Confirmation. She talked the matter over with me and I could only advise her to follow the line of her own sincere conviction. No purpose is served by people remaining in the Communion which does not satisfy them, if they can find another ~~that~~ which does.[”]

This has a sensible, if slightly cynical, ring.

Professor Duncan,* also, in acknowledging his copy, expresses agreement with my “vigorous exposure” of Stanley Jones's books.

I spent the morning in revising a very old sermon for use in S. Paul's, West Hartlepool, next Sunday.

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The Bishop of Jarrow consulted me about a letter which the Dean & he meditate sending to the Times on the subject of the Miners' demands. Should I take it in ill-part if such a letter were published? I said that, certainly, if any pronouncement purporting to express the vision & feeling of the Church in this diocese appeared in the public press, it must needs have my signature if misunderstanding were to be avoided. If such a pronouncement appeared without my signature, the public could not but draw the inference that I objected to it, and that † the diocese was out of accord with its Bishop. The fact that my letter to the Clergy had ^{^been^} made the basis of violent demonstrations, ~~would~~ could not but give verisimilitude to this inference. As it would obviously be impossible to do anything to correct that inference, on the supposition that it was assumed, my silence would be inevitably interpreted as my inability to dispute it. If it were really desirable to address the public on the mining problem – a point on which I was by no means clear – then I would gladly associate the Dean & the Bishop Suffragan with myself.

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M^r Kenneth Granville Sharp came to see him with the object of obtaining a title for the Advent Ordination. He has taken his degree at Cambridge (Selwyn) and is now at Westcott House. Dick wrote to me privately about him invoking on his behalf my kindly treatment. I did not dislike the youth, and suggested several parishes from which he might obtain a title.

The election returns a larger majority for the Government, larger than anybody had ventured to predict. But there have been some untoward happenings e.g. Dalton* is

returned for Bishop Auckland by an unprecedented majority, and Ramsay MacDonald* has been defeated at Seaham by 24,000 votes! Per contra [Anthony] Eden* was returned by a majority of more than 24,000 and both Sir Herbert Samuel* and D^r Addison* were defeated.

We had a small dinner party to meet the Bishop of Croydon, who, however, did not appear until 9.30 p.m. The Dean & Lady Buchanan-Riddell, * Lord & Lady Thurlow, Canon & Mrs. Magee, and old D^r McCullough formed the party.

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After prolonged hesitation, much mental worry, and travail of conscience, Charles decided, against my advice & I think, against my wish, to decline my offer of the Vicarage at Seaton Carew. The dear little man had evidently settled with himself that to leave me would be something like an act of disloyalty, & that, in short, it was his duty to "see me through". The Bishop of Jarrow, whose advice he sought, took much the same line, & so after more than a week's controversy with himself, he came to his decision, & refused to leave me.

I cannot but be deeply moved by my chaplain's devotion, and I devoutly hope that his future interest will not be injured by it. It is certainly a great relief not to have to face the prospect of his absence, for he has become almost indispensable. The Bishop of Jarrow holds him to be almost as necessary for the work of the diocese. In any case, his "placing" cannot be a matter of indifference to me, nor to the Dean & Chapter, and between us we have control of a considerable amount of patronage. So we must "merit the Lord's business".

[NB loose piece of writing paper headed Hyntle Place Hintlesham Ipswich between pp. 178 - 179 with entries of note in Volume 65]

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[180]

Saturday, November 16th, 1935.

Diocesan Conference

There was a good attendance of clergy and laity in the Chapter House. I made no formal Presidential Address, but spoke shortly about the Archbishop's Appeal for the Ambulance Unit for Abyssinia. The Bishop of Jarrow then introduced the subject of "The world-wide appeal of the Church" and spoke for 40 minutes. He is a fluent, but certainly not a good speaker and evidently the subject had inspired many previous orations. The discussion was as usual, and with, perhaps, two exceptions quite fatuous. The exceptions were the speeches of Rawlinson and Hutton. I wound up with a foolish speech, & so the conference ended.

I had tea in the Castle, whence I had interviews with Salter about the organ in S. Hilda's Hartlepool; Porteous, the curate of Chester-le-Street to whom I offered appointment to Holy Trinity, Gateshead; and a miner, named Hamilton, who complained of the vicar of his parish for expelling his son from a Bible class!

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On returning to Auckland, I had an interview with Ledgard, the Rural Dean of Barnard Castle, and Ladell, the Vicar of Egglestone, about a strange and scandalous situation in the latter's parish. I reserved judgment.

Then I wrote a long letter to the Dean, criticising the draft of a letter which he desired to send to the Times. He is evidently anxious to get into favour with the local "Labour" leaders, and Jarrow also finds exclusion from their approval hard to bear. The unyielding attitude of their Bishop strains their allegiance, and may break it. The Gore-Talbot tradition dominates their view of "Labour" problems, and Temple, who is my superior also, is "tared with the same brush". It is certainly very probable that I shall find myself deserted by my colleagues. What does it really matter? I can't change my opinions simply because they are unfashionable. I am very sorry that Baldwin is so sympathetic with Socialism. It will probably affect his episcopal appointments, and we have far too much socialistic sentiment in episcopal minds already. The Bench bleats "sob-stuff".*

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[182]

22nd Sunday after Trinity, November 17th, 1935.

A wet night followed by a wet morning. I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered only six communicants.

Charles motored with me to West Hartlepool, where I preached in S. Paul's Church to a large congregation including the Mayor & Corporation, who, according to custom, inaugurated their year of office by attending Divine Service. *The centenary of local Government, and the Jubilee of the parish church were also being commemorated. Two former Vicars – Sykes* and Turner – were present. I was surprized that so large a congregation assembled, for the rain fell in torrents. We lunched with the Mayor, M' Hogg* who was very civil. He commented on the strange fact that, though there were 10,000 men on the dole in the Hartlepoons, all the recognized evidences of prosperity (e.g. receipts from the tram-cars, & abattoirs) were apparent in the district. He attributed it to the large amount of money which is pouring into the Hartlepoons from public sources. The situation is very similar in the minefield.*

[183]

Ella and I motored to Chester-le-Street, where I baptized Jane Lily Serena, the infant daughter of Roger & M^{rs} Lumley*. The young Christian screamed violently! We went to the Castle for tea. Lord Scarbrough* was there, & I promised to stay with him when I came to London for the Church Assembly in February. The picture of Richard II which hangs in the Hall has been cleaned, & looks brilliant.

I wrote to the Town Clerk of Barking thanking him for the elaborate & interesting 'Souvenir of 100 years of Local Government in Barking' which he sent to me last week. The population of my old parish, which, when I left it in 1895, was about 15,000, is stated to be now 82,000! Crockford states the population of the ecclesiastical parish to be 51,000. Yet the staff of curates is smaller than it was in my day, and the statistics of parochial work, as stated by Archdeacon Hunter in his book 'The Parson's Job', appears to be about the same. The fact is that the Church of England hardly succeeds in maintaining its position, while the Nation has everywhere outgrown it.

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[184]

Monday, November 18th, 1935.

Charles motored with me to Darlington, where I got on board the Silverlined Express, which left at 10.42 a.m., and arrived in King's Cross at 2 p.m. The average pace was stated to be 68.02 miles per hour, which seems perilous. The train ran smoothly, though one was not wholly unconscious of its marvellous rapidity.

I left my bags at the Athenaeum, and went to the hair-dresser. Having received his professional attentions, I went to Adeney* and was measured for some clothes. Then I called at Hugh Rees's* shop, and bought some books. I went back to the Club, and had tea, & fell in with Athelstan Riley,* who has become woefully deaf. Graves* spoke to me about Herbert,* whose unexpected election in succession to Sir C. Oman,* has 'fluttered the doves' of Oxford. I wrote to Ella, and then drove to the Deanery, where I am lodging. Geoffrey Dawson* rang me up on the telephone, and arranged to lunch with me at the Athenaeum on Thursday at 1 p.m.

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I dined with mine host & hostess [inserted above: the Dean of W. & M^{rs}. N.]. An artist, whose name I have forgotten, a pleasant little man with an intelligent but rather care-ridden face – it was explained to me that he was a water-colour painter who was desperately hard-driven to make both ends meet – was there, & Miss Buller. We talked much of many things, & at length of Russia, respecting which it is apparent to me that a considerable revolution of English opinion is developing. Visitors to Russia are multiplying: they see every evidence of an advancing & prosperous society: they must needs see little more than the Soviet Government means them to see: & they come back indignant with "the lies about Russia" which are current in England! Meanwhile the most hideous oppression is proceeding, and "on the side of the oppressors is power, & their victims have no comforter." Chamberlin's "Russia's Iron Age" gives a different picture, and that "Iron Age" is the period 1929 – 19234 [correction in red]. There are many like Bernard Shaw & the Webbs,* who want the anti-religious experiment of the Soviets to succeed.*

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[186]

Tuesday, November 19th, 1935.

I attended the meeting of the "National" Assembly. The proceedings were mortally dull, and, save for a short & excellent speech from Lord Hugh Cecil,* nothing was said that was worth remembering. As I came away about noon, & was walking to the Athenaeum, I was overtaken by Lord Eustace Cecil Percy* [*correction in red*], and had some talk with him. He said that Malcolm Macdonald's* exclusion from the Cabinet w^d be regretted, and he was a very good fellow. His Father's defeat at Seaham was inevitable, as the "Labour" people w^d never forgive him after his conduct in 1931.

I lunched in the Athenaeum, and then glanced at a book on Hadrian's love for Antinous. It was a kind of psycho-analytical study of homosexuality, 'the love that was Ganymede's'. Antinous is pictured as being driven to suicide by the discovery of his abnormal situation. In adolescence his ~~morbid~~ surrender to the Emperor's morbid passion was easy & even enjoyable, but with the arrival of manhood it became enigmatic & abhorrent.

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I wrote to Ella, and then walked back to the Deanery at Westminster.

At 4.15 p.m. the car arrived to carry me to 34, S^t John's Wood Court, where Sir Charles Balance* lay seriously ill. I found him weak, but cheerful and talkative, not quite in the religious mood which I had expected when he had emphasized his wish that my visit should be 'pastoral'. However we did get to religion, & I prayed with him. I inquired whether any of the local clergy visited him, & he said that an Irish curate, whom he had met in the War (in which he served as a combatant) and liked, came every week. This gentleman, a typical North-of-Ireland man, came to tea – a hearty, humorous man, but not suggestive of learning or devotion. However "God fulfils himself in many ways." I was interested to notice placed on the little table beside the bed, a copy of the little volume of sermons, which I had given to Sir Charles for a Christmas present, in 1912. He said that he had been reading them again. I am often amazed at the value which the lay-folks attach to trivial gifts from the clergy.

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I dined in the Deanery. The Dean was absent, but there came to dine Sir Reginald and Lady Wingate, and Costley-White* the Headmaster of Westminster School. We had some interesting conversation about Abyssinia, of which Sir Reginald as formerly Governor-general of the Soudan [sic], and High Commissioner of Egypt had had personal knowledge. He described the Abyssinians as hopelessly barbarous, & thought that they would "break up" and collapse before the Italians. He said that Egypt was very vulnerable to attack from Libya by aeroplanes, with which the Italians were well provided. He said that in his opinion our policy in supporting the League had been mistaken, and could not finally succeed. He was sure that there was gold and other metals in the country, which, under a settled government, could be profitably 'worked', but that it was absurd for the Italians to suppose that any considerable number of colonists could be established in the country. In Eritrea, after 50 years, there were only 4000 Italians.*

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[189]

Wednesday, November 20th, 1935.

Sir Reginald Wingate told us the following story of his experience in the battle of Omdurman:

The battle was not going too well, and he, a gunner, was hasting to bring up some guns to bear on the dervishes, when, as if from nowhere, a small boy, apparently about 12 years old, appeared, & called out to him "Wingate Bey". The child had a message in his pocket for Sir Reginald, written on a piece of rough paper apparently torn from a bag. On it was written – "I am the Khalifa's chief minister, but I am your friend. Come to my house after the battle, & I have papers of great importance to give you." Sir Reginald put the paper in his pocket, & forgot all about it until, after the battle, when writing the despatch, he recalled it, & about 5 a.m. on the next morning, he proceeded with a small guard to Khartoum, to find the minister's house. He was led to a large building, which seemed deserted, & after repeated knocking, a timid voice from within the house, asked who was there. When he answered, "Wingate Bey" the door was [190] eagerly opened. The Minister gave him the Treaty signed by the Khalifa and Menelik, proving the treachery of the Abyssinians. Photographs of this document were made, and the original sent to the Foreign Office. Sir Reginald described the expedition of British engineers sent to investigate the possibility of erecting a dam to control the outflow of Lake Tana into the Blue Nile. They were never allowed to get nearer than 10 miles from the Lake, excuses being multiplied to delay their advance, until, finally, it had to be abandoned. He was sure that the real, though unacknowledged, reluctance of the Abyssinians to allow the erection of a dam was the inevitable submerging of the island in the Lake on which stood the church in which what they held to be the original "Ark" of the Jews was preserved.

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I walked to the Athenaeum, and there fell in with Lord Roche,* with whom I had some friendly conversation. **He expressed hearty agreement with both my letter bout the miners, and my views on "Christ and Communism".**

Then I walked to 23 Hertford Street, and had my eyes inspected by my oculist (M^r Houll). His report was satisfactory, and he recommended a lamp which regulated the electric light. I drove to Dixie & Son, 15 Old Bond St., & ordered one of these lamps to be sent to the Castle. I drove back to the Athenaeum, & wrote to Dick, Ella, & a Durham undergraduate called Beddoes,* who asked permission to call a paper which was being started in Durham "The Palatinate". I walked to Dean's Yard and lunched with the Costley-Whites. There was a young man named Dearmer who was a son of the Westminster Canon [Percy Dearmer].* We had some brisk conversation about economics, the general tone of the company being adverse to my ruthless individualism & harsh insistence on economic "law"!

[192]

I went to the Church Assembly, where Bell, the Bishop of Chichester, moved a resolution about the persecution of the Jews in Germany, and was seconded by Parsons, the Bishop of Southwark. I had not intended to speak, but was provoked into doing so by a layman, who opposed the motion. So I spoke with some vehemence, and was greatly applauded. Lord Hugh Cecil spoke usefully, & the motion was finally carried with a few dissentients. I walked to the Athenaeum, & had some talk with Graham-Harrison.**

I dined with Lady Struthers.* The company was unknown to me, & I cannot recall their names. There was a stout dogmatically loquacious Agent-General for an Australian Colony & his wife; a mercantile Swede & his wife; & a Conservative member & his wife. Miss Haldane* came in after dinner, and I had some talk with her. The M.P. gave me a lift back to Westminster.

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[193]

Thursday, November 21st, 1935.

Miss Haldane spoke about Bell's Life of Abp. Davidson, which she had read. She agreed with me that, on the whole, the editor had done an extremely difficult task well, but she thought some of the letters ought not to have been made public, or, at least, not yet. She seemed to resent some of the Archbishop's comments on her Brother [Robert Burdon Haldane],* whose philosophical temper and method, he was really incompetent of appreciating, for he was in no sense or measure a philosopher, and, as he himself said, had a "concrete" mind. She expressed a modified satisfaction with the result of the election. I noticed that, in our talk, she made frequent reference to her diary, which evidently contained freely-expressed estimates of her contemporaries! And, there was a marked lack of cordiality in her references to Ramsay Macdonald. I think that Haldane's childish vanity which co-existed so oddly with his genuine power, & even with some elements of greatness, had to some extent imposed on his admirable sister, causing her to "see light in his light" to an extent which was not favourable to a just dispassionate estimate of his performances.

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The newspapers report the death of Lord Jellicoe.* We were shocked & saddened by the news when we met for breakfast. The Dean said that he should at once offer burial in the Abbey, but thought it would probably be thought that St. Paul's would be the more fitting place for a great Admiral. I mentioned Jellicoe's wrath with me for suggesting that it is desirable to fix a time for bringing the annual commemoration of the War to a close. The Dean said, "It may interest you to know that the King agrees with you. He spoke to me himself on the subject, and I told him that he was the only person who could make the annual celebration cease." Of course the main difficulty arises from the fact that there has grown up a vast vested interest in the celebration. The manufacture, sale, and distribution of the proceeds of "Poppy Day" make thousands of persons all over the country directly interested in the continuance of so profitable an arrangement.

[195]

The Dean expressed warm approval of my speech in the Assembly yesterday. In the Times there is a short but sufficient summary, which notes that there was "**loud & continued applause**", **a demonstration which surprized me at the time, but was, I think, designed not so much to indicate approval of the speaker, as a desire to emphasize what he had said.**

Alington brought me the draft of the letter which he has addressed to the Times; he has cut out the paragraph to which I took most exception, and added a P.S. stating that he had shown the letter to me, & that I am in hearty sympathy with its general drift.

Geoffrey Dawson and I lunched together at the Athenaeum. He expressed warm approval of my Assembly speech.

I attended Evensong in the Abbey, & afterwards went to Henry vii's chapel to see what the recent renovations had effected. The restored Edwardian altar is admirable, & the Italian

picture which is placed above it is most effective. But I think the whitewashing of the chapel is really deplorable.

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Peers* was there with the Dean of York, and Tanner the keeper of the Archives. We all went up to Henry V's chantry, and then looked at the renovated effigies. I was glad to hear Peers express strong dislike of the whitewash. He called my attention to the door-ways into the north & south ambulatories of the Chapel. That on the north side is curved: that on the south side is rectangular. The change in the latter was occasioned by the difficulty of bringing in the large coffin of Queen Anne.

The newspapers give fair reports of yesterday's proceeding in the Assembly. Both the Daily Telegraph and the Yorkshire Post adorn their reports with a picture of the Bishop of Durham. I was interested to notice that the Daily Herald drew attention to my speech by rather flaming head-lines! And the Manchester Guardian described the speech in very exalted terms. A good many persons came & thanked me for it. It would appear that for once I actually "voiced" the general sentiment!

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Friday, November 22nd, 1935.

Before going to bed the Dean told me the strange story of a connexion of his named How a son of Bishop Walsham How. This man was, as an undergraduate at Oxford, conspicuous for his sportsmanlike qualities – a bold rider, an excellent shot, one of the best fishermen in England, & so forth. He had been bred an Evangelical, but fell under the influence of the Anglo-Catholics, & became a strong adherent. In due course he was ordained, & acquired considerable reputation as a preacher and teacher of the advanced “Anglo-Catholick” type. He fell ill of brain fever, & lost all memory of his life since his undergraduate days, forgetting completely even his Ordination and his marriage. Religiously, he became again an old-fashioned Evangelical, reverted to the practice of monthly communion, and was rather disposed to be scornful of Anglo-Catholick teaching. He ceased to act as a clergyman, & lived very usefully as a layman. He was still living at the age of 83, **wholly unconscious of, & unaffected by, the happenings of his life since early manhood**. What are the religious suggestions of this story?*

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I left the Deanery after breakfast, and, leaving my bags at the Athenaeum, proceeded to 16 Sackville Street where I tried on my clothes, and then I went to the hairdresser, and the bookseller: after which I drove to King’s Cross and took the 1.20 p.m. express to Darlington. The train was full, among the passengers being Sir Guy Wrightson,* with whom I had some talk on the platform. He said that John was now in South Africa, and Peter in America, both “learning their business”. He himself felt “ten years younger” now that trade was again beginning to flourish.

Ledgard, the Rural Dean of Barnard Castle, came to see me. He could now tell me definitely that the knowledge of Ladell’s immorality was abroad in his parish, & that the scandal was unquestionable. I wrote to Ladell forbidding him to officiate, and requiring him forthwith to resign his benefice. I instructed Cecil [Ferens]* to prepare the necessary document, and I communicated my decision to the churchwardens of Egglestone.

I received a letter from the Chief Rabbi [Joseph Hertz*] thanking me for my speech in the Assembly.

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Saturday, November 23rd, 1935.

We left the Castle at 10.30 a.m., and motored by way of Ripon and Skipton to Blackburn, where, after wasting some time in finding our way to the Bishop's House, we arrived about 3.15 p.m. We lunched at Skipton at the Devonshire Hotel, where it interested me to learn that the maid who waited on us came from Langley Park, near Durham. The service in the Cathedral was not without impressiveness. It began by the presentation of offerings by the representatives of the various deaneries. Every parish was represented by the incumbent and three laymen. These filed past the Bishop who sate in his chair at the entrance of the Chancel. My sermon was ill-delivered because the church was badly ventilated, and I felt half asphyxiated! We dined with the Bishop and M^{rs} Herbert very pleasantly. My godson, Andrew, is a pleasant prattling child, and his sister is also attractive. George and David are at school.*

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*I repeated to mine host the story of How's strange loss of memory & consequent lapse back to an adolescent type of religion which had preceded the conviction & habits of his manhood; and **he observed that it was precisely such facts as brought his own failth its hardest trials.** That, and the kindred phenomenon of change of character effected by physical manipulation by the surgeons, do truly present a situation which seems quite baffling. Where is these left any place for free will, or moral discipline, or Divine grace? The so-called "second sight" of the Highlanders raises the same problem from another point-of-view. Life is suddenly shown to be already marked out, and the individual in spite of his vain-glorious assumption that he is choosing his own path, and shaping his own fortunes, is really heading the way which has been ordained for him, and will surely encounter his fatal destiny. It is an old problem, & insoluble.*

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23rd Sunday after Trinity, November 24th, 1935.

We communicated at the Celebration in the little chapel which had been added to the house. The Bishop celebrated, and, save from some gerrymandering of the Decalogues, followed the order of the 1662 Prayer Book. There were none present but the Bishop and M^{rs} Herbert and Ella and I.

The Bishop expressed his dislike of the fashion of everybody calling everybody by his Christian name which is the habit of the Alingtons. He thought, and I agree with him, that it is not favourable to discipline. He told the story of the great lady in Scotland, I think, the Countess of Elgin, who, when her daughter ran into her room crying, "Mamma, Mamma", rebuked her: "It was familiarity of that kind which brought about the French Revolution!" This is laughable enough, but I cannot think that it is either seemly or safe to carry familiarity to the length which is now common. I always feel resentful when I hear Rawlinson talking of the Archbishop of York, as "William", and addressing Mrs Alington as "Hester"!

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After breakfast I wrote to Henriques and Newbitt; and then went for a walk with mine host. We were out for about two hours and

"With talk of various kind deceived the road."

I was interested to find that he shares my view that our Archbishops talk too much and too often, and that their influence is lessened by their loquacity. I inquired whether, as far as he knew, the vast drudgery of Lambeth described in Bell's Life of Abp Davidson was being effectively carried on by his successors,. He said that Lang loathed desk-work and enjoyed oratory. Perhaps we may assume that the common rule that a man loves what he does well, and dislikes what he does badly may apply to his present Grace of Canterbury.*

The Bishop went out to preach in the diocese, and did not return until nearly 9 p.m. I spent the afternoon in his study, reading and sleeping (!) very idly, but my walk in the morning had disinclined me for physical exertion.

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[203]

Monday, November 25th, 1935.

We left Bishop's House, Blackburn, shortly after 10 a.m. and motored to Bishop Auckland where we arrived at 1.15 p.m. The road was very free from traffic, and we made good speed.

My correspondence consisted largely of angry denunciations from German Anti-Semites and Italian Fascists . It is rather startling to find so much racial hatred in this country.

Letters from the Bishop of Wakefield and the Dean of Durham appear in the Times, both pleading with varying degrees of ambiguity and embarrassment for the Miners. I do not suppose that anything which the clergy may say would have the smallest effect, but such letters create in the minds of their authors a comfortable belief that they are "doing something", & assist to keep up the notion in the general mind that the Church counts for something in the industrial areas. Many of the clergy in the mining parishes chafe against the necessity under which they lie, of standing outside the agitation for better wages which is being actively pushed forward among their parishioners. Many of the parsons are miners' sons.

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Tuesday, November 26th, 1935.

*Via Clitunno 36
Rome (17)
22nd November, 1935.*

My Lord,

*You have been known, for many years, not to be a Christian.
Your recent attack upon Italy in the Times proves that you are not a gentleman.
Regretting the high position you occupy in the Anglian Church.*

*Yours truly
C.M. Cresswell*

(During 42 years a regular communicant in the Church of England)

That is a copy of a letter which reached me today, and it is not without interest, as indicating not merely the writer's opinion about the Bishop of Duram, but also the reputation which that prelate enjoys in some circles. It is no doubt an echo of the controversy which followed my accession to the Bench.

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I received a pathetic letter from a German Jew expressing his distress and perplexity about his son, a child of 12, whose life at school was made a burden to him, & who longed to come to England. He wished to send the boy here, but he was not permitted to send money out of Germany, nor did he know where he could be sent. Could I advise him? I sent the letter on to the Bishop of Chichester as an "expert" on the situation in Germany. If the poor child was a Christian, there would, perhaps, be little difficulty in finding him an English home, but it would obviously be very difficult to fit a Jew into a Christian family.

I spent the morning in re-reading my first Gifford with a view to publication.

There came to lunch Sir John & Lady Priestman, two vicars, and their wives, and M^{rs} Rudyard. After lunch, I walked round the Park, and had some talk with two old miners who were vehement again the "Means Test", while admitting the justice of its principle. It is hard to see how to apply it equitably.

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[“]By 1815 Germany had found herself, not indeed as a political unity, but as a power in literature and science. The spiritual summit which she then reached, the range of spiritual influence which she then enjoyed, have never been recaptured. It is a remarkable fact that the zenith of German literature belongs to an age of political impotence and division, when Goethe and Schiller were friends at Weimar, &

German patriotism stood at its lowest ebb. The old-fashioned picturesque imperial constitution is not, then, altogether devoid of merit, or the victorious march of German nationalism immune from reproach. It may be asked whether, in the last analyses Weimar has not done more for the human spirit than Berlin, & whether the system of small German states has not been more favourable to liberty & to the cultivation & refinement of the Emotions than the modern Reich, assailed by the tempests of world politics, & racked by the passions of internal strife.~

V. Fisher. A History of Europe. Iii. S 659

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[207]

Wednesday, November 27th, 1935.

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[“]For the early XiXth century a Frenchman of aristocratic family - a man who had been educated for the Roman priesthood – was converted to Quakerism and became a Quaker preacher. ~~Xxx~~ He travelled widely in Europe, delivering his religious message to sovereigns & even to the Pope. He spoke English fluently, & travelled as a Quaker preacher both to England and America. Once in a prayer for a congregation, offered when some of my kinsmen were present, he besought the Lord to “pickle” the congregation when he intended to ask that they be preserved.[”]

George A. Barton in Journal of Theol. Studies. October 1935.

Charles is again in trouble with his throat, and the doctor talks ominously about the necessity of his moving to a warmer climate; but all his interests, and all my influence, are here in the diocese. This opens a vista of considerable perplexity. The little man certainly looks anything but robust, and I cannot hide from myself the fact that he has had to be off duty a good deal during the last year.

[208]

M^r Neville J. Laski Hicks, President of the Board of Deputies of British Jews, writes to thank me for my Assembly Speech.

[“] *I can advise you that Jewish hearts throughout the world have been touched with gratitude for that splendid remonstrance, & your noble words in supporting it.*[”]

These Jews are evidently very grateful for any indication of sympathy. I suspect that their self-respect has been wounded by the humiliations which have been heaped on them, and that any words of public recognition of their greatness are eagerly welcomed. I received a long descriptive letter from Veronica who is staying in New York with M^{rs} Andrew Carnegie.

I motored to Hebburn, and confirmed 101 persons in S. Cuthbert’s Church – 77 females & 34 males. The preponderance of females may be explained by the fact that the parish is worked on advanced Anglo-Catholics lines. There are three clergy.

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[209]

Tuesday, November 28th, 1935.

I spent another morning on the Giffords. They become more distasteful to me every time I look at them. I wrote to the Archbishop of York reporting the urgent case of Ladell.

In the afternoon Charles and I motored into Durham when I attended the service in the Cathedral at which the Men's and Women's "Offerings" to the work of the Moral Welfare Association were presented. Rawlinson preached the sermon. I noticed with some surprise that the congregation was unusually small. The recent change of secretary may have something to do with this or perhaps – one of the personal feuds which are the shadow on all work run by women may have broken out! I shall doubtless learn in due course.

Then I went to the Castle and licensed two chaplains and a curate. Ella joined us at tea in the Common Room, and then we returned to Auckland.

W. Bury, the patron of Trimdon, wrote to say that he would present Baker to the benefice, but had not yet made up his mind about his answer to my suggestion that he should contribute a sum of £200 towards the amount required (£800) to make the Vicarage habitable.

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[210]

Friday, November 29th, 1935.

A certain W. Montefiore sends me the report of my speech in the Jewish debate, stating that there was a design to print the debate as a pamphlet for circulation in Germany. He says that the sentence in which I quoted the text from Judges about "coming to the help of the Lord against the mighty" had been twisted & misunderstood in the German Press as if I had clamoured for immediate War with Germany!

I motored to Barnard Castle, & presided at a meeting of the Bedekirk Trustees, and afterwards had tea with M^{rs} Watson. Watson showed me the painting he had made of a strange bird which had recently been picked up in Middleton-in-Teesdale, & which he identified as a four-pointed (?) petrel. It was living, & had been fed with cod-liver oil, after which it flew away.

On my way home, I called on Major Rudyard in Witten-le-Wear. He is a large man, who is moping for lack of something to do. Like so many active men, retirement from his normal work, means unendurable boredom.

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Saturday, November 30th, 1935.

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I devoted another morning to reviewing these intolerable Giffords, which grow ever more disgusting. They are quite patently inadequate to my intention.

The long-delayed memorial on the Venerable One arrive at last. "Bede, His Life, Times, and Writings. Essays in Commemoration of the Twelfth Centenary of his Death. Edited by A. Hamilton Thompson with an Introduction by the Right Rev. the Lord Bishop of Durham." Index included it only includes 277 pages, but its price is no less than 15 shillings!*

I walked round the Park, which save for a few golfers and hockey-players, was empty. It was different when I came here fifteen years ago. Then there would certainly have been a football match preceding in presence of numerous and noisy sympathizers, and the golf-links would have been fully occupied. Many of the young member have drifted away from the district, and the mines in which they worked are closed for ever. Some of the golfers have seceded to Brancepeth where fine new links have been opened, & more have departed or died.

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[212]

Advent Sunday, December 1st, 1935.

A bright cold morning with snow on the hills, a fore-taste of imminent winter.

I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered only 10 commun^{ts}.

Charles and I motored to Stockton where the centenary of the church of Holy Trinity was being observed. The Mayor and Corporation attended, and there was a congregation which filled the floor, but the galleries were empty. I repeated, with some topical "frills", the sermon that I preached at Blackburn on Nov: 23rd. After the service we lunched with Leonard Ropner. He shewed us his chrysanthemums, and was very friendly, but more than ever melancholy. After lunch we returned to Auckland.

On entering the Castle I was met by the news that M^r W. Burkitt, the Commissioners' tenant, who rents the Park, had died suddenly last night while listening to the wireless. This is an untoward event which will have wide repercussions, for Burkitt was an active, able, popular, and many-sided man, whose place it will be difficult to fill.

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[213]

Monday, December 2nd, 1935.

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A brilliant morning and a hard frost. I received the following from Vienna:-

Your Eminency,

The speech your Em. held in the Church Assembly should be known by everybody for all times: "Ecce Homo", so spoke D^r Herbert H. Hen[der]son the Bishop of Durham.

God bless you dear Bishop.

With reverence.

Yours truly

J. Lanczi.

I imagine that the Jews are so cast-down and humiliated by the poisonous defamation under which they are living that an open recognition of their merits and claims comes as a restoration of self-respect. They see that they are not everywhere so evilly regarded.

The Bishop of Jarrow & the Archdeacon of Auckland came here for the monthly conference. There was much business to transact, and we were busily engaged until lunch-time, when it was barely finished.

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M^r H. B. Robin Rowell, Director of Mess^{rs} Hawthorn Leslie & C^o L^{td} ship-builders of Hebburn-on-Tyne, came to lunch and afterwards had an interview in my study. He had asked to see me "on a subject that we, as a firm, feel somewhat concerned about". The grievance was the conduct of the Vicar of S. Cuthbert's (Harriman) during the recent election. He had supported the "Labour" candidate by speeches which were unseemly in form, and calumnious in substance! I pointed out that the first was a matter of taste, and the last fit subject for a legal action: but neither provided a sufficient case for episcopal action. However, I would send for the Vicar & hear what he had to say. Hilditch, Harriman's curate, is reputed to be an ardent Communist: & he may be, I rather suspect that he is, the directing force in the parish. The "Anglo-Catholic Communist" is a new phenomenon in the Church of England, and threatens to become a fertile root of fresh confusion and embitterment.*

[215]

Rawlinson and I walked round the Park. We all motored to Newcastle, to attend the lecture which D^r Schweizer [Schweitzer] was to deliver in the City Hall. The great building was crowded, and hundreds were unable to gain admission. The Lord mayor – a surly, conceited fellow – made a speech of welcome. Then I introduced the lecturer, and D^r Schweizer began his lecture. He spoke in French which was admirably translated, sentence by sentence, by the lady who accompanied him. The lantern slides were good, & brought vividly the scenes of hospital work in savage Africa before the audience. The lecture concluded with a very simple*

but moving appeal for help in the work. Then I thanked D^r Schweizer in a brief speech, and pronounced the Benediction. I think that no candid and right-minded person could have listened to the lecturer, knowing who he was and what he had done, without being impressed. Even the most severe critic of Christian Missions would have been reduced to silence by such a demonstration of Christ's power to move men to service and sacrifice.

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[216]

Tuesday, December 3rd, 1935.

The fine cold weather continues.

Romans* writes to me about his curate Marsh, who got so deeply into debt that an imminent disaster was averted with difficulty. I myself advanced him £100, and then changed the loan into a gift: & Romans manipulated his creditors into a graduated payment of their claims. Now he is out of debt, & Romans sends me £20 towards the repayment of my "loan-debt". But I am not disposed to accept this, though, if his self-respect is engaged, I should probably do him an injury if I refused to do so.

I wrote to Dick, & to Canon Cunningham. In the afternoon, I walked in the Park, & then interviewed two Ordination candidates, & approved their application for assistance to the Board of Training. Their names were Norman Gilmore, from Gateshead, and Hamilton Coates from Bishop Middleham. Both these youths were still in their teens: both gave me an impression of sincerity and earnest purpose: both had a very meagre education at very inferior schools.

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A young man named John R. Norman, who described himself to me as a Railway "cadet", which meant that he was serving his apprenticeship as a Railway official, came to see me. He had desired to seek Ordination but, in deference to his father's wishes, had abandoned that career, & accepted a secular life. However, he was interested in religious work, and wished to do what a layman might be allowed to do. As a "cadet" he is moved about from one station to another. Recently, he had lived in Northumbria for some months, lodging with Baptists. He had never before come into close contact with Dissenters, and had been much impressed by the simple religion of his landlord's family, especially by their devout observance of the Lord's Day. All this interested me. This young man was struck by the contrast between the seriousness with which the North-country folk regarded their religion, and the irreligious habit of the Southern English to whom he belonged. I bade him offer his services to the Vicar of Crook, where he was now living, and undertook to write to that gentleman forthwith, and commend him to his friendly treatment.

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[218]

Wednesday, December 4th, 1935.

I went carefully through the Gifford Lecture which deals with Sexual Morality, and which will certainly therefore attract more notice than any other. I am deeply discontented with it, and yet I think it says some things that needed saying. But the subject is difficult and odious from every point of view, none the less so for being a popular favourite, & lending itself easily to sophistry & "sob-stuff".

Charles and I attended the funeral of Burkitt, who was buried in the churchyard of S. Andrew's. The church was completely filled with a congregation mainly composed of men. I occupied the south stall, which, the churchwarden informed me was "the Bishop's seat". Loxsley, the Vicar of Coniscliffe, read the lesson, and Fanning, the new Rector of Egglecliffe, read the prayers. After the service in the church I came away, & returned to the Castle. cf. p.214 *Then Harriman, the Vicar of S. Cuthbert's, Hebburn, came to see me in obedience to my summons. Of course he denied that he had [219] used the word "bloody" in his election speeches, and tried to justify his references to the local employer, but here he was so obviously on weak ground that he came off it. I pointed out to him the inevitable loss of influence which must result from his conduct: the essential unreasonableness of his criticisms of the ship-building methods employed by Mess^{rs} Hawthorn, Leslie & C^o, of which he could know little or nothing: and the special gravity of his conduct in view of the fact that I had entrusted him with a deacon. He assured me that he would not repeat his offence, & went away humbly enough. Probably, when he gets home, he has a fine story to tell of his valourous [sic] stand against a tyrannous bishop! However, there's nothing more that I can do for the present.*

I then revised the Gifford Lecture, no. 9, which dealt with the problems of Race. Charles and I motored to Darlington where I confirmed about 100 persons in S. Luke's church. There was much stupid bungling by the churchwardens in sending up the candidates, & the conduct of the choir boys in the vestry displeased me.

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[220]

Thursday, December 5th, 1935.

Only those who accept the dogma of the divinity of Christ as the central fact in a long process of divine revelation can escape bewilderment in the contemplation of the spread of Christianity, **which has been so unlike other religions in its claim to penetrate and control the whole of life**. The historian, who must discard dogmas, betrays his bewilderment at every step. He tends to explain the history of the Church by explaining it away.

Powicke.* "The Christian Life in the Middle Ages" p.2.

I received notice that the trial of Lord de Clifford had been fixed to take place on December 12th, and an enquiry as to my intention to attend. Had I been living in London, I should certainly have attended because the occasion is extraordinary, & the experience would have been curiously interesting. But residence in "ultima Thule" disallows much, and enables little.

[221]

Donald Nicholson* came to lunch, and to consult me on the point of whether he should leave the diocese in order to accept a curacy in London. He evidently wishes to go in order to attach himself to a more "advanced" type of "Anglo-Catholicism" than that provided in his present parish. We walked in the Park, and had a good deal of talk together. He is intelligent, ambitious, and conceited, but not without a certain attractiveness. I advised him against accepting the new curacy, but said that the decision must be his, not mine. He will probably follow his preference & go.

Charles and I motored to Gateshead, where we had an early dinner at the Rectory, and then proceeded to the parish church. There I confirmed 180 persons, mostly of the poorest social type. There was a large congregation of poor people in the galleries, so I thought it well to give my address from the pulpit, instead of the chancel step. I was pleased with the close attention, reverent demeanour, & excellent arrangements. After the service we returned to Auckland.

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[222]

Friday, December 6th, 1935.

Canon Bezzant* writes from New York, acknowledging his copy of the Bishoprick, which had been sent on to him from Liverpool. His letter includes a vivid description of the state of the feeling among the theologians of the Union Seminary and their victims:-

I am extremely glad to have read your treatment of M^r Stanley Jones' book, which, although I have not read it carefully, appeared to me to be a thoroughly bad book, & I have placed your Diocesan Magazine in the Social Room here, & shall be interested to observe how long it will be before some outraged "Communitistic Christian" throws it out. The kind of thing you criticize is a disease here. A large number of the students, alleged to be already graduates of various Universities, seem to be interested in little else. They know nothing of Christianity as a historical religion, nothing of the [223] classical languages, next to nothing of the Bible: nor do they seem at all concerned to fit themselves to know these things. There are good teachers here – Moffatt, E. F. Scott, Frame and others – but their lectures are almost deserted, while those dealing with "the social and economic effects of Christianity" (so-called) are crowded. As I travel about I find the seminary is regarded not chiefly as a home of Theology, but as a place where irresponsible young Socialists substitute economic theories for the Gospel. There is a "**Professor of Applied Christianity**"! I naturally asked Coffin what the "pure" form of this might be. He is seriously concerned at the trend of things, but the constitution of the place allows him little authority, & some others who agree with him will not openly oppose the wishes of the others who think they are really making our religion "a live thing" for the first time. [224] The other day the wife of one of the Professors was fined heavily for interfering with people who were going to work at a place where there was strike.

Then I had an interview with an Ordination candidate, James M^cIntosh Scott, respecting whom there is some doubt whether he ought to be encouraged to persist in his intention of being Ordained. I did not dislike the youth, who has evidently been unhelpfully pressed by these Keswick Evangelicals. It is, perhaps, a mistake for him to go back to Wycliffe Hall, where the atmosphere & method are not likely to help him: but I hardly see how to send him elsewhere. The youth asked me to say prayer with him, which, though surprized at the request which none the less pleased me, I did. I grow increasingly sceptical as to the value of emotional religion, and when forced on reluctant but, perhaps, temperamentally receptive youths, I think it may not improbably do considerable mischief.

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[225]

Saturday , December 7th, 1935.

*Some folk are disgustingly clever,
And some are delightfully dense.
I prefer to be seen betwixt and between,
And to talk to the people of sense.*

*The senses are fallible. Granted:
I've read it in many a book.
Yet I think it as well to taste and to smell,
To touch and to listen and look.*

A.B. Ramsay.

Ramsay, the Principal of Magdalene, Cambridge, sends me a fascinating volume, "Fronde Salicis", a collection of felicitous verses; Latin and English. He possesses a culture which is becoming rare, and which to my great loss I have never known.

Interruptions multiply when business is pressing. Stannard came to see me about his prospective deacon, Griffith-Jones, who is stricken with doubts as to his spiritual fitness for Ordination. The imminence of the decisive event gives actuality and emphasis to every element that makes for dubitation and delay. It is hard to see what to do. [226] Griffith-Jones and his sister arrived a little late for lunch, pleading fog and icy roads. After lunch I had some talk with him. He told me that for some while past the thought had held place in his mind that he had no true vocation to the Ministry: and, indeed, he doubted whether he should ever have thought otherwise had he not been at Ripon Hall, where the purpose and meaning of the Ministry were belittled, and, so to say, explained away. I spoke to him with kindness and sympathy, finally sending him away charged to reflect, and let me know his decision in a few days. Stannard is evidently attracted by him, and will lament his failure to come on. I am half-inclined to think that he is really better adapted for lay-life, than for the normal career of an Anglican Ecclesiastic.

The Rev M^r Stott, who has been appointed Secretary of the S. P. C. K. for the North of England & Scotland, came to tea. He did not impress me badly, but I could not wholly conceal my belief that his efforts to "raise the wind" would fail.

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[227]

2nd Sunday in Advent, December 8th, 1935.

***The Bishop of Salisbury's death was announced in the evening paper yesterday.** He had not been ill, but passed away peacefully in his sleep. S^t Clair Donaldson* was born in the same year as I (1863), and he was ordained a year later (1888). When I went to Bethnal Green, as Head of the Oxford House, he was curate to S^t Andrew's, Bethnal Green then under Algy. Lawley (afterwards Lord Wenlock). We became fast friends, and though our ways soon divided, I think that our friendship, though necessarily becoming less intimate, never ceased. He was a very candid, single-minded fellow, distressingly orthodox, like a pattern Sunday School boy, but so genuinely good & kind-hearted that one could even forgive his orthodoxy. He made Foreign Missions his special concern, & tried val[u]rously to get me to share his zeal in their cause: but my dislike of Societies & the unlovely types of mechanized zealots which they develop, was too strong: and I soon and sadly disappointed him. He was universally loved, and will be widely lamented. My world is emptier for his death.*

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Did Donaldson have any premonition of death? We pray in the Litany that we may be preserved from "sudden death", and we can hardly mean less than death which finds us unprepared for its coming. And preparedness for death? Obviously, that we should have ordered our secular affairs in such wise that our departure ^will inflict^ a minimum of loss & such property as we possess has been reasonably & religiously distributed. But all that but touches the least part of the problem which death proposes. How shall we prepare ourselves for the supreme crisis which shall tear us out of the only framework we know, & thrust us into another of which we know nothing except that it is wholly unlike what we know? "After death, the judgement" – there is the terror of it all. "For in that sleep of death what dreams may come." Here we ever placate conscience with visions of reformation & rectification, but there, these cannot be. It is finished.

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I celebrated the Holy Communion at 8 a.m. we numbered 8 communicants, for, though Ella kept her room, Charles & Christina were there.

Fearne, Charles, and I motored to South Church, where I unveiled two windows, one to three members of the Pallister family, and one to a gentleman names Marquis. I did not think it necessary to say anything about these people in my sermon, nor, though the Burkitt family sate in front of me, to pronounce a[n] eulogy on Burkitt, who died last week. I preached a sermon on the subject of this Sunday – the Bible.

Spender has an admirable review of the Webbes' [Webbs] apologia for Soviet Russia in the "Observer", incisive but courteous, severe in its condemnation while generous in its appreciation. I ever marvel at his resolute loyalty to that "shadow of a shade", which still calls itself the Liberal Party.*

Charles and I motored to Blackhill where I dedicated a Lord's Table and panelling, & preached at Evensong. It was the celebration of the Jubilee of the Church's consecration by Bishop Lightfoot.*

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[230]

Monday, December 9th, 1935.

In respect of remarriage after divorce, the accepted Christian view was that a woman who divorced her husband was not free, while he lived, to marry again. In some quarters, however, it was held that a husband who had divorced an adulterous wife might contract a new marriage during her lifetime. Even Augustine, though disapproving of such remarriage on the part of the husband, concedes that it is only a venial error, since the teaching of Holy Scripture on the subject is not clear. Nevertheless the general sense of the Church was against remarriage whether of a husband or of a wife, so long as the other party was living.

v. Homes Dudden. f. Ambrose. p. 142

The modern insistence on the equality of the sexes would hardly tolerate any distinction between husband and wife. Remarriage must be held to be "a venial error" for both alike.

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I motored to Durham, and presided at a meeting of the citizens at the opening of the new premises of the Durham City Boys Club. The Mayor made one of the very dullest speeches I ever had to endure, before he declared the Club open.

Gray is, I think, a good fellow, but public speaking is not his strong point, though I suspect that he thinks it is! Captain Radcliffe spoke & the leader of the Club, and Luce.* Everything was heavy and unpromising. Honesty compels me to admit that my own contributions were wholly accordant with the general level!

I noted that Youngman, whom I ordained last September, has followed the example of his chief, Luce, in the matter of his garments. He was in unmitigated lay attire. It is the claim of Canon Barry (who should know better), and the whole Gadarene crowd of "Modern Churchmen" that by avoiding any visible indication of their clerical character, they succeed in commending themselves to the multitude as "manly" and even "broadminded". I believe that herein they deceive themselves woefully.*

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Tuesday, December 10th, 1935.

Major Rudyard sent a woodcock and a brace of partridges: & Mr Wood,* a brace of grouse. This is quite in the style of an older and kinder world.

Having decided to write a criticism of the Webbes' [sic] monstrous book on Soviet Russia for the Bishoprick, I condemned myself to reading the two fat volumes, and managed to get through 130 pages, making notes.

In the afternoon, I walked round the Park by myself. Beyond the boys from the Unemployed Centre, there was nobody there, & the day was very still.

The papers give great prominence to a reported agreement between England and France as to the terms to be proposed to Mussolini. If they be truly stated, they appear to amount to a surrender to Italy, and a base desertion of Abyssinia. The evening paper states that the report caused "stupefaction" in Geneva. I cannot believe that Baldwin would accept anything so dishonourable.

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[233]

Wednesday, December 11th, 1935.

D^r Paulsen, a German from Düsseldorf, who is temporarily engaged in teaching German in Durham, came to lunch. He was commended to me by D^r Pace. **He said that my speech on the Jewish Crisis had made him wish to meet me.** He was a young man of attractive aspect & manner. He spoke English haltingly, and how much he understood of what was said to him I do not know. He said that he was a Protestant, & that his father was a Lutheran pastor. He spoke with some feeling on the subject of the persecution of the Lutherans in Germany. There was a marked shortage of Protestant clergy, many parishes being without pastors. This situation added gravity to the suspension of the "Confessional" clergy. He said that there were many Socialists etc. who loathed Hitler's government, but could make no open opposition since "they had no guns". **He was engaged to a Jewess, now in London, & he was nervous about returning home for Christmas, since 'there were so many spies', that his engagement would probably be known, & he himself brought into [234]** risk of criminal proceedings. He wanted to marry, but, if he did, he could not live in Germany. He was applying for an appointment as German Teacher in Japan. Charles showed him the Castle, and so he went his way. He made a favourable impression on me.

The coloured clergyman, Gilbert Mitchell, who is now licensed to Christ Church, Gateshead, came to see me. He is anxious about his future, since the Bishop of Jamaica cannot find work for him in Jamaica, & advises him to remain in this diocese. Here the difficulty is that there is a general prejudice against 'colour'. However, I said that he had better stay in Gateshead for the present.

There was emphatic expression of anxiety as to the rumoured suggestions of a settlement of the Italo-Abyssinian conflict, made in the House of Commons last night.

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Thursday, December 12th, 1935.

Canon [James]Booth,* Rector of Jarrow, came to lunch, and afterwards discussed with me the question of his moving to Seaton Carew, of which (since Charles refuses to leave me) I had offered him appointment to the Vicarage. He is evidently more than willing to accept my offer, and I arranged that he should not be instituted before the end of February, that he might be responsible for the Lenten work.

I walked round the Park with D^r M. and afterwards lent him the 3rd volume of Fisher's History of Europe. The old man's appetite for good books shows no signs of abating though he is in his 83rd year.

Ella and I motored to Durham, where we dined in the College with Oliver Quick* & his wife, Professor & M^{rs} Thomas, Principal [Charles] Wallis* and M^{rs} Darwin* were the other guests. I had some interesting talk with Quick. He is very strongly opposed to 'Euthanasia', and I think that on the whole I agree with him. But I don't like having to declare my mind on that subject.

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[236]

Friday, December 13th, 1935.

I received from 10 Downing Street a letter from the Prime Minister's Secretary telling me that "after careful consideration and consultation with the Archbishop of Canterbury", he had offered the See of Derby to the Archdeacon of Auckland. So there is yet another crisis to be faced. The nomination of Rawlinson's successor falls to the Crown.

Charles and I motored into Durham after lunch. The eight Ordination candidates made their appearance at tea-time.

We are having our common meals in the Senior Common Room, which is warmer, but (a regrettable circumstance for "retreat" purposes) more domestic. For reading during meals, we started with [Edward] Watson's essay in the 'Bede' volume. It was, perhaps, more amusing than devotional.

I had interviews with all the candidates. They are certainly a very uninviting company, but 'the Lord seeth not as man seeth', which is comforting. Wylie* among the deacons, and Robson* among the priests are the most promising.

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Saturday, December 14th, 1935.

Ordination Candidates

For Diaconate:	Barker, John K. S. R. Shannon, John. Wylie, John. (Gospeller) B.A.
For Priesthood:	Chapman, William Charles B.A. Fairburn, Harry Howes, Peter H. H. Riley, Henry Fox B.A. Robson, John Maurice B.A.

The Excommunication of Theodosius by S. Ambrose 390

This incident marks a turning-point in the history of the church. For the first time we find a minister of the Gospel claiming power to judge, condemn, punish and finally pardon princes: & for the first time we find a monarch humbly submitting to a spiritual authority which he recognized & publicly acknowledged to be higher than his own. Here is the beginning of a new relationship between Church and State.

v. The Life and Times of St Ambrose, by F. Homes Dudden, D.D. p. 391.
Oxford. 1935.

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I celebrated the Holy Communion in the Chapel at 8.15 a.m. All the candidates, both the Archdeacons and Canon Mayne* communicated besides Charles and me, making thus the uncomfortably suggestive number of 13! Who can truthfully say that we have outgrown a superstitious regard for numbers?

Mayne's two addresses to the candidates have been excellent. He is evidently himself very definitely an Anglo-Catholic, and, as such, he naturally emphasized the obligation of the "daily offices" and the importance of an annual "retreat". But he is evidently a genuinely religious man. He has been Principal of a Theological College, and knows how to talk to young men: and he has had large parochial experience. I think that his addresses made a deep impression.

I walked into the town, and fell in with the Mayor. I asked him whether he thought there was any such distress as the Miners' Federation alleges, and he replied with an effective negative. He said that the root [239] [symbol] *of the agitation was the fact that in many cases the unemployed men received from the dole more than the employed men actually*

earned. This happened in the case of families, to which the allowance for every child was granted.

The Times publishes the draft agreement as to terms of peace between Italy & Abyssinia, and illustrates it with a map. The leading article is firmly hostile: and, indeed, outside of Italy, there is no approval. Incidentally, Sir Samuel Hoare is reported to have broken his nose: had he broken his neck, it had been more politically convenient!

At lunch the reading was from the Essay on Bede's 'Miracles'. It was perilously funny, and strained the gravity of the company.

I attended Evensong in the Cathedral: had a walk in the banks with the Bishop of Jarrow: had tea in his house with the candidates and chaplains: attended a meeting of the Examining Chaplains.

I called on M^{rs} Darwin at her very charming house in the Bailey, & was shown the plans of the projected new buildings of S^t Chad's College.

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I received a letter from Abraham Fain, a Jew living in New York. He writes to thank me for my speech in the Assembly. He ends thus:

Tomorrow night, at our temple services, we are offering a prayer of thanks to you for your endeavours, & for God's blessing upon you.

Gratefully & reverentially.

The iron must have entered the soul of Jewry very deeply for a short speech to move the Jews so much.

I delivered my "Charge" at 9.15 a.m., repeating that which I wrote for the Advent Ordination in 1929, six years ago. It sounded curiously artificial, remote, and soulless! The text 'Be not wise in your own conceits' was not precisely sympathetic, and the following discourse did nothing to mitigate the harsh impression which it made. Probably if I were not so isolated, I should be more capable of expressing myself in terms of an understanding sympathy: As it is, I am rather a Portent than a "Father in God"!

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3rd Sunday in Advent, December 15th, 1935.

ORDINATION

To improve the future needs human care and application: to break with the past needs Divine power.

(v. S. Ambrose, quoted by Homes Dudden in his "Life of S^t Ambrose" p. 461.)

For the past is irrevocable, all we can do with it is to renounce its sins, seek forgiveness for them, and learn the lessons of our failures. The Charity of God in Jesus Christ can pardon, can lift the incapacitating burden of futile remorse, can transmute our bitter memories into auxiliaries of virtue. For the future we must needs brace ourselves to the resolute effort to shape it in such wise that, when it too has become the past, it will tell a different story, and be the cause rather of grateful remembrance than of unceasing & enfeebling regret. Yet here also it is Divine Power that is indispensable, not to forgive but to enable, nay rather, since our best efforts are sustained & inadequate, to purge and pardon, to inspire and direct the efforts which we resolve upon, and make.

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We read Mattins and Litany in the Chapel at 8.30 a.m.: and afterwards had breakfast. Only half the candidates had the courage (or self-indulgence) to break their fast.

The Ordination went through without any untoward circumstance, save only that the Sub-Dean (Lillingston) who, in the absence of the Dean, was ministering the paten, proceeded to join me in giving the Sacrament to the newly-ordained, ignoring (probably neither knowing nor understanding) the rule that the Bishop himself gives the Blessed Sacrament to the men whom he has just ordained. Mayne preached an excellent sermon, which was suitable, audible, well-expressed, and (no mean virtue in an Ordination sermon) not too long. The singing was exquisite and really devotional.

After the Service at the Deanery, I inquired after the Dean, who had just risen from bed. He and his wife are *in much perturbation & distress at the "climb-down" over Abyssinia.*

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Then I entertained at luncheon in the Castle the Bishop of Jarrow and M^{rs} Gordon, Canon Mayne, Archdeacon Rawlinson, three of the newly ordained men, Ella and Fearne, and Charles.

I distributed (rather prematurely) the following Christmas Boxes to the Christmas servants:

The Butler	£1 : 0 : 0
The Cook	1 : 0 : 0

The Waiters	2 : 0 : 0
The Housemaid	0 : 10 : 0
The Porter	<u>1 : 0 : 0</u>
	<u>£5 : 0 : 0</u>

After all this we “took up our carriages” and returned to Auckland.

I found awaiting me a copy of “The Oxford Almanack” for 1936, “with the compliments of the Delegates of the Clarendon Press”. This is, I suppose, a consequence of their acceptance of my Giffords for publication. The Almanack is adorned with an attractive print of the Quadrangle of S. Edmund Hall.

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[244]

Monday, December 17th [16th], 1935.

Snow on the ground, and a hard frost. Dick writes to say that he has gone home after his visit to the Boys' Clubs in the East End. He expresses himself enthusiastically about Basil Henriques, "a really great man" whose Club for Boys was "amazingly luxurious". It is good for him to get keen about these things. They will do something to correct the vagaries of Cambridge theology.

*An unknown Major with a deaf wife came to lunch. I found so much difficulty in making the lady hear, that conversation was neither easy nor informing! He told me that **recruiting had almost ceased since the development of the Italo-Abbyssinian conflict seemed to make war not wholly improbable**. This is a curious comment on the bellicose rhetoric of the Labour leaders. He also said that a military friend just returned from Malta gave a re-assuring account of the anti-aeroplane defences of the island. His dislike of the French was strong and apparent. In this respect he is representative of the British Army.*

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Up and down the country ensued [when the Bolsheviks came into power in 1917] in the villages as well as in the factories, a great deal of what we can only describe as spontaneous mass conversions to atheism: very much as there had been, a thousand years before, mass conversions to Christianity....In many villages churches, often by popular acclamation, were converted into clubs or storehouses for grain. But so far as the present writers could ascertain in 1932 and 1934, there is, in the USSR today, nothing that can properly be called persecution of those who are Christians, any more than there is of Jews, Moslems or Buddhists..... In some areas (as the present writers were told in the Tartar Autonomous Republic in 1932) a large proportion, if not a majority, of the Mullahs followed the bulk of their congregations in abandoning Islam, & taking to secular work in the service of the Soviet Union.

v. Soviet Communism p. 1006 -1010

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[246]

Tuesday, December 17th, 1935.

Charles and I motored to Durham, where I presided at a meeting of the Board of Training. We had before us several applicants for grants, all woefully ill-educated, but (not by any means an invariable phenomenon) not ill-looking. Then we lunched in the Castle, and afterwards I presided at the annual meeting of the Barrington and Lightfoot Funds. The we returned to Auckland.

I was interested to learn from the publishers' statement that during the year there had been sold 11 copies of Lightfoot's "Epistle to the Galatians", and 8 copies of that to the "Philippians". A generation has arisen which "knows not Joseph", and follows new and less trustworthy guides.

The new minor Canon of Durham Bentley is a skilled etcher: & has made a charming picture of the Gallilee with Bede's tomb to serve for a Christmas card. (This he sells for 3½ for the benefit of the "Friends of Durham Cathedral"). I propose to economize on Christmas presents by sending these instead of books!

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Will this new civilization, with its abandonment of the incentive of profit-making, its extinction of unemployment, its planned production for community consumption, and the consequent liquidation of the landlord and the capitalist spread to other countries? Our own reply is: "YES, it will". But how, when, where, with what modifications, and whether through violent revolution or by peaceful penetration, or even by conscious imitation, are questions we cannot answer.

v. Soviet Communism, a New Civilization? p. 1143

This is the concluding paragraph of the great "Apology" for Bolshevism which Sidney & Beatrice Webb have just published. It is apparent that they were completely "captured" by the spectacle of Soviet Communism in actual working. It is also apparent that they saw it through the spectacles of transfiguring admiration, & eagerly accepted whatever the Soviet rulers told them. They betray no trace of moral indignation at the vast & hideous cruelty which marked the enthronement of Bolshevism, & they clearly "have no use for" Religion.

<!181235>

[248]

Wednesday, December 18th, 1935.

I received from M^r Pearson, the defeated Conservative candidate in the division which includes Hebburn, a letter of complaint against the behaviour of the Vicar of S. Cuthbert's (Harriman) during the recent election (v. 214, 218). I wrote both the aggrieved layman, and to the peccant parson. There is nothing that I can do, but the breach will not soon or easily be closed.

Also, I wrote to the Archbishop of Canterbury stating my anxiety about Rawlinson's successor, and invoking his assistance in securing that the canonry & archdeaconry should be given to the same man, & that he might be one not disagreeable to myself. I wrote to the Newcastle Editor consenting to send him a "Christmas Message to the North of England", and telling him to send the "filthy lucre" to my private Fund for the unemployed.

Harold Hunter, one of the Ordination candidates, who is now at Westcott House, came to see me. He has developed asthma and a zealous interest in Boys Clubs! [249] May he postpone Ordination for a year, in order to overcome the one, and become expert in the other? It would certainly be unwise to bring him into the diocese, if his health is dubious: and, since (as he assures me) the "Mary Ward Settlement" would maintain him, there is no important reason why he should not postpone Ordination for a year. However, I said that my consent would be conditioned by Canon Cunningham's opinion.

Charles and I motored to Dipton, where I "admitted" the Rev. Frank Mitchell, curate of Bishopwearmouth, to the perpetual curacy. In spite of the severe weather, there was a fair congregation, and a gathering of a dozen incumbents with the Rural Dean (Myers). The church was dreadfully cold, although the churchwardens assured me that the heating apparatus had been "on" for several days, & was most effective! The roads were very slippery with ice, & the car slipped about uncomfortably. We were glad to find ourselves safely back in Auckland.

Sir Samuel Hoare's resignation is announced.

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[250]

Thursday, December 19th, 1935.

The cold weather continues, and the roads are ill to go upon.

I expended the morning in a rather unsuccessful attempt to write the promised article for the Newcastle Chronicle.

For an hour D^r McCullagh walked round the Bowling Green, preferring its monotonous security to the varied but perilous Park.

Then Captain Greig came to report progress. He is mightily well pleased with himself, and if the confidence of the examinee were a trustworthy index of the verdict of the examiner, he should do well. But I "hae ma doots".

Charles and I motored to West Hartlepool, where I admitted the Rev. Frank Oswald Scott to the perpetual curacy of S. Paul's. There was a fair, but certainly not a large, congregation. Poole, the Rural Dean, was absent, and 8 or 9 of the local incumbents. I noticed that Budgeon, the Vicar of S. Aidan's, was not among them. He shows little disposition to associate with his brethren, and even his colleagues don't live with him in the Vicarage. I am disappointed in him.

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[251]

Friday, December 20th, 1935.

I prepared notes for what was absurdly called “a Christmas message”, and then motored to Newcastle, where I fired it off at a meeting of Rotarians in the Railway Station Hotel. The large dining room appeared to be filled with lunching Rotarians. I was told that about 200 were present. There was some “business” before my speech was delivered. A collection for the waiters and waitresses was made, & the amount collected (about £21) was presented to them; replies being made by the head waitress & the head waiter. Six new members were formally admitted. Then I was called on for the address. I spoke for about half an hour, and was listened to very closely. At the end of my speech there was much applause, & I was encouraged to believe that my task had been successfully performed. Then I went to Dellow's Establishment & had my hair cut. I bought Christmas presents for Ella and Fearne, and then returned to the Castle in time for tea. Sir William Chaytor and his sister were there, and a big, noisy man, who “runs” the Auckland Boys' Club.

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The papers are filled with reports of the proceedings last night in both Houses of Parliament. Sir Samuel Hoare made his defence to the House, and acquitted himself with a dignity and frankness, which gained universal applause. Indeed, he emerged from an extremely difficult situation “with flying colours”. Baldwin was unusually ineffective. Partly, perhaps, this is attributable to the fact that he had to speak after the late Foreign Secretary. There is rarely room for more than one hero at a time on the stage: and his position was invidious, as he had the appearance of “throwing over” a colleague. The Leader of the Opposition made the mistake of impugning the personal honour of the Prime Minister, and this enabled Austin Chamberlain to rally the whole number of the Government's supporters. The Labour motion was defeated by 397 to 165. There was very frank speaking on the part of both the Prime Minister and Sir Samuel Hoare. It is apparent that we are in great danger of another “Great War”.

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[253]

Saturday, December 21st, 1935.

The Editor of the Newcastle Chronicle L^{td} wrote to say that he was sending a messenger for the MS. of the Christmas Message, as the post would be too late. He added that he had been confirmed by me, & hence his desire to get me to write something. The world is very

small. The messenger was a tall pleasant-looking young man, who said he was a journalist, & wouldn't care to be anything else. Happy man thus to be fitted to his work!

I wasted yet another morning in writing this precious Christmas Message.

The frost continues, and the roads are so slippery that I limited my 'constitutional' to the walk round the bowling-ground. Fog and ice are reported all over the country, and a great crop of accidents.

I revised a sermon for Barnard Castle tomorrow. Mr R. A. Beddoes, an Ordination Candidate, who is ill-reported of by the Principal of his college (S. Chad's) came to see me, and I gave him a bad quarter of an hour: but I doubt if he has "the root of the matter in him"!

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[254]

4th Sunday in Advent, December 22nd, 1935.

A hard frost, and a brilliant sun. When I was dressing I was uplifted by the beauty of the crescent moon with its attendant star shining above a bank of dark cloud in the deep translucent azure of the sky. I don't wonder that the ancients worshipped the Moon-goddess.

I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered 7 communicants. Ella and I motored to Barnard Castle, where I preached at Mattins in the parish church. On the whole I was pleased with what I found. The service was reverently carried through, and I noticed a great improvement in the behaviour of the choir in the Vestry. We lunched at the Vicarage. I was surprized at the vehement animosity which the Vicar expressed against the Bishop of Liverpool, and the authorities of Liverpool Cathedral. It is not necessary to accept without considerable deduction the language of resentment, yet I cannot but think that it indicates the existence of a very unsatisfactory situation in Liverpool.

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[255]

Monday, December 23rd, 1935.

I received letters from the Archbishop of C. and the Prime Minister's patronage secretary on the subject of the preferments which Rawlinson will vacate. The latter informs me that the P.M. will not deal with the matter until after his return from his Christmas holiday, and adds, "I am sure he w^d then be glad to have any advice Your Lordship may wish to give about the matter." I had already embarked on a letter to the P.M., but I did not send it.

Youngman came to lunch, and then walked for an hour with me in the policies. I told him that he was to read for his Ordination to the Priesthood under the direction of Oliver Quick, and he assented very willingly. He is a good youth, and means well, but I doubt if he knows much, nor am I really pleased with the influence of his present situation.

Anthony Eden, at the age of 38, has become Foreign Secretary. The Italians are "foaming at the mouth", but Geneva is well pleased, and European opinion interprets the appointment favourably.

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[256]

Tuesday, December 24th, 1935.

The cold seems more intense than ever, and a thin veil of snow gives a hypocritical aspect of purity to the foul world.

The papers give prominence to the report that Colonel Lindberg & his wife & child are leaving America for good in order to reside in England in order to save the boy from being kidnapped and perhaps, like his brother, murdered. Could greater ignominy come on any presumably civilized community?

I sent from my "Boots" Club no less than £150 in cheques for £10 to fifteen of the incumbents of the poorest parishes for distribution to the "Unemployed" at their discretion. We all went in to Durham for the carol service when the nine lessons are read beginning with a choir-boy and ending with the Bishop as the lector. It was all very moving and effective, but O so remote from the actualities of modern life! After the service, we all went into the Deanery for tea, and found a numerous gathering of relations. Then we returned to the Castle.

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[257]

Christmas Day, Wednesday December 25th, 1935.

This is the 16th Christmas Day that I have observed in Auckland Castle. The confident expectation that it would be a "white Christmas" was disappointed by the thaw which set in suddenly on Christmas Eve, and made a swift clearance of the snow. This morning is gloomy enough, fog having supervened on the snow.

I celebrated in the Chapel at 8 a.m. There were 19 communicants including a visitor who came with the Lawsons. Everything was well enough, save that I consecrated more wine than was needed, partly, through inadvertence, for I hadn't noticed how much I had taken, & partly, because I have a real dislike of the modern fashion of so limiting the amount of consecrated wine that there hardly suffices enough for everybody to communicate.

In spite of a chilly rain descending through the fog, the "Town Band" appeared at breakfast time, & received their tip. I told them to get away to cover. How these people endure their soakings amazes me: perhaps their work (when they have any) accustoms them to everything: but most of us would soon perish of rheumatick fever!

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I motored to Escomb, & there celebrated the Holy Communion, and preached. My late butler's boy, William Brown, whose home is in the parish, took possession of me, & packed my bag. It is one of the good things of life to possess the loyalty & affection of those who work for and with one. On the whole I was well impressed by what I found in Escomb. There is a new atmosphere of reverence in the service, & a frank but orderly carriage of everybody in the vestry. Hitchcock is, I think, getting hold of his people for good. The churchwarden, a rather lugubrious-looking person, did indeed give me an unfavourable account of the Escomb population, which he thinks is now well-contented to be continuously idle, and is nowise anxious to find work. How indeed can it be otherwise?

We motored into Durham, and attended Evensong in the Cathedral; after service I gave my customary 'Christmas boxes' to the Cathedral servants, and then we had tea with the Bishop of Jarrow.

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[259]

Boxing Day, Thursday December 26th, 1935.

I read through the fascinating book which Dick sent me for a Christmas present – “Greek Ideals and Modern Life” by Sir R. W. Livingstone – It abounds in good things, distractingly quotable: and makes me rend (metaphorically) my garments, & tear out (metaphorically) my septuagenarian hair with sheer rage against the fate which never gave me a sound classical education!

Rain fell heavily. Nevertheless, I walked round the Park, got very wet, and changed when I got back to the Castle. All the streams were in spate, and everything dolorously sodden. I finished copying out and slightly adapting for use in S. Andrews the sermon which I preached 25 years ago in S. Cuthbert’s, Edinburgh. It was published the same year in the volume entitled “Westminster Sermons”, which has, so far as the public is concerned, long perished! For some unaccountable reason my productive power has for the time completely failed.

Before going to bed I ferreted out another old sermon, preached originally in Oxford in 1922, for use in the Cathedral on January 5th.

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[260]

Friday, December 27th, 1935.

A most unpleasant day, with rain & fog. M^{rs} Darwin with her sons John & Gilbert came to lunch, and, after luncheon, I showed the two young men over the Castle. Gilbert is shortly to visit America in connexion with some property business.

I occupied the morning in revising the Oxford sermon of 1922 for use in Durham in 1936. *The local branch of the Workers' Educational Association wrote to ask me to lecture to them, but I declined pleading truly enough that I was already over-burdened with engagements. But had no such plea been available, I should have found it difficult to associate myself with a movement so evidently coloured by a Socialist, not to say Communist, character. Tawney* is the President, and that poisonous fellow [G.D.H.] Cole* is one of the Committee.*

I received an inquiry from a missionary bishop about the unfrocked priest, Bailey,* whether he might properly be employed in the Tropics. I replied shortly that he was no longer in Holy Orders, & could not act as a priest anywhere.

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Saturday, December 28th, 1935.

I wrote at length to the Prime Minister on the subject of his appointment to the offices vacated by Rawlinson.

Then I prepared for the sermon which I am pledged to preach in Stockton tomorrow. After lunch, I walked round the Park in the comfortless comfort of galoshes, which the wise Alexander dismayed at the havoc wrought on my gaiters by the mud insisted on my wearing! How truly says the Gospel – “When thou wast young thou girdest thyself, and wentest whither thou wouldest. When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, & carry thee whither thou wouldest not.”

Lawson had Fox with him. The poor beast had a most alarming fit of hysteria two days ago, and was dealt with by the vet. He is now very demure, and, I trust, sincerely penitent. The weather has suddenly become quite mild, with the usual consequence of a headache, and an appalling dislike of anything even remotely resembling work! How much climatic conditions account for in a man’s life!

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1st Sunday after Christmas, December 29th, 1935.

The last Sunday in the year is calm and mild.

I celebrated the Holy Communion in the Chapel at 8 a.m. We numbered but 6 comm^{ts}, including Charles, for Ella kept to her room with another of these snuffling colds, in which the discomfort is probably out of all proportion to the danger, but which rob life of joy & grace while they continue! As we decline into old age every winter presents a problem of which the solution becomes more difficult.

I wrote to Brooke Westcott, * Nigel Cornwall, * D^r C. A. Richmond, and that persistent bore, the Rev. A. H. T. Clarke. The latter had sent me a copy of the English Review with an article in it of his own.

After lunch I walked for an hour in the policies. Charles and I motored to Stockton, stopping at Sedgfield Rectory on the way to inquire for Rowaleyn who had been reported the victim of a motor-smash. Francis, who was with him, assured us that he was none the worse. I preached at Evensong in S. Paul's Church.

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Old Moscow once proudly boasted "forty times forty" churches. Approximately 35 now remain open to serve those who still cling to religion. These are filled to overflowing on every great religious holiday – perhaps most of all at Christmas time. Most of the worshippers are old men and women..... Religion is steadily losing ground in the Soviet Union, even though in recent years anti-religious campaigns have been carried on with lessened fervour While it is impossible to estimate the actual number of believers who have stubbornly held out against the persistent anti-religious campaign, it is undeniable that their numbers have decreased greatly. The Bolsheviks believe that religion is doomed in Russia: Emelyan Yaroslavski, head of the Godless League declared that there are between thirty & forty million persons in Russia "who have severed relations with religion", & this appears to be a reasonable calculation.

The Observer. Dec. 29. 1935. "From our Moscow correspondent".

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Monday, December 30th, 1935.

Dick writes severely of the photograph with which the Sunday Sun adorned my "Christmas Message", he calls it a "monstrous photograph"!

"I don't wonder that the miners are frightened, when they have to judge you by your photographs."

It is the case that Ella and I thought this particular photograph rather specially good! How impossible to gauge [sic] the effect on other minds than your own of anything seen or read! I wasted the morning in preparing my speech, and then motored to West Hartlepool, and fired it off to a gathering of Rotarians & their wives in the Grand Hotel. It was listened to very closely: and applauded decently. But the waste of time & toil is serious.

Tony Chute, after a very long silence, writes to wish me a happy New Year, and encloses two guineas for my Fund.

A brace of pheasants arrived from the Hon: G. L. Hamilton-Russell.

I wrote to the Rev. E. Boddington, who has resigned his trusteeship of the Lightfoot Fund.

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Tuesday, December 31st, 1935.

The Death of Lord Reading is announced. Obituary notices of this eminent Jew fill many columns of the newspapers, and provide a remarkable comment on the detailed indictment of the German government for its barbarous treatment of the Jews.*

Stannard and his wife with the two boys came to lunch. I showed them the castle. They are bright little fellows, and well-mannered.

Huntley, the manager of the garage, and Leng, having arranged between them that I should buy a new car, brought round to the Castle a Morris Oxford 16 h.p. for me to see: and, of course, as was inevitable, I bought it & was rewarded by being denounced as a domestic spendthrift by my wife, & no doubt being regarded as an imbecile by my chauffeur!! "When thou wast young" etc.

Daphne Radcliffe* arrived on a visit. When I left Westminster in 1913, she was a pretty child: she is now [anything but a pretty] young woman of 27. [It is legitimate to assume, & certainly charitable, that the beauty of her character is superior to that of its carnal frame.]

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The year that ends tonight has been fatal to my friends. In Douglas Eyre there passed away a man, whom I regarded as a genuinely good Christian, and one who, though I had not seen him for years, I always look upon as a personal friend. Steele-Maitland's death removed one of the rapidly shrinking number of college friends. He was always kind to me, [but I never gave him an unreserved regard. He was too clearly ambitious for that.] The two Bishops, Pearce of Derby & S^t Claire Donaldson, of Salisbury, were personal friends, though I was really intimate with neither. Lord Carson was at one time friendly, but Prayer Book Revision was too much for his Irish Protestantism, and I fell from his esteem as Lucifer from Heaven! Lord Reading sat opposite to me in the House of Lords, & interested me greatly, but we had no dealings with one another. In the diocese, the deaths of Bayley* and Jopling carried away two men whom I really liked. The Cathedral is becoming curiously [remote *written above*] alien in aspect and feeling.

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Charles, by refusing, against his obvious interest, to go the benefice of Seaton Carew, because he "didn't think he ought to leave me", became much more a personal friend than before. But I cannot escape a certain anxiety as to his future, for his health is uncomfortably doubtful, and my power to "place" him suitably is very limited. However, we must be content to go forward from day to day: and, certainly, it is a great comfort to have him with me.

The approaching departure of Rawlinson opens the door to many possibilities. My patronage, which enabled a measure of self-protection in the matter of his successor, lapses to the Crown, and, though I hope for the best, crown-appointments are not well regarded. Alington develops on his own lines, and the Cathedral is exhibiting the appearance of an "up-to-date" neo-Anglo-Catholic church. He speaks and writes copiously, but in both activities is [perhaps *added above*] more entertaining than weighty. But he is friendly, and shows much [considerate *added above*] deference to the diocesan.

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The Bede Commemoration and the Gifford Lectures mark the year with a special importance, diocesan and personal. The first was, I think, rather surprisingly successful: the last was probably a failure. I am really too old for undertaking so considerable a task, and I ought not to have made the venture. I wrote a letter to the Times on the Abyssinian affair which attracted some attention: and a little impromptu speech in the Church Assembly evoked much applause, & was extensively reported. The publication of Bell's Life of Archbishop Davidson reminded the ecclesiastical public of the storm which was aroused by my nomination to Hereford, and caused me some annoyance. There are some things which had best be forgotten, and that gratuitous & unscrupulous controversy is one. On the whole, I think that my influence both within the diocese and generally in the Church ~~as a whole~~ steadily dwindles.

[unnumbered final page]

There also died in the course of 1935 the following acquaintances.

G. E. Buckle (he was a quondam who I regarded with affection)

Lord Bridgeman.*

Lord Danesfort.*

Lord Tomlin.*

Sir Alfred Ewing.*

Falconer Madan.*

H. C. Burkitt (he was a personal friend)

Death or departure have cleared away some of my "problems" e.g.

Hodgson.* preferred to the South.

Bowcock.* ob.

Glynne. resigned

Bircham.* ob.