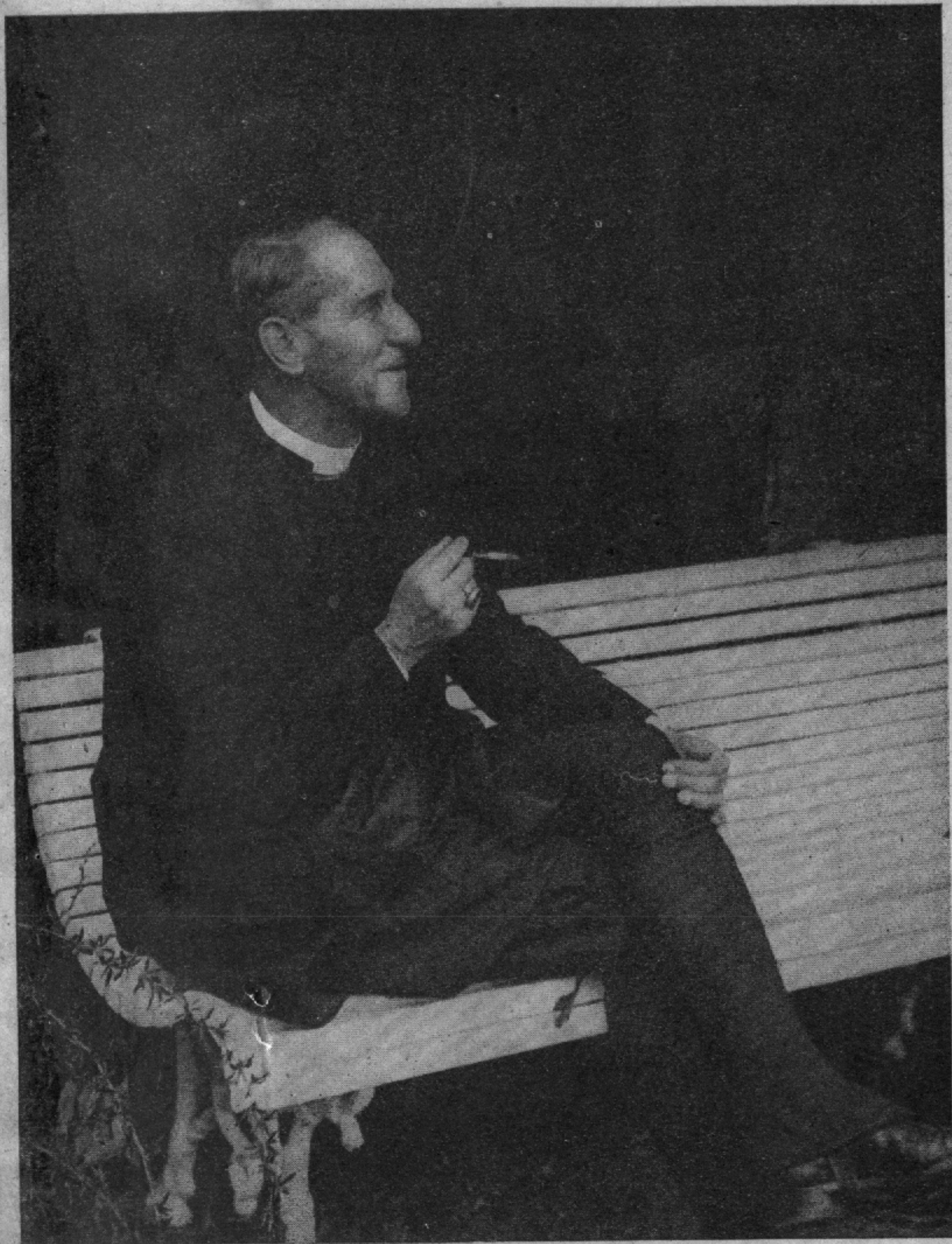


RIDLEY DUPPUY

Friend and Bishop



R. E. DOGGETT

Foreword by the Bishop of Worcester

Two Shillings

Ridley Duppuy

I

"He had scarcely had the time to tell us that his name was Duppuy, when a message was received that one of the batteries had been heavily shelled and the battery commander killed. Without waiting a moment for rest or food, the new padre set off to the battery, which was over a mile away and still under fire."

II

"The new Deputy Home Secretary resolved to know personally every man and woman in the Home Department first of all, and then throughout the house. They found it easy to talk to one who was so obviously interested in them as persons, in their out-of-office life as much as in the jobs with which they were entrusted. He encouraged his assistants to share in these contacts. 'X is having a hard time. Can you help to cheer her up a bit?' 'Y is living not far from you now. She is lonely and doesn't make friends easily. Can you do anything about it?'"

III

One who was present when the new Bishop was welcomed in Hong Kong writes:—

"He stood in characteristic and soon familiar pose, with his head thrown back and his right hand, with fingers bent, raised in front of him, beating out his words in slow, solemn voice: 'I promise you I'll put my back into this work.'"

IV

"How we shall miss those all too rare Monday morning visits," wrote the wife of one of the Worcester clergy after his death; and she added: 'I have yet to come across

ACKNOWLEDGMENTS

WITHOUT the generous assistance of Mrs. Duppuy in collecting material, and of the Dean of Worcester in arranging publication, this sketch could not have been written. No obstacles daunted them. Many others who were proud to call Bishop Duppuy friend have added information and helped to create atmosphere. Special thanks are due to those whose signed contributions appear in the following pages from the Foreword onwards.

R.E.D.

聖公會宗教教育中心

致 意

With the Compliments
Of

Diocesan R.E. Resource Centre

*Sheng Kung Hui (Anglican)
Diocese of Hong Kong & Macao*

PRINTED BY
ED., THE
LONDON



FOREWORD

I WELCOME the opportunity this Foreword gives me to pay my affectionate tribute to a greatly beloved friend and colleague.

Bishop Duppuay and I both worked in the C.M.S. We had been Army Chaplains in the war of 1914-1918. After demobilization the Bishop was appointed to the Bishopric of Hong Kong and I returned to Egypt. We met again in 1924 when he was home on furlough. We followed each others doings in thought and prayer, until one day in the autumn of 1941 we met in his house in Worcester and I had the joy of being the first to tell him that I was coming to Worcester to be Bishop of the Diocese. The intervening years since 1924 had not altered the charm of his personality. He was looking older, but he still had the buoyancy and resilience of a young man. And his welcome to me at Worcester is one of my cherished memories to-day.

From November 1941 until the day of Bishop Duppuay's death we were very closely associated in the work of the Diocese. He combined three posts. He was Canon Residentiary, Archdeacon of Worcester and my assistant Bishop. From the first he laid himself out to help me. I owe more to his wise, shrewd advice than to any other person in the Diocese. He was the soul of loyalty, always thinking of ways of helping one, never considering himself or his own inclinations. He was one of those humble men of God who gave himself in a self-effacing manner, in the service of others. His influence in the Diocese was, in consequence, quite unique. He took Monday as his day off. But he spent it in personal visits to the homes of the clergy in the Diocese. He frequently came to me after a Monday's visits to ask for my help for clergy, and it was largely through his eyes that I gained my first insight into the homes of those

with whom I was to be so closely associated. His sympathy welled up at all times and he reached out in a divine love to those he met. His was a manly sympathy that made him very stern with any who seemed to be humbugs. He was himself strictly disciplined and straight as a die, consequently he expected the same standard in other people.

He was the chairman of our Diocesan Missioners, a body of men who advise and help me on evangelistic and other projects. It was here that I saw something new in the boundless energy, drive and leadership of Bishop Duppuy. He initiated one thing after another, that very vitally affected my plans in the Diocese. The Missioners met together at regular intervals at Hartlebury and to our deliberations Bishop Duppuy brought a true fellowship that knit us all together in the service of the Gospel. We still meet as Missioners. We miss our brother more than we can ever say, but we meet to carry on our task inspired by his good example and with the prayer that we may be worthy of his loyal friendship, good comradeship and dedicated service.

The last time Bishop Duppuy and I met on diocesan work was on September 20, 1944, at the Institution and Induction of the Vicar of Malvern Link. We both had had a busy day on educational and other matters and when I began the service at 7.30 p.m. at Malvern Link I was feeling very tired. I came down from the pulpit after preaching, thinking how dull and flat my words must have sounded. Bishop Duppuy must have sensed this, because he came to me in the vestry and whispered in my ear "well done". Those were the last words he ever spoke to me, for two days later he was taken ill and never regained consciousness. It is the same words that I would use now, but of him, as I close this Foreword. "Well done good and faithful servant, enter thou into the joy of thy Lord."

WILLIAM WORCESTER

THE MAN IN THE MAKING

"HE did not regard himself as indispensable, but as expendable. He expended himself." This was said of a leader in world affairs. In very different circumstances Ridley Duppuy served his generation in this spirit. He gave himself without stint, first to the God who was intensely real to him, and then as a natural consequence to the men and women around him, not least to the children.

The setting of his life was varied—Australia, Middlesborough, Oxford, Aston, Bradford, London, Hong Kong, Worcester—all these claimed him, and each contributed to his wide circle of friends and his range of experience.

The purpose of this brief sketch of his life is to help those who saw him in only one or two of these spheres to trace the thread more connectedly, and to meet the man they knew in other surroundings. Outward circumstances changed, but the life was all of a piece.

Charles Ridley Duppuy was born on September 22, 1881, at Tyneside. His father was curate to the Rev. John Woodhouse, and had married the vicar's daughter. Ridley was only two years old and his brother Cecil a baby, when their father's health gave serious anxiety and it was decided that the family should settle in Australia. They went by sailing ship for the sake of the long voyage, and after a short stay in Melbourne moved on to New South Wales. Mr. Duppuy was offered the living of Karrajong in the Blue Mountains and the next five years were spent in very beautiful surroundings. The district teemed with insects and reptiles, and nature study became one of Ridley's keenest interests; tadpoles, lizards, frogs, caterpillars and many more were kept in various forms of confinement and studied minutely. He was utterly fearless, and when opportunity offered would

mount his father's buck-jumping horse and ride it bare-back. The nearest school was three miles or more away, too far for a small boy, however energetic, to attend, but by dint of incessant questions Ridley acquired a considerable store of knowledge before he was seven.

By that time his parents, with their family now increased to four, moved to a suburb of Sydney, and the boy was soon installed in a private school. A cousin who saw him frequently, remarked on his scholarly bent as well as his enthusiasm for games. After three years in Sydney in which the Rev. Charles Duppuuy came to be known as a distinguished preacher and a fine organizer, another move was made, to the great satisfaction of the children for their home was to be at Jamboree, near the sea. Unlimited space, good fishing, and plenty of opportunities for riding were among the special joys. The two boys went to a school in the neighbourhood with every expectation of staying there for some time, but this was not to be. In the following year (1891) their father contracted influenza, followed by pneumonia, and after a few days of great anxiety to their mother, he died on October 28.

Mrs. Duppuuy was left with five children, ranging in age from 10 years to 4 months, but the brave spirit which was so characteristic of her, never quailed. She had proved a friend to all the neighbourhood, and now in her need everything that thoughtful kindness could do to help her was done, but she decided that England was home, and to it she must return.

So ended the Australian chapter. Its influence remained with Ridley throughout the years. The freedom and spaciousness of life in the bush, natural and friendly contacts with people of all ages and types were the best preparation for the days ahead.

On their arrival in England, Mrs. Duppuuy and the children first spent some months in Harrogate, and then were welcomed to her brother's vicarage in Middlesborough. This became their home for several years to

the delight of the family, who were devoted to their uncle.

Ridley was determined to do all he could to help his mother. He was often ill, for he managed to contract almost every ailment to which youth is heir, and this was a hindrance in his school work. Someone said of him in later life: "He toiled terribly," and this was true when he went to St. Edmund's, Canterbury, and found himself a year behind other boys of his own age. It was equally true when he determined to go to Oxford and pay his own way. Only the strictest economy of time as well as money made this possible, but he achieved it.

Keble was his college, and this meant that he was in touch with men of a different school of thought. He read theology, in which he took a very good second. A friend who coached him for two or three terms said that he "never read with any one of such almost boisterous keenness".

When Ridley was ready to leave Oxford, after a year at Wycliffe Hall, he had some months to fill in before he could be ordained. It was essential that he should support himself and help his mother, and he joined The Mersey Mission to Seamen. This provided not only an opportunity for work among sailors in a home port but for a visit to Canada.

ASTON and BRADFORD

1904-1911

RIDLEY DUPPUY in after life always spoke with warm appreciation and gratitude of the five years spent at Aston in his first and only curacy. The parish under its successive vicars—Canon William Eliot, Canon E. A. Knox (afterwards Bishop of Manchester) and Canon Henry Sutton (previously Home Secretary of the

C.M.S.)—was recognized as a grand training ground, offering wide and varied experience.

At one time a village, Aston became a large industrial centre during the nineteenth century. When Ridley went there in 1904 it was an independent borough linked with but not absorbed by the great city of Birmingham. In a setting of closely packed modern streets there still stood a fine old Tudor mansion surrounded by a beautiful park, which was a delight to the neighbourhood. Close by, also in the centre of the town, was the Parish Church, no longer of village proportions, but transformed into a large and dignified place of worship, better suited to the needs of the growing population, which then numbered some 40,000. Several mission churches had been built in different parts of the parish. These, like the Parish Church, were served by a staff of clergy, four of whom lived in the Clergy House and one or two more in rooms near by.

This made a centre of community life at the heart of the parish; a newly fledged curate felt at home, for it resembled the college camaraderie to which he was accustomed, and the slightly older men brought their contribution of experience to the common stock. Curates of that period speak with enthusiasm of Canon Sutton as their father and leader who guided the weekly staff meetings where the work was planned, and then trusted each man to take up his appointed share with a sense of responsibility and freedom for initiative. Few, if any, rules were imposed, but as one of the men has written, "there was a self-imposed discipline guided and governed by the very bigness and variety of the work, and above all, by the dedication of men who took their high calling seriously."

It was the custom for one curate to assist the Vicar at the Parish Church, and this post was given to Ridley Duppuv. His activities included the pastoral care of the district near the church, the visiting of the widely scattered congregation and the leadership of the men's Bible class on Sunday afternoon. This last appealed to

him strongly. He took immense pains over his preparation and was assiduous in visiting the men's homes. Usually he was a welcome caller, but on one occasion, he went to the house of an unknown man, to be greeted when the door opened with "I don't want any — parsons here" and a blow in the chest which knocked him down. No retort followed, but a steady effort to win the friendship of his assailant.

One outcome of the Bible class was the formation of a parochial branch of the C.E.M.S. Plans were discussed in the Clergy House and elsewhere, and the branch from its inception was one of the most vigorous in the diocese, due in no small measure to the enthusiasm and organizing ability of its clerical secretary—the leader of the Bible class.

In the second year of his curacy Ridley felt that the time had come for him to make a home for his mother and two sisters. How this was done on a curate's stipend of £160 a year remains a mystery. The change, of course, involved his partial withdrawal from the Clergy House, but it opened a new and very attractive centre of home life in the parish to which visitors were always welcomed. For the next fifteen years, until he went to Hong Kong, Ridley and his mother lived together. It was obvious to everyone that they thoroughly enjoyed and stimulated each other, and there is no doubt that Mrs. Duppuv brought strength and charm to her son's life and work from Aston onwards. In a tribute to her directly after her death in 1930, he wrote: "My mother was the most humble of women and shrank from all publicity. Yet hers was a wonderfully full and beautiful life and very many have been helped by her influence. She spent herself for others and in return had many friends. . . . Hers was the radiance of a chastened life. She drank deep of the cup of sorrow, but her spirit never faltered."

When a patron was in search of a keen, able, soundly trained man for a difficult living, it was natural that his gaze should turn to the staff of Aston Parish Church. This often happened. One of the occasions was in 1909

when the Rev. H. Gresford Jones, Vicar of Bradford, and afterwards Bishop of Warrington, was looking for a vicar for Christ Church, Bradford.

"Difficult" certainly described this parish at the time. The resident population was small and decreasing. In its place had come large business houses, various institutions, and a big railway station. Financial resources were meagre. Moreover, Christ Church had been a daughter church to the old Parish Church, now the Cathedral, and its very nearness raised the question whether there really was a place for it to fill. Such a sphere of action called for courage, initiative and tireless energy. The new vicar brought these to his task, and more besides. He was not a popular preacher as his predecessor had been, but he had a message from God to give, not only in the pulpit but in the homes of his people and in the many personal contacts which he was always ready to make and to cherish. To him "people mattered", and he met them with respect and love which quickly passed into friendship.

Bradford was not to keep him long. In 1911 an unexpected invitation came to join the headquarters staff of the C.M.S., and form one of a team which the Rev. C. C. B. Bardsley was building up.

Although Ridley Duppuuy cared greatly for pastoral work, there was something about this invitation which could not be regarded lightly. From his boyhood the call to missionary service had been very real to him, yet with the family responsibilities which had come and had been shouldered so bravely, he had never felt that it was right to serve overseas. But here was a call to full-time work in a missionary society which did not clash with family claims, and after careful consideration and prayer, and consultation with trusted friends, as was his custom when any big decision had to be made, Ridley accepted the invitation as a clear call from God.

LONDON—and FRANCE

1911-1920

WITH his coming to London in September 1911, there began for Ridley Duppuuy the longest term of continuous service which he had known so far. To work in the Church Missionary House in Salisbury Square was to enter a setting rich in historic interest, and vitally linked with the throbbing life of the City. In the Square itself, a few yards off Fleet Street and spared some of the rush of traffic, the hum of printing machines is a reminder that C.M. House is in the heart of the newspaper world. One of Wren's finest churches, St. Bride's, is close by, though partially hidden by the height of modern buildings. The room which Ridley was to occupy for most of the years he was at C.M. House, was darkened by the proximity of Salisbury House, once the town residence of the Bishops of Salisbury and now the London office of the *New York Times* and *The Times of India*.

True to the traditions of the City, Salisbury Square has world-wide associations. The most obvious of these now are the chief offices of Reuter's and of the Press Association, but the Church Missionary Society, ever since it first made its headquarters in the Square in 1813, has had daily contacts with distant parts of the world and has welcomed to its house representatives of many races. African rulers and students, Chinese bishops and ambassadors, Indian High Commissioners stationed in London, or a rare visitor such as Mr. Gandhi, all these have visited C.M. House from time to time to confer with the secretaries or pay tribute to the Society's work. To C.M.S. missionaries, in whatever part of the world they may be working, C.M. House is "home", the spot to which they gravitate most naturally when on leave.

Similarly it has been described as the "Mecca" of keen home workers for the Society in search of stimulating fellowship and new ideas.

Ridley joined the staff a year after the great Edinburgh Conference of 1910, which had brought together representatives of almost all the non-Roman missionary societies throughout the world, and delegates from the Churches which had come into being as a result of the modern missionary movement. This Conference, an epoch-making event in itself, had given a new impetus and purpose to the co-operation which had always existed between the British missionary societies of all denominations. United committees met at the various mission houses, and C.M. House was often found to be a convenient centre before a combined headquarters was provided at Edinburgh House.

This wide range of contacts and interests, appealed strongly to the big-hearted Deputy Home Secretary, to use Ridley Duppu's official title. He had come to share with Bishop Ingham, formerly of Sierra Leone, the leadership of the Society's home activities. The Bishop, with his broad knowledge of missionary work and his inspiring personality, was in constant request for sermons and meetings in all parts of the country. He could not give the time, nor, if truth be told, had he the flair for the equally important administrative work which belongs to the post of Home Secretary. It was his wish to have a younger colleague who would take the lead in office administration and in the development of various projects initiated by the former Joint Home Secretary—Dr. Herbert Lankester. Such work included a certain amount of preaching and speaking in the country, but in the first instance the Deputy Home Secretary was asked to examine the various branches of the Home Department's work and to bring a fresh mind to bear on existing methods and possible developments. It was a post to call out the best gifts of an administrator who could see the work as a whole and assess the value of particular methods. If that were all, it might seem

strange that a man so well qualified for pastoral work could find satisfaction in a secretarial post. But it was far from being all. Ridley was not the only C.M.S. secretary to testify that he found more opportunities of giving pastoral help to the staff and the unending stream of callers than in a parish.

The new Deputy Home Secretary resolved to know personally every man and woman in the Home Department first of all, and then throughout the house. They found it easy to talk to one who was so obviously interested in them as persons, in their out-of-office life as much as in the jobs with which they were entrusted. He encouraged his assistants to share in these contacts. "X is having a hard time. Can you help to cheer her up a bit?" "Y is living not far from you now. She is lonely and doesn't make friends easily. Can you do anything about it?" A member of his office staff remarked: "Of all the secretaries for whom I worked he was the greatest martinet, yet when work ceased for the day, no one could be more unconventional."

Sometimes it was Ridley himself who wanted help, and pride never hindered him from asking for it from the newest and least experienced of his assistants. It was part of his plan for training them.

At his weekly meeting of "Heads of Departments" or Home Council or the monthly Home Organization Council (high-sounding titles were in vogue!) he would share his immediate concerns about matters of policy and publicity and then not merely invite, but require contributions from all those present to be made on the spot or sent to him in writing. With such an exciting chief, it was not surprising that at times a welter of suggestions poured in to be added to his own. All were treated with respect, often more than they deserved, and subjected to candid criticism. This process was applied to methods of organization and possible new developments and also to the half-yearly "Letters to the Country", as they were called rather grandiloquently.

Writing did not come easily to C.R.D. His own mind

was seething with ideas and then there were the suggestions he had invited; but how were they to be sorted and expressed? If he did not actually demand coffee and wet towels, he sought an equivalent by calling in one or other of his assistants who would come freshly to the subject at which the chief had toiled, and help him to take hold of one or two main lines of thought, to drop all others (for the time being!), and express them clearly with due regard to the probable attitude of the recipients of the letter. Ridley never grudged time and trouble himself, and he took for granted that the men and women with him would be equally keen and thorough.

Part of the Home Department team consisted of the organizing secretaries—some twenty-four in number, each of whom had his district, consisting of one, but more often two or even three dioceses in which he was the Society's official representative. When Ridley Duppuy came in 1911, several of these posts were held by veterans, men who had seen long service as missionaries or in C.M.S. work at home. They were splendidly loyal and devoted, but not always mobile, nor could they be expected to make new contacts readily, especially with young people. So it was decided with the approval of the Committee, that as posts fell vacant, they should be offered to much younger men who might or might not have served overseas, but who had a missionary vocation and knew the home parishes. By degrees a list of possible candidates was built up and kept under lock and key, and from it came some strong men for posts in the country and at headquarters. Ridley was resolved to know and lead his team. When he went out as a deputation, he liked, if practicable, to stay in the home of the organizing secretary.

Every year the whole team met for three or four days of conference at some residential centre. A few members of the C.M. House staff were included. Experience was pooled, difficulties faced, new plans discussed and brought on to the plane of the actual. Of the chief's part one man writes: "What a man of vision he was,

and what a master of detail; no one could do shoddy work with such a leader. His boisterous spirits and sense of humour made even the busiest days of conference cheerful and bright. What a man of God he was, always even in the lightest moments obviously in the closest contact with the Lord he loved and served."

Bishop Ingham was feeling the strain of continuous deputation work, and in 1912 decided that he must have a quieter sphere. He accepted the living of St. Jude's, Southsea, and thus ceased his official connexion with the Home Department, though he was ready to give occasional help if needed. The Committee saw that it was unnecessary to import a successor, for in Ridley Duppuy they had a man well fitted to lead the Society's home work. His title and status, however, were not altered at first, and consequently he was still outside the "Cabinet". When he became Home Secretary in name as well as in fact, and shared the discussions of policy and the inter-relation of home and foreign affairs, his understanding of the Society's foreign work broadened and deepened, and according to the official rule he shared responsibility for all decisions reached by his fellow-secretaries.

It was a strenuous and a joyous life, demanding every ounce he had to give, but full of happy comradeship and the knowledge that he was helping other people to grow. He was very ready to give his juniors freedom of movement and to encourage initiative, but the part must realize that it was a part and learn to serve in the spirit of the whole. In his insight into the capacities of those around him, be it the office messenger, a senior doing faithful work in a groove, or a man of high qualifications and wide experience, Ridley was determined that each one should have the opportunity to give the best for the highest. With the outbreak of war in 1914 some of the most vigorous and dependable members of his staff joined the forces; if their places were filled it was by women new to the work who had their job to learn.

During the whole period of his C.M.S. service Ridley

was seething with ideas and then there were the suggestions he had invited; but how were they to be sorted and expressed? If he did not actually demand coffee and wet towels, he sought an equivalent by calling in one or other of his assistants who would come freshly to the subject at which the chief had toiled, and help him to take hold of one or two main lines of thought, to drop all others (for the time being!), and express them clearly with due regard to the probable attitude of the recipients of the letter. Ridley never grudged time and trouble himself, and he took for granted that the men and women with him would be equally keen and thorough.

Part of the Home Department team consisted of the organizing secretaries—some twenty-four in number, each of whom had his district, consisting of one, but more often two or even three dioceses in which he was the Society's official representative. When Ridley Duppuuy came in 1911, several of these posts were held by veterans, men who had seen long service as missionaries or in C.M.S. work at home. They were splendidly loyal and devoted, but not always mobile, nor could they be expected to make new contacts readily, especially with young people. So it was decided with the approval of the Committee, that as posts fell vacant, they should be offered to much younger men who might or might not have served overseas, but who had a missionary vocation and knew the home parishes. By degrees a list of possible candidates was built up and kept under lock and key, and from it came some strong men for posts in the country and at headquarters. Ridley was resolved to know and lead his team. When he went out as a deputation, he liked, if practicable, to stay in the home of the organizing secretary.

Every year the whole team met for three or four days of conference at some residential centre. A few members of the C.M. House staff were included. Experience was pooled, difficulties faced, new plans discussed and brought on to the plane of the actual. Of the chief's part one man writes: "What a man of vision he was,

and what a master of detail; no one could do shoddy work with such a leader. His boisterous spirits and sense of humour made even the busiest days of conference cheerful and bright. What a man of God he was, always even in the lightest moments obviously in the closest contact with the Lord he loved and served."

Bishop Ingham was feeling the strain of continuous deputation work, and in 1912 decided that he must have a quieter sphere. He accepted the living of St. Jude's, Southsea, and thus ceased his official connexion with the Home Department, though he was ready to give occasional help if needed. The Committee saw that it was unnecessary to import a successor, for in Ridley Duppuuy they had a man well fitted to lead the Society's home work. His title and status, however, were not altered at first, and consequently he was still outside the "Cabinet". When he became Home Secretary in name as well as in fact, and shared the discussions of policy and the inter-relation of home and foreign affairs, his understanding of the Society's foreign work broadened and deepened, and according to the official rule he shared responsibility for all decisions reached by his fellow-secretaries.

It was a strenuous and a joyous life, demanding every ounce he had to give, but full of happy comradeship and the knowledge that he was helping other people to grow. He was very ready to give his juniors freedom of movement and to encourage initiative, but the part must realize that it was a part and learn to serve in the spirit of the whole. In his insight into the capacities of those around him, be it the office messenger, a senior doing faithful work in a groove, or a man of high qualifications and wide experience, Ridley was determined that each one should have the opportunity to give the best for the highest. With the outbreak of war in 1914 some of the most vigorous and dependable members of his staff joined the forces; if their places were filled it was by women new to the work who had their job to learn.

During the whole period of his C.M.S. service Ridley

and his mother lived at Hampstead, close to the Heath, with the sense of space which meant so much to them both. One of his sisters had married and the other was nursing, while his brother was settled in Australia until he went into the Army and came to serve in France.

As the war progressed the demand for chaplains became more insistent, and the "Cabinet" at Salisbury Square was thinned. For himself, Ridley was more than ready to go, but the carrying on of his work had to be considered. His mother, as always and with the selflessness which was such a marked feature in them both, was willing for any sacrifice, and in March, 1918, Ridley went to France.

FRANCE—1918

Ridley donned his uniform on March 5, and that day he crossed to France, one of a party of ten padres going on active service for the first time. He was the freshest of the group, for all the others had either had experience in home camps or had been to the Chaplains' School at Ripon, whereas he was going straight from his desk at C.M. House. On his arrival, after a service in the little chapel and one interview with the Acting Deputy Chaplain General, he was told that he was to be posted to the 42nd Division for duty with the Artillery, and that he would be going to the front at once.

His coming is recalled by the Colonel of the R.A.M.C. "Early one afternoon, a new 'padre' arrived at the headquarters of the Artillery Brigade in France. He was very hungry and very tired, as he had been compelled to make much of his journey on foot, and expressed his delight at the prospect of a rest and a meal.

"He had scarcely had the time to tell us that his name was Duppuay, when a message was received that one of the batteries had been heavily shelled and the battery commander killed. Without waiting a moment for rest or food, the new padre set off to the battery, which was over a mile away and still under fire, and spoke words of comfort and encouragement to the men. Needless to

say, his reputation was made at once, and he won the admiration of everyone."

The two brigades of Artillery to which Ridley was attached with the Divisional Ammunition Column and the Trench Mortar Section had a total of some 2,000 men. They were widely scattered and much travelling was involved, if personal touch with officers and men was to be secured. Nothing less than this would satisfy their new padre, and it was well for them that he had begun to ride when he was a child in Australia, and was soon as much at home on a horse as on his hard-worked push-bike. "Visit, visit, visit," was his motto.

An extract from one of his letters about three weeks after he reached France shows something of his work as he saw it at that early stage.

"On Palm Sunday night, we slept in the open, and long before dawn, we started again to take up our positions in the line. Since then we have been very hard at it.

"My first night I slept with six of our men in an old German trench. The kindness of the men was touching, and it was an interesting insight into character. We had a prayer together before we turned in. We had only about three hours for sleep before we had to be up again. . . . Every day I make a point of trying to see the men at the gun positions. Some I have had to bury where they fell; others we bring back for burial. I spent much time yesterday writing to the bereaved—all this is such delicate and sacred work; . . . I make it my aim to hold a brief service with as many groups of men as possible each Sunday."

In another letter Ridley passed on some of his reflections on the war and its unspeakable crudeness.

"Often as I have seen miles of trenches, rusty barbed wire, to say nothing of other sights which hurt far more, the words have burnt through me: 'To what purpose is this waste?' I see that we must steel ourselves to the task; that there must be no weakness, no shrinking whatever from sacrifice. And yet, I believe that ultimately deliver-

ance does not lie this way. Are we counting sufficiently on the supernatural element in this war?"

He was sensitive to the beauty which could be discerned in the characters of the men around him and in the freshness of the countryside's spring-time dress.

*And you who go in English fields,
O think not that our days
Are wholly dark or wholly ill,
For there are flowers in Flanders still,
And still a God to praise.*

The friendship and backing of the officers brought great cheer to this very friendly chaplain, and he valued also the opportunities of meeting and consulting with other padres. It was a special pleasure when his comrade from C.M. House, H. St. B. Holland (now Bishop of Wellington) came out and was stationed only ten miles away. Alas, this did not last long, for Holland had an accident and was sent back to hospital in England. A very welcome visitor was Bishop Gwynne, the D.C.G., who had left his great work in Egypt and the Sudan for a time to serve on the Western Front. Ridley commented: "He holds us all by his manly straightforwardness. I was interested to notice that in speaking, he more than once referred to himself as a missionary."

It was so difficult to get to know all the men personally that Ridley decided in October to send a printed letter to each one. In it he said: "I have been able to do far less than I hoped, but I still keep before me as my aim to share your life as fully as I can and to be the friend of all who will allow me. . . . It is one of the great joys of my life to be with you. If in any way I can serve you, it will be a privilege. It is everything to us to know that the good purpose of Jesus Christ must triumph, and that through struggle He will lead His followers on to certain victory."

Appreciation was mutual. The Colonel already quoted, wrote: "It is impossible to set a limit to his

influence. To have had his friendship, as all of us had, was a privilege indeed."

The end of the French interlude saw Ridley back at his desk in the C.M. House, and with his mother in the rooms in Parliament Hill Fields to which she had moved when he went to France. But there was a difference. A few days before the Armistice his sister Marguerite, the nurse, had died from double pneumonia, leaving Mrs. Duppuy, it would seem, more than ever dependent on Ridley for companionship.

Yet before he went to France mother and son had made a pact known to few if any of their friends. It was that if he returned safely he should be free to offer to the C.M.S. for service overseas, as had been his wish from boyhood. The fact of Marguerite's death was not allowed to make any difference, and in January, 1919, an open offer was made to the Candidates' Committee, with the hope that he might sail within six months of demobilization.

Talking to a friend one day about this offer, he was asked if he had any special country or mission in view. "Well, of course I have thought about it," came the reply. "I am willing to go anywhere, but I wonder if it might not be the Southern Sudan. You see I'm a very ordinary sort of chap, but I think I could fit in there. I don't mind roughing it. I might join Archie Shaw. We could work together, and he has been left alone too much when other fellows have crocked."

Naturally his offer was warmly welcomed by the Candidates' Committee, but his fellow-secretaries had something to say. They urged him to remain for a year as Home Secretary, in order to make any necessary rearrangements in the Home Department, and to organize the proposed Thankoffering Appeal. In this dual task he was to have the help of H. St. B. Holland as Assistant Home Secretary, and how those two men prayed and planned and toiled! The output of letters and leaflets, carefully prepared to give the needed facts and challenge,

was amazing. And all the time steps were being taken to organize and staff the Home Department for its post-war opportunities in the near and more distant future. With a few modifications the pattern which they sketched has stood the test of time and holds good still.

Many other claims were made on the Home Secretary's time and thought. More and more was he in request as preacher and speaker in connection with the Thankoffering Appeal and the Recruiting Campaign, and this to him was costly work which drained his nervous and physical energy. His fellow-secretaries asked him to write a letter to out-going missionaries. Against a broad background he set the need of the individual missionary for spiritual power, a wide outlook, and patient continuance.—“Beware of the shallowness which comes from over-activity—the wider your sympathies the more people you can reach. Always have some thought-stimulating book on hand. Always be learning from others”—such were some of his characteristic counsels.

“ASCENDIT ORATIO—DESCENDIT GRATIA.” These words hung above his desk in C.M. House and they meant much to him. Prayer, self-discipline, and a deep sense of commission were marked features of his life. In a little book of daily devotions which he prepared for himself, the following sentences occur, and to those who knew Ridley Duppuay they are eloquent of the secret of his strength. “Your whole life and influence turn on the interior communion of your soul with God. . . . Prayer turns the tread of half-beaten men and women into the march of conquerors.”

The question of his own work overseas was in abeyance for the time being, though by no means forgotten. It was not until the year for which the secretaries and Committee had asked was practically completed, that the question of location was settled. Then there came from the Archbishop of Canterbury the invitation to go to Hong Kong as Bishop. To say that Ridley was staggered is to put it mildly, for he had not coveted any high post,

and doubted his qualifications for one so far removed from, for instance, the work of a pioneer missionary in the Southern Sudan. Moreover there were practical difficulties to be faced. The stipend was small, apparently not designed for a man who had serious family responsibilities. But after consultation with those in authority and some intimate friends, it gradually became clear to him that this was God's call and plan for his life, something for which his earlier experiences had been preparing him.

No one is better fitted to sum up the chapter of Ridley's life which closed in March 1920 than his friend and successor in the Home Secretaryship, H. St. B. Holland.

“I first came under the spell of C. R. Duppuay when he inveigled me to take a trip down to London from Newcastle to be vetted for the post of Metropolitan Secretary. Everything about the “House” terrified me except Duppuay himself. In him I saw the embodiment of all the C.M.S. had meant to me since my boyhood, the energy, the adventure, the devotion and the capacity for organization. But in him I saw something else, the cheerfulness, the human affection, the lack of pious *clichés*; and it was these latter qualities that drew me, a raw young vicar from the North of England, to come down to take my humble place in the missionary hub of the world.

“When I started my work I soon found how true my judgment had been. I myself loved clean, strong organization, and I found in Duppuay the leader of a great team, both in the “House” and in the country, who all worked to a plan, and who were all kept together by the enthusiasm and affection of the chief. He was a demon for work and to be on his staff meant that one could not look at oneself in the shaving-glass in the morning without determining to be “all out” that day. I don't know much about former Home Secretaries; but I do know that when I served under him, Duppuay seemed to me to have a real statesmanship in regard to

the home propaganda and education of C.M.S. All our activities were directed to one great objective; the Home Council, which he had started, gathered up all the ragged ends of the different departments of the whole office, and made of them a pattern which meant something. As we used to meet week by week, we knew we had a leader, and that the leader knew where he was going. He never seemed to be depressed by things not going exactly as he, or we, wished. The period was a difficult one, the closing years of the first World War, and the beginning of the years of disillusionment, yet as I look back I can see how proud we could all feel that our Home Secretary seemed to have the capacity of catching the imagination of our supporters, filling them with a sense of the great things that were to be done and making them capable of fresh sacrifice.

"It was certainly due to his policy that the influence of the staff in the "House" began to reach far more directly the people in the country. The organizing secretaries felt themselves really part of a great spiritual outfit, and not just commercial travellers for a Church Society.

"The creation of a separate organization in the North of England, with its own secretary and Annual Congress, was responsible for a very great development both in the knowledge and devotion of what, to me, has always been a most important part of the world.

"His successor, at any rate, knew that he was heir to a policy capable of indefinite development, and to the careful student of the home activities of the Society in the last thirty years it will be seen that very much had its rise in the layout of the organization in the years when Duppuy was Home Secretary.

"Then, too, what did not we who lived in the "House" owe to that infectious gaiety and that cheery laugh which created an entirely new atmosphere. We were not oppressed with the solemnity of our job and the necessity of speaking *sotto voce* and in official language. Under Duppuy's leadership we experienced in office hours the

joy of life and the infection of a spirit which made our humdrum work not a burden, but a joy. We never saw him on a pedestal, he was always on a level with us, and yet he never betrayed the leadership which had been entrusted to him by the Society.

"It was a sad day when he went to a still greater post of responsibility away in far Hong Kong."

HONG KONG

1920-1932

IN going to Hong Kong Ridley Duppuy was entering a sphere which had interesting historical associations and far reaching contacts. It was, and is, no ordinary diocese.

What has long been known as an important colony with a magnificent harbour was a barren island, the home of a scanty population of fisher folk, when it was ceded to Great Britain in 1842 as an outcome of the war waged with China from 1840-1842. Seven years later (1849) the diocese of Victoria, Hong Kong (the full title given to the city as a compliment to Her Majesty the Queen) was formed. Legally the diocese covered the colony only. Actually the first Bishop, who was appointed by the Colonial Office, was given jurisdiction over all the work of the Church of England in China and Japan. Although the area was vast indeed, the number of Church people was small and consisted chiefly of the little British communities which had begun to settle in the five treaty ports. Anglican missionary work among the Chinese was in its infancy, and Japan was still closed to the foreigner.

Immense changes had taken place before Ridley Duppuy arrived in 1920 as the sixth in the line of bishops. The population of the colony had risen to 600,000—

predominantly Chinese, but including a British community of some 10,000, besides considerable numbers of Indian merchants, Japanese, Malays and coolies from all parts of the Far East. Added to these were officers and men of the British Navy, Army, and Merchant Service, besides sailors of other races and languages, for Hong Kong had become one of the chief centres of shipping and trade in East Asia. Churches, schools, and a university which attracted students from several nations and exercised a growing influence in the Far East—all of these had come into being and formed part of the island's life.

Ten more dioceses had been formed in China, but from the point of view of area and population Victoria, Hong Kong, was still one of the largest in the Anglican Communion. It included the provinces of Kwangtung (with the great city of Canton), Yunnan, Kweichow, and the southern part of Kwangsi, with a total population of nearly 70 millions. The Church Missionary Society was the only Anglican Mission represented and its small staff could barely touch the fringe of the great task before the Church.

The fact that so large a part of the Hong Kong diocese was on the mainland entitled its bishop to a seat in the Chinese House of Bishops, although constitutionally his was a colonial bishopric. From 1912 the branch of the Anglican Communion in China came to be known as the Chung Hwa Sheng Kung Hui, a title chosen by the Chinese members and meaning literally China Holy Catholic Church. A united Synod had been formed to meet every third year, and already had held three meetings before Bishop Duppuuy arrived. The majority of the delegates were Chinese clergy and laity. All the diocesan bishops at that time were foreigners—seven from Britain, one from Canada, and three from the Protestant Episcopal Church of America. The last twenty-five years have seen marked advance in Chinese leadership.

While the Bishop-designate was preparing for his consecration in England he seized opportunities to learn as much as possible about his new sphere from those who had lived in Hong Kong or South China. "What impresses me most," he wrote, "are the unbounded possibilities of the work." He realized that he would have to meet entirely new circumstances, and that if he was to be a true Father in God to Chinese as well as British Christians he must try to learn a new and difficult language.

The consecration took place in St. Paul's Cathedral on St. John the Baptist's Day, 1920. A very large congregation assembled, for no fewer than five bishops were to be consecrated, four of them for service in the Church overseas. These were, besides the Rev. C. R. Duppuuy, the Rev. Neville Talbot to be Bishop of Pretoria, the Ven. H. Gresford Jones as Assistant Bishop in Uganda, the Rev. A. W. Howells (an African) as Assistant Bishop in Nigeria, and the Ven. H. K. Southwell as Bishop Suffragan of Lewes.

The new Bishop's arrival in Hong Kong was awaited with considerable interest. One who was living there then recalls the expectations which were aroused: "The Church looked forward to his youth and vigour, and to the new life he would infuse into hopes and aspirations for the development of Christian activities on many sides in the colony. He was coming at a time when the Church was no longer anywhere accepted unquestioningly as an integral part of the life of the individual and the community, at a time when the Church and the clergy in common with the rest of life were under the microscope." When he arrived early in November the Bishop was greeted by six of the leading clergy, and escorted to his house. One of the group recorded his first impression of the new leader in his diary that evening. "He seems a fine man full of vigour and dash."

Two days later came a public welcome followed by the enthronement in the Cathedral. Those who were

present at the reception were impressed by the new Bishop's earnestness and sincerity. "He stood in characteristic and soon familiar pose, with his head thrown back and his right hand, with fingers bent, raised in front of him, beating out his words in slow, solemn voice: 'I promise you I'll put my back into this work.'"

Forthwith he inspected the diocesan and missionary activities on the island, making personal contacts with as many people as possible. Plenty of work lay ready to hand in Hong Kong itself, and few would have thought it strange if a new leader had decided to concentrate on that for a time. Not so Bishop Duppu. His keen desire to see things whole and to take the measure of his responsibilities urged him to visit the C.M.S. missionaries and the Chinese congregations on the mainland as soon as possible.

In a fortnight he was off to Canton, nearly 100 miles away, for this purpose. "I must get a move on" had been an oft-used phrase in London, and it persisted in the supposedly placid East. One of his associates wrote of him before he had a resident chaplain: "Life for him when I first knew him seemed to be one huge rush, quite orderly, no muddle, but only leaving himself just enough time to get from one place to another on foot at walking-race speed. Up or down hill made no difference." The very deliberate methods natural to Chinese committees were a sore trial in the early days to one who felt there was so much to be done in so little time. Perhaps he seemed impatient if progress was being held back, but no chairman was ever more anxious to get the views of all members and to see matters from their angle.

One of his early visits was to Pakhoi, 400 miles south of Hong Kong, two days' journey by steamer. There he found church, school, hospital, and houses for missionaries—the whole in charge of one European nurse, although formerly two doctors had been stationed there and had found abundant work. The next mission centre, 18 miles away, was held by a missionary and his wife who were about to leave on account of ill-health. From

there he passed on to the Portuguese island of Macao to find that the church needed repairs or rebuilding and that no service had been held for many months for the small British community. By comparison with these outposts Canton appeared a strong centre of Christian witness through Anglican and Free Church societies, but here too there were gaps in the ranks and a clamant need for reinforcements.

It was not long before the Bishop made his way to Kunming, famous in more recent years as the starting-point of the Burma Road. C.M.S. pioneers had begun work there in 1915, and the special objects of the Bishop's journey were to hold a confirmation and to ordain priest the Rev. E. S. Yu—the first ordination held in the province. There was much encouragement in these early days in Kunming, but the burden which pressed on the Bishop was that this was the only outpost of his beloved Church in a province four times the size of Great Britain and with a population of nine millions. True, representatives of other Churches and Missions were at work in the province and in this he rejoiced, but could not be satisfied. He knew too well the ceaseless calls which were coming to the C.M.S. from Africa and India to blame its leaders because there were only some thirty missionaries in his vast diocese, but he wondered when the Church of England would awake to a sense of its privileges and responsibilities in China. He determined to share this burden with his friends in Hong Kong and with a wider circle at home, and these early experiences explain why "urgent appeals" figured so prominently in his letters.

Such a friendly Bishop could not allow a language barrier to persist between himself and the Chinese clergy and laity of the diocese if it could be removed, and he made valiant efforts to gain some working knowledge of their native tongue. Whatever time could be spared from other duties was given to language study, and at the end of his first year he spent a fortnight at a town where no one knew a word of English and there was

every inducement to try to make himself understood in Chinese. This visit was repeated later at a similar centre, but, as many a student has done, he found the language baffling and was never able to use it freely.

One of his early visitors from England when he had been scarcely three months in Hong Kong, was the Rev. G. F. Saywell, then secretary for the C.M.S. Mission in the Far East. The two men were almost strangers, but Mr. Saywell wrote of his host: "He at once gave me the warmest welcome any guest could have received, including a blow on the shoulder from his strong right arm. He had his own way of showing friendliness and affection. It suited him and it was a good way. One never needed to break the ice with him for there was none to break, the warmth of his personality kept the temperature too high. I had not been with him more than an hour when he was calling me "a one-eyed beggar", and other abusive names, but how attractive these abusive terms seemed. His episcopal dignity always sat lightly on him. I was impressed from the first by his exceptional vitality, yet it made me anxious, for I did not see how any man could keep up the pace at which he moved, at least in that climate. His grasp of the problems of his large diocese after so short a time a bishop filled me with surprise and admiration. Despite the force of his own personality and his strong individuality he was one of the best team workers I have ever known. His own mind was always fresh and able to look at things from new angles, and his humility was one of his most endearing characteristics. He had the leader's gift of inspiring others and the administrator's gift of seeing the task as a whole without losing sight of essential detail. With his power of understanding men and his unusual capacity for friendship he was equally at home with British officers and Chinese coolies, and they all seemed to feel that in him they had a friend."

In Hong Kong itself a rich variety of interests surrounded the Bishop and claimed the attention and help which he was more than ready to give to the limit of

his strength. He had entered into a heritage from his predecessors to which he could make a contribution of permanent value.

At the centre was St. John's Cathedral which steadily increased its links with the life of the island. By forming Church Councils in Hong Kong and South China which have attracted the best brains and ability to the assistance of the Church ever since, Bishop Duppuy made a lasting contribution to the life of the Church and of the colony. He also initiated a bi-lingual service at the Cathedral, a gesture greatly appreciated by the Chinese. Two other English and five Chinese Churches represented Anglican worship and tradition. With characteristic vigour and solicitude he tried to help the latter to rise to the high standard he set before them and to realize their responsibility for Christian witness. On one occasion when he had been away in another part of the diocese he was cheered on his return to find that the Chinese Finance Board had inaugurated a Diocesan Fund for the Chinese Church and had raised 20,000 dollars in one evening. The money itself was valuable; the keenness and ability with which the scheme was launched and carried on held promise for the future. Thoroughness was his watchword in all his dealings with the Chinese as it had been with his staff in London. Records must be accurate, regulations observed, undertakings fulfilled.

The Bishop had a deep concern for the growth of the Chinese branch of the Anglican Communion. He made a point of attending the triennial meetings of the General Synod and it was a special pleasure that in 1924 the Synod was able to meet in Canton. Two items on the agenda mark this assembly as of historic importance. One was the creation of the first "thoroughly Chinese diocese", that of Shensi, formerly part of the diocese of North China, and from this time to have its own Chinese bishop in full charge. Another was the decision that "Deaconesses, equally with Deacons, should be entitled to seats and votes in the Councils of this Church", a step

by which China was in advance of other branches of the Anglican Communion. For the first time the Synod was attended by three neighbouring bishops from Singapore, Labuan and Sarawak, and the Philippines, each accompanied by one of his Chinese clergy. In these dioceses there was a large Chinese population, most of it connected with South China, and for some time Bishop Duppuy had been considering the possibility of closer links with these Chinese of the Dispersion. One immediate result of the Synod was to arrange a Mission of Help for the coming autumn in which one of Bishop Duppuy's Chinese clergy would accompany the Bishop of Hankow.

Soon after the Synod the Bishop left for his first furlough. He travelled by way of Manila, North Borneo and Thursday Island to Australia, and thence home to England, where he arrived in June. He took every opportunity of meeting and making friends of Hong Kong, but the great event of this leave was his marriage to Miss May Baker-Munton. She had been associated with him in his work as C.M.S. Home Secretary, and was well-known to many of his friends. They rejoiced that in returning to the East the Bishop would have home life such as had been impossible before and a partner in his joys and responsibilities.

Bishop's House had been built soon after the diocese was formed, and like many other episcopal residences was large with some fine rooms and a private chapel. Situated between Chinese and British quarters, it was equally accessible to both, and a good centre for one who was given to hospitality. Visitors abounded from the first: contacts with business men could be made over a meal; a missionary from a distance would be welcomed for two or three nights; an army chaplain with his wife, small boy and nurse, suddenly disappointed of the quarters they had booked, was made at home for two months. "No meeting place to be got" said a deputation of Christians from the Japanese community. "Not

true," said the Bishop, "there's room here," and they were invited to use the library.

With the passing of the years contacts became broader and stronger. The hospitality so generously offered by the Bishop and Mrs. Duppuy meant much to all sorts and conditions of people, and to none more than to new arrivals, whether young missionaries or young people who had gone to Hong Kong to earn their living and were not connected with any church.

It became a custom in Advent and Lent to arrange study circles. One taken by the Bishop at his house consisted of twenty to thirty business men; another at 9 p.m. on Sunday was of officers in the Army and Navy, and a usual question in the Mess on Sunday night was "Who's going to the Bishop's after dinner?" Such discussions were generally based on some recent religious book but might range over the whole field of Christian faith and conduct. The Helena May Institute which was designed to provide a much needed home and centre for working women of British race, became also a social and cultural centre for any British women. The Bishop was a member of the Religious Work Committee, and helped to plan and to carry out this part of the Institute's activities.

The work of The Missions to Seamen appealed to him strongly, and he was ready to give any help in his power behind the scenes or in the open. In all these varied activities from 1926 onwards the Bishop had the resourceful help of his chaplain, the Rev. N. V. Halward.

The subject of Church Union was a matter of deep concern to the Bishop. No one was more ready to co-operate with fellow-Christians of other Churches, but he could not rest content with this. He gave close attention to the proposals from South India for organic union and to their possible bearing on China. Dr. John Foster, then a Methodist missionary in Canton, and now Professor of Church History at the Selly Oak Colleges in Birmingham, and a leading writer on the World

Church, tells of the study they undertook together and of its effect on his own thinking.

"The Bishop was very early attracted to the South India Union Scheme, which has now something like a twenty-five years' history. He rightly regarded it as the most adventurous attempt at re-union in our time, tackling the difference which is the major division between us, that between episcopal and non-episcopal church orders. His hope was that through the example of India something might be set afoot in the quite different South China field. Whereas Anglicans predominated in India, the Church of Christ in China (of Presbyterian and Congregational origin mainly, i.e. the equivalent of India's South India United Church) far outnumbered everything else. The Anglican Communion represented a comparatively small minority.

"He set one study group going in Hong Kong and came up by night boat every two months to meet another in Canton. In this group were Americans (the largest number), English, New Zealanders, Canadians. We kept it non-Chinese until we should have adequately prepared the way. We were just planning to widen it, and pass on our concern to our Chinese brethren, when the thing came to an end on the Bishop's return to England. Alas!

"It was from the Bishop's group, and very largely from him himself, that I caught the spark of enthusiasm for Church re-union, and for the whole Ecumenical Movement, which has grown to be one of the most powerful interests of my life. Of how many others is something like that true? He was an ideal leader for such a diverse group."

A Hong Kong friend describes some of the practical work undertaken by the Bishop: "His passion and genius for order and administration have outlived him in schools, organization, and committees which will for many years yet pay tribute to his ability and good sense. He recognized that the things of the mind and the spirit

are the prime movers of all the machinery of human activity, and therefore while he sought to strengthen the organization of the Church in the diocese, he encouraged also the development of Christian education. The practical end of one side of his endeavour in Hong Kong alone was the erection of four magnificent new premises on splendid sites for Church schools, so that education on Christian lines in the colony during his period must have extended its influence over two to three times as many parents as formerly. He built up funds and set up influential councils for these schools which guaranteed their continuance on sound lines."

Government policy has been to make grants of land and of money in aid of buildings from public funds, as well as maintenance grants based on attendance and efficiency, to all schools which comply with the requirements of the code, and thus to encourage voluntary effort rather than to introduce a compulsory system. Hence there was abundant scope for Church schools if they were efficient.

In this respect Hong Kong had a high reputation which extended far beyond the borders of the colony. St. Stephen's College, sometimes called "the Eton of the East" drew boys from many parts of China and from Chinese communities overseas whose parents wished them to be educated on English Public School lines. In addition to this and the other schools for boys and girls for which the C.M.S. was responsible were a diocesan school for boys and one for girls. All of these schools had outgrown their premises and required more and better accommodation during this period. The Bishop took a keen interest in these developments, but he would be the first to say that much of the building programme for schools and churches owed its initiative and drive to Archdeacon Barnett.*

The Bishop's official connexion with all these schools

*The Rev. E. J. Barnett was a C.M.S. missionary in the diocese from 1898-1925. He did outstanding educational and administrative work, and was appointed Archdeacon by Bishop Lander in 1910.

and to some extent with the University gave him great satisfaction, and provided a link with the young life of the community which he never allowed to remain merely formal. Naturally he spent more time in Hong Kong than in any other one centre, but his interest was just as keen in the schools (Holy Trinity and St. Hilda's) in Canton and in other focus points of Christian influence.

Yet as always it was not institutions, but the human beings who lived or worked in them that held the first place in his interest and care. This was so true of him in every period of his life that the following incident will be recognized as characteristic of the man by all who have known him. The doctor in charge of the hospital for lepers at Pakhoi relates that when the Bishop, who had gone to the city to hold confirmations, went to the hospital he asked whether he might shake hands with four lepers who acted as teachers and lay readers. The doctor goes on: "I had never known of any visitors doing this; usually they were anxious to get the visit over. Dr. Duppu's act brought tears to the eyes of one of the teachers and all of them deeply appreciated it. They always spoke of him with affection afterwards."

So far no mention has been made of the Victoria Diocesan Association, but perhaps it is against the background of the conditions in the diocese which the Bishop had to face that its purpose and value can best be seen. The fellowship of friends had meant so much to him in all his work in England and in France that one of his earliest resolves on his appointment to the bishopric was to form an association of this kind. Several overseas dioceses had taken similar action and had proved the strength it could give, and in the case of Hong Kong there were added reasons for forming an association. The British community there was large, and consequently the number of people in this country who had personal links with the diocese was exceptional. Before leaving England Bishop Duppu had given much time and thought to planning a simple, flexible, comprehen-

sive organization, and when he sailed some 400 members had been enrolled. By the time he came on leave in 1924 the number had risen to 775, and a diocesan branch in Hong Kong could add 200 names. What the Association has meant to the diocese and its Bishop can best be told by his successor, Bishop R. O. Hall.

"Looking back over the thirteen years that have passed since I first talked with Bishop Duppu about Hong Kong and what my work would be as his successor, I can hardly conceive how I should have done any of the things that I most have cared about and believed in, but for the Victoria Diocesan Association which he had created.

"Perhaps I can best summarize the value of the V.D.A. by saying that it has sent to China and supported in China, the Rev. N. V. Halward—'the best loved man in South China'; the Rev. Gilbert Baker, who pioneered in all China in the Church's work in Chinese Government Universities; the Rt. Rev. Bishop Y. Y. Tsu, first Bishop of the Burma Road; and the Rev. Roland Koh, the first Chinese chaplain to a Government University in China. In addition, the V.D.A. made possible the founding of the first refugee student church in China at Kunming in 1939; and a new church in Kweiyang in later 1938 which has been the site of 250 adult baptisms in its first five years of work.

"We owe to Bishop Duppu's foresight and judgment not only the work the Association has made possible in China but those whom he at once selected to be the heart and sinews of the Association in England. The vision which conceived the idea of the Association and the judgment which called into concrete and enduring being are both typical of the Bishop. In the Colony he reorganized what had been an active missionary association begun in Hong Kong itself as the Victoria Diocesan Association.

"I wonder if a Bishop has ever before owed so much to his predecessor? In this case it has not been my lot to be a kind of caretaker Government—just oiling the

machine Bishop Duppuv had set up. His gift to me was much more than that. He made it possible for me to seize the opportunities which he could neither have foreseen nor prepared for, but in creating the V.D.A. he made it possible for his successor to develop work in his own way as new needs and opportunities developed. There can surely be no greater achievement than to create organizations which prove of even more value to succeeding generations than to one's own.

"What the V.D.A. has meant to China it is hard to estimate; what it has meant of friendship and comfort and inspiration to the folk who have returned to England and to us who have worked for it it is impossible to estimate. It was one of the great conceptions of Ridley's life and if he had done nothing more for the diocese his memory would be blessed for this alone."

Side by side with this tribute from his successor may be put a summary of his contribution to the diocese, written with the utmost economy of words by one who watched and helped him in his diocesan work: "Under his guidance the efficiency and effectiveness of the Diocesan Conferences were enhanced, the finances of the Church placed on sounder foundations, weak centres of Church influence supported by the strong clergy and workers throughout the diocese encouraged and spiritually strengthened. So the Church grew in numbers and influence, developing self-government with a large measure of self-support. Its development during this period made more solid the foundations on which the future well-being of the Cheng Hua Sheng Kung Hui in South China could be built."

Bishop and Mrs. Duppuv came to England on leave in 1930. The visit was timed to include the Lambeth Conference of Bishops of the Anglican Communion; and this involved many public engagements. Their wish to meet as many as possible of the V.D.A. groups necessitated some little travelling and many fixed points in their diaries. Yet they both greatly needed

rest and quiet. Moreover the Bishop's mother was ill, and they wanted unhurried time with her in her home at Harrogate. So the weeks sped by, and when the time fixed for their sailing in November drew near it was hard to know where their duty lay. In that selflessness which marked mother and son, it became clear that the call was to return to Hong Kong on the appointed day; and while they were on their way the invalid entered into the fuller life. The Bishop wrote of the closing days:

"It is three weeks since I said good-bye to her in my sister's home in Harrogate. Her weakness was very great, more than ever. I had wondered if I ought to leave her. I had taken counsel with one or two friends, and it seemed as if I ought to go as she would only have had me stay had there been some clear call to work at home. She wanted Christ's service to come first. We both knew we should probably never see each other in this life again, but her courage never failed her in spite of utter weakness: God strengthened her. Just as we were parting she handed me her Prayer Book, and her trembling hand pointed to words on the fly-leaf: 'All ends well . . . all is for love.'

"After I had gone she wrote me a tiny note: 'I am feeling quite strengthened. No need to tell you how I am missing you, but God hath indeed sent forth strength. . . . The worst is always over when the good-bye has been said, and then I begin to think how I can help by prayer. I have had a most lovely time and I am most thankful.' "

The next and final period of service in Hong Kong was to be shorter than the Bishop or Mrs. Duppuv expected. His health had caused anxiety for some years, yet he would not spare himself and never gave in unless he was obliged. Toxic trouble, perhaps dating from his time in France or possibly of longer standing, became more pronounced in the eastern climate and strained a heart which had never been strong. So only a year after their return the doctor's fiat went forth that neither the

Bishop nor Mrs. Duppuy must face another hot weather in Hong Kong.

Their own disappointment and that of the diocese was great indeed, but the verdict was definite and left no room for indecision. In April 1932 Hong Kong lost the leader of "strong, yet winning personality" who with wonderful energy and drive had sought to fulfil his own task and prepare the way for greater things in the days to come.

WORCESTER

1932-1944

BEFORE he left Hong Kong Bishop Duppuy was offered the Crown appointment of a residentiary canonry at Worcester, and after a short holiday—far too short in the opinion of those who knew how ill he had been in Hong Kong—he and Mrs. Duppuy moved into 10, College Green. He was installed on June 18, 1932 at the Festival Service of the Friends of the Cathedral. In one sense this was a home-coming, for it was in Worcester Cathedral that he had been ordained thirty-years before, but the part of the diocese in which he had worked then had since become the diocese of Birmingham. In other respects it was a complete and almost bewildering change to leave the charge of the vast colonial and missionary diocese of Hong Kong for a Canon's stall and membership of a Cathedral Chapter. To pass at the age of 50, when still at the height of his powers, from the position of authority and recognized leadership in a vast oversea diocese to that of the youngest Canon in a Cathedral Chapter was an experience to test both faith and character.

For a man who has exercised large independent responsibility to find himself one of a body in which all important decisions must be corporate, and where the

opportunities for initiative are necessarily restricted, must always be difficult. In Bishop Duppuy's case the difficulty was accentuated. There was at Worcester no precedent—certainly no recent precedent—for a Bishop becoming a member of the Chapter. It may well be that his colleagues were on their guard lest the new Canon should claim a privileged position.

Characteristically he resolved to give not the smallest ground for such fears. He kept his resolve to the letter. But this experience, coupled with his natural dislike of putting himself forward, explains much that must have seemed strange to anyone who had known and admired his gifts of leadership as Home Secretary of the C.M.S. and as Bishop of Hong Kong. It explains perhaps the almost exaggerated deference which he paid to the Bishop and the Dean. It explains perhaps his almost obstinate insistence on occupying the back seat in a committee of which he was not the chairman. It explains perhaps the fact that he did not devote his proved gifts for attracting lay people, and especially the young, to developing work among them at a time when nothing of this kind was being done on a diocesan scale. It also raises the question whether the Church of England has discovered how to make full use of the men and women who return to the Mother Church after wide experience overseas.

Bishop Duppuy accepted the limitations and discharged the obligations of a Residentiary Canon with complete loyalty. When Canon in Residence he took his duties very seriously, and apart from these periods made it a rule to attend one of the daily services unless absolutely prevented. He believed that every such service should be a spiritual experience. Soon after his arrival he was appointed Treasurer of the Cathedral or Master of the Fabric, to use the present title. This involved duties entirely new to him and probably not very congenial, but, as always, he undertook them most conscientiously, appreciating especially the contacts they gave him with members of the Cathedral staff.

After twelve years in China it was appropriate that Bishop Duppuy should be invited to be chairman of the Diocesan Missionary Council, a post which he relinquished for a time but resumed after a short interval and held until his death.

It was a great satisfaction to him when the Dean and Chapter decided to set apart one of the chapels in the Cathedral as in a special sense a missionary chapel, to be dedicated to St. Andrew. Here he celebrated the Holy Communion every Thursday morning, and it became a place of fellowship in thanksgiving and intercession with the younger Churches and the missionaries serving overseas. The Bishop's careful preparation was evident, and one communicant has written of these services as "oases of refreshment and renewal of spirit".

His missionary experience was also placed at the disposal of the Missionary Council of the Church Assembly. The Council had created a number of Area Committees to assist in the preparation of its annual review of the overseas work of the Church of England. Bishop Duppuy was invited to become chairman of the Far East Area Committee. He saw here possibilities which strongly appealed to him, and so planned the work of his Committee that it set a standard which few if any of the others attained. The Archbishop invited him to represent the Church of China on the Consultative Body of the Lambeth Conference. A number of other committees claimed his time, and he always made extremely careful preparation for work of this kind.

The Bishop of the diocese (Dr. Perowne) committed to his care two new projects, both of which made large demands but were very rewarding. The first was the chairmanship of a small group of clergy to be known as "Bishop's Missioners". Their work was to watch the spiritual interests of the clergy, and to stimulate and help them in all possible ways. The group met fortnightly at 10, College Green, and one member has written: "We loved every hour and were greatly blessed." Under Bishop Duppuy's leadership this group, at the request of

Bishop Perowne, arranged a convention for all the clergy of the diocese in an Oxford college in 1936. This extended to a far wider circle the remarkable spirit of fellowship which had been created among the Missioners themselves, and made a deep and lasting impression on the life of the diocese.

The second project was the Bishop's Appeal in 1937 for a capital sum for Church Halls and Schools in new housing areas. When the question of a director arose, Bishop Duppuy was chosen because, as Archdeacon Peile said, "all the clergy had complete confidence in him". The task was accepted on condition that he should be given a free hand. From the first he said: "We must make this a family affair for the whole diocese," and a "family affair" it undoubtedly became. The Rev. C. Creighton, who joined Bishop Duppuy as Assistant Director, has given some interesting particulars of the spirit and methods which guided the effort. After collecting some information about similar appeals in other dioceses, the Director resolved to put the emphasis on (a) direct giving and (b) the personal co-operation of individual Church people through their parishes. An influential committee of people who might start the Appeal with large subscriptions was secured, a band of Bishop's Helpers was organized in all the parishes to collect small sums from as many people as possible, the aim being to create a feeling of family co-operation in the effort to raise the needed money. Bishop Duppuy was in constant attendance at the Appeal Office in the city, and ready for a chat with any Bishop's Helper who came in. Needless to say, where he was concerned, the business arrangements were thoroughly efficient. When the Thanksgiving Service, attended by representatives of every parish, was held at the Cathedral there was no doubt that the effort had been "a family affair for the whole diocese". Such a spirit was bound to be a strength to all the parishes and not only to those which would benefit from the Appeal.

In 1936 Bishop Duppuy was invited to become

Assistant Bishop in the diocese. He had already been taking some of the Confirmations and his conduct of these services, with the personal contact he managed to establish with the candidates and their parents made a deep impression. Once a vicar wrote of the first visit to the parish: "He seemed to come among us like a strong breeze from over the oceans, laden with faith, hope, and charity. . . . He was young in spirit; his friendly, genial manner and obvious sincerity took away the feeling of shyness and diffidence that afflicts young people on these occasions. They felt at home, and yet they were uplifted." Similar testimony comes from the Headmistress of a girls' boarding school.

Preaching had never come easy to him, but he was at his best when speaking at these services. The theme of his addresses was the strength which was needed and could be received to overcome difficulties and turn them into opportunities. "Thy God hath sent forth strength for thee." "Seek the Lord and His strength" were the keynotes of the two brief addresses on one occasion, and the preacher gave practical suggestions about Bible reading, prayer, and Holy Communion. However tired he was, and he was sometimes nearing exhaustion by the end of the service, he made a point of speaking to each candidate and parent before they separated.

When Bishop Duppuy was appointed Archdeacon of Worcester in 1938 what had always been his chief pleasure became his recognized and official duty. He made it his business to know intimately all the clergy in his archdeaconry, their wives and their children. He counted Monday as his day off; but that only meant that he would get into his car with Mrs. Duppuy and go to some far part of his archdeaconry to pay a friendly visit on one or more of the clergy.

"How we shall miss those all too rare Monday morning visits," wrote the wife of one of the clergy after the Bishop's death; and she added: "I have yet to come across another who can radiate Christian joy and fellow-

ship in anything like the same degree as he did." One of the clergy made the same point: "I doubt if ever in the history of the diocese have the country clergy and their wives been so richly blessed by visits from the Archdeacon, certainly never so frequently and at every call of sorrow or need. All his clergy loved him with a peculiar affection and trust." He was continuously expending himself. Bishop Duppuy valued highly the annual visitation with the opportunity it gave him as Archdeacon to "inquire into the efficiency of the officers and apparatus of the Church", as he expressed it in one of his Charges. These Charges, according to custom, dealt largely with the functions of officials and with matters concerning the Church fabric; these were handled with characteristic realism, sympathy, and resolve to see them in the wider setting of the Church's responsibilities in the present and the future. The particular line of thought in each charge was suggested by some book which had stimulated him and which he recommended to his brethren. Mental slackness was something he would never tolerate in himself, and he wished to warn others of the peril.

"Everybody's friend." This phrase was applied to him from time to time, and it fitted Ridley Duppuy all through the years. More and more did he seek out ordinary people and stand in with them in their everyday joys and sorrows. Many such were made welcome by Bishop and Mrs. Duppuy to their home. Children were completely at ease with him. A charming story is told of a Sunday evening service in the Cathedral. The Bishop noticed a small girl who could not find the places in her Prayer Book, so he left his stall to go to her help not once only, but as often as necessary.

His contacts with strangers were unusually easy and spontaneous. There had not been much time to develop the artistic side of his temperament, but his imaginative insight was quick and sure. Travelling by train in a carriage full of people he would be talking to them all

before the end of the journey. People who frequented the seats by the river looked out for him on his daily walk, sure of a cheery greeting. Two young girl hikers, discovered in the Cathedral drenched with rain, were brought in to No. 10 to cook their lunch in the kitchen and enjoy a peaceful meal; nor did the contact stop with this practical help; life stories were drawn out and followed up.

For him it was natural to thank the organist and choir for their help in a service at which he had been the preacher; or when calling at a vicarage to ask permission to go into the kitchen to shake hands with the maids for they were "Bishop's Helpers". His thanks endeared him to people and they looked forward to meeting him again. If flattery for his gifts and achievements ever came his way, as it probably did, he offered no pegs on which such flattery could be hung.

From childhood the position of elder brother had been Ridley's in his own family, and this was carried over into many of his friendships. Always young in spirit, gaiety and comradeship blended with wisdom and a deep fund of understanding sympathy to bring cheer and strength to a wide range of people. He was not slow to ask others to help him, but he was first and foremost the generous giver who met people more than half-way.

"I was at rock bottom when I came to Worcester, but Bishop Duppuy made a new man of me," was a young man's experience. And this comes from a woman: "When I went through a toughish time he did so much to steady me and set me on my feet again, besides all the help he gave me at the time of my husband's passing." Often the sympathy and help were conveyed by letter. Permission has been given to quote from one such, written to a friend at a time of sudden misfortune, for it shows how bracing was the Bishop's attitude.

"You have been repeatedly in my thoughts. Somehow, I believe, in life almost everything may be turned to good account, and especially the having been through deep waters. And somehow I don't think all you have

been through now will in the end prove to have been pure set-back. I believe there is a HAND and a POWER that does not fail us in life and will not fail us. I believe that, though the way may seem very dark at the moment, yet you will be guided along and that as your day so will your strength be.

"But I don't believe much in having regrets in life. I have always felt old Browning was right when he wrote—'One who never turned his back,' etc. and 'I was ever a fighter.'"

A friend who was in close touch with Bishop Duppuy in the Worcester period sets forth some of the chief features in his life and character.

"Rarely in our life-time have we met anyone so universally beloved and with so few, if any, detractors as the Bishop had. He had learnt the nobility of counting everyone as 'my neighbour', and he did indeed love him or her as himself. It was the manifestation of his inner life with God.

"A great love, tolerance and wide charity, a serious bending to duty as to a sacred trust committed to him, every hour being precious and every opening an opportunity to give himself to others and win them for our Lord and for the Church.

"He saw the capacity of others and made them feel they had something to offer to God. He called out the last ounce in them, not for himself but for God. He had such a high standard of duty that everyone whom he trusted felt they must give of their best; he called out the best, and to the surprise of many accomplished it.

"He had a shrewd mind and was not taken in by subterfuge and pretence, yet he retained a sweet reasonableness and delightful charity and fund of quiet humour that carried him through many ticklish moments, and took the edge off rebukes he felt bound to administer. He acted like salt in the best sense in the face of evil, and his heart grieved at the sinner's expense."

A life so purposeful in all its activities and in the use of time could not often allow itself the luxury of the un-

hurried intercourse in which intimate friendship usually develops. It was one of the anxieties of his friends that Ridley seemed seldom, if ever, to relax. Certainly he carried out the counsel which he gave to theological students when he took a Quiet Day: "Withdraw yourself daily from the world to hold communion with God," but it is natural to picture him then as the intent listener waiting to hear what the Lord would say. When going away for a holiday one suit-case had to be given up to books to be used in preparation for the work ahead. There was no fussiness about his life, but he was ceaselessly active and never stopped to think how tired he was. Others, looking on, feared, and wondered. Hooker's saying that "ministers of good things are like torches, a light to others, waste and destruction to themselves" fitted Ridley Duppuay.

Suddenly on September 22, 1944, came cerebral hæmorrhage. He was at home, and all that could be done was done, but he did not regain consciousness although he lingered for five days. The summons had come to go on a little further with his Lord—to the other side where the trumpets were sounding for him, and yet wider and richer service awaited him.

A great congregation from all parts of the diocese filled the Cathedral on September 29 to give thanks for their friend and bishop and for his triumphant entry into the fuller life. The well-loved figure would no longer be seen in the sacred building or in the busy High Street, for all that was mortal was laid to rest in the cloister garth. But Ridley Duppuay, the man of the dedicated spirit, was alive, at home with his Lord and doing Him service, unhindered by time's limitations, in the light that shineth more and more unto the perfect day.

*For myself, a heart of steel;
For my brothers, a heart of love;
For my God, a heart of flame.*

PRAYER OF ST. AUGUSTINE.