CHAPTER LXXII

SOULS SET FREE

THE era of reform was an era of religion:

June 20, 1857: All this past week the world has been occupied with the Handel Concerts at the Crystal Palace, which went off with the greatest success and *éclat*. I went to the first ("Messiah"), and the last ("Israel in Egypt"); they were amazingly grand, and the beauty of the *locale*, with the vast crowds assembled in it, made an imposing spectacle. The arrangements were perfect, and nothing could be easier than the access and egress, or more comfortable than the accommodation. But the wonderful assembly of 2,000 vocal and 500 instrumental performers did not produce musical effect so agreeable and so perfect as the smaller number in the smaller space of Exeter Hall. The volume of sound was dispersed and lost in the prodigious space, and fine as it undoubtedly was, I much prefer the concerts of the Harmonic Society.

"By eleven o'clock [July, 1849] Princes Street [Edinburgh] was swarming, for they are a churchgoing people."

February 21, 1856: . . . Last night the Evangelical and Sabbatarian interest had a great victory in the House of Commons, routing those who endeavoured to effect the opening of the National Gallery and British Museum on Sunday. The only man of importance who sustained this unequal and imprudent contest was Lord Stanley. At this moment cant and Puritanism are in the ascendant, and so far from effecting any anti-sabbatarian reform, it will be very well if we escape some of the more stringent measures against Sunday occupations and amusements with which Exeter Hall and the prevailing spirit threaten us.

May 14, 1856: . . . The questions of war and of peace having now ceased to interest and excite the public mind, a religious question has sprung up to take their place for the moment,

which though not at present of much importance, will in all probability lead to more serious consequences hereafter. Sir Benjamin Hall having bethought himself of providing innocent amusement for the Londoners on Sunday, established a Sunday playing of military bands in Kensington Gardens and in the other parks and gardens about the metropolis, which has been carried on, with the sanction of the Government, with great success for several Sundays. Some murmurs were heard from the puritanical and sabbatarian party, but Palmerston having declared himself favourable to the practice in the House of Commons, the opposition appeared to cease. The puritans, however, continued to agitate against it in meetings and in the press, though the best part of the latter was favourable to the bands, and at last, when a motion in Parliament was threatened to insist on the discontinuance of the music, the Cabinet thought it necessary to reconsider the subject. They were informed that if the Government resisted the motion they would be beaten, and moreover that no man could support them in opposition to it without great danger of losing his seat at the next election. It is stated that the sabbatarians are so united and numerous, and their organization so complete, that all over the country they would be able to influence and probably carry any election, and that this influence would be brought to bear against every man who maintained by his vote this "desecration of the Sabbath." Accordingly it was resolved by the Cabinet to give way, and the only question was how to do so with anything like consistency and dignity. The Archbishop of Canterbury was made the *Deus ex machinâ* to effect this object. He was made to write a letter to the Premier representing the feelings of the people and begging the bands might be silenced. To this Palmerston wrote a reply in which he repeated his own opinion in favour of the music, but that in deference to the public sentiment he would put an end to their playing.

Dissent was growing in influence:

February 8, 1857: I am just come from hearing the celebrated Mr. Spurgeon preach in the Music Hall of the Surrey Gardens. It was quite full; he told us from the pulpit that 9,000 people were present. The service was like the Presbyterian: Psalms, prayers, expounding a Psalm, and a sermon. He is certainly

very remarkable, and undeniably a very fine character; not remarkable in person, in face rather resembling a smaller Macaulay, a very clear and powerful voice, which was heard through the whole hall; a manner natural, impassioned, and without affectation or extravagance; wonderful fluency and command of language, abounding in illustration, and very often of a very familiar kind, but without anything either ridiculous or irreverent. He gave me an impression of his earnestness and his sincerity; speaking without book or notes, yet his discourse was evidently very carefully prepared. The text was "Cleanse me from my secret sins," and he divided it into heads: the misery, the folly, the danger (and a fourth which I have forgotten) of secret sins, on all of which he was very eloquent and impressive. He preached for about three quarters of an hour, and, to judge of the handkerchiefs and the audible sobs, with great effect.

The Dissenter demanded equality:

March 25, 1834: . . . The day before, in the House of Lords, Lord Grey presented a petition from certain members of the University of Cambridge, praying for the admission of Dissenters to take degrees, which he introduced with a very good speech. The Duke of Gloucester, who, as Chancellor of the University, ought properly to have said whatever there was to say, was not there (in which Silly Billy did a wise thing), so the Duke of Wellington rose to speak in his stead. It may have been that, considering himself to stand in the Duke of Gloucester's shoes, he could not make too foolish a speeech, and accordingly he delivered one of those harangues which make men shrug their shoulders with pity or astonishment. It is always matter of great regret to me when he exposes himself in this manner. After dinner at Peel's I talked to Lyndhurst about it, who said, "Unlucky thing that Chancellorship of Oxford; it will make him commit himself in a very inconvenient manner. The Duke is so very obstinate; if he thought that it was possible to act any longer upon those High Church principles it would be all very well, but you have transferred power to a class of a lower description, and particularly to the great body of the Dissenters, and it is obvious that those principles are now out of date; the question is, under the circumstances, What is best to be done?" Lord Ellenborough entirely threw the Duke over, and made a

very good speech, agreeing to the prayer of the petitioners, with the reservation only of certain securities which Lord Grey himself approves of.

Yet if the Duke came into office, he would not "act in a manner corresponding to his declared opinions" and "would calculate what sort and amount of concession it was necessary to make, and would make it, without caring a farthing about the University of Oxford or his own former speeches."

April 23, 1834: . . . Brougham made one of his exhibitions in the House of Lords the other night about the Cambridge petition, quizzing the Duke of Gloucester with mock gravity. It was very droll and very witty, I fancy, but very unbecoming to his station.

On the petition (March 29, 1834) the House of Commons spent "three mornings" of debate. And it was expected that even Peel "would have supported it and have abstained (from prudential motives) from saying anything likely to offend the Dissenters."

February 15, 1835: . . . The English clergy are generally respectably born, well educated, and amply endowed, and yet they are content to be the ministers of a scandalous system, which, if it were not a source of profit to themselves, they would not tolerate for an instant. Instead of compelling the Dissenters to be married in church, if they had been really penetrated with any devotional feelings, or by any considerations of delicacy and charity, they would long ago have complained of this necessity as a grievance, and besieged the Legislature with entreaties to relieve the Church from the scandal, and themselves from so painful and odious a duty. But it was a badge of inferiority and dependence forced upon the Dissenters, and a source of profit to themselves; and therefore they defended and maintained it, and this is what they call defending the Church; and when the Dissenters themselves pray to be relieved from the tax and the humiliation, and liberal men support their prayer, a cry is got up that the Church is in danger. When the Dissenters, having prayed in vain, grow louder and bolder in their demands, and the cries of the Churchmen gradually sink into a whine, which is at last silenced in submission,

the Church really is in danger; and then, when it no longer can be refused, it becomes perilous to grant the boon which justice and wisdom have so long required.

March 20, 1835: . . . On Tuesday night Peel brought in the Dissenters' Marriage Bill, and his plan gave almost general satisfaction except to those whom nothing can satisfy. The Opposition papers gave it a sort of cold and sulky approbation, evincing how little the loudest advocates for reforms of this nature really care about them. . . . Marriage is made a civil contract for the Dissenters, and a slight civil form is substituted for the religious ceremony of the Church of England. This relieves them from all their grievance.

Dissenters were relieved of paying rates to the Established Church:

March 18, 1837: . . . Just before the question came on, the Bishops made a grand *flare-up* in the House of Lords. The Archbishop of Canterbury [Howley], with as much venom as so mild a man can muster, attacked the Bill. Melbourne replied with some asperity, and the Bishop of London [Blomfield] retorted fiercely upon him. The Tories lauded and the Whigs abused the Bishops, both vehemently. I don't admire their conduct, either as to temper or discretion. The Church had better not be militant, and to see the Bench of Bishops in direct and angry collision with the King's Prime Minister is a sorry sight. . . . Melbourne's severe remarks provoked the Bishop of London [Blomfield], who had not intended to speak, and he said to the Archbishop, "I must answer this," who replied, "Do." His abrupt and animated exordium, "And so, my Lords," was very much admired.

This Church Rate Bill, however, is a bad bill; it gives little satisfaction to anybody except to the Dissenters, who have no right to require such a concession to what they absurdly call their scruples of conscience. One of the underwhippers of Government dropped the truth as to the real cause of such a measure, when he said that, "if they had proposed Althorp's plan, they should have had all the Dissenters against them at the next elections."

February 15, 1835: . . . Sydney Smith said last night that he hears from those who know that it will be very sweeping; but

he thinks it will not touch the great livings, or meddle with the advowsons. He concludes that at the same time the Dissenters will be relieved from Church rates, that tithes will be extinguished, and the question of Dissenters' marriages settled. This has been an enormous scandal, and its continuance has been owing to the pride, obstinacy, and avarice of the Church; they would not give up the fees they received from this source, and they were satisfied to celebrate these rites in church while the parties were from the beginning to the end of the service protesting against all and every part of it, often making a most indecent noise and interruption.

October 18, 1842: . . . Nobody would believe Capel when he told them that the Bishop [of London] was going to be his guest.

"The Bishop of London!" said Clarendon to him, when he told him, "how on earth did you contrive to get the Bishop of London to come to your house?"

"How," said the other, "why I gave him a d——d good licking, and that made him civil. We are very good friends now."

Where there is zeal there is warmth:

January 16, 1843: . . . At last, but not least, come the Church questions—the Church of Scotland, the Church of England, the Dissenters, the Puseyites. Great and increasing is the interest felt in all the multifarious grievances or pretensions put forth by any and all of the above denominations, and much are men's minds turned to religious subjects. One proof of this may be found in the avidity with which the most remarkable charges of several of the Bishops have been read, the prodigious number of copies of them which have been sold.

June 6, 1843: . . . Religious feuds are rife. The Church and the Puseyites are at loggerheads here, and the Church and the Seceders in Scotland; and everybody says it is all very alarming, and God knows what will happen, and everybody goes on just the same, and nobody cares except those who can't get bread to eat.

Even in the prisons, the clergy displayed a due professional rivalry:

December 13, 1831: . . . Met Melbourne at Lord Holland's; they were talking of a reported confession to a great extent of murders, which is said to have been begun and not finished by the Burkers, or by one of them. Melbourne said it was true, that he began the confession about the murder of a black man to a Dissenting clergyman, but was interrupted by the ordinary. Two of a trade could not agree, and the man of the Established Church preferred that the criminal should die unconfessed, and the public uninformed, rather than the Dissenter should extract the truth.

Religious equality had yet to be extended to the Jews:

August 21, 1836: . . . The King [William IV] received Dr. Allen to do homage for the see of Ely, when he said to him, "My Lord, I do not mean to interfere in any way with your vote in Parliament except on one subject, The Jews, and I trust I may depend on your always voting against them."

For the good government of an established Church, the State is responsible; and the reform of the Church became an issue:

January 27, 1835: There is a Committee sitting at my office to arrange the Church Bill—Rosslyn, Wharncliffe, Ellenborough, and Herries. It is generally believed they mean to bring forward some very extensive measures. Allen says, "The honest Whigs cannot oppose it with honour, nor the Tories support it without infamy," that all the honest Whigs would support it, the honest Tories oppose it; the dishonest Tories would support and the dishonest Whigs oppose it. He told me an anecdote at the same time which shows what the supineness and sense of security of the Church were twenty years ago. An architect built a chapel on Lord Holland's land, near Holland House, and wished it to be appropriated to the service of the Church of England, and served by a curate. The rector objected and refused his consent. There was no remedy against him, and all that could be done was to make it a Methodist meeting house, or a Roman Catholic chapel, either of which, by taking out a licence, the builder could do. However, he got Lord Holland to speak to the Archbishop of Canterbury [Sutton], to tell him the difficulty, and request his interference with the rector to

suffer this chapel to be opened to an Orthodox congregation. After some delay the Archbishop told Holland that he had better advise his friend to take out a licence, and make it a Catholic or Dissenting chapel, as he thought best. The builder could not afford to lose the capital he had expended, and acted upon the advice of the Primate. The chapel is a meeting house to this day.

February 15, 1835: . . . The English Church Reform which is in agitation is a very bad move on the part of the Government, as *the people* do not care about Church Reform here—do not want any such thing.

It was not easy to keep the Modernists in order:

February 21, 1836: There is a mighty stir about the appointment of Dr. Hampden to the Regius Professorship of Divinity at Oxford, on the ground of his having put forth doctrines or arguments of a Socinian tendency. The two Archbishops went to Melbourne with a remonstrance, but he told them the appointment was completed, and that he had not been aware of any objections to Dr. Hampden, and had taken pains to ascertain his fitness for the office. It will give the Churchmen a handle for accusing Melbourne of a design to sap the foundations of the Church and poison the fountain of orthodoxy; but he certainly has no such view.

The "cry" against Dr. Hampden (February 23, 1836) was in Greville's opinion "senseless." And "if he had been a Tory instead of a Liberal in politics, we should probably have heard nothing of the matter." In 1848, Dr. Hampden, despite his heresies, had been consecrated Bishop of Hereford.

January 1, 1848: The Hampden affair is still *boring* on with prejudicial effects to everybody concerned in it. Dean Merewether, who is piqued and provoked at not having got the bishopric himself (which William IV once promised him), wrote a foolish, frothy letter to Lord John Russell, who sent an equally foolish, because petulant, reply—only in two lines.

Bowood, January 7, 1848: . . . The Hampden war has been turning greatly to the advantage of the Doctor; his enemies have exposed themselves in the most flagrant manner, and

Archdeacon Hare has written a very able pamphlet also exposing the rascality (for that is the proper word) of his accusers, and affording his own valuable testimony to Hampden's orthodoxy; above all things, Sly Sam of Oxford (my would-be director and confessor) has covered himself with ridicule and disgrace. The disgrace is the greater because everybody sees through his motives: he has got into a scrape at Court and is trying to scramble out of it; there, however, he is found out, and his favour seems to have long been waning. The Duke of Bedford tells me the Queen and Prince are in a state of hot zeal in this matter. The Prince writes to Lord John every day, very violent, and urges him to prosecute Dean Merewether, which of course Lord John is too wise to do. That Dean is a very paltry fellow, and has moved heaven and earth to get made a bishop himself; besides memorializing the Queen, he wrote to Lord Lansdowne and suggested to him to put an end to the controversy by making him a bishop now, and Hampden at the next vacancy. The whole proceeding reflects great discredit on the great mass of clergymen who have joined in the clamour against Hampden, and on the Oxonian majority who condemned him, for it is now pretty clear that very few, if any, of them had ever read his writings. Now that they are set forth, and people see his unintelligible jargon about dogmas themselves unintelligible, there must be some dispassionate men who will be disgusted and provoked with the whole thing, and at the ferocity with which these holy disputants assault and vituperate each other about that which none of them understand, and which it is a mere mockery and delusion to say that any of them really believe; it is cant, hypocrisy, and fanaticism from beginning to end. There is that old fawning sinner, the Bishop of Exeter; it appears that a dozen years ago he called on Hampden at Oxford to express to him the pleasure with which he had read the Bampton Lectures, and to compliment him on them. The Archbishop of Dublin was present on this occasion.

December 24, 1847: . . . Lord John persists that he has done a very wise thing, and predicts that before long everybody will admit it, and this opinion is grounded on the knowledge he has of the dangerous progress of Tractarianism, which this appointment is calculated to arrest.

Thus "the Hampden controversy flares away."

January 17, 1848: . . . The Duke also told me in his letter that there had been a very curious correspondence between Prince Albert and the Bishop of Oxford.

Greville offers what is certainly a disclosure most interesting to students of the Oxford Movement. They do not need to be told how Newman and his friends protested against the appointment of an Anglican Bishop of Jerusalem—a direct challenge to Catholic unity as interpreted by High Churchmen. The explanation is here made clear:

December 20, 1842: . . . We were talking at the Grove about the Bishopric of Jerusalem, when Clarendon told me that the history of our consenting to that ridiculous appointment was, that it was given to Ashley [the Evangelical Lord Shaftesbury] as the price of his negotiating with the *Times*, their support of, or cessation of, opposition to, the Syrian War.

Ashley was the Evangelical leader, better known as Lord Shaftesbury. He was nearly related to Lord Palmerston and Palmerston wanted the support of the *Times*. Hence, a bishop in Jerusalem.

Sometimes, Prime Ministers suffered from twinges of conscience:

Brocket, January 22, 1848: Melbourne rattled away against men and things, especially the Denisons and the Bishop of Salisbury in particular. I asked, "Why then did you make him a Bishop?"

He said, "It was the worst thing I ever did in my life."

A letter from the Bishop of Exeter to Lord John Russell "abounded in suavities of the most juicy description."

July 28, 1838: . . . Phillpotts would have made a great bishop in the days of Bonner and Gardiner, or he would have been a Becket, or, still better, a Pope either in the palmy days of papal power, or during the important period of reaction which succeeded the Reformation. He seems cast in the mould of a Sixtus.

In conversation, Melbourne told Greville—

Brocket January 22, 1848: . . . he had wished to make Arnold [of Rugby] a bishop, but somebody told him if he did he thought

the Archbishop would very likely refuse to consecrate him; so he gave up the idea without finding out what the Archbishop thought of it.

February 18, 1848: Dr. Sumner, Bishop of Chester, is appointed Archbishop of Canterbury, a great mortification to the Tractarians, and great joy to the Low Church; but he is so excellent a man, and has done so well in his diocese, that the appointment will be generally approved.

February 20, 1848: . . . Yesterday morning John Russell sent for me, and asked me to go to Graham and speak to him about the "Godless" Colleges, and the payment of professors, giving me a letter of Clarendon's about it, which I was to show Graham with Clarendon's scheme, and ask if it was in accordance with their bill, and if he and Peel would approve of it.

In 1847 the Lord Chancellor presented the Rev. George Cornelius Gorham to the living of Brampford Speke, in North Devon. As he did not believe in baptismal regeneration, Bishop Phillpotts of Exeter refused to institute him. The Court of Arches at Canterbury upheld the Bishop and there was an appeal to the Privy Council of which body Greville was Clerk:

London, January 16, 1850: . . . Lord Lansdowne came the first day and opened the proceedings; made a short speech, stating that her Majesty had been advised to summon the prelates in so important a case, and that he himself did not contemplate attending throughout the hearing, as he did not consider himself competent to act as a Judge in that Court, though always ready to render his assistance in arranging their proceedings, and then having fairly launched them he went away.

On the appeal, Gorham won:

March 9, 1850: Yesterday judgment was given in Gorham's case at the Council Office. The crowd was enormous, the crush and squeeze awful. I accommodated my friends with seats in Court, and there were Wiseman [the Cardinal] and Bunsen sitting cheek by jowl, probably the antipodes of theological opinions. . . . All the high-flyers and Puseyites will be angry and provoked, and talk of schisms and secessions, which will be, I am firmly convinced, *bruta fulmina.*

March 3, 1853: Lord Aberdeen has gained great credit by

making Mr. Jackson, Rector of St. James's, Bishop of Lincoln. He is a man without political patronage or connection, and with no recommendation but his extraordinary merit both as a parish priest and a preacher. Such an appointment is creditable, wise, and popular, and will strengthen the Government by conciliating the moderate and sincere friends of the Church.

In Scotland, the Auchterarder Case, in which the House of Lords emphasized the right of patronage, provoked the great Presbyterian secession led by Chalmers. Lord Aberdeen attempted a compromise:

October 31, 1843: . . . Aberdeen, who has been all along almost, but not quite, a non-intrusionist, got into the hands of a few people at Edinburgh who wanted an excuse for not seceding, and who persuaded him to bring in his bill, which was neither more nor less than an indignity put on the House of Lords. . . . Lyndhurst said to Clarendon, while Aberdeen was speaking: "Damn the fellow, what does he bring in such a bill as this for? I don't see why I should support anything so absurd!" He did, however, support it, and so did Brougham, who had himself been concerned in the Auchterarder judgment, but whose concurrence was obtained by some trifling alteration of detail, which made no difference in the principle of the bill. The bill did no sort of good, and only seemed to drag the House of Lords through the dirt. I wonder the Duke of Wellington stood it.

Toward the Papacy, Greville was candid:

February 20, 1848: . . . I did not stay it out, but went away to dinner, where I met Dr. Logan, head of Oscott; a very able man, very pleasing and good-looking, and neither in manner nor dress resembling a Roman Catholic priest.

August 12, 1841: The day before yesterday I met Dr. [the future Cardinal] Wiseman at dinner, a smooth, oily, and agreeable Priest. He is now head of the College at Oscott, near Birmingham, and a Bishop (*in partibus*), and accordingly he came in full episcopal costume, purple stockings, tunic and gold chain. He talked religion, Catholicism, Protestantism, and Puseyism, almost the whole time. He told us of the greater increase of his religion in this country, principally in the manufacturing, and very little in the agricultural districts. I asked

him to what cause he attributed it, if to the efforts of missionaries, or the influence of writings, and he replied that the principal instrument of conversion was the Protestant Association, its violence and scurrility; that they always hailed with satisfaction the advent of its itinerant preachers, as they had never failed to make many converts in the districts through which they had passed; he talked much of Pusey and Newman, and Hurrell Froude whom Wiseman had known at Rome. He seems to be very intimate with Dr. Pusey, and gave us to understand not only that their opinions are very nearly the same, but that the great body of that persuasion, Pusey himself included, are very nearly ripe and ready for reunion with Rome, and he assured us that neither the Pope's supremacy nor Transsubstantiation would be obstacles in their way. He said that the Jesuits were in a very flourishing state, and their Order governed as absolutely, and their General invested with the same authority and exacting the same obedience, as in the early period of the institution. As an example, he said that when the Pope gave them a College at Rome, I forget now what, the General sent for Professors from all parts of the world, summoning one from Paris, another from America, and others from different towns in Italy, and he merely ordered them on the receipt of his letters to repair forthwith to Rome. He invited me to visit him at Oscott, which I promised, and which I intend to do.

The question was still whether Great Britain should be represented at the Vatican:

December 7, 1847: . . . A few days ago I met Dr. Wiseman, and had much talk with him about Rome and the Pope's recent rescript about the colleges in Ireland. He said it was all owing to there being no English Ambassador at Rome, and no representative of the moderate Irish clergy. . . . He talked a great deal about the Pope [Pius IX], who, he said, had not time to enquire into these matters himself, and took his inspirations from the above-named personages; that he is of unbending firmness in all that relates to religion, but liberal and anxious to conciliate England. He thinks the rescript may be early got rid of by a little management, and he mentioned an instance of the Pope's good sense and fairness in a matter relating to a

Scotch educational establishment in which a Dr. Gillies was concerned.

December 15, 1847: I called on Lord John Russell three days ago and told him what Wiseman had said, and also about Normanby and Rome. He said he had ordered a Bill to be drawn up to legalize our intercourse with the Pope.

In September, 1850, the Pope issued a Bull creating Bishops in England:

November 10, 1850: . . . But . . . such serious matters as an impending German war, are uninteresting in comparison with the "No Popery" hubbub which has been raised, and which is now running its course furiously over the length and breadth of the land. I view the whole of this from beginning to end, and the conduct of all parties with unmixed disssatisfaction and regret. The Pope has been ill-advised and very impolitic, the whole proceeding on the part of the Papal Government has been mischievous and impertinent, and deserves the severest censure. Wiseman, who ought to have known better, aggravated the case by his imprudent manifesto. On the other hand, the Protestant demonstration is to the last degree exaggerated and absurd. The danger is ludicrously exaggerated, the intention misunderstood, and the offence unduly magnified. A "No Popery" cry has been raised, and the depths of theological hatred stirred up very foolishly and for a most inadequate cause. . . . Two days ago Bowyer came to me from Cardinal Wiseman, who was just arrived, to ask my opinion whether anything could be done and what. I said if he had sent to me some time ago, and told me what was contemplated, I might have done him some service by telling him what the consequences would be; but that now it was too late to do anything, John Bull had got the bit in his mouth, and the Devil could not stop him. He told me the Cardinal was drawing up a loyal address to be signed by ecclesiastics and laymen, and asked me to look at it. I agreed, and he brought it the next day. I said it was very well as far as it went, and only suggested that the new bishops would take care to sign their names only, and omit all allusions to their sees. This he engaged for. . . . At present everybody, Protestants, Puseyites, and Catholics, are all angry, excited, and hostile.

November 21, 1850: The Protestant agitation has been going

on at a prodigious pace, and the whole country is up: meetings everywhere, addresses to Bishops and their replies, addresses to the Queen; speeches, letters, articles, all pouring forth from the press day after day with a vehemence and a universality such as I never saw before. The Dissenters have I think generally kept aloof and shown no disposition to take an active part. A more disgusting and humiliating manifestation has never been exhibited; it is founded on prejudice and gross ignorance. . . . The Queen takes a great interest in the matter, but she is much more against the Puseyites than the Catholics. She disapproves of Lord John's letter.

Bowood, December 26, 1850: Went on Tuesday in last week to Panshanger, on Saturday to Brocket, Monday to London, and Tuesday here; we were very merry at Panshanger. The house and its lord and lady furiously Protestant and anti-Papal; so we had a great deal of wrangling and chaffing; all in good humour and amusing enough.

"To leave the question unsettled" would have been "to render a terrific No Popery agitation the principal ingredient of a general election." The Ecclesiastical Titles Bill, though opposed by Gladstone in "a magnificent speech," was thus passed. Disraeli supported with "a very smart personal attack" on Graham, but "did not attempt to argue the case."

July 5, 1851: . . . While it was receiving its finishing touches in the Commons, another rescript of the Pope made its appearance with a fresh creation of Bishops in England!

London, May 12, 1852: . . . Aberdeen told me the whole country [Scotland] was on fire, and they would like nothing so much as to go to Ireland and fight, and renew the Cromwellian times, giving the Papists the option of going to "Hell or Connaught." As Ireland is equally furious, and the priests will send sixty or seventy members full of bigotry and zeal, all ready to act together under the orders of Cullen and Wiseman, we may look for more polemical discussion, and that of the most furious character, than we have ever seen before, even during the great Emancipation debates.

December 11, 1850: Charles Villiers won't hear of doing anything against the Catholics but would wage war against the Puseyites, and he wishes to select the practice of confession as

recommended by them, and *abolish* it by *Act of Parliament!* To my remonstrances against this, urging arguments too obvious to need being stated here, he would only reply that "the people" would not endure the practice of confession and that it must be got rid of!

December 13, 1850: Bennett's resignation (with the correspondence between the Bishop of London and him) was the event of yesterday and I am in hopes that this victim may have some effect in satiating the public appetite.

The Protestants were vocal:

January 17, 1840: Parliament met yesterday. The Queen was well enough received—much better than usual—as she went to the House. The Speech was harmless. . . . They said nothing about Prince Albert's Protestantism, and very properly. . . . The Duke, however, moved an amendment, and foisted in the word Protestant—a sop to the silly. I was grieved to see him descend to such miserable humbug.

March 19, 1841: The Bishop of Exeter got a heavy fall in the House of Lords the other night on the St. Sulpice [a Canadian foundation] question. He brought it forward in an elaborate speech the week before, with his usual ability and cunning; and he took the Duke of Wellington in; for, after hearing the Bishop protest and apparently make out, that "a great blow had been struck at the Reformation," he got up, and, in total ignorance of the subject, committed his potential voice and opinion to an agreement with the Bishop's dictum.

The Dissenters, though acutely conscious of their own grievances, had little sympathy with the Catholics:

June 7, 1834: . . . The Chancellor, Brougham, to the surprise of everyone, made the strongest declaration of his resolution not to permit a fraction of the revenues of the Irish Church to be diverted to Catholic purposes—the purposes, in my mind, to which they ought to be diverted, and to which they in the end must and will be. . . . God forbid, however, that we should have two parties established upon the principles of a religious opposition to each other; it would be the worst of evils, and yet the times appear to threaten something of the sort. There is the gabble of "the Church in danger," the menacing and sullen

disposition of the Dissenters, all armed with new power, and the restless and increasing turbulence of the Catholics, all hating one another, and the elements of discord stirred up first by one and then another.

June 9, 1834: Melbourne said to me on Saturday night, "You know why Brougham made that violent declaration against the Catholics in his speech the other night, don't you?" I said, "No." Then he added, "That was for Spring Rice's election, to please the Dissenters." However, Duncannon says he does not believe it was for that object, but certainly thrown out as a sop to the Dissenters generally, who are violently opposed to any provision being made for the Catholic clergy. Duncannon added that "those were his [Brougham's] opinions as far as he had any, as they were not very strong on any subject."

January 16, 1843: . . . Of these [Ecclesiastical pronouncements], the principal are the charges of the Bishops of London (Blomfield), Exeter (Phillpotts), and St. David's (Thirlwall), especially the second. This charge, which is very able, contains *inter alia* an attack upon Newman for Tract No. 90, and a most elaborate argument, very powerful, in reply to a judgment delivered by Brougham at the Privy Council in the case of Escott v. Mastyn on Lay Baptism.

May 16, 1843: . . . Went on Sunday to the Temple Church. Most beautiful to see, though perhaps too elaborately decorated. The service very well done, fine choir. Benson preached on justification by faith, not a good sermon, though a fine preacher. I listened attentively, but found it all waste of attention. He ended by a hit at the Puseyites (as he rejoices to do), and an extract from one of the Homilies, which was the best part of his sermon. Brougham was there and brought Peel with him.