

Theme 3 – Ireland

Subtheme 2 – Catholic Emancipation

Transcripts for other primary sources

Where the commentary refers to only sections of letters, these passages are shown in red.

Contents

- o Ne C 5266 - Letter from Sir Robert Peel, London, to Henry, 4th Duke of Newcastle under Lyne; 9 Mar. 1821
- o Ne C 5267 – Letter from Sir Robert Peel, Whitehall, London, to Henry, 4th Duke of Newcastle under Lyne; 22 Oct. 1824
- o Ne C 5271 - Letter from Sir Robert Peel, Whitehall, London, to Henry, 4th Duke of Newcastle under Lyne; 22 Apr. 1825
- o Ne C 5329 - Letter from George, 2nd Baron Kenyon, Portman Square, London, to Henry, 4th Duke of Newcastle under Lyne; 9 Mar. 1825
- o Ne C 6990 - Letter from John W. Croker, 14 Duke Street, Westminster, London, to Henry Pelham-Clinton, 4th Duke of Newcastle under Lyne; 3 Feb. 1832
- o Ne C 5448 - Letter from John W. Croker, West Molesey, Surrey, to Henry, 4th Duke of Newcastle under Lyne; 31 Mar. 1837
- o Ne C 6765 - Letter from William Hirst, Boroughbridge, Yorkshire, to Henry Pelham-Clinton, 4th Duke of Newcastle under Lyne; 19 Feb. 1829
- o Ne C 6694/1 - Letter from Edward Smith Godfrey, Newark, Nottinghamshire, to Henry Pelham-Clinton, 4th Duke of Newcastle under Lyne; 14 Jun. 1822
- o Ne C 5255 - Letter from 'an Irish Protestant', Cork, Ireland, to Henry, 4th Duke of Newcastle under Lyne; 14 Feb. 1823
- o Ne C 5344 - Letter from Richard, 2nd Duke of Buckingham and Chandos, Wotton, to Henry, 4th Duke of Newcastle under Lyne; 18 Aug. 1828
- o Ne C 12851 - Letter from [Henry P.F. Pelham-Clinton] 4th Duke of Newcastle under Lyne, Mersham Hatch, Ashord, to [Henry P.F. Pelham-Clinton] Earl of Lincoln [later 5th Duke of Newcastle under Lyne], Broadstairs, Kent; 21 Oct. 1828
- o Ne C 5356/1-2 - Letter from Dr. Richard Grier, Glasnevin, Dublin, Ireland, to Henry, 4th Duke of Newcastle under Lyne; 8 Dec. 1828
- o My 166 - Declaration intended to be Submitted to Parliament on the next discussion of the Catholic Question (1828)
- o Ne C 5131 Printed column from 'The Morning Journal'; 2 Mar. n.y. [1829]
- o Ne C 5262 - Letter from 'four Roman Catholics', Worcester, Worcestershire, to Henry, 4th Duke of Newcastle under Lyne; 10 Nov. 1828
- o Ne C 5447 - Letter from 'A. J.', 17 Portman Street [London], to Henry Pelham-Clinton, 4th Duke of Newcastle under Lyne; n.d. [c.1837]
- o Ne C 5472/1-2 - Letter from Reverend George Wingfield, Breadsall, Derbyshire, to Henry, 4th Duke of Newcastle under Lyne; 29 May. 1837

Subject: Political Views

Ne C 5266 - Letter from Sir Robert Peel, London, to Henry, 4th Duke of Newcastle under Lyne; 9 Mar. 1821

My Lord -

I am very much gratified by the approbation which Your Grace has expressed of my exertions to maintain in operation The Laws which Exclude the Roman

Catholics from Parliament & from the offices which may be considered to constitute or mainly to influence the Government of the Country -

p.2

I shall persevere in offering a most conscientious and decided opposition to the Proposed abolition of those Laws - reconciling it as far as possible with an earnest desire to avoid that exasperation which would make the R. Catholic more hostile and add nothing to the security of the Protestant -

I think we shall have an advantage when we come to the discussion of the specific measure - which we had not - when we had to resist

p.3

a proposition (always captivating to the undecided & inexperienced) - for merely considering the state of the Laws -

Of course we shall divide on the second reading of the Bills - for the bill imposing restrictions has been very improperly I think separated from that granting relief, and I cordially unite with Your Grace in hoping that our resistance may be effectual.

I have the honour to be
My Lord With great Truth
Your Grace's most obedient servant
Robert Peel

Ne C 5267 – Letter from Sir Robert Peel, Whitehall, London, to Henry, 4th Duke of Newcastle under Lyne; 22 Oct. 1824

Private

My Lord Duke

I ought at an earlier period to have returned to Your Grace my acknowledgments for the Letter which you did me the Honour of addressing to me on the 7th Instant –

I am satisfied that Your Grace will not expect from me more than an assurance that I am alive to the great

p.2

importance of the subject to which Your Grace's Communication refers – and shall keep a watchful eye upon Those Proceedings which justly call forth your Reprobation –

I have the Honour to be
My Lord Duke
With great Esteem
Your obedient & faithful servant
Robert Peel

His Grace
The Duke of Newcastle

K.G. &c &c &c

Ne C 5271 - Letter from Sir Robert Peel, Whitehall, London, to Henry, 4th Duke of Newcastle under Lyne; 22 Apr. 1825

My dear Lord

I beg to return you the accompanying Papers - I have seen many communications from Mr. Youle in a style similar to the inclosed.

Your Grace will have seen with regret that the majority in favour of the Bills was increased last night to 27.

I have the honour to be
My dear Lord
Your faithful servant
Robert Peel

Ne C 5329 - Letter from George, 2nd Baron Kenyon, Portman Square, London, to Henry, 4th Duke of Newcastle under Lyne; 9 Mar. 1825

My Lord Duke

I have much satisfaction in informing Your Grace that I have just ascertained on unquestionable authority that there is no ground whatever for the report that Lord Liverpool will not oppose the Claims of the R Catholics.

p.2

There is no doubt of his opposing them as he ever has done when the question has related to Parl[iamen]t & influential Offices.

I have the honour to be
Your Grace's
obliged & obed[ien]t
Serv[an]t
Kenyon

Ne C 6990 - Letter from John W. Croker, 14 Duke Street, Westminster, London, to Henry Pelham-Clinton, 4th Duke of Newcastle under Lyne; 3 Feb. 1832

My Lord Duke

I have received your Grace's letter & the inclosure, which, I think, shows that we cannot add to the united boroughs enough of either Houses or Taxes to remove them beyond the line: and, as, when we cannot make out a good case under the principle of the bill, it does mischief to

p.2

to excite a discussion, I Shall not, as at present advised, repeat my proposition about Aldb[o]ro[ugh]' & Boro[ugh]'bridge - The doing so Would certainly produce a disagreeable debate, without doing any good to the great cause in hand.

I had already Spoken to Mr Fynes Clinton on the Subject & the leaning of his mind appeared to be that we had as well not stir the question.

p.3

May I be allowed in reference to an allusion in your Grace's former letter to the subject of Catholic concession to set myself right with your Grace on that point. I had been, from my boyhood, a friend to, &, in my humble station, an advocate for Catholic emancipation, but as to the time at & the motives on which it was finally Conceded I was no approving party.

p.4

Nay, at that time & on those Motives, I was prepared to resist them. I then thought (& judge whether late events have changed my opinion) that we were yielding to intimidation what we had too long refused to reason & justice; & I feared, alas too prophetically, that the triumph of agitation on that point would encourage the disaffected to further & more fatal attempts. Such were my feelings in 1829. I have the honor to remain, Your Grace's most obedient humble servant

J W Croker

Ne C 5448 - Letter from John W. Croker, West Molesey, Surrey, to Henry, 4th Duke of Newcastle under Lyne; 31 Mar. 1837

My dear Lord Duke

I received a few days ago your little volume & should have immediately acknowledged your Grace's goodness in sending it to me, but that I have been under a domestic anxiety, which, for a week, occupied all my thoughts.

I yesterday had your

p.2

your Grace's letter & beg leave in return to assure you that I am very much flattered by your having thought of me. There is not & indeed never was, any difference between your Grace & me in principle - We both desired to maintain the ancient Constitution in Church & State - I thought that it might best be done, by timely & reasonable concession - & still think I was right - Your Grace did

p.3

did not take an active part in these matters till (even in my opinion) the period for safe & useful concession was almost gone. But, at the crisis of that fatal question in 1828, your Grace may not know that I was as much convinced as you were, that the concession, too long delayed & now made to violence & intimidation, was most impolitic & dangerous; and neither your Grace nor Lord Eldon regretted more than I did, the circumstances under

p.4

under which the Emancipation bill was passed.

These sentiments I communicated at the time to the Duke of Wellington; & I now mention them to your Grace in consequence of your allusion to our supposed differences of opinion, which you see were not so wide as you supposed.

Ever My dear Lord Duke
Most faithfully
Yours
J W Croker

P.S

Let me add that I am much pleased & interested by your publication most of which I re-echo.

Ne C 6765 - Letter from William Hirst, Boroughbridge, Yorkshire, to Henry Pelham-Clinton, 4th Duke of Newcastle under Lyne; 19 Feb. 1829

My Lord

I beg to acquaint your Grace that the Lawson-party, the other day, contested with us the appointment of Borough-bailiff for this borough, and that Mr Stead, one of your Grace's Burgage-Tenants, was returned by a large majority – They brought to the Poll all their Tenants, as they did last year, both burgage-occupiers and others – but they did not again venture upon signing an Appointment in favour of their Candidate – We are much pleased that they did contest the Appointment, inasmuch as it enabled us to reject, and record the rejection of, certain of their Votes which we were anxious for an opportunity

p.2

of doing previous to another Election of representatives.

The Borough-bailiff for Aldbrough [*sic*] was elected without opposition.

I have much Satisfaction in acquainting your Grace that the Inhabitants generally of this district are decidedly opposed to any concession of political power to the Roman Catholics – And that a petition to The [House of] Lords is now in course of signature which the Subscribers have no doubt your Grace will be obliging enough to present to The House and that they

p.3

may rely upon your Grace's support of their prayer –

I have the Honour to be,
My Lord,
Your Grace's
Most obedient,
Humble Servant,
W[illia]m Hirst

Ne C 6694/1 - Letter from Edward Smith Godfrey, Newark, Nottinghamshire, to Henry Pelham-Clinton, 4th Duke of Newcastle under Lyne; 14 Jun. 1822

My Lord

I will write to Mr Parkinson & Mr Chambers in obedience to your Grace's directions for their account of the Errors supposed to exist in Mr Curtis's accounts which were settled by me & when I have examined them I will report the result to your Grace.

In regard to the anti Catholic Petition from this place I am at a loss to understand how your Grace should be surprized at my not signing it, because I thought you knew long since that my sentiments are not in unison with that Petition & I can only conclude that you have forgotten that circumstance. Whatever opinion your Grace may have conceived of my

p.2

Integrity I can assure you upon my solemn word of honor that I have not been influenced on this subject by any circumstance which ought to give you offence, but that it is the result of my conviction that the removal of the Catholic disabilities is not pregnant with the danger that is apprehended & that such removal would be the means of conciliation to those who consider themselves aggrieved by the continuance of them; & your Grace must allow me to say that it has been a source of very great regret to me to have learnt that you had expressed in very strong terms in your public notification to the Town a degree of suspicion of my want of integrity & consistency on this occasion, which I might have removed to your Grace's satisfaction if you had condescended to have conveyed those sentiments

p.3

to me; and if your Grace had been informed of the part I took in respect of the Petition I think I should have been spared some mortification & that your Grace would have been convinced I paid some deference to your opinion on the subject & made some sacrifice to preserve the unanimity of the Meeting.

I have the honor to remain,
My Lord,
Your Grace's most
obedient humble Servant

Edw[ar]d Smith Godfrey

Subject: Anti-Catholic Sentiment

Ne C 5255 - Letter from 'an Irish Protestant', Cork, Ireland, to Henry, 4th Duke of Newcastle under Lyne; 14 Feb. 1823

My Lord Duke

If Report speaks Truth you are still a firm english Protestant, a loyal Subject and Friend of the Constitution of our Forefathers, under which England has so long flourished, as such forgive a poor irish Protestant for addressing you. Do your utmost to save the Country, there can be no Dependence on the unprincipled Blockheads, which the popish Priests send to Parliament from this Island, we can only look to your noble upper House for any publick Virtue. – If a principal Foundation Stone of a great and venerable Building be pick'd away, it must shew Symptoms of tottering, so it is with the protestant Cause here ever since Geo. the 3d was most wickedly and foolishly advised to grant, the elective Franchise to the

Pope's Subjects in this Country, I must call them so, because they adhere so wickedly, so ungratefully, and against all common Sense and even right Religion, to his Supremacy, and to build a popish Colledge [*sic*] here. My Blood boils with Indignation when I am paying my Taxes, and think that Part of them goes to educate Priests in Order to teach the People that the Sassonock i.e, Saxon (a synonymous [*sic*] Term here for either irish protestant or englishman) Heretics, are Usurpers, that they have no Right to any Thing they have in this Country, whether Rent or Tythe, whether their Ancestors turn'd protestant through Conviction, or came from England no Matter which, that they shall never in any Shape allow the

p.2

heretic King of England to be a greater Man than the Pope, that any Oaths taken by them can be forgiven, except which infringe on the Authority of their Pope and his Clergy, that there is a Merit in extirpating Heresy and converting the Sassonocks, the Consequence is that when two poor Persons marry, the Pope's one says to the other, my Religion condemns all to Hell except those of its Creed, yours does not, come my Way and we shall both be safe, the other says the Remark is just, I shall not be condemn'd to Hell if I do, so turns, and the Children are all brought up under the Popes Priests Authority; in this Manner Popery has wonderfully increased of late. Is not this melancholy? Ought not something to be done to convince a semibarbarous People, naturally religious, that they are not nearer Hell, nor so near, by retaining the protestant Faith of their Ancestors, (so much nearer the Doctrines of Christ and the primitive Christians,) as by renouncing it and embracing the intolerant and cruel Errors of Popery; the Law forbidding the Intermariages was a good one, and if a Person may jest upon so grave a Subject, a Law now, or lately in Force in Sweden, to prevent popish Priests from turning the Subject from his Religion and his Prince, and to prevent them from encreasing their Flocks in that Country is pretty effectual, but to return to my more melancholy Theme. When King William got the Act of Toleration pass'd, was he not guilty of a very great Omission and Fault in not excepting therefrom all those, who under the Pretence of Religion, adhere so obstinately, absurdly and illiberally, to a foreign Jurisdiction, and Supremacy, which they hold to be above the Kings? for my Part I think the popish Clergy are the People who should commemorate him, I wonder how any Man professing or pretending to profess their Creed could for a Moment expect the Government of any Country to bring him into political Power, if he refuse to take the Oaths necessary for the Security of that Government, and which Indulgence is not granted to those of the establish'd Church, the Idea is absurd

p.3

enough for a Maniac, yet I will do them the Justice to say they are plain Speakers, and from the Folly or something worse of People in Power, they seem to expect it, and this Ireland, if they succeed will speedily belong openly, as it had in a great Degree, a long Time, covertly, to the Pope or Bishop of Rome and his Council of Priests, and if the Jesuits, the Pope's People and others are allowed to go on as they are going in the great and renown'd Britain it will follow, if I should live unfortunately to see that Day, I shall lament that some friendly Ball had not taken me off in some of the Battles I have been engaged in for my King and Country, for numberless would be the Wars in Store for the two Islands. There has been to my Knowledge for many Years, and, I dare say, there has been ever since the Reformation, a Guerrilla War carried on in this Country, against Sassonocks, by the Pope's Subjects not for any bad Neighbourhood, ill Faith, Injustice, in our Dealings, or hostile Feeling on our Part, or any one imaginable, just Reason whatever (they will acquit us of those Things) but to overturn the

protestant Government and bring back the Country to Popery, the very same Objects they had the Time of the irish Massacre in the Reign of Charles Ist and in 1798 at Wexford Bridge and Scullaboge [*sic*] and at all Times, vide Sir Rich[ar]d. Musgraves bloody, but well authenticated, and never contradicted Annals, who tells you that many of the rebel Officers were Priests. Our Ears are and always have been familiariz'd to hearing of Sassonocks being now and then murder'd, at last the Insurrection Act was pass'd, it had some little Effect, but when Mr Grant (who perhaps never saw Ireland nor cared about it, until he came here to give Places and the Magistracy to Papists) said he would have that Act die a natural Death 1st Aug 1821. it had the Effect of the view Hallo, to a pack of Hounds, the Game was in View, and the Pope's Subjects went on more openly disarming, and murdering (in many instances,) the Sassonocks, indeed after poor Goings Murder they were qualified for any Thing bad, the Sassonocks are now I may say

p.4

completely disarmed in the country Places, at least of the south, and but badly off in the Towns, and the Popes Subjects are pretty generally armed in both, many, many, of the poorer Sort of Sassonocks are gone off to America, they say they have no Business here, the rich are gone to England, France, or other Parts of Europe, careless, I believe, if they think they can get their Rents from the Pope's People, they are not attack'd yet, but surely will unless they turn and put the Pope over the King, the Sassonock Middlemen who were once the Strength, the Security, and the Improvers of the Country are annihilated. The Word Conciliation, which used to imply a friendly Feeling, or at least a Cessation of Animosity or Hostility, was no sooner coupled with the Kings Name than all the popish Newspapers in the Island as well as Capt. Rooks Men seemed to consider it as a Signal to convert the antient Guerilla into a more open War, and actually took the Field openly and opposed the Army in a more military Manner than before. The foolish Disturbance of two or three drunken Men in the Playhouse, (which even an unhealthy Woman, Lady Rosmore, whose Box was hit by a Piece of a Rattle, could not help laughing at,) has honoured all the loyal, whether belonging to orange Clubs or not with the Epithets of atrocious, miscreant, unlawful, contemptible orange Gang, in some of the Newspapers, and some of the London Papers are nearly as bad as our own. Priests now take an active Part at Elections, and turn'd the Scale against Sir C. Domville by turning many Voters of their Creed at the Hustings who had previously promised him their Votes, where it will all end God alone knows, *Quem Deus vult perdere, primus dementis*, and I much fear our Governors are infected. The Popes Subjects consider a Passage in the Kings Speech as a Recommendation to Parliament to alter the Laws in Compliance with their unreasonable Humor of not taking the Qualification Oaths, if there be the least Alteration unless of a coercive Nature, numberless Woes, and such as perhaps many of the wise Heads in Parliament don't suspect will ensue.

p.5

I have no Doubt if there was an Amendment to the Toleration Act excepting from it all such as adhere to foreign Jurisdictions and declaring to those who now profess the popish Doctrines what heartfelt Pleasure it would give the Rulers of the Country to give them all they desire upon the very reasonable Condition that they would give up that Point, and that there is not, nor ever was any Illwill, Dislike, or Opposition to their obtaining political Power but that shameful and cruel Thralldom they suffer themselves to be bound by, it would have a good Effect at least with the Laity, who I believe would be far from being bad People if properly led, and who would have little or no Objection to giving the King the Supremacy, at least as much as he has it in lower Canada. Indeed I always thought their Hierarchy ought to be put down by legislative Means, then and, I

fear, not till then, this Island will be at Peace, for if we are to give any Credit to the Histories of England and Ireland and to what passed in 1798 as well as what passes constantly even under our own Eyes, melancholy indeed would be the Prospects of a Change from the Government of the King and Constitution, to that of the Popes of Rome and their Councils of Italian Priests, and nothing less is contemplated, to prevent which my Lord Duke, use your utmost Exertions, let not Posterity have to execrate your Memory, there are many bad Subjects in both Houses of Parliament particularly the Commons but I hope the great Majority of the People of England, though sapping and undermining fast, is still sound. Perhaps the People of England cannot do better than generally, to become Orange Men, in Order to preserve themselves and their Country, the Value of them may be known in this Country by the Abuse they get. The Origin of

p.6

of Orange Associations was this, shortly before the Rebellion of 1798 The Murders and Robberies of Protestants, rich and poor were so numerous in the County of Roscommon and Counties adjoining that the Prot[estant]s agreed at many of the Churches to associate and go when required the Distance of seven Miles for mutual Protection, the Protection of the peaceable of all Denominations and to uphold the Laws and Constitution, the Disorders in that Part became less, but spread rapidly into other Parts and were follow'd by the same Results, viz. the Formation of Orange Associations, till the Rebellion broke quite out, then the Orange Associations were most eminently useful, more so than any other Description of People both in discovering Plots * (* They discover'd Eliphismatis, that is, a pass Word of the black Oath, signifying every, loyal, irish, protestant, heretic, I, shall, murder, and, this, I, swear.) and fighting, and I am fully persuaded that Rebellion would not have been so soon subdued but for them, they have naturally ever since been the Objects of Hatred and Abuse by the Popes Subjects, who say they are unlawful, that however is impossible, they have no Oaths that are not well known and of the most loyal Kind, neither did they ever yet meet for seditious Purposes, the other Protestans [*sic*] who do not actually belong to their Associations have precisely the same Principles, and though most cruelly insulted and abused all together, as a miscreant Gang, I really believe they, that is to say, all besides the Popes People in this Island at this Moment exceed three Millions, That the Dangers with which both Islands are threaten'd, I believe for their Sins and their almost total Neglect of Religion, may be averted is the fervent Prayer of one who prays your Grace, in Consideration of the Nature of the Subject, may excuse the Liberty he has taken, viz a Sassonock or

Irish Protestant

Ne C 5344 - Letter from Richard, 2nd Duke of Buckingham and Chandos, Wotton, to Henry, 4th Duke of Newcastle under Lyne; 18 Aug. 1828

Private

My dear Duke

You will I am certain read with astonishment the speech of Dawson at Derry, I trust the report of it is incorrect, otherwise I shall begin to fear, that all is not well at Head Quarters. The feeling displayed in Dublin to Moore is as strong as we could desire, and upwards of eighty members are already Enrolled in the Brunswick

p.2

Constitutional Club of Ireland. It is now highly necessary that every exertion should be made by us in support of our Cause; for I feel assured that if any disposition does exist on the part of the Premier to concede any part of the demands to the Catholics, that it will be rendered useless by our determined opposition. I have not of course any very accurate information of what is going on with the Ministers, but I believe Lord Grey has been thought of for the Admiralty, if

p.3

this appointment did take place, which I cannot believe possible, no one could then doubt the intentions of the Cabinet. In that case Peel must retire, with the other protestant members of the Cabinet, & of course the Government destroyed. Should this occur, I shall deem it right under the sanction of one of the Club rules to call a meeting of the Committee, to consider of the best course to be pursued in support of the Protestant Cause. Since I wrote to you, Lord Guildford

p.4

Lord Blandford, and Richford the Member for Aylesbury, have expressed a wish to become members of our Club. I shall feel obliged by a line at your convenience and

Believe me to remain
My dear Duke
Yours very sincerely
Chandos

Ne C 12851 - Letter from [Henry P.F. Pelham-Clinton] 4th Duke of Newcastle under Lyne, Mersham Hatch, Ashford, to [Henry P.F. Pelham-Clinton] Earl of Lincoln [later 5th Duke of Newcastle under Lyne], Broadstairs, Kent; 21 Oct. 1828

My dear Lincoln

It is one of the greatest mortifications that ever happened to me to be unable to attend the meeting on 24th: - but the gentlemen of the County particularly wish that I should not be there, & of course I must yield to their wishes - I shall therefore return to Broadstairs on the 23^d - and shall be there by dinner time -

Will you tell Charles Ellam not to send My horses to Lenham - Do not forget - The letters need not be sent to me here -

I did not arrive here till past seven

p.2

to my infinite annoyance -

I see my letter to the Irish Brunswick Co Club in the paper this morning -

My kindest Love to your Sisters & Brothers -

Ever my dear Lincoln
Your most affect[ionat]e

Newcastle

Ne C 5356/1-2 - Letter from Dr. Richard Grier, Glasnevin, Dublin, Ireland, to Henry, 4th Duke of Newcastle under Lyne; 8 Dec. 1828

My Lord

I beg leave to return Your Grace my most thankful acknowledgements for the high honour You have conferred on me by Your kind and interesting Letter of the 10th ulto - To receive such a distinction from such hands, must be ever a source of pride and satisfaction to me.

I should probably have confined myself to a mere expression of thanks on the present occasion, had I not Your Grace's kind invitation to address You whenever I pleased - a condescension, which tends to strengthen the claim Your Grace has on my veneration and respect.

To the common observer of passing events in this unfortunate land, it is palpable, that there is a hellish agency at work for the purpose of battering down our venerable Church, and establishing in its stead the Molock of Popery. Although political power is the

p.2

ostensible object at which it aims; yet this is the real one; and for its attainment no arts are left untried, which Jesuitical craft, Infidelity, socinianism and Plunketism; and it may be added, spurious liberalism can invent. The end and the means, to be sure, go together; for give them the one, and they are sure to gain the other. You will, My Lord, say, that this is the case, if You only advert to the progressive audacity of the Irish Papists: - witness their Boards and Associations, the laws violated, the usages of Parliament usurped, the Government of the country almost superseded, the framework of society torn asunder by the dissolution of the bond, which connected the tenant with his benefactor and landlord, the assumption of temporal distinctions by the popish ecclesiastics, and the recognition of those distinctions by their benighted followers; and lastly, the peasantry organized for the purpose, almost pushed into open rebellion. You will, my Lord, I am convinced, admit; with these facts before You, that the investment of Papists with political power, would be to impose on them a cruel responsibility, which their

p.3

Souls disdained and their consciences abhorred. Away, then with the thought of further concessions, as every past one has only shewn us, that instead of satisfying, it has excited them to fresh demands and made them aspire to unattainable objects.

The Irish Priests and Demagogues aspire to political power; but I repeat my honest conviction, that it would be worthless in their eyes, if they Did not hope thereby to demolish our Protestant Institutions, and to sever this land from the odious, the thrice detested land of heresy and Protestantism. Gloss it over as they will, this is the object of their end and aim, and until they can accomplish it, the sore will fester and the gangrene corrode.

Thank God, I want neither charity, nor respect for my popish countrymen; while I feel the greatest tenderness for their speculative errors. If when they admit this,

they upbraid me with monopoly, the reply I have to make is this, that the ascendancy which the Constitution assigns me, possesses its chief value in

p.4

my mind; because, while it upholds the dignity of the Crown as well as its independance, [*sic*] it likewise guards my civil and religious liberty. When therefore I am secure in the enjoyment of this, why shall I seek for a different security, which would risque its subversion!

I feel myself pouring out my thoughts on paper as they flow, as if I could hope they w[oul]d be interesting to Your Grace. But will You, My Lord, bear a little longer with my effusions, and I shall have done.

If I connect, with what I have said above the fealty, which popish ecclesiastics owe to the Church of Rome; when I know that the disclaimers respecting offensive tenets put in from time to time since the Reformation are vague and unauthorised; when I see civil and spiritual duties so blended and intermixed, that it is impossible to separate them; when ecclesiastical discipline rejects the interference of either the state or the people, and that the circulation of the Scriptures is expressly forbidden;

p.5 [Ne C 5356/2]

I cannot but think, that an induction of arguments here present themselves, which lead to this irresistible conclusion, that further political power cannot be conceded to R.C.'s consistently with the integrity of our Protestant Institutions, and the safety and welfare of the British Crown. Fear, the Irish Protestant, at this moment, feels not; because he has ascertained his strength, and naturally confides in the prompt support, which his English brethren will afford him, and which, under God, will effectuate his delivery.

As I must by this time have exhausted Your Grace's patience, I shall touch only on one point more, before I venture to submit, what may afford Your Grace increased interest in our concerns - I allude to the Italian Council of Trent.

Should Your Grace have received my Epitome of the General Councils of the Church from Hamilton - my Bookseller - Pater-noster Row and have time to cast Your eye over it, Your Grace will perceive that all the venom and virulence, which had been vented against the dissentients from the Church of Rome by the preceding councils, by whatever name those dissentients were distinguished;

p.6

was concentrated in the Tridentine Decrees. None of the rigours of this intolerant Church have been in the least degree mitigated; nor one of its old pretensions disclaimed. I have presumed to direct Your Grace's attention to my humble Abrégé, because it briefly sets forth what I conceive will appear satisfactory and conclusive on the point.

If my Book has not Yyet been forwarded to Clumber Park, or to any of the other Ducal residences; may I beg of Your Grace to order it to be forthwith sent you.

Your Grace has asked me about Sir Harcourt Lees's occupations - The worthy Baronet is in full swing at the present moment; and had he a little more ballast on board, there is no doubt, but he would render our Cause most important service: As it is, his services are valuable - He is our fine ship, carrying affright

and consternation into the popish Parliament. There is no mincing or mealy-mouthed speeches about Sir Harcourt, as he broadly and honestly calls oxen oxen - designating in plain terms OConnel, Sheil and Lawless, as heads of a "traiterous Gang"; "rebel incendiaries"; "popish

p.7

Knaves". For his own sake, I am glad he brands them in this personal manner, as it secures him from assassination. He is, what we call here, a marked man, and therefore he is safe; and this was exactly the case with the late Sir Richard Musgrave, author of the Irish Rebellion of 1798.

As Your Grace feels a sympathy for our state; only Conceive, my Lord, what a hellish project - the exclusive-dealing system has been, and the still more diabolical one of exciting the prejudices and passions of popish servants against their Protestant Masters. Both projects will in all probability be Suspended or given up - But the direct effects will have been produced, whether so, or not.

In the case of what is called the Protestant Declaration in favour of Popery, the majority of the names attached to it are men in business, - bankers, brewers, distillers, merchants and shopkeepers. To swell their number every snare to entrap the unwary is laid, and every art of seduction is resorted to to gain over the thoughtless - and where hopes cannot prevail, intimidation is used. I have actual knowledge of three gentlemen being threatened with denunciation by

p.8

the association if they withheld their signatures! Much to their credit, they despised the threat and got themselves enrolled in the Brunswick Constitutional Club of Ireland.

Only one word more and I have done.

I should simply ask, if treachery and treason were the grounds for ejecting Popish Members from their seats in Parliament; shall treachery and treason constitute the grounds for their resumption of those seats? Should this happen, it is a circumstance unparalleled [*sic*] in the Annals of History.

Again, I ask; will not the Legislature guard against the return of men amongst them, who can explain away the import of the most solemn oaths by subtle evasions, equivocations, and casuistry? Witness the observations of J. K. L on the unanswerable and unanswered arguments of Dean Philpotts in his Letter to an English Laymen. But I cannot, will not, admit one affirmative answer to the former question; nor a negative one to the latter: because I know, that the hero, who was Wellington in the field,* (*written up the side of this folio* * Buonaparte used to say, that 'Marat was a hero in the field; but a woman in council'), will be Wellington in the Cabinet.

Again, and Again I entreat Your Grace's

p.9 [Ne C 5356/3]

indulgence for this verbose epistle; while I humbly beseech the King of Kings, who has selected this Protestant Realm as the medium of His dispensations to bless and prosper the righteous cause, which Your Grace so nobly advocates at the present critical juncture -

I have the honour to assure Your Grace of the homage of my perfect
respect;
While I subscribe myself
My Lord;
Your Grace's most obliged,
most obedient, and
very humble servant,
Rich[ar]d Grier D.D.

Oh how my heart chilled, when I heard, that an acknowledgement for the Bishop
of Norwich's health being drunk at the Papists' dinner given here to Lord Morpeth,
was made by no other than a Priest Murphy!

**My 166 - Declaration intended to be Submitted to Parliament on the next
discussion of the Catholic Question (1828)**

We the undersigned, being personally interested in the condition and sincerely
anxious for the happiness of Ireland, feel ourselves called upon at the present
juncture, to declare the conviction we entertain, that the disqualifying laws which
affect His Majesty's Roman Catholic Subjects, are productive of consequences
prejudicial in the highest degree to the interests of Ireland and the Empire to
which she is united. With respect to Ireland in particular they are a primary cause
of her poverty and wretchedness, and the source of those political discontents
and religious animosities that distract the Country, endanger the safety of all its
institutions and are destructive alike of social happiness and national prosperity.

We are further of opinion, that unless the wisdom of the Legislature Shall speedily
apply a remedy to these evils, they must in their rapid progression, assume, at
no distant period, such a character as must render their ultimate removal still
more difficult, if not impossible. We therefore, deem it of paramount importance
to the welfare of the Empire at large and of Ireland especially, that the whole
subject should be taken into immediate consideration by Parliament, with a view
to such a final and conciliatory adjustment, as may be conducive to the peace and
strength of the United Kingdom, to the stability of our National Institutions, and
to the general satisfaction and concord of all classes of His Majesty's subjects.

N.B. It would be desirable that those who sign should annex their place of
residence to their names.

*(Side annotation: The papers containing the original signatures of the names
marked thus x are deposited at Messrs Latouches Castle St Dublin)*

Leinster
Meath
Charlemont
Leitrim
Clifden
Forbes
Cloncurry
Rossmore

p.2

Robert Latouche
T David Latouche
Peter Latouche

M Fitzgedrald
T Grattan
David C Latouche
R D Latouche
James Eyre Caulfield
Richard Purdy
James Scott Molloy
Edward Graves
George Howell
Samuel Robinson
John McMullen
Thos Bernard MP
John Pawes Kilfane , Co Kilkenny
Will French Canyard Park Kings Co
Caesar Colclough Tintern Abbey Wexford Co
Henry A Burke Waterford Co
Gervais P Burke
John Power Junr
Thomas McKenny Alderman of Dublin
George Latouche
John Latouche Vicar of Mountrath
Caleb Powell
Philip Molloy Merrion Square Dublin
Hugh Welsh Drumsna Co Leitrim
Patrick Curtis Dane St Dublin

Ne C 5131 Printed column from 'The Morning Journal'; 2 Mar. n.y. [1829]

MS annotation:

The following Letter is from the Morning Journal of Monday March 2nd – The writer Submits that it is calculated to produce a Strong Sensation – and that if it were printed as a separate sheet of Paper and very extensively circulated, much good might be derived from it at the present crisis –

Subject: Newcastle's anti-Catholicism

Ne C 5262 - Letter from 'four Roman Catholics', Worcester, Worcestershire, to Henry, 4th Duke of Newcastle under Lyne; 10 Nov. 1828

My Lord Duke

I cannot help telling your Grace that we four Catholics now at the table have had much pleasure in drinking your Grace's health, a long life and a happy death.

Long may we live to propose annually your Grace's health. And may Heaven grant us the grace thus always to return good for evil.

Your Grace's
Wellwishers
four Roman Catholics

Tenth day of November
Worcester

Ne C 5447 - Letter from 'A. J.', 17 Portman Street [London], to Henry Pelham-Clinton, 4th Duke of Newcastle under Lyne; n.d. [c.1837]

My Lord Duke

Your Grace may probably be indisposed to read a letter from an unknown correspondent, but if you would honour me with your patience for a few moments I shall not be likely to trespass on you again. I have risen, my Lord, from the perusal of your book which was placed in my hands for the purpose of writing a review of it. Your Grace will not suspect one who withholds his name of flattery when I say that I could not as I read help thanking God that there remains in these perilous times a nobleman who entertains & will avow the sentiments contained in many of those pages. I admire your Grace's manliness in your introduction, & I altogether go with you in deeming the emancipation bill a fatal spot & in suspecting those half-hearted conservatives who would yield to men whom they can never gain [by] concessions which will only be turned as weapons against themselves. I agree with your Grace that we can look

p.2

for the blessing of God not as a nation, only as nationally we honour him, & that therefore every departure from the support of that pure faith bequeathed us from our fathers will bring with it disgrace & punishment - But, my Lord, while I thus admire your Grace's views generally there are passages in your book over which I cannot help grieving, & which do not allow me in conscience to perform that task for it which I should otherwise have rejoiced to undertake - For instance, why, when you have nobly denounced (p.146) the scandalous profanation of the Sabbath, why should you laud a journal [*John Bull*, a scurrilous Sunday periodical] (p.46) as useful in the repression of vice, folly &c which notoriously every week violates the Sabbath. The political principles of the John Bull I may approve of, & yet shrink from the contact of a systematic profaner of God's holy day - non tali auxilio, nec defensoribus istis tempus eget - our cause to be successful, must have God's blessing - & to obtain that, we must obey his commandments - Again, why should your Grace go out of your way (p.147) to join in one condemnation the Evangelical with the unitarian & the dissenter! Do you know, my Lord, what it is you are stigmatizing? rather do you not know that among those you thus denounce there are some of the noblest, fastest, truest friends

p.3

of the constitution religious & political? O that there were not these blots in yr Grace's book. -

Suffer me, my Lord, to say one thing more. The great object of conservatives now must be - repeal - in justice to England - The repeal of the Romish Emancipation bill - I trust you will direct your energies to this point. The question must be mooted - Men will stigmatize this as the wildness of folly, but the blessing of God would be upon the attempt. There are grounds sufficient to take - the offence we have committed in encouraging an antichristian religion, the violation by the papists of their oath, the manifested inadequacy of the measure to quiet Ireland - these & many other reasons of both principle & expediency (the latter indeed worth nothing without the former) must be urged upon the public mind & on the parliament - Where is the legislator that will boldly come forward & take the first step -

I have the honor to be, My Lord Duke,
Your Grace's obed[ien]t Serv[an]t
A.J.

**Ne C 5472/1-2 - Letter from Reverend George Wingfield, Breadsall,
Derbyshire, to Henry, 4th Duke of Newcastle under Lyne; 29 May. 1837**

May it please your Grace

Being entirely unknown to you and far removed from you in rank I humbly apologise for intruding upon your Grace in this way - but having read your Grace's most admirable Book "Thoughts in Times past tested by subsequent Events" - and agreeing most perfectly and entirely with your Grace as to the evils and misrule by which our Country is affected; it is with extreme reluctance and pain that I feel constrained to address your Grace hoping for your forgiveness and claiming your indulgence for thinking that your Grace appears to be at variance with yourself - In Fo[l]io XXVI Introduction - your Grace truly states the fallen condition of Man - In Fo XXVII the only means of redemption from that state of man so fully described [in] Genesis 4 Chap – 5. Ver. Psalm 14 - 2 Ver. and 53 - 2 Ver. which salvation was promised at the time the merciful and just God pronounced sentence upon fallen Adam - Genesis 3rd Chap & 15 Ver.

I fully believe that is impossible to state more faithfully and truly the dispensations of Providence regarding the Jews, tho[ugh] peculiar People of God, than is stated by your Grace as well as of his merciful dealings with Christian Britain "England is a favoured Land" - Protestant Christianity has raised it - Popish Apostacy and Infidelity if not cast out may and I believe will cast it down.

As one of the "People of England" who is and has ever been desirous to the best of his humble ability the friend

p.2

of the most noble Aristocracy of the Land and whose sole object in writing this is to promote union under the conservative standard - Conservative Christian Standard of England - I venture to point out very respectfully to your Grace what I humbly believe to be a most grievous mistake when at Fo- 147 Evangelical, Unitarian, and Dissenters are classed together as being enemies of the Church - I am convinced I speak the whole truth and nothing but the truth when I venture to assert fearlessly that as a Body - Clergymen and Churchmen usually known by the term "evangelical" are as firmly attached to the conservative standard as any man or set of men in the Kingdom - both in Church and State and are the most effectual enemies of Political Dissent - Romish Apostacy - Infidelity - Disloyalty and every sin which the great enemy of Man has ever devised against the Church and People of God - I venture to give your Grace a notable instance of this - in the Country your Grace so feelingly depicts the evils of Ireland, whose devoted Clergymen, suffering as they now are from various privations, have established and do maintain in order to bring the Gospel more effectually home among their benighted Priest oppressed Countrymen Missionary Tours and 272 Congregations visited and preached to in this manner over a Month or Fortnight. Your Grace will find on a cool unprejudiced enquiry that the evangelical Clergy and laity (so called) are as a body truly conservative and I earnestly entreat your Grace to pursue this enquiry guided by the principles of that blessed Book upon the principles of which, and the "Saviour". - it reveals, your Grace, does so fully

p.3

lay the foundation of your "Book".

In Folio 148 & 149 Your Grace most profusely and consistently refers to the only source of true Christian strength - "The Whole armour of God" but I hope your Grace will pardon a plain Bible reading Man for saying very humbly and respectfully that your Grace had made a great mistake in quoting the Word "Spear" - (which is not to be found in the passage alluded to Ephesians 6 Chap 17 Ver[se]) instead of "Sword" - May I humbly request your Graces condescending attention to the passage beginning the Chapter to 18 Verse - the last three of which contain the remarkable Words "Sword of the Spirit which is the Word of God" - ending with the equally striking ones of, "all Saints" - and herein I humbly conceive appears the contradiction I ventured to mention before both to the Word of God and your Grace's own principles - when your Grace at Folio 107 classes "Saints" with the army of the Devil and as above in naming the "spear" in the armoury of God when it is not to be found but in the hand of an unbelieving enemy of Christ who perhaps first cast lots for his vesture and after pierced his side - It forcibly brings to mind Zachariah XIII Chap 6 Verse.

p.4

Your Grace and the great body of those Called "Saints" and "Evangelicals" (exceptions no doubt there are) are agreed most fully I believe as to the source of sin and the peculiar causes of our suffering & trouble at present - It is humbly conceived that your Grace and them really differ not so much as your Grace thinks and it appears to be most of all desirable that those who are really and truly on the side of true Religion and virtue should be one in heart and hand - in thought Word and deed - "Union" - in Christ "the Saviour" - is strength - These ideas led me a humble Farmer to address your Grace - to respond in my humble station to your Graces warm hearted spirited appeal to all Classes. I would in my humble way entreat your Grace to look higher than the Hero of Waterloo, where victory was rolled in Garments spotted with blood to the truly "spotless" "Hero", by whom alone we can be saved - to whom the Prophets bear witness and who was slain from the foundation of the World Revelations XIII, Chapter 8 Verse - and not as a "last expedient" sent to save the World. As a Nation, I am afraid we too closely resemble the Jewish People and it appears very plain I humbly think that unless we look to a higher source than Man or any thing in Man we shall not be preserved. The whole tenor of your Graces most excellent Book proves this

p.5 [Ne C 5472/2]

most clearly - The two greatest Men of the present day in a political point of view have done that which they ought not to have done, and have left undone that which they, (one of them at least stands pledged to do,) ought to do - namely to move the repeal of that accursed act which has let loose the displeasure of the Almighty upon us as Nation and permitted Apostate Idolatry, to arrogate to itself its present domination - O let us unite all hands and hearts in the best of Bonds and oppose an invulnerable front to the common enemy of Mankind & Christianity. The Duke of Wellington and Sir R. Peel neither of them appear to feel or see they have done wrong. This takes away all confidence in Men however great wise or powerful - and I humbly beg your Graces consideration of the inadequacy of anything purely human to meet the enemy, for we contend not with flesh and blood, alone, but with Principalities and Powers - against spiritual wickedness in high places - and in order to conquer we must put on the whole armour, before referred

p.6

to, and in a strength superior to our own: human "Virtue" will not stand without "divine Grace" - against this Army of the Devil.

Having trespassed so long upon your Grace I beg respectfully humbly and right earnestly to add that it appears quite plain that Man in this "fallen state" has in every age & Clime under every dispensation when once left to himself, has invariably been conquered by the great Adversary who is constantly employing fallen Man against his fellows to work against each other, and so make them instruments in their temporal and eternal ruin - he succeeds quite as much by promoting feuds and strife among the believers in Jesus Christ as in setting reprobate sinners against them - O let us then all unite in an Union where

p.7

alone is to be found Strength even in "Jesus Christ" - that we may all be one as Stated by Himself at the 21st Verse of the 17th Chapter of the Gospel of Saint John.

The great difference between your Grace, and the humble writer of this and also many, many more in opinion, and also your Grace's own declaration before quoted at Fo XXVI and XXVII, and also LII. LIII. LIV. LV. LVII 63, 76, 77, 78, 79, 101, 148 & 149: and the ideas suggested as to the causes of our national prosperity or adversity as stated at Folio XXXII and XXXIII, 107, 144 & 147. - as also individually. -

We being entirely convinced I believe that your Grace fully states the truth, the whole truth and nothing but the Truth in the former and, undesignedly I am sure, describes your Graces best Friends, and also the cause of Truth in the latter clauses referred to among your enemies and also as the enemies of that Church - in whose Creed (in which your Grace knows are included the Words "Communion of Saints) Articles and Homilies as well as all the Truths of the Catechism in short the whole Prayer Book, they firmly believe: Knowing well that it is the best Book save the BIBLE because it has more of the Bible in it than any other.

In taking my respectful humble leave of your Grace I beg to add my dutiful expression of esteem and regard for your Grace's Person

p.8

which I have never seen, and also for your principle which, while I concieniously [*sic*] differ from the minority because they prevent that union so devoutly to be wished in the Christian Camp, I glory in myself and revere in others as to the majority -

That your Grace may live long enough on Earth to see those principles - ever the principles of the Gospel of Jesus Christ reign in the hearts and minds of all Britons - yea of all the World is the sincere prayer of your Graces

Most attached, devoted, dutiful and
respectful humble servant
George Wingfield

Breadsall
Near Derby
May 29, 1837.

Politics of the 4th Duke of Newcastle
<http://www.nottingham.ac.uk/mss/elearning/dukeofnewcastle>