

**AN EASTER OFFERING FOR THE WHIGS,  
BEING A SUPPLEMENT TO THE  
MEMOIRS, CONSISTING OF LETTERS  
FROM AND TO THE LEADING MEMBERS  
OF THE LATE WHIG GOVERNMENTS**

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An Easter Offering for the Whigs, Being a Supplement to the Memoirs, Consisting of Letters from and to the Leading Members of the Late Whig Governments by Anonymous

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**ANONYMOUS**

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**S U P P L E M E N T**  
**TO THE**  
**MEMOIRS OF BISHOP BATHURST,**

AN EASTER OFFERING FOR THE WHIGS,  
FROM  
ARCHDEACON BATHURST,  
BEING  
A SUPPLEMENT TO THE MEMOIRS  
OF THE LATE  
**BISHOP OF NORWICH;**  
CONSISTING OF  
LETTERS HITHERTO SUPPRESSED,  
FROM AND TO THE LEADING MEMBERS OF THE LATE  
WHIG GOVERNMENTS,  
INCLUDING  
LORD MELBOURNE, LORD JOHN RUSSELL, THE MARQUIS OF LANSDOWNE, LORD  
BROUGHAM, EARL GREY, LORD MONTEAGLE, LORD DUNCANNON,  
THE LATE LORD HOLLAND, AND SIR JOHN HOBBHOUSE;  
AND OTHER MATTERS OMITTED BEFORE,  
ILLUSTRATIVE OF  
PERSONAL AND PUBLIC CONDUCT IN THE ABOVE  
INDIVIDUALS.

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**London:**

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CHARLES MUSKETT, NORWICH.

1842.

1136.

## P R E F A C E.

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THE following letter to Her Majesty will show that no effort has been left untried to make this publication unnecessary.

TO THE QUEEN'S MOST GRACIOUS MAJESTY.

North Creak, Jan. 24th, 1842.

May it please Your Majesty,

On the 20th ultimo, I received a letter written from the Secretary of State's office by the desire of Sir Jas. Graham, stating that the writer was desired by Sir Jas. Graham to inform me that the petition which I had recently sent to your Majesty, requesting that my case might be taken into consideration, had been laid before your Majesty, and that Sir Jas. Graham had received no commands from your Majesty upon the occasion.

Permit me, Most Gracious Sovereign, in the first rather than in the third person, as being liable to less involution of style, to explain at greater length the object of that petition; perhaps somewhat unusual as to its contents, but I trust, under my circumstances at least, pardonable.

To stave off the necessity of a publication, which will be now headed by this letter, unless forbidden by your Majesty—a publication involving the treatment of a public nature which I have experienced, as I feel, so unjustly, and so involving my character and interests, from your Majesty's late government—I ventured to address, early in this month, a petition to your Majesty, through your Majesty's private secretary, imploring your Majesty in some way to interpose in my behalf, so that I might not appear, as I have appeared, so long stigmatized and degraded in my profession, by those who will appear from their

own admissions to have had nothing to allege against me, and on whose honor and indulgence notorious circumstances gave me such a paramount claim:—I mean your Majesty's late government.

Under these events, without imputing blame to any one of your Majesty's present government, or any indisposition on your Majesty's part to attend to the complaints of a subject, I feel no hesitation in offering the publication, now forced upon me, to the consideration of your Majesty (should your Majesty condescend to cast an eye over it when printed), and to the consideration of the public at large, to whom the character and fortunes of my father and his family, I feel, belong.

For any thing wherein I have failed in duty, or respect, or form, or manner, or even substance of application to your Majesty, I offer, as unintended, my humble apologies. I am not conscious of any such failure; and even those of whose conduct I feel that I so justly and strongly complain, I heartily forgive, and could cheerfully forget all offence, upon the least tender of kindness or regret.

I should never have presumed to have craved your Majesty's personal interference, had I not been in possession of a letter from your Majesty's Royal Father, in which his Royal Highness expresses for my father a strong attachment, and had I not hoped, coupled with other circumstances, that this circumstance would have given your Majesty an interest in my father's family, who have been so cruelly treated by those from whom they had a right to expect better things.

I have made a great struggle. I have been, at least hitherto, unsuccessful; but I attribute the failure to any thing rather than a deficiency of kindness in your Royal breast.

For my family's sake, which it appears has been visited with every neglect by those who, having injured us, and, as is said to be natural, have therefore hated us; for my family, I feel deep regret that I should be obliged, in self defence, to drag myself and their interests thus before the public; though I cannot, on reference to the correspondence about to be published, blame myself. I am borne down by necessity; and I



thank the great Sovereign of all sovereigns, and the Supreme Ruler of all our destinies, that I have placed the gifts of what the world personifies as fortune, so far as mere self is concerned, at a distance from me, and so that she might *take* them, but she could not *tear* them from me.

“ For who would make his life a life of toil,  
For wealth, o'erbalanc'd by a thousand cares?  
Or power, which base compliance must uphold?  
Or honor, lavish'd most on courtly slaves?  
Who, for such perishable gaudes, would put  
A yoke upon his free unbroken spirit,  
To gall him with the trammels and the rubs  
Of this world's business? If so, he might stand clear  
Of judgment, and the tax of idleness,  
In that dread audit when his mortal hours,  
Which now with soft and silent stealth pass by,  
Must all be counted for!

————— “ But for this cause —  
And to remove according to our power  
The wants and miseries of a brother's state —  
'Tis meet we jostle with the world, content  
If, by our Sovereign Master, we be found  
At last not profitless !”

I am, most dutifully,  
Your Majesty's subject and servant,  
H. BATHURST,  
Archdeacon of Norwich.

The present publication never would have been ushered into the world, if it were only for its unavoidable egotism, were it not rendered absolutely necessary, by circumstances, for self defence; and though necessarily egotistical, it will embrace many traits of immense public interest, and illustrative of public men individually; and will show especially the conduct of parties towards a man who, when it was convenient to use his name, was the idol and toast of those who treated him and his family, as will be here seen, so carelessly and harshly, in the day of their power; and the editor of these documents hopes that he will have handed down in them something which, as a lesson, posterity will never forget, but therein see how

little the efforts of a churchman are valued in the cause of those who evidently must, in secret, undervalue churchmen who in any way compromise that position and those paramount interests, which no conciliation can induce those who are adverse to them to respect, even in personal gratitude due to those who would act the part of the most liberal Christian, and would so far enlarge their hearts as to view, with *equal* respect and without any preferential mark in favor of their own church, all who profess and call themselves Christians. Verily indeed this is what Mr. Sheridan once called "reciprocity on one side"—a poor encouragement to a liberal and an affectionate spirit.

Those, like the Bishop and his son, who have advocated a liberal and large policy, have no doubt advocated the same with a view only to the honorable and effectual extension of the legitimate power and influence of the leading institutions of the country, identified with the fabric of the ecclesiastical and civil government thereof. But posterity, when they see how concession and liberality have been regarded, not only in *measures* but in *persons*, as here illustrated, (*persons* identified with *measures* and *principles*), will learn a painful truth, that principles and persons are, by public men, too often viewed as instruments, rather than real ends. And if civil and religious liberty go backward instead of forward, those who alone "call it freedom when themselves are free,"—free from honorable consideration of liberal concession as to public bodies, and free from the tie of gratitude to individuals,—may thank themselves for the issue; and they may thank themselves if posterity fearlessly conclude that it is not the extension of Christian charity, but the triumph of party by some, and the overthrow by sap instead of batter by others, of that church which is sought, when they applaud the liberal churchman in the hour of their own need, and insult or despise him in the day of their power and influence, and not only neglect him, but do not treat him with decent civility.

INTRODUCTORY LETTER  
TO LORD VISCOUNT MELBOURNE.

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N.B. This letter has received some additions and suitable corrections since it was first written.

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Sept. 24th, 1841.

My Lord,

Having waited in vain till the last hour of your expiring ministry, in hopes that the proscription with which you, in the day of your power, so long and so implacably visited me, would be removed, or some satisfactory explanations given, which might render further steps unnecessary; and having, even since the heaven-directed fall of your ministry, applied to you for a personal interview, which you declined, though I have sought it in the spirit of peace, and a desire to avoid, if possible, further appeal to the public in my own defence; I consider now that you have fairly shut the door of possible adjustment against me, and that I have no alternative but to give an account to the world of all that has passed between us, ending my statement with this letter, and your refusal to my proposal of an interview after you left office. You leave me no choice. Be it so: and be the consequences on your head, not on mine.

Though I have little prospect of repairing my fortunes, and those of my family, which you have by your unfeeling persecution of me so damaged, yet I feel something due to my honor and character, which the mere imputations arising from the personal neglect and professional affronts of those upon whose kindness and indulgence, the world knows, I had the strongest claim, are so calculated to injure. I feel it due to myself and family, as you "die without a sign," to show to the world, by any documents in my power, how little I have