

F.M. 4/226 W.G. BROUGHTON - "AUSTRALIAN MSS" (St Andrew's Cathedral)

Broughton to Coleridge, 3/2/1843

My dear C: Though I wrote to you amply, if not superabundantly, on 14th ult by the "Ann Gales", yet as I have since heard no favorable report of her sailing qualifications, and the departure of the "Favorite" Sloop of War for England direct, offers a probable channel of conveyance, I will address myself to the composition of a short Appendix: lest the communication to which this is supplementary should be tardy in reaching its destination. I may first notice a point, which I may appear to have somewhat ungraciously overlooked by omitting all reference to your enquiry whether there is in England any drawing or picture of me of which you could procure a copy. There is indeed one horrid libellous daub called a picture which my dear mother has, and seems to value, poor soul; but I would not admit of your having a copy of that for £50; even if you were willing, after having seen it, which is not likely. I have therefore employed an artist here, who takes likenesses in water colours, to execute one of me, of the size of the engraved portrait of your late Provost. I did hope it would have been ready to send by the "Favorite"; but that proves not to be the case. The "Beagle" man of war is however going direct to England in about 10 days or a fortnight; and her commanding Officer, Captain Stokes, has kindly offered to take charge of the picture, of which I shall beg your acceptance as a slight token of regard and of gratitude for many most valuable services. At the same time I shall take the liberty of furnishing Capt Stokes with a few lines of introduction to you. He has been several years employed in the Survey of the coasts of Australia; and is somewhat distinguished in that line, as well as a good officer in other respects and a worthy man. His wife also (is) a pleasing person: and both of them good church people. This however is all rather beside the point: for in truth that which suggested to me the conception of making you acquainted with Captain Stokes was the circumstance of his having been so conversant with all points of this great island or continent (one hardly knows which) and among them with Adelaide and South

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Australia. If anything should be in progress with reference to them, in pursuance of the intimation of that subject in your last. I think it may be agreeable to hear intelligence from one who has visited the spot with so many advantages for gaining accurate information. But with respect to South Australia, the more consideration I bestow upon the matter, the less can I reconcile myself to the thought of your being fixed there for an indefinite period. Besides which I see more and more to be said in favour of the suggestion, rather, that your position should be here, as my successor but with the added title and dignity of Metropolitan; leaving me to occupy myself for the remainder of my working life in presiding over such an Institution as I have suggested the propriety, nay necessity, of establishing in England for training up candidates for ordination and usefulness in the Colonial Churches. You may be assured that if I could make what arrangements I pleased they should be such as I now state; and I should so appoint, under a persuasion that the advantage of the Church would thus be doubly promoted, I am so strongly under that impression that in writing last week to the Bishop of London I thought it my duty to express my sentiments and to submit my views to him. In doing so it was next to impossible to avoid making reference to what you had told me concerning the contemplated disposal of the South Australian Province. If in mentioning this I have done wrong I shall be sincerely sorry. But though you represented the communication as strictly confidential I considered that to mean as regards the world in general; not that it imposed reserve in communicating with one who would have the chief hand in the arrangement, and who ^{?? if} is there be any grounds for the warnings which you have received, must almost without doubt have been a party to them from the outset. But if there be a general concurrence in my views, and a determination to carry them into effect, it must be necessary for me to return to England. Lord Stanley's assent would, under such circumstances, not be of difficult attainment, and

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should be applied for and sent out. I must necessarily make the reservation that they allow me the full Stipend while absent: for I cannot afford to come a second time on half. Neither I think could they in reason or impartiality object to this, under their own Regulations; and after having granted his whole income to Dr Polding (the Roman Catholic bishop) during his absence as well as to the chaplain whom he took with him.

To sum up all that remains: I add that under any circumstances I could not come away and leave my children behind; so we must all move together; and the question of providing for them is the only matter which causes me the least uneasiness. One of them is to marry a clergyman to whom some moderate preferment might I should think be assigned: the other to a layman who is a settler here; but in England (he) would be well enough qualified for any employment which he might have interest enough made for him to obtain. As to myself, not a moment's anxiety would exist, for my views and my wants are almost as moderate as a hermit's; and my having a wife, which hermits are not supposed to have, makes very little difference; as she is by many degrees more moderate in her wishes than I am. In fact, if anything like what I am now theorizing about were to be carried into effect the only consideration with me would be what is the lowest rate at which the respectability of the office could be maintained? My distinct persuasion is that it behoves the Church to be per se, or acting by means of actual ecclesiastics specially commissioned by her to that object, the channel by which aspirants to the Colonial ministry are introduced and sent forth upon their mission. I would have all Bishops, Priests and Deacons of all Colonial Churches attracted towards some such common centre within the Church itself; because our Societies, however, noble, munificent, and serviceable in their operations, yet in their constitutions, (being voluntary associations, and composed, in a great proportion of laymen and women) are not, and cannot be, equally satisfactory; so as to give the full

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ecclesiastical character to the ordained missionaries whom they send forth.

Leaving the collection of pecuniary means to them, and rendering them all thanks, all gratitude and honour for the abundant liberality with which they have ministered, and yet do minister, to the necessities of these distant branches of the Church, I shall yet rejoice to see them placed in communication with an Institution, purely ecclesiastical, under the direction of which it should be understood that every thing pertaining to clerical preparation is to be conducted. I see, and have reason to know, that the establishment of such an order in the case of the Roman Church, and the want of it in ours, does contribute, among other causes, to give their priesthood a notion of their being more truly commissioned by the Church; and to employ that notion as an engine for confirming their own estimation and for depreciating ours. Pray, however, do not look upon this as a question personal to me. I am very willing to act in promoting such an object if it be followed up, and if I could have the gratification of putting my present charge into hands qualified to maintain it well. But if it seem otherwise to those who are invested with the rights to ---- and to determine, I am no less content to remain, and to work heartily, with my best ability, so long as I am able. You have my full license and authority to act for me, if circumstances should require, in that way which to you may seem meet for the benefit of the Church of God.

I have received, two days since, the first publications issued by the "Parker Society" Ridley, Sandys, Pilkington and Hutchinson. So far as regards external appearances alone (for I have not yet been able to look much into them) they do the Society credit: appearing to greater advantage than the publications of the Anglo-Catholic Society, of which I have only one Part - Andrewes' Sermons. For once I must admit the Cambridge Press has run a successful course, and deserves the palm. Is it not a fine thing for my venerated old College "Pembroke Hall", that it should have produced the men, and such men - Ridley

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and Andrewes - who stand respectively at the head of these two Series. That is truly an Academical triumph; and I heartily enjoy it; albeit under the necessity that we are not likely to witness the same repeated in these degenerate days. I have thought much, very much, on what you say in defence of the views in which the 90th Tract originated; and yet do hesitate to concur entirely in the solidity and discretion of those views. I perfectly adhere to the principle of interpreting the Articles by the Prayer Book, and always strive to act according to it. But I am unable to detect any discrepancy or moment between them, of any superior Catholicity of tone in the latter; except that the language of adoration and thanksgiving must have, if it be becoming the subject, an unction which is not suitable, and could hardly be communicated to Articles of faith. It is more natural for them to partake of the dryness which belongs to the discussions of dogmatic theology. Still I do not detect any difference in spirit or in principle between the two, such that it should be necessary (contrary to 'H.M.'s Declaration') to "draw the Articles aside any way" in order to make them correspond sufficiently with the Prayer Book. I feel the effect of this would be only to produce a tertium quid, foreign in reality to one and the other, and therefore not conceivable (??) by us who have ex animo subscribed to both. This I say is my fear as to what might happen from following too closely in the wake of No. 90. Take now only the point which has made so much noise: the question of Purgatory. The Article, in my apprehension, says plainly there is none: and goes no farther, as it was not needful that it should. But having asserted that negative, it leaves us to the Prayer Book as to the proper expositor of whatever true and allowable opinions regarding the state of the dead, it may be the purpose of the Church to instruct her members in. She tells us then explicitly that the spirits of them that depart hence in the Lord now live with God, and that the souls of the faithful are with Him in joy and felicity. But she implies no less clearly that there is yet a higher state of happiness, which mere spirits and souls cannot attain unto; and,

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therefore, she instructs us to pray, on behalf of the faithful departed, that they may have their perfect consummation and bliss both in body and soul. I think this gives as open a view of the invisible scene as we are yet authorized to expound or aim at obtaining. This is what follows positively out of the negation of there being a purgatory. To this extent we may ---- the dead, and may pray for them, but no farther. And to me I must acknowledge, there seems to be nothing defective or unsatisfactory in the system of the Church, thus followed out. In like manner all necessary explanation of the Articles on the Sacraments may be traced in the corresponding Services; and the Preface to the Ordination Services I could almost call our 40th Article, because it clears up the 23rd.

We are on the point of encountering a great trial here; as the erection of an Archbishoprick of Sydney by the Pope, and the immediately expected arrival of the so styled Primate, Dr Polding, will make it my duty to take a decided step. My endeavour must be that while it is a decided step, it should neither be rash nor intemperate. What I most want, and cannot obtain is some clearer information as to the principle on which the Bishoprick of Jerusalem is rerected; because I fear I may stumble against that when the question relates (as between Dr Polding and me it does) to the intrusion of a Bishop into another's See: and such Bishop depending, as Dr Alexander and Dr Polding both appear to do, on a jurisdiction not acknowledged in the dominions within which their episcopal thrones are established.

I must now conclude, my dear friend; and you may probably think not before it is time. I cannot express how eagerly I long to hear from you again. Dr Keate's health, Mr Cowper's restoration to sight or not, Mr Fortescue, your reply to our communications as to the arrival and sojourn of the Selwyns, and many other topics of more than ordinary interest combine to make me more than usually

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anxious for letters of September and October. As yet I have had no communication from the Bishop of Tasmania. Whether he comes hither on his way or not is another awaiting question. Believe me to remain, my dear Col, your obedient and sincere friend, W.G.A.