

MOORE COLLEGE: BROUGHTON LETTERS

Broughton to Coleridge, 14/10/1839

Yours of 29/3/39 - two messages to friends.

First - the Provost. Pray say that his relative did not undertake the voyage, as he is no doubt aware. If he had come I would most willingly have done every thing in my power for him; though that extends in general no further than giving bad dinners and good advice; doubting in some cases which is least (sic) palatable. However, you will have the goodness to make our best remembrances and regards to the Provost and Mrs Goodall and say that whoever comes with their recommendation shall have the best services that I can offer. Mr Goold (sic) the Ornithologist was one of these: but he proved to be a mere bird of passage.

Nest, to your brother-in-law Chapman, be so good as to make known that his Letter by Mr Pilleau was forwarded to me from Adelaide in South Australia, where the bearer had rested and I suppose literally pitched his tent. As he is distant from us some fortnight's sail I am unable to be of service to him at present; but should he come hither, Chapman's introduction shall not be forgotten. Previously to quitting the subject of introductions I will annex the further information that I received yours of 20/3/39 enclosing the Rev Thomas Patteson's recommendation of the Rev Charles Spencer. I had only time to make him go through that which I have begged you to describe to the Provost as the usual routine with new-comers, and was then obliged to send him to work in his Parish; where, when I visit it shortly, I hope to find he has been working effectively. I felt much interest for him both on account of the recommendations he brought, and upon his own account. At present I have not been able to do for him I believe exactly that which he would have wished; but I will serve him always as far as I can. He has evidently strong and excitable feelings: a dangerous endowment here, unless he can curb and bridle them; for we have a stubborn and provoking generation to contend with. But

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really all clerical appointments are so miserably inadequate that I hardly know what to say to the prudence of it unless there be something else, however little, to depend on. At times I am much depressed by the prospect; seeing that we are in danger of introducing what Sydney Smith calls a ptochogony, or generation of beggars. Still, as our cause is good, I do hope that in time it will please Providence to open to us some better resources.

I may now proceed to your Letter and say that the remittances through the Bank of Australasia (P.S. 30/10: ca £2537) have all arrived safe conformably with your advices (less bank charges - Do you want an account of expenditure?) I am sorry to say that the farther we advance, the more demands appear to open upon us both in this Colony and V.D.L. I do my best to spare the funds, but still I cannot allow important establishments to be impeded in the outset or afterwards given up for want of such aid as I have to bestow. Pray let me know what sort of accounts I should render and to whom.

*(Check - is something missing here?)*

My chief anxiety at this moment is to make the benevolent contributions of our friends endure as long as possible for the maintenance of our Schools, now under the Ban of Government and menaced with extinction. I have had a hard battle to fight in the Legislative Council (sending newspapers and printed copy of speech). I could not help going back five or six and thirty years, or more, and reflecting how little he and I, when sitting together in the King's School at Canterbury, expected ever to be brought into such direct opposition in the place and manner in which we have now encountered one another. I was not prepared for, and therefore very acutely felt, the unkind observations which he made upon the Church of England in whose bosom he was nourished, and of which he was born - not only in baptism, but by natural descent, being the son of a clergyman. Yet he said that the world had experienced no inflictions so painful and ruinous as those occasioned by the endeavour to uphold the Church Establishment: "all that we mourn to witness and shudder to think of

*Some ref. to the Ser. 5. missing???*

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in the condition of England arises from this source." These were very nearly his words; and in conclusion, speaking with some apparent exultation of the threatened if not actual extension of Popery (Catholicism he terms it) the cause of this he said was "that Rome was become more tolerant than Lambeth". The fact is he was in a desperate ill humour at the time, and could not help shewing it; his purpose being frustrated, and that being attributed to me. Yet strange to say I think he has been more civil to me since that memorable day than he had been before. But we have no intercourse except in public matters; nor I suppose shall we ever again. He is still engaged in seeking favor for his Education project, and I have little doubt will bring it forward again next year. The odds are fearfully against me. I really have no effective support. The hearts of the best people of the community I have no doubt are with me; but there is little sense or comprehension what it is to oppose a Government measure upon principle. Some who are politically opposed to Sir George Gipps might be disposed to side with me if I would with them; but I am particularly careful not to give encouragement to such alliances. Standing on my own ground, therefore, you may imagine that I am very much straitened. (erasure: Few are willing to stand opposed to the Government for the sake of principle). Some do not understand the question; others, better informed, are injudicious; many are indifferent, and some, I fear, treacherous. My trials are very sore; but I persevere and am not discouraged; for I hope we have God with us.

After long deliberation I am now preparing to try an experiment through the agency of our Diocesan Committee: that is to propose the introduction into the management (if it of a class of persons not heretofore held in sufficient account to be admitted: that is of the better description of tradesmen. Many of them are wealthy, and respectable in character; they have influence, and their disposition is towards the Church. But they have not hitherto found any

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medium of positive or personal communication with it: so that neither can they shew their good will towards the Church, nor is the Church enabled to operate upon them; and thus, I perceive, they and their families are allured from us, and go the swell the torrent of dissent. I am aware that it is a somewhat ← ? hazardous experiment, and must be conducted with caution and steadiness. The danger is that parties of a higher grade in our society may entertain some prejudice against the measure; or that parties with whom I am seeking this alliance may when they are admitted, conduct themselves so as to occasion annoyance to the rest. For security's sake, therefore, I shall at first propose the admission of two only, whom I think I shall be able to manage pretty well; and by means of them to give a favorable tone to the entire class to which they belong.

I am just reading your friend Mr Gladstone's Book on the Relations of Church and State (sic). There can be no question that he is a clever man, and a man of excellent principles and intentions, and one to whom, for having written such a Book in the present day, we are under most weighty obligations. Nevertheless I fear his theory is too artificially made up to bear the wear and tear of active service. His Second Chapter, upon which probably he bestowed the greatest care and the most labour appears to me the least successful. The notion of national personality, and that the state as such should profess and maintain a religion according to its conscience may be just enough in theory, and may have been easily realised when the Church and commonwealth were, as Hooker assumes them to be, "personally one society". But how is it now-a-days when the state, as such, has twenty consciences; which is equivalent to saying it has no conscience for the maintenance of a religion. I think Mr Gladstone being a politician, by which I mean only a man engaged in politics, is not

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quite willing to look the truth steadfastly in the face, but expects an established Church to be maintained when the supports which it naturally rests upon are all, or next to all, removed. While the nation was all of one mind, as in Hooker's time, so (or?) nearly so that there were only incipient symptoms of nonconformity, the Church stood as a matter of course. When these symptoms were more aggravated, the Test and Corporation Acts still kept the adversary at a distance. While he gained admission only by sufferance under the annual Indemnity Act the mischief was not beyond remedy. But as soon as these Acts (the Test and Corp) were repealed without any substitute or palliative to replace them, and the Romanist Emancipation Act added to the pre-existing mass of evil, what could any thinking <sup>✓</sup> have expected? If Mr Gladstone should live ← ? ten years I am persuaded the very country in which I now write will furnish materials compelling him to modify or rescind much of his Book. My augury is that before that time comes we shall be called to defend Christian truth not in alliance, incorporation, union or connexion with the State, but in positive opposition to it. I think it better not to shut our eyes against these conclusions because they are disagreeable ones; but to make our preparations betimes "that we may be able to withstand in the evil day, and having done all, to stand". My reliance I assure you begins to rest very little on external aid, but rather on that internal strength of the Church herself, derived from keeping among ourselves the unity of the Spirit in the bond of peace. Mr Gladstone I think too, as a Scotsman (at least by descent) is disposed to palliate the evil tendencies of the concurrent (Scotch) establishment, more than his own principles will justify. He hides from himself the enormity of the schism thereby legalised, and how fatal a wound it gave to the consistency of the Church and State principle. If he were here he would see all this laid bare in its native difficulty. The sour and wrong-headed determination of the Scotch

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(after all rather national than religious) insisting to be placed on an equality with the Church of England in the Colonies, led necessarily to the co-admission and establishment of the Romanists. Now the fruits of Presbyterianism are beginning to display themselves in schisms and separations within that Church. The greater number of its ministers are run away with by that spirit of fierce Protestantism which "has received the first twinge of latitudeinarianism, and begins to join hands with infidelity". The sober of them know internally that the breach is beyond repair; and, this very day I have heard from the best authority, are more than half prepared to seek refuge from the storms of their own unfathomable sea in the calm security of the (Sp)iscopal haven. These ← EPISCOPAL indications give me great anxiety. Questions of great delicacy and difficulty are rising up for me to decide. I feel that I have no second, no adviser to rely on for counsel, and I may unfeignedly say, and do say a hundred times a day, "I am not able to bear all this people alone, because it is too heavy for me." Let me have your constant prayers that I may be more equal to what is required from me. Be assured I do not shrink from it; and if only moderately supported my hope and trust is that I may lay a foundation upon which hereafter our Jerusalem may stand, as it ought, "in unity with itself".

One important matter I must not forget; that is to thank you for the Books. I have the gratification of acknowledging the arrival of 5 chests (four from Thorpe, one from Darling), the unpacking of which has afforded me satisfaction unspeakable. It gratifies me day by day, and many times every day, to look at the fine old fellows standing in long array; and to think what treasures of wisdom are thus secured to the present and future dwellers in this land; many of whom I hope will have more leisure than falls to my lot to read and inwardly digest the contents of these Volumes. I have just finished the first draft of a Catalogue, and find there are now above 500 volumes: all useful or

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curious. I hope we shall double the number. Whenever you see the inside of a library pray think of ours; and congratulate yourself on the opportunity, ability and inclination with which you have been blessed to do this eminent service to learning and religion. For the present I have the Books at my own house; ranged in tolerably convenient order; and without much trouble (I) can supply them to such of the clergy as are disposed to profit by the opportunity of increasing their stock of professional knowledge. I read as much as is in my power, and with as much pleasure as ever; but my time is sadly frittered away by all sorts of interruptions and engagements: the duties of a Bishop here extending to having the School windows and Church prayer books mended, seeing everybody who chooses to see him about registers and grave-stones; contriving to put clergymen with families of twelve into houses with four small rooms, and ordering cloth to make their surplices. Literally I do all these things and ten thousand things also equally alien from dignity and decorum; but all must come to a stand (sic). I therefore put high thoughts in my pocket, and turn my hand to omnifarious and omnigenous business; hoping that if by this means I can give the machine a start, they who come after me may be able to continue the movement without so decided an intermixture of the highest and lowest officers. To say the truth, however, I have sometimes felt a disposition to suspect that we (that is the Church of England) have been too highly favored, too prosperous, too much at ease, and needed some touch of a more adverse discipline (long quote from Gregory Nazianzus, 3rd Oration, nr start)..Touching on the Fathers, I am reminded to say that I beg you will offer my respects and best thanks to Dr Pusey for his donation of the already published parts of the "Library". He and his colleagues are pious, learned and able men, and (this to yourself) have no doubt considered well the effect of their undertaking; and have decided that it will be good. This I have no

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intention to dispute; but still I see it is not without risk and danger. Let any one read only Cyril's Lectures on the Mysteries, and it must be seen how necessary it is to be able to distinguish Catholic consent from the private opinions of individual doctors: otherwise into what dangerous errors may readers be misled? Have readers, then, in general, knowledge and ability to make that distinction? and if not, will...(NO LAST SHEET)

P.S. 30 October: I have just received the account from the Bank of Australasia which however is obviously not made out correctly: and therefore I will not forward it at present. From recollection however I think I can state the sums received by me have been £1596.14.1

£ 546. 9.0

£ 394. 0.0

These sums may not be positively accurate: but I am sure are very near the truth; which in my next Letter you shall receive a more complete account of.

W.G.A.