

MOORE COLLEGE: BROUGHTON LETTERS

Broughton to Coleridge, 3/1/1844

My dear Coleridge: I put to a rather test your declaration that you do not care about postage: this being the fourth epistle of my penning to you since September last. The first of these (written on my voyage to Port Phillip) was forwarded from Launceston; the second in charge of Lady Franklin by the ship 'Rajah': the third by the Ship 'Constant' 21st Decr; and this by the 'Wilson', to sail tomorrow. My last was written in a very hurried manner, just after landing, and before I had shaken off the effects of the voyage. It was written also under great depression of spirits arising from my having found my wife on my arrival at home, suffering again under the same disorder as had twice before arracked her so severely; and a part of the inducement to write to you again so soon arises from the hope that this Letter may reach you even before the former, or at all events so soon after it, as to do away with any uneasiness which my apprehension (too strongly expressed) may have given rise to. I am thankful, very thankful, to have it in my power to say that the attack was short and slight. At the same time it is impossible not to perceive that this climate which was never quite favorable to her constitution, begins to shew its operation in a too rapid exhaustion of one of the soundest constitutions, and a tendency to disease where till within these last two years it was almost wholly unknown. In my own case I have great reason to be thankful that it produces as yet no such inconvenience. Yet one's powers of endurance are pretty well tried by sea and land.

On Monday last, the Festival of the Circumcision, I confirmed nearly 300. The Church was crowded; the thermometer, even out of doors, near 80°: and the heat inside quite overpowering: so much so that on disrobing, I found the upper part of my rochet quite wet through. Yet I caught no cold, and suffered no inconvenience: not even a headache. Pangs of the heart I cannot escape,

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when I look round, and behold the barren wilderness given to me to cultivate; the extent of which and of its wants, and the comparative nothingness of the means at my disposal have been revealed to me more distressingly than ever during my late Visitation of the Port Phillip District. You must not, and I am sure, for the love of God, you will not let go your design for the Colonial Institution for clergymen. It will be the one and only measure by which we can stand. There will be other difficulties, certainly: and that about maintenance will be not inconsiderable.

Parliament, you are most probably aware, have fixed the sum of £30,000 p.a. for the maintenance of 'religious establishments' throughout the whole Colony: about eight times the extent of the Unit Km. However, allowing the question of its future sufficiency to rest until circumstances force it upon our attention, we have the immediate problem to solve 'How is this amount to be distributed among the several establishments, which the wisdom of a liberal government has saddled the country with. ('). The Romanists are, as is natural to their genius, first in the field. Last Monday they held a numerous Meeting, presided over by Dr Polding, at which they resolved to demand that the sum shld be distributed in the ratio of the population attached to each form of faith, as shewn by the Census of 1841. According to this they saw (and truly) the Presbyterian (sic) get too much, the methodists (sic) too much, the Church of Rome and Church of England too little. We (who are more than half the population) ought to take (they admit) between 17000 and 18000 pounds: and they about 11000: leaving of course a very small fragment for the sectarians. This is the Roman scheme: and it seems at the first view extremely fair and liberal. But beyond all question the serpent is still more subtil than all the beasts of the field. Upon looking more

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closely at the proposal, it is evident that if they can obtain a certain annual grant of ~~2~~11000, they will be able (owing to their rule of celibacy) to maintain a more numerous clergy than we can with our 17000: and, being thus enabled to apply a stronger force to a smaller body and, to traverse the country baptizing and perverting those whom, from our defect of strength, we cannot look after, they will within a very few years be enabled to reverse the present relative proportion of numbers, and to reduce the whole country, people and revenues, under their own control. It is quite surprising how superficially people do observe and think here. Everybody that I have spoken to on the subject appears quite gulled by the plausibility of their proposal; and never suspected danger until it was pointed out to them: and without doubt, numbers there are, by profession adherents of ours, who will nevertheless run blindly to give support and encouragement to a plan artfully laid for the subversion of their own faith. What measures to adopt I scarcely know as yet: but I must not be caught napping.

In writing to the Archbishop very lately, I mentioned my conviction that it is in the nature of things (which is God's appointment) impossible to give equal support to truth and falsehood, by affecting to stand neuter and treat them impartially: for this mode of dealing will be invariably found to terminate in giving the advantage, in fact, to the wrong side; that is to the least pure and most grasping. This case is a proof, or quite in point. For if the government say we will bestow our funds impartially, and without preference of opinions, the very corruption of a forced celibacy will be the cause why the balance of advantage must incline to that side.

The question must beyond a doubt be referred home for decision: and there we have very little ground of hope. The Archbishop appears to find his conferences with Lord Stanley anything but satisfactory, and the pressure

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STANLEY

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from without is a power which we do not apply; neither wld we if we cld. The other party employ it without scruple: and are bold and overbearing: so that when their interests and ours come into competition upon any totally fresh question (as this is) we feel very uneasy as to the result.

E. → The Archbishop's letter to me is a discouraging one. In speaking of the 'Protrst', though he gives his approval, he is as undecided in the tone of it, as he is the contrary in disapproving the entire Tractarian theory, to which he considers the Bishops clergy and people to be in the majority much opposed, though he acquits the members of that school of any intentional approach towards Rome.

His Grave, I think, also means to prepare me for a future cessation of supplies from home whether of men or money. He speaks with warm commendation of your design; but seems to think it must be postponed on account of the urgent applications making on behalf of S.P.G. and the N.S. for education. This Letter is dated in August last: and I have therefore no thoughts of yours expressed up to so late a period. The Abp also intimates that excepting perhaps an additional See for South Australia, he does not look forward to any further sub-division of this Diocese. If so, I cld have wished that before Tasmania was established there had been some consideration given to the question whether its limits (under existing circumstances) might not have borne extension. Van Diemen's Land is not altogether so large as Ireland, and not likely to be ever half occupied. The distance across is but 120 miles; which are travelled in one day on a road as good as those to Bath or Oxford. In this country on the other hand, I was in June and September at points which lie at least 1000 miles asunder: and have still 1000 miles to traverse this year in the opposite direction. If therefore S. Australia

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cld have been annexed to Tasmania, and the additional bishoprick (if we are to have but one more) had been taken from the northern division of this Colony, the arrangement would have been one of greater equality and more conducive to the due superintendance of the whole extent. It is I fear too late to remedy it now: and therefore the only step which I shall take will be to draw up and forward to the Trustees of the colon. Bishops fund a statement in detail of the existing condition of things, with a suggestion for their improvement, in case an opportunity shld ever be afforded of forming another. See in addition to S. Australia.

Talking thus of bishopricks reminds me of that of Jerusalem: with regard to the establishment of which I am sorry to find you do not altogether concur with me. Perhaps we may agree better if I tell you a little more fully what my views are. First I proceed altogether upon the supposition (which the best examination I cld bestow upon the question did and does confirm) that there was no existing de jure bishop of Jerusalem, the unquestioned and evidently legitimate successor of St James; then, that there were great numbers of persons in Syria, belonging to various Protestant communions, who cld not communicate with the Roman Catholics, or Greek prelates, but who cld and wld place themselves unreservedly under the jurisdiction of an Anglican bishop, and who, we might hope, wld be gradually joined by converted Jews. It did and does seem to me that these considerations are sufficient to take away everything of a schismatical or sectarian character from the Archbishop's proceedings, even without arguing in support of it from the difference of languages prevailing in the East. My mind continues therefore well-satisfied as to the thing itself: at all events I can give it that modified approval and support which Dr Pusey expresses in his Letter to the Archbp. But as to the manner of carrying out the design, I see everything to regret in the coalition formed with the King of Prussia, with whom, since his great scheme of

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indifferentism broached before the gates of Cologne Cathedral, I cannot and wld not sympathize.

But regarding the other part of my suggestion, that we shld have a bishop, not of Rome but at Rome, I am day by day more persuaded and confirmed that in duty and expediency we are under the nearest and most binding obligation not to omit that measure. The reasons which present themselves to my own thoughts are satisfactory to myself: but I cannot say how far they wld prove so to you, nor is this a time to give them. But an attentive observation of the proceedings of the Romanists here (where they act with less disguise than you are accustomed to see them involved in) convinces me that our strength is not in mere 'quietness and confidence', but that aggressive efforts (not furious or inconsiderate but still aggressive) are necessary, to preserve us from those jaws which are opening for our destruction. I was the more anxious to say something to you upon this subject; because you might think that my approval of the institution at Jerusalem was at variance with my opposition to Dr Polding's establishment here. But that point I trust I have well considered: and with regard to it am quite at rest. My objection was limited to the creation of Sees by the Pope in place where (as in Australia) they already canonically subsist. In the territory of an infidel ('heathen' erased) Sovereign, and where there is no convenient Bishop (as at Jerusalem) I see no such parity of circumstances as to prohibit our Church doing what it has done there. I lay not much stress (but still some) upon the variety of languages: though Hammond has pretty well satisfied me that there were and might be sometimes for that reason two bishops in one See (even at Rome). Here however that plea cld not be urged: we all speak English. Neither does Bishop Alexander (I imagine) assume to supersede the jurisdiction of any

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existing prelate: but Dr Polding does so (as appears to me) by the very act of suffering himself to be entitled Archbishop of Sydney. So long as he was here in partibus as it were, with the title of Bishop of ^{HIERO} Hieor Caesarea, I ← made no public objection, though not unaware of the irregularity: but in that capacity he did not, as now, expressly declare that he considered my title office and jurisdiction to be mere nullities. He is going to give another proof (practically) that he does so hold, by consecrating conjointly with the expected Bishop of Hobart Town, one Mr Murphy who is now the Vicar General here, to be Bishop of Adelaide in South Australia. if the British Government ← *Appeal Case?* continue to look on in silence upon these acts, which are so many assertions and exertions of spiritual jurisdiction and authority by a foreign prelate within this realm, I must persist in saying (as I have already done to Lord Stanley) that the Oath of Supremacy must be replaced: for how can we with a safe conscience continue to swear, and require others to swear, that the Pope has not by right, nor ought to have in fact, any such power, when the Government which imposes on us such Oaths, is all the while, by its connivance, tacitly recognizing the existence of that power? I wish very much I cld find out whether that oath is by law an essential part of the Book of Common Prayer which we swear to conform to, and whether the law imposing it extends to this Colony, and whether an Ordination wld be legally valid if it were to be omitted. My own opinion all the while is that we are by law bound to administer the oath; and therefore if the present state of circumstances continue, and the Govt give us no relief by a repeal of alteration of the law, my impression is that all Bishops will be compelled to abstain from ordaining. Since my last Letter to you I have obtained a sight of Dr Pusey's Sermon: but only in a vile reprint in a Sunday newspaper, evidently most incorrect. Having read it over twice most attentively, I must profess my utter inability to trace or discover so much as a single passage from which even a leaning

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towards the belief of transubstantiation or consubstantiation or anything alien from the pure doctrine of the Church of England can be inferred. Once I met Dr Fausset, who did not strike me as particularly acute: but in this instance you may receive my avowed [^]that he certainly sees farther than I can. The chief fault, if I may venture to express it, with which according to my judgment the Sermon is chargeable, that is it is rather far-fetched and artificial: and the reasoning borrowed from Hilary and some of the Fathers does not seem to me to be very satisfactory. But surely the introductory part, from the opening, as far down as the words 'radiant with Him the Son of Righteousness' is as noble and elevated as pure and as consolatory, as any passage of corresponding extent in the whole compass of English Divinity.

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Joshua
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I have seen also a copy of the Remonstrance to the V.C. (to which among others your name is affixed) and also of the disagreeable correspondence which attended the presentation of it. What is to come of all this I cannot foresee. God well-judging Joshua Watson shews plainly that he is distressed and perplexed and that he derives this feeling from, and shares it with, a great proportion of those feeling from, and shares it with, a great proportion of those stedfast friends of the Church with whom he has acted during so many years. For my own part, in the matter of the Sermon, I cannot hesitate in saying that Dr Pusey's opponents appear to me totally and unquestionably wrong: but I am every day more and more impressed with a persuasion that he has done mischief to himself and to our entire cause by his indulgent estimate of Rome; which as John Jebb observes in a very sensible Letter lately received, 'many will naturally contrive into an approximation'.

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I have to thank you very much for the Volume of Archdn Manning's Sermons, which afford me much useful gratification. My principal question is whether

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his views of divine subjects may not be rather too refined to be fit for the wear and tear of an ordinary Christian life; and there must be ordinary Christians so long as the first man's sentence to toil and drudgery remains in force. But the picture of the Adn's own mind, as I collect it from his writings, is such as to afford a conclusive practical refutation of Mr Newman's idea that the Church of Rome alone 'has given free scope to the feelings of awe, mystery, tenderness, reverence, de otedness, and other feelings which may especially be called catholic'. For my own part I must profess to discover all these in abundance and perfection in the expressions of Mr Manning. I therefore thank you again for the Sermons.

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The case of the Catalogues is really the most provoking on record. I paid one guinea each time for their safe delivery and yet you have them not, and I can hardly hope you ever will. I shall beg Mr Allwood to send you one Copy by the post: and though the expense will thus be more than the intrinsic value, yet it will be worth that to put you out of so long and unpleasant suspense. I have an Appendix to add, containing some additional Books, before it can be reprinted. We have at last an Origen, Benedict: a noble copy indeed; Ex dono Josa Watson. In former Letters I have said, I believe, all that can or need be said concerning your Colonial Seminary, and therefore will not introduce the subject again at the mere close of a Letter already too long. Probably I may soon hear from you again: and this affords an additional reason for reserving any observations upon the subject. On looking over your Letter of 25 April it appears to me that I have replied to all its contents except what you say of payments by you on account of the Diocese. Sir Thos Acland's £25 came direct to me by G.A.N.Z. and I think must have been before acknowledged. The S.P.G. have not given me any special statement as to the sums of £100 and £23 which you paid to them for me: but as they have largely and liberally

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answered my Drafts to a much higher amount than that, it is to be concluded that your bounty has been applied to the intended object, and, I heartily thank you for it. The state of things here is very odd. Pleanty of property - no *← check* money - almost a state of barter. Mancipiis loci iples eget aeris Cappadocum *← check.* rex explains it most briefly and correctly. The consequence is that all collections here have fallen off deplorably: and I must during the present year, but I hope no longer, press more than inclination wld lead me to do upon my friends in England to carry me through some yet incomplete engagements. The immensity of my circuit does really baffle me. The more I do, the more remains to be done: so it seems. Believe me to be always, My dear Coleridge, Your obliged and faithful friend, W.G. Australia.