

MOORE COLLEGE: BROUGHTON LETTERS

Broughton to Coleridge, 14/2/1842

Have sent boxes of bird skins (100) and geological specimens; not fossils.

Couldn't get any - they seem rare here or few people know how to collect them.

Have sent you 1841 Charge and Sermon (printed). Duplicates per Rev Wm Cowper 'the Secior clergyman of this Colony, who has been here 33 years; and being now afflicted with total blindness, is returning to England in hopes of obtaining relief from an operation on his eyes. As he is (as must naturally be supposed) a total stranger to London, and all that it contains, I furnished him with a Letter to Mr Robert Keate, requesting him kindly to direct him in the choice of an oculist. I may adopt these words, and say "he is worthy for whom we should do this"; for his services here, during the long period I have named, have been most assiduous, and his character is high and unimpeachable. If you should fall in with him, I should be glad; for I think you will learn to reverence him for his integrity and zeal, which he has always manifested by speaking the truth openly in a place where it required some fortitude to use plain language; and now for his uncomplaining submission under this bereavement. He is, I should say, a man of vigorous mind, principally self-educated, brought up among very low churchmen, if not dissenters, of the calcinistic school; but very much of this has worn off, (to which I am not without a persuasion that his intercourse with me may have contributed), and yet he is not without a holy horror still, of the Tracts, or rather of what he has heard reported of them. But if you get an hour's conversation with him, I think you will have much to interest you both as to the existing state of the Church and the Colony, and the extraordinary changes which both have undergone since his first connexion with them. I may add that he sent home his son to Oxford where he graduated: and was the first Australian-born admitted to Holy Orders. He married again about seven years since, and has a young family.

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Yours of 10/9/41 (received 28/1/42) accompanied by the original and duplicate Case and Opinion on Mr Moore's Will. This is entirely satisfactory to us: and I beg you to accept the best thanks of myself and brother Trustees and indeed, of the Church at large, for the care and attention you have bestowed upon this matter. Indeed we are all under a deep obligation (also for extra contribs of £500 and £250). They arrived, I most freely acknowledge, just in time to save me from a good deal of embarrassment; for owing to the extraordinary state of affairs here (amounting to something like universal bankruptcy) there had been next to an entire falling off of all promised Subscriptions; and engagements and undertakings to an amount that was really serious came falling back upon me in a manner that was rather alarming. However by presuming somewhat upon the continued support of the S.P.G. and by the aid which you have so largely afforded, I have made arrangements which I trust will carry me through the difficulty, but not enable me for the present to continue extending our foundations. (Know you will keep up your remittances - wonderful work.)

Your notification that the Bishop of New Zealand purposes to pass this way to his Diocese (which a Letter I have since received from Emma Durnford confirms) has made my heart right glad. It will be a good arrangement for him; as he may learn here some lessons in Colonial Episcopacy which there are no professors at Home to teach him. Not even your excellent relative (who I perceive has finally quit Barbados) could give him a just conception of what it is in countries so recently settled, and whose society is so little formed. And even when he has seen and heard what we can disclose to him here, he will still have much to experience and encounter in N.Z. which will try his firmness. But to me it will be beyond expression gratifying to have this opportunity of conference with one in whom I expect truly to find a brother in purpose and in spirit. In fact in all the difficulties I have had to encounter here the greatest of all has been that I have never had an associate in my own profession

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with whom I could hold unreserved communication upon points of difficulty. Having had to deal during ten years past with Governors of ultra liberal views, and therefore very arbitrary towards the Church, and with a clergy not all of them endowed with prudence or strength of mind, I have felt it frequently a most heavy burden to be compelled to act without a second opinion for guidance. The nearest approach I have had to the support of a trustworthy friend has been in Mr Allwood, a relative I believe of Bishop Selwyn, and an old Etonian; who has been for the last two years in charge of St James' parish in Sydney: and truly I have derived great comfort from the reliance which may be placed in him. He gains very great weight, and deservedly. He is a pretty staunch Tractarian but sound and cautious. The only point I believe on which he and I have had even an approach to a difference of opinion, was as to the efficacy of ordinances administered by unqualified persons. Allwood seemed to hold their absolute invalidity, which I cannot bring myself to affirm; and he now appears more satisfied with the principle which is adopted by me in my Charge.

You will observe however and lament how much we are behind-hand in our information, when you hear from me that up to this time I have not met with Tract 90. It is said there is a Copy in the Colony, but I cannot find it. From what you say upon the subject it would appear that you are not among those who are quite satisfied with the Tract itself, or as to the judiciousness of its publication. I do not quite understand Mr Newman's reply to you that it was absolutely necessary to satisfy some who require the whole truth. Does he mean that they will not be satisfied unless they may hold that there is or may be a purgatory, though not exactly Romish? And is this his opinion? I speak of course very conjecturally, from the new few notions which I have picked up of the contents of the Tract; but if that be the scope of it, we must bid either that or our own Article good night: for I do not perceive how they are to be reconciled. If it be said, as I hear, that there may still be a purgatory,

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though not such as the Romish theory represents, this seems like substituting ignotus pro ignoto: and I should be sorry to think that the C of E by the authority of hers, encouraged such a vague persuasion as this. And not only vague, but liable, or even certain, to seduce those who entertain it into a labyrinth of error. Surely the Reformers were the best judges of the intended sense of the Articles, and after what we find Cranmer saying in Answer to the Devonshire rebels and in his Defence of the True and Catholic (in both of which he refers to Purgatory as a positive figment) I can but interpret "The Romish Doctrine concerning Purgatory" to mean "the Romish doctrine that there is a Purgatory", and that Pardons from the Church can relieve those who are suffering in it. To my plain comprehension the words appear expressly to deny the existence of any such place, and to set aside altogether such pardons as go upon the pretence that there is. Most truly do I regret that such questions have been raised to impede the progress of an excellent cause, the cause of Truth: and I could also have wished that Dr Pusey had not by his attendance in the Irish convents (the propriety of which he himself appears to doubt) given a pretext to a "Rev Mr Miley" to charge him with assisting at the Sacrifice of the Mass. In Dr P's (sic) position all that he does is important, and the probable consequence of an act requires to be well weighed before he does it.

You will be perhaps surprised to learn that here even, this circumstance is seized upon as affording proof positive that "the most eminent divines and scholars of the University of Oxford are returning to the bosom of the (Roman) Catholic Church"; and many weak people are perverted or offended by such statements. But I persuade myself, at least, that I see clearly the line we are to stand upon, and by God's grace hope to maintain it here. Indeed I have more than that to do: for my Rt Rev brother of Calcutta has published an Ordination Sermon giving every point against all our views and so misrepresenting

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them that I think he cannot fairly have read the works, or understood their principles. As amicus curiae I have written to him, and hope to lead him to a somewhat less adverse view: for he is really a great and admirable man. As for my own Diocese what I am to do depends almost altogether upon the clergy that are sent out. What can be done for me in that respect? Many come out who have energy, zeal, sincerity, and carry weight accordingly, and produce an impression; in many respects, I will say, a good one. But on a particular point, they are defective; and I see too plainly that this style of doctrine encourages the hearers a self-will, destructive of unity; and leads to dissent, or lays the foundation for it. On the other hand vain and unlearned young men begin now to babble about "Church principles", and to give themselves airs which are not tolerated when they betray (as they speedily do) their shallowness. What am I to do? It is too much to expect that men of superior weight and talent will generally bestow them here; and yet none else are competent to sway a shrewd and worldly people, whom a compact body of Romish priests (extremely well tutored for their business) are continually stirring up dissatisfaction with the Church of England. What is the King's College doing? I was in hopes it would ere now have turned out some good divines, equal both in body and mind to hard rough work, and of the spirit to go through it without much concern for more than food and raiment. If you should see Mr Cowper, you will see the description of men we want: supposing only a little more acquired learning (as the present state of society here requires) and a grain or two of warmer preference for Church principles over those of the Bible Society. I say this at the same time without the slightest intention of detracting from the merits of a truly good man; who, I am sure, loves the Church in his heart so well that he would readily die on its behalf if necessary; though he may have had some associations which I do not think to its advantage. While writing this I have been interrupted by a call from Judge Burton who comes to tell me that Mr Cowper's congregation have collected between £700 and £800,

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which they intend to present to him on the day of his embarkation, towards bearing his expenses in England. This I am sure you will say is creditable both to them and him.

The Judge, who is a leader in this as in all things good (sends regards and will write. Very worried by Court Registrar's financial failure). He was deeply hurt by a similar though minor failure on the part of the Sheriff (his friend and mine) about 4 months ago. The unhappy man in a fit of desperation destroyed himself. His widow and orphan (/) daughter have been with us ever since, and will be until they sail for England. It is a shocking story, God knows. While we have these visitors under such unhappy circumstances, of course it debars us from all others; and I therefore most earnestly and sincerely hope that the Bishop and Mrs Selwyn will not arrive so soon as you lead us to expect; for it would be an inconceivable disappointment to me that they should be, while in Sydney, at any other house than mine; though I have nothing there suitable to offer them.

This mention of my house reminds me of the trouble we have been in about it, and of a proposal which I very unnecessarily made to you in my last Letter, about trying to borrow money in England to build one. Since then I have ascertained that £1500 (the sum named) would build no more than a small cottage; and that those persons here who have borrowed for a similar purpose have not generally been well satisfied. I gave it up therefore and thought it better to agree to the terms of my new landlord, though those terms were hard.....