

DUELLING.

The following address from the Archdeacon and Clergy of the city of Bath has been presented to Lord Powerscourt, in reference to his recent duel with Mr. Roebuck, to which his lordship has returned the answer subjoined:—

"To the Right Hon. Lord Viscount Powerscourt.

"The Archdeacon and Clergy of the city of Bath beg very respectfully to express their deep regret that, by a recent duel, your lordship's sanction should have been given to a practice so injurious to the best interests of society, at variance with the laws of the land, and in direct violation of the precepts of the Gospel. With every feeling of regard and courtesy, and in a spirit far removed from dictation, and with a view, it may be, to continue to your lordship their support, without the compromise of principle, the undersigned have felt it to be due to religion, their representative, and themselves, to offer this decided expression of their sentiments, and in so doing they would cherish the hope that your lordship may in future be enabled to manifest that exalted moral courage which, in the matter of duelling, can set at naught the corrupt practice of the world by proclaiming, whenever a fit occasion may be presented, your regret that, in your own person, the sanction of rank, position, and of character, should have been given to a practice which the wise and good have on such just grounds so often and so reasonably united to condemn.

"Bath, Wednesday, 24th April, 1839."

"Venerable Mr. Archdeacon and Rev. Gentlemen,

"The impression produced by the letter which you have done me the honour to address to me, and which I received this morning, cannot be more fully conveyed than in the assurance that I have received it with all the respect due to the character and sacred office of those who have subscribed it. As it is in substance the same as one which I received a few days past from certain of my constituents, and the answer that I gave to that address applies equally to this, I shall make use of it also upon this occasion. Far from imputing any want of courtesy or any spirit of dictation to those who have felt it their duty to subscribe their names to this address, I feel that it was inspired by a sense of Christian duty, which, even if it were not, as I have every reason to believe it is, mingled with kind feelings towards myself. I should still, I trust, appreciate as it deserves. My own opinion upon the subject of duelling coincides with that expressed in your address, and this I have no hesitation in confessing, although I am aware that by so doing, I lay myself open to the charge of having, by my conduct on the occasion to which you refer, given you reason to doubt the sincerity of this expression of my sentiments. I must admit the apparent justice of that charge, and can only reply, in that spirit of honest candour which your position, as well as the kind feeling which you evince towards me, so amply merit at my hands. The law of public opinion—the most influential of the laws of men, and too often more so than the law of God—consigns a young man who, when either challenged or publicly insulted, shrinks from a duel, to that scorn and contempt which the imputation of cowardice entails; and I confess that I have been deficient in that exalted moral courage which, in this instance, could alone have enabled me to despise the scoff of the world and the sneers of my associate. Personal resentment, I trust, had no influence on my conduct; but I felt, from the opinion of many whom I consulted, that, if I had acted otherwise on that occasion than I did, I must have been placed in this predicament. I do not, however, urge this either to justify the practice or to vindicate myself from an act which, I candidly confess, my judgment and conscience must condemn. I can only say further, that it is, and ever will be my constant wish to stand on such ground of moral elevation, that as my conscience and judgment respond to the sentiments, so my conduct may always receive the approbation of those whose sacred office I so highly respect, and whose personal character I so sincerely esteem, as those to whom I now have the honour to sign myself their obedient humble servant,

"POWERSCOURT.

"London, May 8, 1839."

DEFERRED ITEMS.

From American Papers.

BISHOP HOBART.

Bishop Doane of New Jersey, in a late address, pays the following beautiful tribute to the memory of this distinguished prelate.—Ed.

"To me, the visit to Auburn was fraught with feelings that can never die. It was in that Church, that my beloved friend and spiritual father, Bishop Hobart, for the last time preached the Gospel of salvation, and broke the bread of life; and from an 'upper chamber' in that sweet and rural Parsonage, his fervent spirit passed from earth to heaven. I had sat at his feet, as my parochial Minister; and as my Bishop, been confirmed by him, and admitted to both orders. I had loved him as few men are ever loved. I had enjoyed his confidence and friendship to the full measure of my heart's content. I had mingled my tears with those of our whole Communion, at his unlooked for, and, for us, untimely death. Years had not weakened in my heart the bond of love, now sanctified by sorrow, such as Christians may indulge for those who go before them to their rest. And now I stood where his death bed stood, and sat where he had met, and, in the strength of the Gospel for which he lived and died, had overcome the king of terrors. It was a sacred scene, a holy hour; and if some natural tears were shed, they were not the tokens of a sorrow without hope. Bishop Hobart was not the man of his own age, merely. Indeed, it may be justly said, he lived before his age. His rapid intellect anticipated the deductions of other men's experience; and what his far-reaching spirit could not but foresee, his fervent nature could not but proclaim, when it concerned the peace and honour of the Church of God. The time has come already, when those who doubted then, admit the accuracy of his prospective eye, and honour his intrepid and uncompromising spirit. The principles for which he lived, and for which he laboured, with all the powers of his great mind, have carried forward, through the blessing of their divine and holy Author, the Church, in whose service he died, to a point of elevation which even his sanguine nature could not have anticipated. It is but the beginning of triumph. 'Evangelical truth and apostolic order,' is to be the watchword of increasing millions. Increasing millions, in the ages yet to come, will hold the name of Hobart in increasing honour, as a devoted preacher of the Cross, a dauntless champion of the Church of Jesus Christ."

THE PASTORAL OFFICE.

The solemn words of exhortation and promise which are given and required upon admission into the order of priest-hood, while they present a general outline of the duties of the Christian ministry, have especial reference to the constitution of our national Church, which assigns to every clergyman his own particular charge, and defines the limits of his pastoral exertion.* This territorial division of a great Christian country, this appointment of fixed stations in the land, from each of which the sound of the Gospel may be heard in the voice of authorized instruction, renders it easy to lay down certain rules for the uniform edification of the Church; and prevents the confusion and want of unity, which would result from the desultory labours of a vague and itinerant ministry. It is by a conscientious observance of those rules, that every clergyman has distinctly pledged himself to carry on the work entrusted to him by the Church; and it is of the last importance to the well-being of that Church, that all its clergy should have clear and accurate notions of their duties, with reference, not merely to the obligation incumbent upon all, to set forward the cause of piety and virtue by all the means in their power, but to the particular methods prescribed to them for the management of their separate parochial charges. "The care of souls," says Bishop Stillington, "committed

*The bishop, upon delivering the Bible into the hands of the person to be ordained priest, says, "Take thou authority to preach the word of God, and to minister the holy sacraments, in the congregation where thou shalt be lawfully appointed thereunto."

to persons among us, is not an absolute, undefined, and unaccountable thing but it is limited as to places, persons, and duties;—they are to teach the people committed to their charge." The universal Church is the spouse of Christ; but each individual minister's is his own parish or cure. When all act in conformity with the rules of one harmonious system, not interfering with, but encouraging and emulating one another, the whole body being fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.—Bp. Bloomfield.

OUR APPROACHING CONVENTION.—The annual meeting of this body will be held in St. Paul's Church on Wednesday and Thursday, the 19th and 20th inst. The clergy of the several parishes, with their lay delegates, on their arrival in this city, are requested to report themselves at the bookstore of C. Stimpson, Jr., 106 Washington street, where they will find directions to the lodgings which may be assigned them by our committee of vigilance.—Christian Witness.

For the Colonial Churchman.

IRREGULAR MARRIAGES.

Messrs. Editors,

I have long been surprised that some notice has not been taken of the irregularity with which marriages are performed, (solemnized it cannot be called) in various parts of the country. The law is openly and fearlessly violated by those who ought to know better, and who do know better; but I have not yet heard of Her Majesty's Attorney General enforcing the penalty of the statute against any of the offending parties. It is too common to see persons within the forbidden degrees united in matrimony (so called) by the self-styled ministers of the land, (for I am happy in the belief that to the Clergy of the Church no such stigma can apply.)—I could myself name many instances in which widowers have been united to the sisters of their departed wives, and men and women married while their wives or husbands were yet alive.—And as to publication of Banns, the law which so properly requires this to be done on "three several Sundays or holidays" seems to be considered a dead letter by Roman Catholic Priests, and many Dissenting ministers. Numerous instances might be mentioned in which the former have married parties without any publication at all, and the latter with something not much more to the purpose—such as publishing them three times on one Sunday—or at some week-day prayer meeting. Indeed I could name cases, and those too in a denomination somewhat more regular than others, of ministers themselves being in such haste to wear the silken chains, that they have been published twice on one Sunday, and the third and last time of asking was when they stood up beside their Brides! Are such marriages legal, when thus performed in violation of the law? And if not, why is not the penalty of that law enforced? It is obvious that the whole intention of the law, which was, by giving the prescribed publicity, to prevent improper marriages, may be defeated by irregularities like these. And I could name instances of grievous affliction entailed upon families, by this shameful disregard of the laws of the land on the part of those who exercise the ministerial office.

I cannot suppose that in every case, ignorance of the law will be pleaded, but if that plea should be advanced, it is high time that such ignorance should give place to knowledge.

The Roman Catholic Priesthood is under a Bishop who ought to see that his clergy do not act as if they were above the laws of their country. And the other offending denominations have their Associations or District Chairmen, who would do well to issue a circular including an extract from the Law respecting marriages, for the future government of their ministers. If this be not done, I certainly hope her Majesty's Crown Officers may take up a matter in which the interests of Religion and Morality, and the happiness of our people are so deeply concerned.