

THE CHURCH OF SCOTLAND LAY ASSOCIATION.

There exists a Society called "The Lay Association in Support of the Schemes of the Church of Scotland," and from their Report for 1849 we learn that, as regards foreign Missions, "the year has passed in quiet."

At Calcutta, "the Institution prospers; few conversions occur." "The Committee have heard with pleasure of the conversion of an interesting Hindoo youth, by perusal of the Scriptures at home."

At Madras, "many evince an interest, and a Mr. Francis Christian states that his own mother, a few days before her death, became convinced of the truth of Christianity."

At Bombay, "there has been sickness. An Indo-Portuguese youth has been reclaimed from Popery."

At Ghospara (Ceylon), the only report is—"The Mission here, conducted by native agency, continues to labour satisfactorily."

On no other place is there any report; so we may conclude these are all the establishments of foreign missions of the Church of Scotland. We have carefully noted all the "conversions;" they are "an interesting Hindoo, by reading the Scriptures at home"—"does any other society claim him?"—"an old lady on her death-bed," and "an Indo-Portuguese youth from Popery." The expenditure for these four establishments and three converts is £5,988 19s. 2d., or say £6,000, being £1,500 a-year for each establishment, or £2,000 each for the converts. "Sandy's siller is nae very fructifying."

Of the Jewish scheme we are told—

At Cochin, "Schools continued to be well attended until July, then a sermon was preached; the children ceased to read, and the Jews disappeared from Christian worship; but several Heathens have received baptism, and walk consistently. Five or six Romanists have openly renounced Popery."

In London, "Besides other Jewish converts, the rite of baptism has been administered to Mr. W.—, a native of Hungary."

At Karlsruhe, "One young Jewess has received baptism, and Mr. Suter continues to labour in hope."

At Tunis, Mr. Davis quarrelled with the British Consul and came home. The events are styled "unfortunate," and the ministrations there have ceased. The funds for the conversion of the Jews are £2,337 14s. 8d., or an average of £584 8s. 8d. for each of the four stations; the results, several heathens, five or six Romanists, other Jewish converts, a native of Hungary, Mr. W. (why is he so particularly named?), and a young Jewess. If we take several heathens to mean four, Romanists, five or six; other Jewish converts, to mean three; Mr. W., the native of Hungary, one; and add thereto the young Jewess, one; we have fifteen, cost, £2,337 14s. 8d. or £155 16s. 11d. each, a far better investment for Sandy's "siller," apparently, than getting converts through "Foreign Missions" at £2,000 each.

How sedulous these gentlemen are when converting heathens and Jews to swell their numbers with what Swift called "veeds from the Pope's garden."—"By their fruits shall ye know them." Alas! that so much zeal, so many good intentions, are, lacking God's grace, wanting the true Faith, but as the efforts of one beating the air—sounding brass and tinkling cybal.

OPENING OF A NEW CATHOLIC CHURCH.

—On Sunday, 9th inst. the new Catholic Church of St. Augustine, situated in Great Howard-street, was opened for Divine service. High mass was celebrated on the occasion, and sermons were preached, in the morning by the Right Rev. Dr. Morris, Bishop of Troy, and in the evening by the Right Rev. Dr. Sharples, coadjutor bishop of this district. There was a very large attendance, and the collection made in aid of the church fund were highly satisfactory. The building will accommodate about 1,200 persons. It was erected in commemoration of those devoted clergymen who, in the performance of their spiritual duties, lost their lives a year or two ago, during the prevalence of fever in this town. We understand that suitable tablets or monuments, to the memory of the deceased, will shortly be placed inside the church. This place of worship will be exceedingly convenient for emigrants and others located near the docks, and will form a sort of chapel of ease to St. Mary's, which is at the present time much overcrowded.—*Liverpool Journal.*

VAGARIES OF EVANGELICAL LIBERTY IN ENGLAND!

STRANGE SCENE AT A CHRISTENING.—At Huddersfield, on Sunday last, between the conclusion of the morning service, and the commencement of the service in the afternoon there were, as is frequently the case, numbers of persons of both sexes, congregated round the baptismal font, at the parish church. Among others there was one party consisting of father and mother, with their brothers and a sister, all of them apparently decent people, with them a brother of the mother, and consequently uncle to the neophyte about to be admitted into the church. The rev. gentleman proceeded through the service till he came to put the usual question to the sponsors—"Name this child." To the astonishment of all present, the uncle (a rough sailor), taking the child a boy, from the arms of the mother, and placing him in those of the clergyman, distinctly gave the astounding appellation of "Bung your Eye." The clergyman started, the clerk stared in astonishment, while some score or two of other parties smiled and tittered, many endeavoured in vain to mother their laughter, but to no purpose. Again, the rev. gentleman (thinking that the question had been misunderstood) asked, "Name this child?" "Bung your Eye" was again the answer. This was too much for human gravity, and loud laughter followed the reply. The rev. gentleman, turning again to the nautical sponsor, asked, "Is it your wish that the child should be baptised in this name?" With the most imperturbable gravity, the seaman replied, with an affirmative bow, "Young man," said the minister, "I wish you would be a little more solemn on this occasion." The reply was, "How can I be more solemn?" The minister then turning to the mother, inquired if she was willing for her child to be so baptised? She replied, with much simplicity, "Yes, if it is a right name; I suppose it must be so." The clerk then stepped forward, and inquired if the child had been registered, and in what name? Yes—named James William. On this the clergyman was about to baptise it in the latter name, but the young tar positively interdicted it, and the minister returning the child to its mother very properly refused to baptise it under so strange and unusual a name. It was understood that the infant was baptised at another church in the district the same afternoon in the name registered.

A COMICAL CHIEF MOURNER.

—The *London Times* of Tuesday describes a singular scene in the vicinity of St Peter's Church yard, Wallworth-road, on Sunday last. A costermonger, named Gothard, died of cholera. The deceased had been remarkable for the attention and care bestowed upon a favourite donkey purchased by him twenty six years ago. Such was his affection for his "Moak," as he called him, that it was his practice, on every Christmas-day, to give him the first cut of the plumb pudding, a treat which the animal seemed to enjoy as he ate the plummy delicacy with the greatest avidity, and washed it down with a pint of strong ale. Even on his death-bed, Gothard did not forget his favourite, for in his will he directed that the donkey should follow him to his grave as chief mourner. This extraordinary request soon got wind in the neighbourhood, and at the time appointed for the funeral some thousands of persons assembled in the churchyard. The authorities connected with the church determined that such an unseemly exhibition should not be allowed. The friends, in consequence, determined only to lead the donkey as far as the end of East-lane. During this portion of the mournful procession, the animal walked at the head of fourteen couple of mourners, with crape tied round its ears. So great was the crowd about the church, that the aid of the police was obliged to be called in to prevent some thousands from forcing their way into the church and churchyard after the corpse. Order was with some difficulty preserved, and the burial service was performed by the Rev. Mr. O'Riley, one of the curates.

REFUSAL TO MARRY UNCONFIRMED PERSONS.

For some time past the vicar of Leigh, and the incumbent of Bedford have refused to marry or to publish the banns of marriage of unconfirmed persons. A government prosecution has been instituted against the latter clergyman, for refusing to marry two parties whose banns had been published in the usual manner before the board of guardians, and who presented to him the registrar's certificate. The trial is expected to take place at the next Liverpool Assizes, and the offence is de-

scribed as one of misdemeanour. A few weeks ago, a young man named James Williamson, of the parish of Lowton, and a young woman named Mary Ann Kearsley, of the parish of Leigh, desired the vicar of Leigh to publish the banns of marriage, but he refused, on the ground that the female had not been confirmed. An appeal was therefore made to the Bishop of Manchester, who directed the vicar to publish the banns. They have accordingly been published during the last two Sundays. The vicar, however, has intimated his intention of instituting proceedings against the female, her father, and brother; the father for neglecting to cause his children to be confirmed, and the children neglecting to come for that purpose. The vicar, on Thursday afternoon last, personally served the following notices upon the parties: "I, James Irvine, vicar of Leigh, in the county of Lancaster, and diocese of Manchester, do hereby require you, James Kearsley, weaver, residing in a cottage situate in a street commonly called Canal-street, near the east end of Twist-lane, in the township of Pennington, within the parish of Leigh aforesaid, to send your son Peter, and your daughter Mary Ann, to the parish church on Sunday next, and on every succeeding Sunday and holyday, to be there instructed and examined in the Church Catechism, after the second lesson at evening prayer, until such time as they have learned all that is therein appointed for them to learn.—Dated this 6th day of September, in the year of our Lord 1849.—(Signed) J. IRVINE, Vicar of Leigh.—David Green, witness."—The following extract from the canons of the church accompanied the above:—"And likewise, if any of the said fathers, mothers, masters, or mistresses, children, servants, or apprentices, shall neglect their duties, as the one sort in not causing them to come, and the other in refusing to learn, as aforesaid, let them be suspended by their ordinaries, if they be not children; and if they so persist, by the space of a month, then let them be excommunicated. Canon lix."—*Manchester Guardian.*

ASSAULT BY THE VICAR OF LEIGH.

—It appears from a report in the *Manchester Examiner*, that the same reverend gentleman has been figuring at a police-court under the following circumstances: "On Monday last, the Rev. J. Irvine, the vicar of Leigh, was charged at Chowbent Sessions with assaulting a little boy about seven years of age, named William Southern, son of John Southern, of West Leigh. It appeared from the evidence of James Blears and Ellen Boardman, that on the 28th ult. the complainant was swinging or leaning on an iron railing fronting the vicarage, when the defendant came out and struck him a severe blow on the cheek, knocking him down and cutting his cheek. Mr. Gaskell, solicitor, of Bolton, appeared for defendant, and said that the vicar had been considerably annoyed by idlers making noises at the front of the vicarage. He wished to call evidence to prove this, but the bench said it would not be allowed. A fine of 1s. was inflicted, making, with costs, £1 7s. The money was paid by the solicitor, and the vicar left the court.

REFUSAL OF A CLERGYMAN TO BURY THE BODY OF A BURGLAR.

It will be recollected that a few days since a young man was killed by jumping from the roof of a house while attempting to commit a burglary in Oxford Street. It appears that he was the younger son of a tradesman who resided in the parish of St. Paul, Covent Garden, for nearly half a century, and who is now in business in Wardour Street. The father claimed his son's body after the coroner's inquest, and was desirous to procure its burial in his own family grave in the churchyard of St. Paul's, Covent Garden. The usual fees for breaking the ground were paid by an undertaker, and three o'clock on Saturday afternoon was the time fixed for the funeral to take place. After the grave had been opened, the Rev. Mr. Jones, curate of the parish, having ascertained

the circumstances under which the deceased met his death, positively declined to read the funeral service over the body. The Rev. Mr. Hutton, Rector of the parish, being out of town, Mr. Jones at once sought an interview with the Bishop of London, with a view to obtain his sanction in refusing; and, it is said, although the Bishop declined to insist, he advised Mr. Jones to read the service, in order to avoid anything disagreeable in occurring in the churchyard. Mr. Jones entertaining strong conscientious objections to perform the ritual in such a case, still declined, and communicated his intention not to do so, to the deceased's family, who were equally determined to bury their relative in their own private grave; and a very unpleasant scene appeared imminent. The facts having been communicated to Mr. Wilkinson, of Tavistock Street, who is one of the parish churchwardens, on Saturday morning, that gentleman endeavoured to persuade Mr. Jones to overcome his scruples, but without effect; and as the period for the arrival of the corpse drew near, the greatest anxiety was entertained as to the consequences of the refusal. At length Mr. Wilkinson proceeded to the Clerical Club, in Southampton Street, and having stated the whole circumstances to several clergymen present, one of their number, the Rev. Edward O. Morgan late of Stockwell, consented, to act purely, we believe, from a conviction that, when duly called upon, a minister had no right to refuse to perform the service. The body arrived at the church a few minutes before the clergyman reached the sacred edifice, but beyond the painful state of suspense in which the mourners were kept, no inconvenience arose. The deceased, though only nineteen years of age, was stated to be an adept in crime.

All the honourable pursuits of life are salutary, provided they are not sought with too great avidity, and at the price of integrity and happiness.

He who can take advice is sometimes superior to him who can give it.—*Von Kenbel.*

THE PROPAGATION OF THE FAITH.

THE CROSS.—This Journal was originated under the auspices of that excellent and pious Institution, the Halifax Branch of the great Catholic Society for the Propagation of the Faith. We again invite the co-operation of our fellow Catholics in this and the neighboring Provinces. We especially court the valuable assistance of the members of the Association for the Propagation of the Catholic Faith. With their powerful aid, our circulation might be double its present amount in the city of Halifax alone; and to bring this useful weekly Periodical within the reach of every one in Halifax, we are anxious that our friends in different parts of the city should assist us in the sale of the Paper. The following have already promised their services in the kindest manner, to promote this religious work, and the Cross can be regularly had from them at an early hour on the mornings of publication. Mr. James Donohoe, Market Square.

- Mr. Forrinstall, corner of Brunswick and Jacob Streets;
- Mr. John Barron, corner of Gottingen and Cornwallis streets;
- Mr. Thomas Connor, adjoining St. Patrick's Church.
- Mr. Richard O'Neil, Water Street;
- Mr. Joseph Roles, Water Street, near Fairbanks' Wharf.
- Mr. Thomas Thorpe, Dartmouth.

The following gentlemen, to whom we tender our best thanks, have kindly promised their valuable assistance, as agents to this Journal:—

- Ketch Harbour*—John Martin, J. P.
- Portuguese Cove*—Mr Richard Neal, Senr
- Bear Cove*—Samuel Johnson, J. P.
- Herring Cove*—Mr Edwards Hayes, and Mr. Nicholas Power.
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