

POLICE—RE-EXAMINATION.—The parties concerned in the riot on Christmas night, who were remanded for further examination, were brought up yesterday, and after a full examination Schenk, Float and Stephens were fully committed to the Assizes. Scheffer was admitted to bail on his own recognizance. Mrs. Duffy, the keeper of the shabene-house in which the riot occurred, was examined and confirmed the evidence formerly stated, that the assault was quite unprovoked, and must have resulted from the infuriated state of the mind through intoxication. Dr. Cadwell stated that Keel had entirely lost the sight of his right eye. His left eye would, however, be saved.

Mr. T. M. Herschfelder has been appointed to the Lectureship of Hebrew and Oriental Literature, in the Toronto University.

We learn from the *Colonist* that the Bank of Upper Canada is importing a supply of copper coins, which is expected soon to arrive.

The *Toronto Mirror* last week contained an attack upon our contemporary the *Patriot*, which for unscrupulous assertion, and vulgar vituperation, we have seldom seen equalled. We perfectly agree with the concluding paragraph of the *Patriot's* judicious and telling rejoinder, that the *Mirror* "in its career of impudence, mendacity, sedition, and tergiversation, is not upheld by one single individual of respectability belonging to the persuasion of which it fancies itself the representative."

THE NEW DIVISION COURT ACT.—Our readers are aware that the new Division Court Act comes into operation on the first January—after which all sums under £25 may be recovered in that Court. The first Court for this city will be held on twenty-first January, and summonses must be served ten days previously.

Saturday's *Extra Gazette* contains the usual proclamation, deferring the Meeting of Parliament till the sixth of February, not for the despatch of business.

SECRETARY'S OFFICE,

Toronto, 28th Dec., 1850.

HIS EXCELLENCY THE GOVERNOR GENERAL has been pleased to make the following appointments, viz:

John Godfrey Sprague, of Osgoode Hall, Esquire, Barrister at Law, Master in Chancery, to be one of her Majesty's Vice Chancellors in Upper Canada, in place of the Honourable Robert Symptom Jameson, resigned.

Andrew Norton Buell, of Osgoode Hall, Esquire, Barrister at Law, Clerk of the Crown and Pleas in Her Majesty's Court of Common Pleas for Upper Canada, to be Master in Her Majesty's High Court of Chancery for Upper Canada, in place of John Godfrey Sprague, Esquire, appointed one of Her Majesty's Vice Chancellors.

Lawrence Heyden, Esquire, to be Clerk of the Crown and Pleas, in Her Majesty's Court of Common Pleas for Upper Canada in place of Andrew Norton Buell, Esquire, appointed Master in Chancery.

William Benjamin Wells, of Osgoode Hall, Esquire, Barrister at Law, to be Judge of the County and Surrogate Courts of the United Counties of Kent and Lambton.

John Waddell, Esquire, to be Sheriff of the United Counties of Kent and Lambton.

George Duck, Junior, Esquire, to be Clerk of the Peace of the United Counties of Kent and Lambton.

Bernard Foley, of Osgoode Hall, Esquire, Barrister at Law, to be Judge of the County and Surrogate Courts of the County of Haldimand.

Richard Martin, Esquire, to be Sheriff of the County of Haldimand.

John Stevenson, Esquire, to be Clerk of the Peace of the County of Haldimand.

To be Coroners in and for the United Counties of Kent and Lambton—James W. Little, Thomas W. Rothwell, James Baby, Benjamin Bell, Hugh Johnston, Archibald Young, Junior, Rowley Pegley, James A. Rolls, and William K. Cornish, Esquires.

To be Coroners in and for the County of Haldimand—Dr. John Jarron, Jeremiah G. Winslow, Alexander McDonald Lockhart, and Robert Young, Esquires.

N. B.—These appointments to take effect from the separate organization of such Counties by Proclamation, under the Act 12 Vic. cap. 78.

George Duggan, Junior, of Osgoode Hall, Esquire, Barrister at Law, to be Recorder of the City of Toronto.

George Garnett, Esquire, Mayor, to be Police Magistrate of the City of Toronto.

James Wilkes, Esquire, to be Police Magistrate of the Town of Brantford.

The Receiver General gives notice in the *Gazette* of the 27th Dec., that he is prepared to redeem, to a certain amount, all Provincial Debentures chargeable on the Consolidated Fund, which bear interest at six per cent., per annum, and mature within five years from the present date, at par, and all those having the same period to run to maturity, bearing five per cent., interest, at a discount of one per cent. per annum. Notice is also given, that the Receiver General will redeem "Quebec Fire Loss" Debentures to a limited amount at par, or, will exchange all Debentures chargeable on the Consolidated Fund, being within ten years of maturity, for others at twenty years bearing interest at six per cent., payable on Coupons.

ACKNOWLEDGMENTS.

LETTERS received up to Tuesday, Dec. 31st, 1850:—Messrs. MacKechnie & Co., rem.; Reverend Jonathan Shortt, Rev. Jas. Pyke, rem. for Y. C., the subscriptions were duly received. Rev. Robt. Harding Emily, Rev. W. Belt—the error, we regret to say, lay at our door, having erased the name from the Prescott list, when the new entry was made in the Ancaster list the *amende* shall be made. The Rev. Arthur Palmer, Guelph, Miss M., rem.; F. Evans, Esquire, Port Hope. Rev. Geo. J. R. Salter Moore, rem. for "Church" paper to June, 1852, and rem. for Y. C.; Rev. J. Taylor Eaton, Rev. J. S. Wood, Three Rivers, rem. for Y. C.; Rev. A. Lampman, St. Mary.

THE CHURCH.

TORONTO, THURSDAY, JAN. 2, 1851.

The Lord Bishop of Toronto has appointed the First Sunday after Epiphany (Jan. 12, 1851), for the third of the four Sermons to be preached annually in the several Churches, Chapels, and Stations in this Diocese, in aid of the funds of the Church Society, in accordance with Art. XIX. of the Constitution of the Society.

The proceeds of the Collections will be applied to the General Purposes Fund of the Society in compliance with the recommendation of the Standing Committee, which was adopted at the General Monthly Meeting, held on the 2nd October, 1850.

The Bishop begs to direct the attention of the Clergy to the importance of maintaining the *General Purposes Fund* as from that source an important part of the income of the Widow & Orphans' Fund depends* as well as its being the only means at the disposal of the Society for assisting in the building of Churches and Parsonages.

* Extract from the By-law to make provision for the due administering and improving the Widows and Orphans' Fund of The Church Society of the Diocese of Toronto:—

"CLAUSE III.—And that the Society shall and will, put to the credit of the Widows and Orphans' Fund yearly, and every year, a sum of money equal to One Pound Five Shillings for each duly recognized Clergyman in the Diocese, from the Fund for General Purposes, providing that Fund will bear such a charge upon it; and that after the current and customary expenses of the Society are paid, the charge for the Widows and Orphans' Fund shall be the first paid from the General Purposes Fund, and that such sum shall be put to the credit of the Widows and Orphans' Fund on the 1st day of January in each year, on the Lord Bishop of the Diocese, forwarding to the Treasurer a list of the Clergy duly recognized, signed with his hand."

DIOCESAN CHURCH SOCIETY.

We beg leave especially to direct attention to the announcement which appears in our paper, of the collection appointed to be made on Sunday week next, in aid of the funds of the Church Society of this Diocese.

Our readers will probably recollect, that, on the 25th of last September, the "Standing Committee on applications before the Society for assistance towards Churches and Parsonage Houses" rendered a report, which appeared in our journal under date the 17th of October last. In that document, it was stated that there had been no fewer than fourteen applications made to the Society, for aid towards the building and completion of Churches, and five for the erection and repair of Parsonage-houses.

The Committee in all these cases were constrained to recommend, that the applications should be suffered to lie over, in consequence of the "Fund for General Purposes," from which alone such grants could be made, being more than exhausted.

To show that the conclusion to which they had come was unavoidable, the Committee farther reported, that "the income for general purposes for the past year, was £242 16s. 10½d., whilst the expenditure, including the grant made to the Widows and Orphans' Fund, was £671 10s. 2½d., leaving a deficiency of £428 13s. 4d."

It may not be amiss here to state, that only one-fourth of the annual parochial collections is devoted to the Society's Fund for General Purposes; the remaining three-fourths being at the disposal of the respective parishes or congregations raising the same. When it is considered that this Fund is charged with the whole expenses of the Society, no one can feel surprise at the existence of the before-mentioned deficiency.

Earnestly do we trust, that the appeal about to be made to the Churchmen of our Diocese will be liberally responded to. A stronger case it is not easy to conceive of, or one which commends itself more directly to the conscience and tenderest sympathies of the sincere Christian.

We have entered upon a new secular year—possibly the last many of us are destined to behold. Can we commence it more appropriately than in lending our aid to build up the house of prayer—provide Christ's ministering servants with convenient dwelling places—and comfort (so far as human agency can comfort) the grief-stricken widow and the bewildered orphan, cast upon the churlish charity of this wintry world?

THE PAPAL AGGRESSIONS—THE SECRET PLANS OF THE JESUITS.

We now return to the disclosures of the Abbate Leone, and shall briefly recapitulate the more prominent features of the Jesuit plans, as far as they have been given in our last publication. It will be seen that their policy, from the date of that corollary, was changed; that thenceforward they were "to give a new varnish to religion, by appearing to make large concessions" to Protestant feeling;—they were to strive to enlist in the Romish cause the foremost statesmen of our times;—they were to "beguile the aristocracy of Protestant lands," believing that when "a few of these personages were converted," either to their principles or their faith, others would imitate them;—they were so to labour, that "the foremost statesmen" of the day should be brought to yield to their fears what their reason denied;—they were so to labour that "the apathy of the ancient enemies of the Papacy" should be augmented, "whilst open strife with the strength of Protestantism should be avoided," and the Lion of England left undisturbed in its slumber; and when by these means "a few breaches should be made" in Protestantism, the Papacy and Jesuitism would be content, as well they might, with "pulling down the stones of the Protestant citadel one by one, instead of venturing to carry it by storm." When

this should be accomplished, then would Popery expand its influence and consolidate its power, until the hour for the final struggle came, and then would they "exalt the antiquity, the harmonies, and the wonderful perfectabilities of Popery!" Then, "with devoted Bishops, and with a clergy, whose tactics have been perfected by a serious course of study, they would prepare for the people such instructors as would teach the (Roman) Catholic from his childhood to abhor the breath even of a heretic,—to firmly resist all overtures from them,—and preserve them in a state of isolation: in fact, to utterly overthrow the Christian Church, and sacrifice the Romish laity, in order to place in the crown of holy Mother Church "that brightest and richest gem—THEOCRACY."

But what is a Theocracy? some perhaps may ask. Its entymological meaning is—the Government of God,—that reign, for the establishment of which our Saviour commands us to pray; but, in the Jesuit and Papal sense, it is the usurpation of the temporal power by a caste, or sacerdotal power, separate from the people, and exercising political, social, and religious despotism; and such a despotism must inevitably prevail, if the late Papal aggressions be not hurled back with a giant force against the parties from whom they emanated.

But to resume. It will be recollected that the first step recommended was, to "give a new varnish to religion, by appearing to make large concessions" to Protestant feeling; and forthwith we find, amongst other measures, that, in 1826, the Irish Roman Catholic Bishops addressed the Protestants of England in a document, in which they say:—"Bearing equally with you, our fellow-subjects, the burdens of the country, and upholding 'equally its institutions and its glory, we claim to be admitted to a full participation in all the rights of British subjects. Every principle and practice hostile in the remotest degree to these institutions, we most explicitly disclaim. Year after year, we repeat the humiliating task of disavowal: still we suffer the penalties of guilt." This is only one of the many specimens of Jesuit "varnish," which we could give. Day by day, year by year, were they repeated. But this must suffice for our limits.

Thus far we have seen Jesuitism and Popery as suppliants, appealing to the generosity of the English people. Their next appearance is beating up for recruits "amongst the foremost statesmen" and "the aristocracy of Protestant" England, believing that the appearance of a few such persons in their ranks would serve as a decoy for others, and by their united exertions a "few breaches be made in Protestantism." Persuasion was effectual with some, whilst the timidity of others was worked upon, until at length, in the year 1829, the Duke of Wellington, Sir Robert Peel, and other leading statesmen of the day, were suddenly found advocating the removal of those civil disabilities affecting the Roman Catholics, which these very statesmen had spent a life in upholding. Roman Catholic Emancipation was now carried. Thus the corner-stone of our Protestant constitution was torn away, and shelter given to the enemy in his future labours for its final overthrow. Emancipation was soon avowed to be only "an instalment" of ultimate objects. By it, "the equilibrium," as they called it, was overthrown, and their next object was to annihilate all the privileges and all the institutions essential to Protestantism. But the initiatory step to attain these ends was the most difficult of solution.

Nothing, however, seems to have been lost sight of by this conclave, and the next important step—that "most difficult of solution"—was now to be undertaken, namely,—to isolate the Catholics (Roman), without their appearing in any way to be isolated; and this was to be done by "the Bishops as well as the clergy," who, we are told, "must learn the necessity of realizing this plan, but since a knowledge of the means of execution is indispensable, it must be our task to select them, and inculcate them. Our business is to contrive: 1st. That the Catholics be imbued with hatred for the heretics, whoever they may be, and that this hatred shall constantly increase, and bind them closely to each other. 2nd. That it be nevertheless dissembled, so as not to transpire until the day when it shall be appointed to break forth. 3rd. That this secret hate be combined with great activity, in endeavouring to detach the faithful from every government inimical to us, and employ them, when they shall form a detached body, to strike a deadly blow at heresy." Again, we are told, that "The higher classes are always very inaccessible to the lower ones. Let us nourish their mutual antipathy. Let us accustom the mob—which is in fact an implement of power—to look upon us as its warmest advocates; favouring its desires, let us feed the fire of its wrath, and open to its view a golden age; and let the Pope—Rome—Catholicism—or the Church—let each of these words become for the people the expression of all its rights,—the point on which its eye is fixed,—the object of its devotion,—the moving-spring of its thoughts and intentions,"—and then they would be able "to push up the faithful higher and higher, over the shoulders—over the heads—of these heretic dogs."

Well and faithfully and effectually did the

Bishops and clergy effect this isolation, and nourish this antipathy; and long will be remembered the war of extermination so long waged in Ireland, by ignorance against intellect—poverty against property—tenant against landlord—employed against employer—by which thousands of valuable lives were lost, millions of property sacrificed, and the kingdom shaken from one end to the other, by a heartless agitation for unattainable phantoms. To accomplish their ends, a powerful engine was now in their hands. The masses of the people were worked to a state of phrenzy; but their political power was inadequate until they subsequently leagued with the Whigs, and aided them in carrying a measure of almost revolutionary parliamentary reform, in return for which their new allies agreed to support them in an attack upon the Protestant institutions of the land. Thus, in the year 1832, the so-called Parliamentary Reform was carried, and the Irish Church was at once marked out by these allies as the first object for attack. In the year 1833, the Roman Catholic members of Parliament in utter defiance of the oath they had taken, solemnly abjuring "any intention to subvert the present Church Establishment as settled by law," succeeded in passing a bill abolishing ten Bishops in Ireland; another abolishing Church-rates in that country; and a third, taxing all Ecclesiastical benefices above £300 a year. In the same year, "the Bible, that serpent which, with head erect and eyes flashing fire, threatened with its venom—that cruel asp that for three centuries had left them no repose"—was assailed. The Kildare-Place, and the various other Societies that received aid from Government for the purpose of the religious education of the Irish people, were struck down, and 372,000 children of the Irish peasantry, of whom nearly one-half were Roman Catholics, were at one fell swoop deprived of the Word of God.

With admirable tact this success was made to pave the way for their own course of instruction of the Irish youth,—for what they call "bringing them back from the Bible to Catholic (Roman) authority," which, say they, "retrenches from this book only what is hurtful, allowing free circulation to those portions of it alone which ensure good order;" and to enable them to do this it was of urgent necessity "to create a language whose phrases, borrowed from Scripture or from the Bulls, should convey to the uninitiated nothing beyond their ordinary meaning, but which should contain for those who are initiated the principal elements of our doctrine. This device is so much the more specious as by its means we might officially propagate our ideas under the very nose of Government (a la barba de Governu), unknown to them, and without the least hindrance. Those who are furnished with a Key will be able to explain this language on all proper occasions so as to make known the will of Rome. In this way each word will be made the envelope of a vast political idea."

And these plans were carried out to the letter for them by the British Government. In the same year (1833) that the government grants in aid of Scriptural Education were discontinued, the National system of Education was established, conducted by a Board composed of Papists, Socinians, and nominal Protestants. As was to be expected, the Bible was excluded from the schools, and in lieu of it, what they called "Scripture Extracts," precisely such as are above defined, made by this liberal Board, were substituted for the Bible.

In the following year, the late Romish Bishop Dr. Doyle, inculcated the doctrine of passive resistance to the payment of tithe, and instructed the Irish Roman Catholics that "their hatred to tithes should be as lasting as their love of virtue;" and Mr. O'Connell moved a resolution that tithes should be appropriated to purposes of general public utility. Now commenced that agitation of the latter question which caused the savage murder of so many hundreds, and deluged the soil of Ireland with the blood of her martyred Protestant sons. In 1835 it was proposed to withdraw the Clergy of the Established Church from 850 Irish parishes, and the celebrated "appropriation clause" was brought forward, by which the Church property in every parish where there were less than fifty Protestants, was to be on the spot transferred to Popish education, under the control of the Popish priests. In this monstrous design they were happily defeated.

The agitation for the abolition of tithe, which deprived the Irish Clergy of nearly one-third of the residue of their incomes next followed; and finding that any further overt attacks upon the property of the Irish Clergy would not be sanctioned, they subsequently succeeded in having introduced into the Irish Poor-law Bill, a clause which has ultimately been in effect a confiscation of the Ecclesiastical Revenues of the Clergy in many parts of Ireland, and has driven the Incumbents to the surrender of preferments with onerous duties, but without any emolument.

The success which had hitherto attended their "secret plans" was such, that additional engines were now prepared and brought into play. In the year 1838, a society was formed in London for the "diffusion of Catholic Publications," and in the same year was organized the still more formidable association called "The Catholic Institute," for the like purpose, as well as effecting a complete