tions of the then Sovereign expressly declared that TO OUR SUBSCRIBERS IN NEW BRUNSWICK, | remind colonial Churchmen that everything, beyond it was "toleration of the free exercise of the religion of the Church of Rome to which they were entitled, not to the powers and privileges of it as an established Church, for that is a preference which belongs only to the Established Church of England." In the spirit of these instructions all our laws are framed, and every one who takes the oath of allegiance whether Protestant or Roman Catholic. in the spirit, if not the very words of that oath. recognizes the United Church of England and Ireland as the Church established by law in every part of the British Empire. If any doubt of this could have existed, it has been already set at rest. and on the very question of the Romish assumption of the title of a Bishop of the Established Church of Christ. The case, if we recollect rightly, was that of the Romish Bishop at Melbourne having assumed the title of, and not only received but opened the leters intended for the Bishop of the Church of Christ, established there as here. The matter was brought under the notice of Governmatter was brought under the notice of Govern- and attachment, and cut off from the golden cills which ment at home, and despite the Popish predilections sustain the growth of the parent tree? We are not now of the minister of the day, he was obliged to pronounce authoritatively that, whether at home or in the colonies the law recognized none other than the Protestant Bishop, and that to him only was the Post Master bound to deliver letters addressed to "The Bishop of Melbourne."

The United Church of England and Ireland, we repeat, is emphatically the established Church of Christ in these Provinces-nay, more, it is Catholic. Universal-but it is not without its corruption. Paganism of old, was the original revelation which declared one true God. So is Romanism now the corruption of the second revelation which declared the one true and only mediation, and like Paganism, Romanism substitutes many false mediators for that only true one, and adopts the same visible sign of corruption—the worship of Images.

But Romanism claims to be the only true Church—the Mother and Mistress of all Churches, and bases this claim upon the alleged Apostolic succession of the Bishop of Rome from Saint Peter and his alleged supremacy to the other Apostles of the Christian Church. It is quite foreign to the question to demolish these pretensions, and we shall therefore dismiss the subject by reminding our Romish friends that it was to Saint Peter, the corner stone of their faith, and speaking of his (Peter's) conduct that our Blessed Lord and Saviour addressed the emphatic words-" Get thee behind me Satan, Thou art an offence unto me for thou savourest not of the things that be of God but those that be of man.—(16 Mat. v. 23.)

If the Romanists then rest as they do the supremacy and universality of their Church on their perversion of the words of our Saviour-" Thou art Peter and on this rock I will build my Church," may we not be fully justified in contending that the text previously quoted would establish it to be a Church, and with a supremacy, not of Godliness but of iniquity.

ST. GEORGE'S CHURCH SUNDAY-SCHOOL.

On Saturday last the second Annual Festival of the above school took place, and certainly a more beautiful or interesting sight we never witnessed in Toronto. The Children to the number of 270, with their teachers and friends, assembled in the Church at nine o'clock, when Divine Service was said by the Incumbent Dr. Lett. At the conclusion of prayers the girls were marshalled according to their classes, on one side of the Church, and the boys on the other, after which they proceeded two and two in orderly style, the Incumbent and Mrs. Lett, bringing up the rear, by John-street, York, King, Yonge, and Front Streets to Maitland's Wharf, where they embarked in the Horse-ferry and other boats for the Peninsula. The happy children enjoyed themselves for some hours—the swings, merry-go-rounds, &c., being in great requisition. The children were then summoned to an ample repast, provided by the congregation, of choice and most substantial riands, and laid out on tables under the pleasant shade of the trees—they were ranged in a circle on the grass-sward whilst several of the gentlemen present carved, and assisted by the ladies, ministered to the wants of the joyous little flock, while the scene was enlivened by the Pipers of the 71st Regiment who were kindly permitted by the Col. Sir Hew Dalrymple, K.C.B., to attend. There were upwards of 500 ladies and gentlemen present, to witness the festival, amongst whom we noticed, Sir II. Dalrymple, the Hon. H. Sherwood, Mr. Arnold and family, Mr. Campbell, Mrs. McCaul, Mrs. Esten, Mrs. Cayley, Heath, &c. &c.

The happy party commenced leaving about half past five, and before dusk, all had returned to their homes, to cherish the memory of the day and look forward to the next return of it.

The Rev. Dr. Lett, St. George's Square, Toronto, would feel most obliged by receiving intelligence of George Ross, Esq., an Irish Barrister, who immigrated to this country three or four years ago. Mr. Ross is about 31 years of age and of middle stature. A reward will be given if required.

Upper Canada College.

NOVA SCOTIA, &C.

Having received complaints respecting the difficulty of forwarding subscriptions, owing to the high charge of postage, and the impossibility of obtaining Canada money, it is respectfully suggested that if subscribers would forward a draft on the B. N. A. Bank, or the notes of that Bank, all, or nearly all, the trouble complained of would be avoided.

THE CHURCH IN THE COLONIES.

The Chronicle, speaking of the advantages of the Canterbury settlement as being a Church colony, reverts generally to the condition and legal status of the Colonial Church, and urges that a fair start may be given her by relief from superfluous restraints:-That the Church in the colonies is not so efficient as it might be is admitted on all hands. Indeed, we could scarcely look around us at what the Church is at home, without asking ourselves, with doubt and misgiving, how a sapling from such a stock would be likely to thrive when transplanted to the bleak air of a colony, unsheltered by the fence of ancient reverence about to enlarge on defects in her constitution which are beginning to make themselves sensibly felt. If the Church of England in England is robbed of her powers of legislation and self-government-if the patronage of her highest dignities is systematically jobbed-if every attempt to enforce her discipline is frustrated by a perpetual conflict between the spiritual and the municipal laws-if the presbyterian element in her constitution is altogether eliminated, and the Bishops rendered at the same time nominally absolute and virtually impotent-and last, but not least, if the laity are alienated and estranged by being excluded from their legitimate share in the councils of their own communion if all this may with truth be said of the Church as it exists amongst us at home, we must remember that the circumstances of her position are such as, in some degree, to screen these blemishes from the public gaze and to alleviate the evil consequences they are calculated to produce. The want of discipline and episcopal control is less injuriously felt where each clergyman has his own clearly defined circle of duties and his well ascertained position in society, and is exposed, in common with his neighbours, to the vigilant censorship of public opinion. Numerous religious and charitable societies, collecting and dispensing yearly enormous funds, do irregularly a great part of the Church's work, and then supply-most imperfectly indeed-the loss of those powers of expansion and self-adaptation of which she has been deprived. Habit, fashion, regard for appearances, a preference for the sober dignity and the liberal theology of an Establishment, attach the great mass of the laity, especially of the higher orders, to a communion which was once the Church of the State, and which is still, in one sense, the Church of the nation. "It is far otherwise in the colonies. Without privi-

leges, without endowment, dependent on nothing but the hold she can secure on the hearts and affections of the people, the Colonial Church is sent abroad to do her work, loaded with the shackles, but denied the compensating advantages, of an Establishment. The Crown there wields the supremacy of the Tudors over a valuatify Soll of religionists who can assist to no higher position than that of one among a multitude of sects; and it usurps the control of patronage to which the public purse has not contributed a single facthing. If Miss Burdett Coutts, or any other munificent personage, should wish to found a college in Australia, she has nothing to do but to purchase the land and begin; but if she would spend her own money in erecting a Bishopric, she must first solicit and obtain the arbitrary hat of the Colonial office. It is the Colonial office that decides, without appeal, how much Churchmen in any given colony must raise out of their own pockets before they are permitted to enjoy the luxury of Episco-pal superintendence. It is possible, indeed, that there nersons who think her Majesty's letters patent and the prestige of a nominal connection with the State, not too highly purchased at such a price. If so, we need not look far for a grievance of a still more tangible kind, to which Mr. Gladstone directed attention whilst the house was in committee on the Australian Bill. The Church of England, when she goes forth on her apostolic mission in apostolic poverty, carries with her, as part of her constitution, the ecclesiastical law of the Establishment at home. Now, our ecclesiastical law is about as well suited for the colonies as the Bishop of London's carriage and pair would be to convey Bishop Grey on a visitation tour to Kafirland, or Bishop Selwyn through the brakes and rivers of the diocese which he is accustomed to explore staff in hand. But to alter this cumbrons system in the minutest particular, for the purpose of adapting it to the circumstances and position of the infant community, is beyond the power of bishop, clergy and laityand indeed of every body else, except the Crown and Parliament of Great Britain. The consequence is, that there is no ecclesiastical law at all. Each. Bishop is an autocrat, and can suspend or deprive any clergyman in his diocese, without a why or a wherefure, by a struke of his pen. It is difficult to imagine anything more distasteful to the habits and instincts of English men, or more fatal to their respect for a Church that is governed on a principle so oppressive, anomalous, and absurd. If it would be ridiculous for a Selwyn, or an Anderson, to ape the dignified seclusion of Farnham, Rischolme, or Hartlebury, it is worse than ridiculous that these simple and hard-working men should be isolated from the clergy amongst whom they live, by being surrounded with a despotic power such as no English prelate would ever be permitted, either by law or by public opinion, to exercise.

"This grievance-for it is grievance-was twice pressed upon the attention of the Government in the course of last session. Whether Ministers do or do not intend to take it into consideration we can scarcely say, until we have some means of reconciling the opinions of Lords Landsdowne and Grey, who admitted the justice of the complaint in the upper house, with those of the Home Secretary and Mr. Labouchere, who pooh-poohed it in the lower. Let us hope that the sense of the Cabinet is expressed in its dernier mot-The case appears to us to admit of a remedy simple indeed, but beyond the competency of colonial legislation to supply-for no colonial legislation can divest any local Church of the disabilities which the law has fastened upon it as a branch of the national establishment. We trust, then, that no bureaucratic jealousy to the Church in the colonies. Meanwhile, we must tion for seven years.

the removal of some legal restrictions, must still depend on their own voluntary exertions, and on the seal and judgment of their Bishops and clergy. Parliament can relieve the Church's limbs from unnecessary shackles, but it cannot stimulate her activity or invigorate her frame. A Bishop who should set the example of inviting his clergy and the principal laymen of his diocese to confer upon the affairs of the local Church regularly once or twice a year, would have made a long step towards organization, and would have attained the substance, if not the form, of a modern

diocesan synod."
The Daily News, following on the same subject, declares the English Church has no system of ecclesiastical law by which most questions can be settled.—
"Whenever a case of difficulty arises, our Church lawyers are obliged to have recourse to legal principles and customs founded on them, which regulated the affairs of the spiritual subjects of Gregory VII. or Innocent III. The canon law has been transferred to Protestant lawyers to make the most of, and the consequence is, that everything is expected from it but sense or Justice. Now there are some qualifying circumstances which enable us to bear the hurden of these enactments rather easily, but these do not exist in a colony. But neither Bishop, clergy, nor laity have any right to alter one jot of this law to suit their own purposes, and the consequence is that the Church of England will have to look on and see her offspring of it. in other lands hampered with absurd regulations which it requires her own full-grown maturity to endure .-She will see her progeny making awkward attempts at progress, clad in the garments bequeathed to them by their ancestors. This is a state of things which the Church of England is at present powerless to prevent and which is sufficient to prove the charge of weakness, which adversaries and friends are agreed in preferring against her. Now the members of the Church, of all grades of opinion, who have united to further the ends proposed by the Canterbury settlement have done so under the supposition that the true idea of the church may be brought out more fully in the new colony.-They have to show that there is power enough in the Church, when placed under favourable auspices, to break the bonds which have hitherto impeded her progress. It remains, then, to be considered how far the proposed plan is likely to conduce to this end, and what are the hindrances removable by legislative enactment which the patrons of the scheme have a right to demand shall be put aside."-London Guardian.

ARRIVAL OF THE "PACIFIC."

New York, Sept. 21.

The steamer Pacific, Collins Line, was telegraphed off Sandy Hook about 31 p. m., She ran up the bay in grand style, and arrived at her wharf at a quarter to ? o'clock, p. m. She left Liverpool on Wednesday the 11th inst., at 2 o'clock p. m., and has made the passage across the Atlantic in 10 days and 5 hours. She brings 70 passengers and a valuable cargo of freight.-The steamer Niagara from N. Y., was at Liverpool on Monday night.

The Pacific brings no news of any special interest.

Further Extracts from our English Files. THE CANTERBURY COLONISTS.

The four vessels, the Randolph, the Cressy, the Sir G. Seymour, and the Charlotte Jane, have left the

shores of England with the first hand of colonists who are to aid in founding the new settlement of Chatterbury.

On Sunday morning a large body of the colonists assembled at St Paul's Cathedral, a sermon being preach ed to them by the Archbishop of Cauterbury. His Grace selected for his text the 14th verse of the 13th chapter of St. Paul's Second Epistle to the Corinthians-" The grace of the Lord Jeans Christ and the love of God, and the communion of the Holy Gost, be with you all." The Archbishop remarked that the circumstance under which they had that day assembled justified him drawing attention to the purport of the prayer which hah been offered up by the Apostle Paul in behalf of the Christians of the Church of Corinth; on which it had been offered; and th persons who were to be benefited by it. The first petition was for the grace of God. It was wonderful that so great a boon should be conferred upon failen man; and yet the Apostle would not ask for it rashly, the grounds of his expectation being the merciful promises made by God through His Son, Jesus Christ, the Redeemer of the Universal Church, dispersed throughout the world, although probably there were some who called upon the name of Christ who did not in their hearts acknowledge Him as their Saviour. Their presence that day in God's house showed that as a body they were not insensible to the blessings of religion. They had assembled for the purpose of asking the blessing of God upon an enterprise they had undertaken, under the belief that unless God build the house their labour is is but vain that built it. It was God who had put it into the hearts of the intending colonists. that, when they left their native land for their distant homes, they should still enjoy the blessing of the religion of their fathers; and that surely proved that the grace of the Lord Jesus Christ was with thein -a grace which he (the Archbishop) trusted would be with them through time, and remain with them throughout eternity. The possession of that grace would be their comfort and consolation through all the difficulties and trials they might be called upon to undergo. The second petition of the Apostle Paul was for the love of God. Wherever the grace of the Lord Jesus Christ was, there also was the love of God. From that love what should separate them? Certainly not distunce from the land of their baptism; for God was the Lord of all lands, and in him had they put their trust. So long as they were followers of the faith all things would work together for their good. The third and concluding petition was for the Holy Ghost-a blessing which, like the love of God, came through the grace of the Lord Jesus Christ, who had promised his people that he would send a Comforter who should be with them even to the end of the world. The Archbishop cantioned his hearers against forfeiting their religious principles, and concluded with some practical directions for their future guidance. During this service. which was one of a highly interesting character, three of the Canons residentiary were present (Archdeacon Hale, Mr. Villiers, and Mr. Dale), as well as several of the prebendaries. LOSS OF THE ORION .- Henderson and Williams, the

Master and second Mate of the Orion have been tried at Edinburgh, for the loss of that ill-fated vessel .-Both were found guilty—the former of culpable neglect of duty, and the latter of culpable and reckless neg-We beg to direct attention to the advertisement or narrow minded prejudice against the Church at lect of duty. Henderson received sentence of imprirelative to the alteration in the time of re-opening home will prevent Parliament from doing fair justice somment for 18 months, and Williams of transporta-

United States.

ANARCHY IN CALIFORNIA!

Fighting with the Squatters!—Mayor and others hilled— Sacramento city in ashes !- Letter from Sacramento citu.

(Special Correspondence of the N. Y., Tribune.)

Sacramento City, Wednesday, Aug. 14.

There is a great excitement here. At 1 o'clock au armed force of squatters marched past my office, up Front-street to Jay-street, led by a mounted leader with sword in band. On Jay-street they had a fracas.—Mayor Bigelow

has been shot, but it is thought he is not killed. Six men have been killed. The leader of the squatters, so full of life a few minutes since, is dead, and his horse also.

The citizens are called upon to defend the laws, and assemble in front of the city hotel armed.

Several men were arrested last evening, who had been engaged in public meetings, passing resolutions conflicting with decisions of the courts, and proclaiming their intention to resist.

This armed force, it is said, was for the purpose of

berating their brethren squatters.

Hulf-past two o'clock.—Four are positively killed, and several wounded .- Shooting is going on while I am writing. The steamer Senator is waiting on account

It is difficult to get the correct particulars in time to send by her. I shall write again, if there is another

opportunity, in time for the Carolina. W. B. L. Yours, in baste,

From San Francisco — the Affair at Sacramento— Departure of Volunteers.

(Special Correspondence of the Tribune.)

Sap Francisco, Thursday, Aug. 15, 1 p. m. I improve the latest moment to give you important news. The steamer from Sacramento city this moraing, brought us news of anarchy and bloodshed. A collision between the Squatters, so called, and Land-holders, occurred yesterday, in which Mayor Bigelow and several others were killed, among which was the leader of the equatters, " Maloney." Several horses were shot under the Mayor and others, who were try-

ing to preserve order.

The excitement is said to have been intense. the steamer left, the squatters were drawn up in force armed to the teeth, and it was supposed they would burn the city and spread desolation and woe throughout. The Senator left a little before the regular time, for the purpose of meeting the steamer Gold Hunter on her way up, in time to enable the troops at Benicia to go up to the scene of strife. The Gold Hunter was met some distance beyond Benicia, but returned for what troops and arms there were at the military station.

Lieut. Gov. McDougal came down as far as Benicia, on the Senator and returned on the Gold Hunter. Before he left he caused to be placed cannon in front of the "prison brig," in which were confined several persons who had been conspicuous in getting up this difficulty. An express left in twenty minutes after the arrival of the Senator, this morning, for San Jose, to place Gov. Burnett, in possession of the facts, and require his orders, &c.

This morning, the Mayor of our city, Col. Geary, called out all the military, (independent companies,) fire companies, &c., of this city, to go up immediately. I have just returned from on board the Senator, upon which are a large number of military, fremen citizens, &c., (not forgetting a host of Editors,) bound to Score-mento, who talked land of "Law and Order," " Blood and Thunder," and a thousand others things."

How this matter will end God only knows—fear-fully no doubt. Many suppose the city already in ashes, and that indistriminate aloughter has been the order of the day. As to the "right or the wrong," I can say nothing at this time. The mail is closing, and so must I. I'll give you the particulars by next mail.

In great haste. In great haste.

P. S.—In addition to the order for citizens to enroll their names, at the City Hotel, Lieut. Col. McDougal also directed an order to be published, that all son-combatants keep clear of the streets, and directed a cant supplied with twenty-four rounds, to be placed at the foot of J street, and will, by the "Gold Hunter," take up from Benecia, by Thursday morning, all the implements of war, with which he is resolved to take the enemy, and bring them to a speedy and summary trial.

Just as the steamer Caroline was getting under way. (about four P. M.,) a despatch was received on board from the Pacific News office stating, that an express had just arrived, bringing the intelligence that Sacramento City had been reduced to ashes, and the squatter were receiving reinforcement from the mines.

Very Latest-Sacramento in Ashes.

The despatch referred to (says the Tribune), was received by Mr. Nordross, assistant editor of the Pucific News, who reached New York in the Philidelphia on Friday night. He considered it, we understand, entirely reliable.

At the time the Caroline left, fifty United States soldiers had left Benecia for the scene of battle, and two of the volunteer companies in San Francisco had offered their services to maintain order.

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