

if they please veto every nomination made by the Clergy until they obtain a person of whom they approve, and surely if this be so, they are thus clothed as effectually as any right of initiative could clothe them) with what you in your own poetic language describe as "functions which angels uncalled would fear to touch."

I ask you then, and I hope you will answer this question fairly, (for I assure you neither I nor my firm are beyond the reach of argument,) will you, for no practical purpose whatever, create an invidious distinction between the Clergy and those on whose active co-operation and support, you have now to depend under God for the maintenance and extension of the Church in this Diocese? It matters not if some of the Laity have now no feeling on this point, for depend upon it, their successors will; and even now, if any of them protest, as you know they do, against this invidious distinction, their representations should be at once attended to.

Mr. Editor, I have no fear of the Laity of the Church of England,—one here, and another there may suffer themselves to be led astray, but in the great bulk of our people, respect for authority, strong conservative feeling, and cordial attachment to their Church have grown with their growth, and are if I may so say, their actual inheritance. There is indeed one way, and I believe only one way, in which they can be alienated from us,—let their Clergy treat them with distrust and suspicion; let them direct at the Laity the sneers and taunts that you do; let them speak of them as "ambitious, unspiritual, self-sufficient individuals," and as desiring "recklessly to seize on the functions of the Christian Priesthood," and I dare say you may succeed in making them grow cold and indifferent, and in leading them at last to think that the interest of Clergy and Laity lie on different roads.

But all this, the indignant gentleman will again say, in transparent toadyism. Well now, shall I tell you how I comfort myself under his indignation. It is first by the reflection that there is no favor that I know of that I have the slightest intention of ever seeking at the hands of the Laity directly or indirectly; and therefore I have no motive for deviating from the line of my own honest convictions for the purpose of following the example of either Saul or Herod. But if you will say that I am doing so, nevertheless, I have secondly the great satisfaction of knowing that I am travelling in the best and most venerated company; for need I remind you of the following observations of our venerable Bishops reported in the same number of your paper that contains your strictures,—observations made by His Lordship at the close of the discussion on this very subject, "He desired most cordially that perfect equality should prevail between both bodies; and he would much regret any disposition to exalt one body over another." These Sir are words of wisdom as well as of authority.

So no more hits at the Laity as recklessly seizing on the functions of the Christian Priesthood, because they ask that the voice of a Parish shall be equal to the vote of one clergyman,—no more about our not performing to the Lord our oaths: no more good Mr. Editor about Saul or Herod.

Your obedient servant,  
ARTHUR PALMER.

P. S.—If my avocations permit, I shall (D. V.) trouble you with some observations on the subject of Separate Schools next week.

THE CHURCH AND THE METHODISTS.

From the New York Churchman.

Following up the remarks we have already made on the subject of schism in the Body, and with special reference to the proposition now before the Convocation of our Mother Church for a conference with the Wesleyans, to see if it be not practicable to effect a reunion of the divided members of Christ's Body, we would now very briefly consider the case of these dissenters in their relation to the Church.

That they are the nearest to her in their original constitution, as well in its principles as in its circumstances, no one can reasonably dispute—who pays any regard to the character and the object of her founder. John Wesley was a clergyman of the Anglican Church, and he never professed to have separated from her, or to have doctrinal differences with her, but only to have instituted a society supplemental to and co-operating with her, in preaching repentance and faith, in order to realize the baptismal grace for the remission of sins. In doing this, it is true, he shot beyond her pale—he was driven into an erratic course that was at variance with her order and discipline; but there is every reason to believe that he remained, at heart, a man of the same Catholic principle he had ever been. "Wesley never departed willingly or knowingly," says his biographer, "from the doctrines of the Church of England, in which he had been trained up, and with which he was conscientiously satisfied after full and free enquiry." So extremely Catholic was he, indeed, in many of his views, that several times his proceedings, we read, "gave currency to, if they did not occasion a report that he was a Papist, if not a Jesuit." The extraordinary success of his ministerial labors doubtless occasioned a degree of excitement under which his judgment was often led astray. Such was the effect of his preaching that "drunkards were reclaimed, sinners were converted; the penitents who came in despair were sent away with the full assurance of joy; the dead sleep of indifference was broken; and oftentimes his eloquence reached the hard brute heart, and opening like the rock of Horeb, made way for the living springs of piety which had been pent within." Seeing, then, all this, was it surprising that he should believe he was doing effectually the work which God had given him to do—that God's blessing was accompanying it—and that therefore he was pursuing it in all the enthusiasm of his nature. "Sensible only of the good which was produced," we read again, "he went on courageously and indefatigably in his career. Whether it led to lead he knew not, nor what form and consistency the societies he was collecting would assume. But these considerations never troubled him, nor made him for a moment forsake his course. God, he believed,

had appointed it, and God would always provide means for accomplishing His own ends." Such was the enthusiastic feeling to which he irresistibly yielded. Still he continued faithful, in many respects, in his allegiance to the Church whose ordained minister he was. And when old age overtook him, and sobered him down,—when the excitement had passed away, and he came to look more coolly and calmly on what he had done,—and more especially when in the prospect of death he set about thinking seriously of the account he must render at the judgment seat of Christ, for the fulfilment of his trust as a priest of Christ's Church, he became more and more anxious to have it clearly understood that he was still in her communion, still accessible to her rightful authority, and still obedient to her holy ordinances, and still attendant on her holy ordinances. A more recent memorial than Southey reiterates the assurance that "so far from undervaluing the Church's ordinances, he held them to be the best aids to practical piety." "I myself," he says, in one of the outpourings of his familiar confidence, "and now more in the Church prayers than in any formal extemporary prayers of dissenters." Again, we are told, he declared—"The prayers of the Church are not chaff; they are substantial food to you who are alive to God. The Lord's Supper is not chaff, but pure and wholesome for all who receive it with upright hearts." And we have it repeated, on the same authority, that such was his horror at the idea of his followers in this country setting up Bishops of their own, who could not have any legitimate consecration, "when one of his disciples, Mr. Asbury, took in America the name of Bishop, he writes:—"How can you—how dare you suffer yourself to be called a bishop? I shudder—I start at the very thought." And, at a still later period, we believe, he emphatically declared—"I never had any design of separating from the Church. I have no such design now. I do not believe the Methodists in general resign it, when I am no more seen. I do, and will do, all that is in my power to prevent such an event. I declare once more, that I live and die a member of the Church of England; and that none, who regard my judgment or advice, will ever separate from it."

The Methodists, therefore, if they have any respect for the opinion of their Father and Founder,—any reverence for his authority,—ought not to require much persuasion to be induced to listen respectfully, at least, to such a proposition as that which it seems likely may be made to them by the Convocation of the Church from which they have separated, but from which he instituted their society, and whose principles they profess to entertain, declared he never had any design of doing, and that none who regarded his judgment and advice could ever have.

Our own Methodists are in much the same position towards the Church here as those to whom our Mother Church is about to hold out the right hand of fellowship. In both countries the position is one of separation; and thereby there is alike the sin of schism. For sin it must be, and one of no slight magnitude, as being a rent or breach of unity in the Church of Christ,—reprobated, indeed, as such, in Holy Scripture. Does not the Apostle expressly enjoin that there are to be "no divisions" among the brethren in Christ, but that all are to be "perfectly joined together in the same mind and in the same judgment"? Does he not insist upon it as a Christian duty to "keep the unity of the Spirit in the bond of peace"—enforcing his injunction by his oft-reiterated assurance that "there is One Body (One Church) and One Spirit"?

The Methodists should especially remember that they have no claim to the character of a Church, either here or in England, upon the very principles of Wesley himself, as virtually attested by his dying words. "None can make a Church," it has been well observed, "but Jesus Christ himself, from whom we derive it; and without the rule of succession, any company of people, even of women, might make a Church. But the Church being the Church of God, and not a human society, men can no more make God's Church than they can make God's world." Such, we say, were the principles of Wesley himself; and hence he ever reprobated every idea of constituting anything more than a society—a human society: one, it is true, for religious objects, but not one aspiring to the character of a Church, or pretending to be in any wise a substitute for the Church, of which, as we have seen, he over and over again declared that "he lived and died a member."

Our religious community is in a totally different position. It is verily and indeed the Church in which the Methodists, to be faithful to their founder's design, and consistent in the course which his principles prescribe, ought undoubtedly to be. Ours is to a certainty a part of the same Catholic Church of Christ in communion with which John Wesley lived and died, and into it therefore, we repeat, ought the Methodists of this country, as honest Christian people, to seek admission without further delay. It is so, because it derives its commission from the Apostle, and because we find in it the ordinances, and the doctrines, as well as the authority of the Catholic Church—all which are indispensably necessary to the constitution and ministry of every branch of the One Catholic and Apostolic Church, as can be incontrovertibly shown by the Apostolic and Patristic counsels and practices, but to none of which can the Methodist Society lay any claim whatever.

These considerations, we cannot but think, deserve far more attention than they now receive. They involve vital principles of Christian polity,—they concern the realization of the great scheme of Christian evangelization. Sure we are, that were John Wesley now alive and among us, he would not hesitate to endorse every word of this. Let our Church then, initiate the example of her Anglican Mother in this as she has done with advantage in so many things else. Let her turn a kindly, brotherly, pitying eye to the Methodists that surround and are separated from her, and ask them in Christian love to think if it is not possible they can come into our true fellowship, that we may be all one united fold under the One great Shepherd and Bishop of our souls. Why should they persist in standing aloof from the Holy Catholic Church in which their own venerated founder ministered, and in the communion of which, with his dying-breath, he gave re-

echoed assurance that he did! Why should they continue in the sin of schism,—why weaken influences by "divisions and offences,"—why do despite to the "Spirit of Grace," which is one spirit, and the unity of which they are as Christian people, under a solemn obligation to keep in the "bond of peace"? Let us, at any rate, as a Church, acquit ourselves, with double assurance, of any responsibility for their schism, by formally inviting them to the Courts of Zion—affectionately reminding them of the gladsome declaration of the Psalmist: "Behold how good and joyful a thing it is, brethren, to dwell together in unity." It is like the precious ointment upon the head, that ran down unto the beard, even unto Aaron's beard, and went down to the skirts of his clothing. Like as the dew of Hermon, which fell upon the hill of Zion. For there the Lord promised His blessing, and life for evermore."

A FEW WORDS TO LITTLE CHILDREN.

From the Penny Sunday Reader, vol. xiv.

My dears, most of you do not know me, but I wish to say a few words to you for your good. I am a Sunday School teacher. I am sorry to say, that sometimes the children look about, and are very careless; but I sometimes talk to them of things that occur, and they attend rather better. Now, one Sunday I had two things of which to talk to them, both so striking that I hardly knew of which to speak first. On the Sunday before they had been singing a very solemn hymn. I dare say some of you know it. It begins—

"Life is the time to serve the Lord,  
The time to seek the good reward."

On this day two sisters were missing from the class. When I read over the names, every one knew why they were absent; for once there was a good reason given. This you know, is not always the case; many false and foolish excuses are given; but now there was reason enough why these poor girls were absent—their father was lying dead. Some of their companions had passed the house where he was lying, but they told me they saw no one. No! I should suppose not; poor girls, they would not like to be seen. Now, the Sunday before, when they were in the class, singing the hymn, as I told, their father was at home in health and strength; and if any one could have said, "The father of some one in this class will die before the week comes round again," I should not have thought of their father; but so it was. The next day he was seized with a fever; his reason was taken away. I mean that he did not understand anything—he did not know what was going on; if any one came to read to him, or to pray with him, it was in vain—it was too late. It was too late. O children, children, how true it is

"Life is the time to serve the Lord,"  
—Say your verse, my dear children, and think of it.

"Just as the tree, cut down, that lies;  
To north or southward, there it lies;  
So man departs to heaven or hell,  
Fixed in the state wherein he dies."

—Yes, just in the state in which you are when you die, so you must be for ever. If you are loving the Lord Jesus, and trusting in Him to take all your sins away, you will be safe; but if you die in your sins, you must be lost for ever.

"There's no repentance in the grave,  
Nor pardon offered to the dead!"  
But we must leave that poor man.

"The other thing I have to say to you will interest you more, for I am going to tell you of a little child like yourself.

"There was a little girl whose father and mother went to ——— with their family, to try whether they would be better off there than they were at home here in England. They staid there some time, and then came home again. So she had passed the wide sea twice in safety; for God had taken care of her. When she returned home, she came to school. She stood in my class many, many times; she was younger than most in the class, but as her elder sister was there I let her come. I am sorry to say, however, that lately I had not seen her. Children are too fond of change, too apt to go away from one school to another without any reason, without telling their teachers or taking leave of them; they are, besides, too apt to stay away from school altogether, to break the Sabbath day to grieve their teachers, and to offend God. But as for the poor little dear of whom I am telling you, it is too late now; she will never come to school any more. Not long ago her poor father was drowned, and I fear he died in sin—an awful, sudden death. When I think what an example these poor little girls had at home, I wonder more that they ever came to school than that they often staid away. O! how thankful should you be, if your parents set you an example of loving and fearing God!

"Poor little thing! I fancy now I see her pleasant little face—for she was a nice-looking little child. As far as I remember her she was attentive; many little hymns and prayers she has listened to and repeated. But you are waiting to know what has become of her. O! my dears, the heart of her who had been her teacher as she heard the bell tolling for her funeral. She was burnt to death. Yes, it is very dreadful. If your hand or your foot was burnt but a little, you would suffer great pain; but only think what it must be to be burnt all over till you die!

But I must tell you something about the last day of poor Eliza's life. In the morning her mother heard her singing hymns before she was up, and called to a neighbor to listen to her. I think the child was asleep. It is well to have hymns, and psalms, and prayers so fixed in the mind that they may come to us whether we are sleeping or awake. That day she was asked to fetch some milk for her grandmother; she was afraid of the cows she would have to pass in the field, and did not go. I tell you this because, after the dreadful accident took place, she blamed herself, and said—

"If I had gone to fetch the milk for my grandmother, this would not have happened." Perhaps she had spoken civilly, and given her reason for being afraid to go, and some one else went instead. But all teaches us that dangers come when we do not expect it; and there is one, you know, children, who can take care of us at all times. So

the poor child staid at home, and at dinner-time tasted her bread. Then it was her clothes caught fire. She tried to beat the flames down from her face, and her face, even to the last, was not much burnt. But O! I grieve to think what she must have suffered. They took her in her agony in a cart all the way to the infirmary, full three miles. There the doctors said she could not be cured, but they had her laid on a bed, and let her mother and another woman watch by her bed-side till she died. She had something to take, and by twelve at night her pain was deadened, but then she had only a few hours to live. They tell me she talked very much; she said she hoped her little brothers would not fear the catechism book, and repeated many verses and little prayers, and said she would soon be in Heaven. O! I thought, perhaps they were the verses and prayers I had taught her; if she uttered them with her heart, as well as with her lips, to God be all the glory!

Now, only think if I could have known when little Eliza used to come to school, and sit in the class before me, if I could have known that in a short time she would be burnt to death, how I should have been led to single her out, and to address her (if I could) more earnestly than all the rest. But all this I could not know; and O! children, the very uncertainty that surrounds us should make us more and more earnest; and if I had known she was to die so soon, what could I have told her more than I did! What can I tell you but that you are sinners, and that God takes sin, and sent his own Son to die for you, and to take away all your sins! Do you sometimes wonder that your teachers speak of the same things so often? O! perhaps as they look at you, they think, "that one may be taken in a fever and die, or that one may be burnt, or that little one, whom I love so well, and long to meet in Heaven—that one may go away, and I may never, never see her or speak to her again." My dear children, learn one or two lessons from all I have been telling you. We pray, in one of our Church prayers, "that we may not run into any kind of danger." Now, I think there are few children who have not run into danger, by going nearer the fire than they ought, or playing with it. But do you try to avoid this danger for the time to come, and learn to thank God for having so often preserved you; and pray to Him that he will, of His great mercy, keep you from all harm, and that He will preserve and sanctify both your souls and bodies.

L. E. I.

A general holiday and day of thanksgiving to celebrate peace, is appointed by proclamation of the Governor General to be kept on the 4th of June.

THE QUEEN'S BIRTH-DAY.

The preparations which are being made will be seen in the programme, are certainly not inferior to any former occasion on which the loyal inhabitants of this city have testified their attachment to the Queen and the mother country. In addition to the Fire Companies which in their new gala dresses will have a fine showy appearance, the uniform of the various military companies, most of them being new and seen on no former occasion, will add greatly to the effect of the procession.

We have no doubt the sight to be witnessed next Saturday will be one worthy of the growing power and enterprise of the city, and will do all honor to the auspicious occasion which it will commemorate.

ORANGEISM.—We learn from the Toronto Colonist that, "At a large District meeting held on the evening of the 15th inst., a resolution was carried to the effect that 'a union is desirable in the now divided Orange Institution.' We understand Mr. Gowen opposed the motion in an eloquent but ineffective speech. To the astonishment of all present at the meeting, he announced himself as a candidate for the office of Grand Master at the approaching Grand Lodge meeting."

Two fine new Locomotives have recently been landed for the Grand Trunk Railway, one at the Trent, and the other at Belleville.

The Hon. Sir Allan MacNab was carried into the House of Assembly, in a chair, on N. day, during the debate. The Colonist says, the hon. and gallant Knight was looking very well, and was received with general clapping of hands by the Ministerials, in which the Opposition had not the grace to join. It is stated, however, that Mr. Brown and several other members crossed the floor and shook hands with Sir Allan.

HAMILTON ARTILLERY COMPANY.—The first turn out for Ball practice took place on Tuesday afternoon last, on the ground near the Cemetery, the target being placed on an island in the marsh at a distance of 800 yards. The firing for a commencement was excellent, 8 balls out of 22 striking the target.

The Governor General has issued a Proclamation formally announcing the conclusion of peace, and the removal of the prohibition on the export of saltpetre and munitions of war.

ARRIVAL OF THE STEAM-SHIP "CANADA".—The Canada arrived at Halifax last night.

In both Houses of Parliament a vote of thanks to the Army and Navy had been carried unanimously. Lord Napier moved the resolution which was seconded by the Earl of Derby in the House of Lords. In the House of Commons Lord Palmerston moved and Disraeli seconded it.

Lord Granville announced that a pension of £1000 settlement for life is conferred on General Williams, who is also conferred a Baronet by the title of Sir—Williams of Kars.

Elgin postponed his motion of inquiry respecting the troops ordered to North America till after the holidays.

The Queen has granted an amnesty to all political offenders, consequently Smith O'Brien, Frost, Jones, and others, may return home, but special exceptions is made against those who escaped to the United States.

The Lord Mayor gave a banquet to the Ministry and the whole tone of the speeches were congratulatory.

The French ambassador said that nothing could sever the alliance of France and England.

A regiment of Jagers at Plymouth mutinied. The ringleaders were arrested. They complained that the drill was too severe and that they existed till the end of the war.

A bill was introduced into the French Legislature, granting 40,000 francs for the baptism of the infant prince, in June.

Count Morny is the new minister to St. Petersburg.

Arrests of suspected persons continued at Barcelona.

LIVERPOOL MARKETS.—Wheat had advanced 1d to 2d; Flour had advanced 6d to 1s, with fair business, but buyers hold back for lower prices.

Provisions—no material change.

Money Market without change.

The minimum bank rate of interest is 6 per cent.

Explosion of Powder Mills.—Four of Dupont's Powder Mills at Wilmington, Pennsylvania, were blown up on Thursday afternoon, and three men killed.

MARRIED.—On the 15th inst. by the Rev. R. Irvine, Mr. John Barker Esq., to Jennie, eldest daughter of Henry McDowell, Esq., all of this city.

At Toronto, on Wednesday, the 14th inst. at the Church of the Holy Trinity, by the Rev. W. S. Darling, John Reynolds, Esq., of Brockville, to Sarah Jane, eldest daughter of James Patton, Esq., of Toronto.

BY-LAW No. 127.

WHEREAS it is expedient and necessary to consolidate the several By-Laws of the City of Hamilton, relating to Markets and Market Fees.

Be it therefore enacted by the Mayor, Aldermen, and Commonalty of the City of Hamilton, in Council Assembled, under and by virtue of the Upper Canada Municipal Corporation Act. That on and after the first day of June next, the following By-Laws be in force, that is to say—

By-Law No. 85, By-Law No. 101, By-Law No. 109, and By-Law No. 125, be, and the same are hereby, repealed.

And be it enacted, That the first section of the said By-Law, Number sixty-eight, on Markets, be, and the same is hereby, repealed, and the following clause substituted therefor: "That no person shall sell, or offer to sell, any meat, poultry, eggs, butter, cheese, fruit, fresh fish, flour, wood, grain, wool, pelts, hides, or other kinds of provisions or agricultural produce, within the City of Hamilton, at any place but the Public Markets, without having first paid the Market Fees thereon, hereinafter mentioned, and that no person but Butchers shall sell any meat in less quantity than by the quart, and such Butchers shall not expose any meat for sale at any other place than the Market stalls, or at such other places as the Council, by resolution, shall grant them leave to sell at; provided always, that no person shall expose or sell any meat intended for manufacture within the said City, or on wheat or flour intended for exportation."

That from and after the said day no person shall exercise the trade of a Butcher within the said City, without being previously licensed by the Mayor so to do, who is hereby authorized to issue such license under the City Seal; and any person selling meat by the carcass or quarter, or in less quantity than quarters, shall be deemed a butcher for the purpose of this By-Law; and that the duty of such license shall be the rate of fifty shillings per year, and all such licenses shall expire on the first day of June or the first day of December in each year, and that no person, except Butchers, shall sell in less quantities than by the quart.

That from and after the passing of this By-Law no person shall bring into, or leave about the Market, any hides, offal, or any refuse or animal, or vegetable matter that might occasion nuisance.

That no person shall buy any article of provision, food, or produce in the said City, on which the Market fees are hereby required to be paid, for the purpose of retailing, or of any part thereof, until after twelve o'clock, noon; nor shall any person foreclose or expose any of the aforesaid articles of provision, food, or produce within this City, until after that hour.

That no person shall expose, or offer for sale within the City, any tainted or unwholesome meat, poultry, fish, or articles of food, and that it shall be the duty of the Clerk of the Market to inspect all meats and other articles of provision so exposed for sale, and if any such meat or other articles of food shall be found so exposed for sale, to prosecute the offender, and to inform the Mayor, or one of the Aldermen or Councilors, of any such tainted or unwholesome meat or other articles of food found within the City; and that it shall be lawful for him under the direction of the Mayor, or any of the Aldermen or Councilors, to seize and destroy all such tainted or unwholesome meat, poultry, fish, or other articles of food so found, whether the same have been exposed for sale or not.

That the Market Stalls shall be offered for sale annually to the highest bidder, but not under upset prices, which prices shall be fixed from time to time by resolution of the Council, and all leases of, and terms in, said stalls, shall expire on the first day of June in each year, and if all the stalls shall not be sold at such annual sale, or if any stall shall remain unoccupied during the year, it shall and may be lawful for the Council to sell or let the same, either by public sale or private contract, and for such price and period as the Council shall think proper, provided such period shall not extend beyond the first day of June next ensuing. And the rent or price of such stalls shall be payable monthly, in advance, to the Chamberlain, and if any butcher shall neglect to pay such rent for one week after the same is demanded by the Chamberlain, his lease and term in the stall shall thereby be forfeited, and such stall thereof shall be sold to the highest bidder. That each stall shall be numbered before it is sold, and shall be known by such number. And before any such sale shall be binding on the City Council, the purchaser shall sign a lease of the same, which may be in the following form:

I, the undersigned, do hereby certify that I have sold to the City of Hamilton, for the purpose of being used as a market stall, and for the term of years therein expressed, a stall or stalls situate in the Market, and bounded by the streets therein mentioned.

That it shall be the duty of the said Inspector to make a registry of all the weights and measures inspected and examined, and in which he shall state the name of the owner or owners of the same, and the street in which they reside, and whether such weights and measures are according to the standard of this Province, and to deliver a copy of such registry to the Clerk of the City Council every half year, and therein to report the names of all owners, whose weights and measures are incorrect, or who shall refuse or neglect to have their weights and measures inspected and marked.

That no person shall sell, or offer, or expose for sale in the market or market grounds of the city, any butter except by weight, nor in less quantities than in rolls of half a pound weight each; or if the butter be contained in tubs, pails or firkins, the same shall be sold by weight.

That the purchaser may demand that the roll or measure of butter be weighed at the time of delivery, and that the vendor shall weigh it accordingly.

That all butter offered or exposed for sale by the roll under weight shall be forfeited to the use of the city, and the vendor shall be subject to the penalty hereinafter mentioned.

That no person shall go to meet any one bringing any such article to market, for the purpose of buying, or proposing to buy, or inspect any such article, nor shall any person buy or propose to buy any of the aforesaid articles within the city from any one bringing the same to market, unless the seller has obtained a ticket from the clerk of the market as hereinafter mentioned.

That all persons bringing any of the aforesaid articles, or any live animals to market for sale, except hay and straw, and before they offer any part thereof for sale, shall pay to the clerk of the market the following fees, according to the manner the same are brought, viz—

In a double wagon or other double wagon . . . . . 7d  
In a single wagon or other single wagon . . . . . 4  
If on a horse or in a wheelbarrow . . . . . 3  
By hand . . . . . 1  
For every head of cattle . . . . . 1  
For every sheep or calf if not brought in a wagon or other vehicle . . . . . 1

And all persons getting weighing done at the market scales, or bringing hay or straw to the market for sale, shall pay to the clerk of the market the following fees therefor, viz—

For weighing a load of hay or straw and exposing the same for sale . . . . . 3  
For every load of hay or straw brought to the market, and whether sold or not; and not weighed . . . . . 7d  
For weighing a load of goods of merchandise . . . . . 1  
For weighing a load of grain . . . . . 7d  
Which Fees the Clerk of the Market is hereby authorized to demand, and receive from the persons aforesaid.

That the Clerk shall give to every person bringing any of the said articles to Market for sale, upon the Market fees being paid thereon, a ticket marked with the day of the month, and the initials of the name of the Clerk of the Market, and the amount paid, which ticket the seller shall show to every person purchasing from him when required to do so; and when the Clerk shall weigh a load of hay, goods or merchandise, grain, pork or other articles, he shall give the party a ticket containing the name of the party for whom weighed, the weight of the load, including the wagon and the quantity of the article weighed, in the denomination the same is usually sold. If requested.

That no person, when driving through the market, shall drive faster than a walk.

That it shall be the duty of any Clerk of the Market hereafter to be appointed, or to become the purchaser of the Market Fees, in addition to the duties already imposed upon him, to sweep out the Market House on James and Park Streets, also on John St. once every day after closing the same, thoroughly wash and scrub it once every week. And it shall also be his duty to give information against, and prosecute any person breaking this By-Law; and that if such Clerk willfully misbehave himself in his office, he shall not only be liable to be fined for such offence, but on conviction thereof, he shall also forfeit his said office, and the City Council may thereafter re-sell the said Market Fees for the remainder of the year.

That all persons selling Coals in this city, shall cause the same to be weighed by the Clerk of the Market, if requested by the purchaser thereof, and said Clerk shall give the party a ticket containing the name of the person for whom weighed, the weight of the load, including the waggons, and the quantity of coal weighed, in the denomination the same is usually sold.

That the Clerk shall be authorized to demand, and receive as a fee for each and every load of coal weighed at the city scales, the sum of seven pence halfpenny.

That the Clerk of the Market is hereby authorized to demand and receive the following fees for all provisions and produce brought into the city of Hamilton by the Great Western Railway Company, and exposed for sale in said city, that is to say:—

On every hundred bushels of Oats, or less seven pence half-penny.  
On every sixty bushels of Peas or Barley, seven pence half-penny.  
On every forty bushels of Potatoes, seven pence half-penny.  
On every twenty hundred weight of Pork, seven pence half-penny.  
On every twenty hundred weight of Hams or Bacon, seven pence half-penny.  
And all other articles of produce, except Wheat to be paid for in the same proportion.

That this By-law shall come in force on the first day of June next.

That any person infringing the provisions of this By-law, or any part thereof, shall, for every such offence, upon conviction thereof, before the mayor, police magistrate or any Alderman, be fined a sum of money not to exceed five pounds with costs, and it shall and may be lawful for the Mayor, Police Magistrate or Alderman, as aforesaid, to issue his warrant to levy the amount of such fine and costs by distress and sale of the offender's goods and chattels, and in case no sufficient distress to satisfy the amount of fine and costs, shall be found, or in default of payment of the same, the party convicted shall and may be committed to the goal of the County of Wentworth for a period not to exceed thirty days.

Passed the 12th day of May, A. D. 1856.  
(Signed) JAS. CUMMINGS, Mayor.  
THOS. BEASLEY, City Clerk.

VERGEMONT.  
Most Desirable Residence.  
The Subscriber will shortly offer for Sale by Public Auction, a number of Lots situated on the verge of the Mountains, and commanding one of the finest and most extensive views in Upper Canada. These Lots are universally acknowledged to be the best in the city of Vergemont, and are not equalled by any other property in the vicinity. Being outside the limits they are not subject to City Taxes. Maps and other particulars can be had in a few days. H. B. BULL, Auctioneer.  
May 10, 1856.