

ments, adds to a narrative otherwise not dissimilar, the significant words, "if indeed violence was not employed." However terrific the sound of this may be on other occasions, in the circumstances of Carlos, it rather relieves the mind, by intimating that his agonies were cut short, and can hardly be said to insinuate an aggravation of a tale so tragic, that, if proved to be real, it would be still too horrible, and too wide a deviation from the general truth of nature, for the verisimilitude required in history.—From Sir James Mackintosh's History of England.

The Berean.

QUEBEC, THURSDAY, FEB. 11, 1847.

It is satisfactory to find that the distress which has arisen among our fellow-subjects in Ireland and in the Highlands and Isles of Scotland is calling forth the sympathies of many among us who are in a more favoured situation. Our Correspondent S. T. must have felt gratified when he received our last number, which in more than one way bore evidence that the accounts of famine in the mother-country, received by the last mail, had not remained without effect upon the public mind here. We understand that notice was given, last Sunday, at the Cathedral, that two Sermons would be preached next Sunday for the relief of the sufferers from famine in Ireland and Scotland: the congregation at the Chapel of the Holy Trinity have cheerfully responded to their Pastor's call by contributing, after his Sermon last Sunday morning, £21. 1. 0, which, after deducting £1. 10. 0, according to standing rule, for the average collection towards expenses pledged by the congregation, leaves £20. 11. 0, as acknowledged in another column, to be remitted with other funds to the IRISH RELIEF ASSOCIATION. A public meeting has been called by His Worship the Mayor, upon a requisition most respectfully signed by the Clergy and the Citizens of Quebec generally; it is to be held at the CITY HALL, tomorrow at 3 o'clock.

From Montreal we learn, that a public meeting was to be held last Monday, for the purpose of adopting "measures for contributing towards the relief of the famishing population of Ireland." We may, perhaps, be enabled, before we go to press, to report the result of that meeting in another column. A suggestion, well deserving attention, is contained in a letter from the Minister of Trinity Church, Montreal, which will be found in this number. It must be hoped that the united efforts of private benevolence and of public authorities will succeed in immediately mitigating the suffering, and that the good providence of Him who causes the sun to shine and the rain to descend and the earth to bring forth, will provide food for the multitudes now destitute, by an abundant harvest in its season.

DR. PUSEY'S SERMON delivered on Sunday the 29th of November last, in Christ Church Cathedral, Oxford.—From the Church and State Gazette.

As we predicted, Dr. Pusey has been permitted, without remonstrance or hindrance, to deliver himself of another of his periodical attacks on the system of the English Church. The University pulpits are thus fast becoming the arena in which contending combatants renew the conflict between the Reformation and the Romish system, with what ultimate advantage to the youthful auditors, who are thus, week after week, appealed to, time will show. The rev. doctor's display on this occasion was graced by the presence of the Lord Bishop of the diocese, who must have been deeply pained by such an exhibition; although we are informed, by persons conversant with the constitution of the University, that his lordship has no jurisdiction over ecclesiastical or theological offences within his own cathedral church, or on occasion of a University sermon. It was remarked as ominous that the rev. doctor omitted in the bidding prayer before the sermon, the words ["pure and apostolical,"] which are applied in the usual form to the Anglican branch of the Catholic Church, limiting himself to the expression—[that part of it to which we belong;] and, verily the sermon which followed made it doubtful to the congregation whether they were in a Popish mass-house or in a Protestant cathedral; and to which part of the Church *we* (the preacher) did belong.

The text selected was I Cor. xi. 31: ["For if we would judge ourselves, we should not be judged,"] and it was, in a great measure, applied to enforcing a system of self-inflicted punishment to save us from the penalty which awaits the sinner in a future world. The rev. doctor began by asserting the power of the keys in the Popish sense of the expression; and then contended that the Church of England, in permitting special confession, in the case of sick persons troubled in conscience, commended the practice of frequent special confession to a priest of secret sins, in order to the attainment of the benefits of absolution. The doctor went on to sneer at our Reformers for omitting the injunctions to confession, which they had only a year or two before declared they had introduced by the inspiration of the Holy Ghost: he insinuated that the injunctions thus omitted were more in consistency with Catholic antiquity than the present practice; and said that the power to forgive sins, as dispensed by the bishop at ordination, must be understood in the sense in which it was prior to the Reformation, in order to exempt the Reformers from the charge of "hypocrisy" and "double dealing"—and that, if this sense were not adhered to, the use of the words (added the preacher) was accumulated blasphemy! The power of absolution was absolute. The preacher then resorted to a tone of intimidation; we are legion—we are legion—so we understood him, as he blandly informed the grave assembly before him, that thousands of members of the Church were now in the practice of articular confession and absolution by the priests. The concluding part of this truly shocking discourse, as coming from a sworn teacher of the English Church, seemed to be principally composed of extracts from Romish writers de penitentia, and second-hand quotations from patristic writers. By the mercy of God, he said, a man is allowed to be his own executioner, and execute himself, the punishment due to sin—vindictive; the principle of those self-inflicted penalties which St. Paul condemned by the example of one Western Church—as though anticipating the time when the Church of England should, by the good

services of the Jesuits now at work in the Universities, those cradles of our religious teachers, be united with the Italian sect. One passage quoted by Dr. Pusey with approbation, has, we hear, been severely commented upon even by such as have been supposed to be most deeply imbued with Tractarian error—that confession could quench the fires of hell! We will not believe that this language can be addressed with impunity to the youths of Oxford. It must be noticed and checked; or the defence of the privileges of the Universities, against the intrusion of avowed Dissent and honest Romanism, becomes, not merely doubtful, but improbable.

[Our readers will probably compare with the above review the censure pronounced by the Bishop of Worcester upon the Leanington Curate, as found in our last number; and it becomes a matter of deep interest, to learn whether that doctrine may be preached with impunity before the University of Oxford which, carried out in practice, subjects a Curate to removal.

In connection with this further development of Tractarianism in the preaching of the Hebrew Professor, we place the following small piece of anticipation, from the same English paper, the Church & State Gazette.—Editor.]

"We regret that it is confidently stated in certain circles that a distinguished ecclesiastical poet of the so-called Anglo-Catholic party is about to follow the example of Mr. Newman. The last report is quite sufficient to cast a gloom over the CHRISTIAN YEAR we have just commenced."

MR. NEWMAN'S name occurring in the preceding extract, we take the opportunity of inserting an article of information upon that unfortunate man's present position:

"The correspondent of the Daily News was quite correct in announcing that Mr. Newman had pronounced the funeral oration at Miss Bryan's funeral, in the Church of St. Isidore. That newspaper was incorrect only in implying that Mr. Newman spoke on the spur of the moment, and unexpectedly. The truth is, that the Princesses Doña and Borghese were very anxious that Mr. Newman should preach on the occasion, and obtained the necessary orders to enable him to do so the very evening before the funeral, so that Mr. Newman was taken by surprise, and could not refuse. He preached in the ordinary dress of the College of the Propaganda, of which he is a member. Persons in minor orders, like Mr. Newman, are commonly allowed to preach within their respective colleges; it was necessary to get an extra-ordinary authority to allow him to preach publicly in Church,—and he stood immediately outside the altar rails."—Eng. Churchman.

R. CATHOLIC REPORTERS to the London Press.—Sir Digby Mackworth, at a meeting of the Surrey Protestant Alliance, made the following remark: "The Jesuits were in the habit of picking up young men of talent, to whom they taught the art of rapid writing, and, thus qualified, they sent them forth as reporters. Connected with the Morning Chronicle were 16 Roman Catholics. Another paper had in its service 13 reporters, of whom 10 were Roman Catholics. Even the Protestant Record had a Roman Catholic reporter. He would not state but that these reporters did their business very fairly in all matters which did not involve the interests of Rome; but in its behalf there was at work in those men a singular agency."

The Record rectifies the above statement, so far as that paper is concerned, by stating that, some years ago, a reporter was indeed employed by it who belonged to the Church of Rome; but that the Editor was not acquainted with the individual's being of that faith, and he ceased to be employed, as soon as the discovery was made.

ENCYCICAL LETTER from Pope Pius IX. to "All Patriarchs, Primes, Archbishops, and Bishops."—This important document, bearing date of the 9th of November last, has been published, by the R. C. newspaper, the Tablet, in a translation from its original Latin, and is calculated to afford some insight into the "liberality" of the present Sovereign of Rome, as a member and ruler of the Church which acknowledges him as its head. The Pope, in an early part of the letter (which fills up three closely printed columns in a London newspaper) introduces a piece of scriptural interpretation, according to which our Saviour means by "the lambs," whom Peter was commanded to feed, "the universal Christian people;" and by "the sheep" he recommended to the care of the same apostle and his successors "the Bishops" to whom, accordingly, the individual now "placed in this sublime seat of the Prince of the Apostles" addresses the said Encyclical letter.

The writer next deprecates the "fierce and formidable war" which "is waged against every portion of Catholicity by those men who, linked in nefarious companionship, not enduring sound doctrine, and turning their ears from the truth, dig out from darkness every monstrous shape of opinion, and endeavour with all their might to suggest and disseminate them amongst the people."

The parties against whom these denunciations are levelled might be considered to be those only of whom the Pope predicates that they "tremble not to deny Christ himself and God"; and of course it would not be easy to say too much against them; but when one of their offences is stated to be, that "they blush not openly and publicly to teach, that the solemn, sacred mysteries of our religion [that is the alleged mysteries of the Church of Rome] are fables, and inventions of men; that the doctrine of the [Roman] Catholic Church is opposed to the good and advantage of the human society;" we do not see how the Church of England with her Homilies and Articles (see Art. xxii. and others) can escape from her share in this papal condemnation.

In describing the evil tendency of various "monsters of error, and frauds" which oppose themselves to the authority of the Papal chair, the present incumbent of that dignity honours the Bible Society with the following notice:

"This also is the tendency and design of those insidious Bible Societies, which, renewing the crafts of the ancient heretics, cease not to obtrude upon all kinds of men, even the least instructed, gratuitously and at immense expense, copies in vast numbers of the books of the sacred Scriptures, translated against the holiest rules of the Church, into various vulgar tongues, and very often with the most perverse and erroneous interpretations, to the end that Divine tradition, the doctrine of the Fathers, and the authority of the Catholic Church being rejected,

every man may interpret the revelations of the Almighty according to his own private judgment, and, perverting their sense, fall into the most dangerous errors. Which Societies, emboldened by his predecessor, Gregory XVI., of blessed memory, to whose place we have been permitted to succeed, without his merits, reproved by his Apostolic Letter and we desire equally to condemn."

The following passage includes an unflinching assertion of Papal infallibility as ever has been uttered; and we really do not know what those professions of liberality are worth, which keep not down the claims of being the living authority by whom controversies are settled "with an infallible decision." It is painful to find such assertions to proceed from Pius IX. who, we really thought, would rather wish to be distinguished for a keen perception of the way that the wind blows, than for an infallibility inherited in succession from so many a one possessed of less personal worth than himself.

"Hence, too, plainly appears in what error they continue, who, abusing their reasoning powers, and esteeming the words of God as a human production, dare rashly to interpret it, when God himself has appointed a living authority to teach the true and legitimate sense of his heavenly revelation, to establish it, to settle away all controversies on matters of faith and morals with an infallible decision, so that the faithful may not be carried about by every wind of the wickedness of man, to the circumventing of error. Which living and infallible authority exists only in that Church, which, built by Christ our Lord on Peter, the Head, the Chief and Pastor of the whole Church whose faith he promised should never fail—has ever her legitimate Pontiffs deducing their origin without intermission from Peter himself, placed in his chair— heirs and possessors of the same doctrine, dignity, honour, and power. And since 'where Peter is there is the Church,' and Peter speaks by the Roman Pontiff, and ever lives and exercises judgment in his successors, and gives forth the truth of faith to those seeking it, therefore the Divine words are clearly to be received in that sense which this Roman chair of blessed Peter, the Mother and Mistress of all Churches, hath always preserved whole and inviolate, and has ever taught to the faithful, showing to all the path of safety, and the doctrine of incorrupt truth. For this is the chief of Churches, from which the unity of the priesthood hath arisen. This is the centre and metropolis of piety."

Attempts to bring about the abolition of celibacy seem to have assumed the aspect of combination, not to be treated with neglect, for the letter ascribes a tendency similar to that of the Bible Society, to "that infamous conspiracy against the sacred celibacy of the clergy which, oh! shame, has been encouraged even by some ecclesiastics, who, miserably forgetful of their proper dignity, have suffered themselves to be overcome and drawn aside by the seductions and the blandishments of illicit pleasure."

We were almost led to suppose that Rome was professing the abandonment of her demand of superiority to all secular authority upon earth while reading the following paragraph:

"Apply yourselves to inculcate on the Christian people the due obedience and subjection towards princes and powers, teaching according to the admonition of the apostle, that there is no power except it be of God, and that to resist power of God's ordination is to draw down condemnation on themselves, and therefore the precept to obey the powers that be, can never now, by any individual, be violated without crime, unless, indeed, the thing commanded be opposed to the laws of God and the Church."

The last word saves Rome's consistency. The Church being "where Peter is," and Peter speaking "by the Roman pontiff," and ever living and exercising "judgment in his successors;" of course the secular power need never be obeyed when it opposes the Pope of Rome. And as, in another part of the letter, it is maintained, with regard to princes, that

"The regal power was given them not only for the government of the world, but especially for the defence of the Church, and that we [the Pope] maintain at one and the same time the cause of the Church, that of their kingdoms and of their salvation, by which they enjoy in peace their authority over their provinces;"

nothing can be more consistent than the deposition of Princes who do not defend the Church [of Rome,] as soon as the nineteenth century shall see the wind blow in favour of such an exercise of the slumbering power of the papacy.

We close this notice of the document with one more quotation which makes just as offensive an avowal of mariolatry and saint-worship as we could imagine the most ignorant friar to have put forth in the dark ages before the Reformation:

"And that the Most Merciful God may more readily hear our prayers and grant our desires, let us have recourse to the intercession of the Most Holy Mother of God, the Immaculate Virgin Mary, our most sweet mother, our mediatrix, our advocate, our firmest hope, the source of our confidence, and whose protection is most powerful and most efficacious with God. Let us also invoke the prince of the apostles, to whom Christ gave the keys of the kingdom of heaven, whom he chose for the foundation-stone of his Church, against which the gates of hell shall never prevail, and his co-apostle Paul, and all the saints of heaven, who, already crowned, possess the palm, the treasure of Divine mercy."

We can receive no other impression from this utterance of the spirit of the papacy than that it is unaltered and unalterable—we expected nothing else, and therefore to us it is no disappointment.

TRINITY COLLEGE, CAMBRIDGE.—This institution celebrated the third Centenary of its Foundation, by King Henry VIII. on the 22nd of December last. The proceedings commenced by the recital of Prize Essays, and the distribution of the prizes which had been awarded. A peculiar commemorative service was held in the Chapel, at which the Rev. J. A. Jeremie, M.A., one of the Fellows of the Foundation, Classical Professor in the East India College, Hailybury, and Examining Chaplain to the Lord Bishop of London, delivered the commemorative sermon. About 330 persons afterwards dined in the Hall, on which occasion the value of the plate used was estimated at £20,000. The American Minister was among the guests. In the course of a speech by Judge Colman, it was observed that not less than 12 individuals who now occupy seats on the judicial Bench had received their education at Trinity College.

COLONIAL CHURCH SOCIETY.—The following letter from the Bishop of Fredericton to the Committee, which we find in the Halifax Times, extracted from one of the Society's "Occasional Papers," opens a fine prospect of its usefulness in New Brunswick.

"GENTLEMEN—I have much pleasure in informing you that I have ordained two of your Catechists after due examination, viz., Mr. Bartholomew, and Mr. Boyer. Mr. Boyer I wish to remain in St. John, as Curate to Mr. Harrison, of Portland, a zealous and laborious clergyman, who needs such assistance, until I can send Mr. Boyer on a separate Mission; and Mr. Bartholomew I have placed at Petersville and Hampstead, a station of great usefulness. I have every reason to think they are satisfied with this arrangement, as I hope you will be. They will be in all respects on a footing with the other Clergy of my Diocese, and are acknowledged by me as such. In order to make a Missionary efficient in this country, a horse and wagon are absolutely necessary in the country missions, and if your funds permit, a small sum for an outfit of this kind might be allowed Mr. Bartholomew.

"Mr. Boyer will not want it, but he will be at some little expense in removing from Prince Edward Island, in which I hope you will assist him.

"We still require help for destitute outposts, but they must be men of self-denying habits, faith and prayer, and prepared to rough it a little. They should not be wholly ignorant of the world, for the people here are not dull of understanding by any means. They are, however, very kind and hospitable.

"I have the honour to be, gentlemen, Yours, very sincerely, J. FREDERICTON."

MEMOIR OF THE LATE REV. A. W. DEY, Assistant Minister of St. Ann's Church, Brooklyn.—This piece of Christian Biography, not long ago published, has met with so favourable a reception that it is now preparing in a shape suitable for publication by the American Sunday School Union. The Rev. Dr. Cutler, the Rector whom the deceased assisted during his short course of labour in the ministry, writes: "I know not a book of the kind which has been more highly prized by its readers than the memoir and the sermons of Mr. Dey. More than three hundred copies have been sold and read in my parish, and have awakened universal admiration and approval. As the experience and productions of a youth, not old enough for Priest's orders, and who lived only about 8 months after his ordination as a Deacon, they have been rarely, if ever, excelled. One of the oldest and ablest of our divines has said, he would be content with the meed of praise which these sermons deserve."

MONTREAL BIBLE SOCIETY.—We have just learned that His Excellency the Governor-General has consented to become the Patron of the Montreal Auxiliary Bible Society. This is a good beginning. The Bible is an excellent book for Governors, as well as for the people governed. The Israeliish king was directed to read in the book of the law of God "all the days of his life."—Montreal Register.

AWFUL DESTITUTION IN THE HIGHLANDS OF SCOTLAND.—The account from the Highlands and Islands of Scotland are truly awful. The labouring population of Sutherlandshire, Ross-shire, Inverness-shire, Argyleshire, and of the Hebrides and Zetland Islands, are at this moment threatened with starvation in consequence of the total failure of the potato crop. Already have many of these poor people perished from cold and hunger, and horrible as are the sufferings of the destitute Irish, we believe they are quite equalled by those of the poor inhabitants of the Highlands and Islands of Scotland; but, as there are no coroner's inquests in Scotland, and but a few local newspapers, deaths from starvation take place, and the public are uninformed of the occurrence. Under these circumstances, the Edinburgh Committee for the Relief of Destitution in the Highlands have determined to appoint a deputation to proceed to London for the purpose of holding a public meeting and laying the claims of the suffering population of the Highlands before the people of England.

To the Editor of the ————  
Sir,—Some time since my attention was drawn to the distressed state of the poor Irish in Achill, Dingle, and Ventry, and a sum of money was raised for their relief, which I transmitted to the proper authorities there, and a very satisfactory statement has been received, and reported to the contributors, of its application. The plan adopted by the dispensers of this bounty, was to provide food for the families of the starving poor, to be eaten daily at the place where dispensed. This method is still carried on and found very beneficial in many respects. As the poor of these places, from a variety of causes, are likely to be overlooked in any general scheme of relief, and thereby be deprived of assistance, greatly needed, I take this method of stating that I shall be glad to take charge of any contributions that may be entrusted to me for this object, and of which an account shall be rendered. I am, Sir, Yours, &c., M. WILLOUGHBY, Minister of Trinity Church.

(Signed) M. WILLOUGHBY, Minister of Trinity Church. To this special object will be received Subscriptions at the following places:— BANK OF BRITISH N. AMERICA, COMMERCIAL BANK, MONTREAL BANK, and by Rev. M. WILLOUGHBY, MONTREAL. [The above was addressed to several of the Montreal papers, applying to that city especially.]

To the Editor of the Berean. Montreal, 3rd February, 1847. Many readers of the Berean were doubtless much gratified by the perusal of a letter in your paper of the 21st January, headed "The Irishman's sympathies for the Irish emigrants in the United States had considerably increased their remittances to their friends in Ireland since they heard of the destitution in that Canada, and now that the accounts we receive in place of it beyond a doubt that nothing less than famine exists in that country, every nerve will doubtless be strained by many a poor creature whose all amounts to but a few pounds, to send relief to his or her friends in 'the Old Country.'" My object in now addressing you is to ask if we are to permit the poor emigrant alone to send help to his starving brethren.—Are we, in Canada, who landers of Scotland die of want, or do we think it them, and that we are poor and cannot be expected a reason why we should withhold our assistance? All that England can do will not be sufficient—famine, disease and death will still prevail. All that

she can do, and all that we can do is, to endeavour to lessen the amount of misery and want.

Englishmen can feel for the sufferings of their fellow subjects in distant lands. Their sympathy can stretch across the mighty ocean: can not ours extend as far, or are our hearts as icebound as the rivers of our climate? But, have we no cause for thankfulness in not having been visited with the same scourge, and shall we not endeavour to show that we are not so? The potato-crop has in some degree failed in this country, as if the Almighty meant to remind us that we might have been suffering from the same visitation, and is it not His mercy that we are not so? The harvest in Canada was last year most abundant, and it is almost unnecessary to say that Merchants and Farmers have benefited not a little by the scarcity of food in Ireland as well as in Europe generally;—almost every other class of persons has also been benefited, either directly or indirectly, by the same cause.

Something should be done in Canada, ere another mail is despatched for Europe; and Bereans will, I trust, be the first in this work of brotherly kindness and charity. I do not think I can conclude better than by giving an extract from a letter received by the last mail from a country parish in the South of Ireland: "This country is in a dreadful state, famine all about us, numbers have already died of hunger, and provisions are extremely dear, so that persons, even of moderate incomes, can scarcely do more than exist, and none of any fortune and conscience get more than absolute necessities. I wish every Church throughout Her Majesty's dominions would have one sermon for the relief of the destitute.—Some English Clergymen have done so, and I this day received a five pound note from one, which will enable me to give a good breakfast to some starving neighbours, for some time to come."

I beg to subscribe myself, &c. &c. S. T.

IRISH RELIEF ASSOCIATION FOR THE DESTITUTE PEASANTRY.

DR. STANTON thankfully acknowledges the following sums for the above Association:— From the Rev. E. W. Sewell, Collection at Trinity Chapel on Sunday Morning, 7th inst. £22 11 0 Rev. J. E. F. Simpson, collection at the Mariners' Chapel, on Sunday evening, 7th inst. 4 5 0 Mrs. Dailmore, 1 0 0 Matilda, 0 2 6 Anne, 0 5 0 M. D., 5 0 0 £33 8 6

COLLECTION FOR ACHILL.

Previously acknowledged, £4 16 11 Since received from St. Charles Sunday School, 0 18 8 £5 15 7 C. H. GATES.

KING'S COLLEGE, TORONTO.—The intention of the College-Council, announced by Dr. McCaul at the annual Commencement of this institution in October last, respecting the establishment of 72 scholarships, (see Berean p. 126.) is carried out by the following Regulations recently published: 1. The number of scholarships to be seventy-two—three for each of the districts into which Upper Canada is divided, six for Upper Canada College, and six for the University.

2. The number of vacancies each year to be twenty-four—one for each district, two for U. C. College, and two for the University. 3. The District and U. C. College Scholars to be entitled to exemption from all dues and fees during three years from the date of their election; (the University Scholars to enjoy, in addition to the above, the privilege of rooms and commons without charge during the same period.

4. The Candidates for the District Scholarships to be required to produce Certificates of the residence of their parents or guardians in their respective Districts during the year previous to their Examination—of their having themselves received instruction within the District, whose Scholarship they desire to obtain, during the same period; and of good conduct, signed by the Principal, Head Master, or Tutor, under whose charge they have been. The Candidates for the Upper Canada College Scholarships, to be required to produce certificates of attendance at that Institution during the year previous to the Examination, and of good conduct, signed by the Principal. The above Certificates to be lodged with the Registrar at least one fortnight before the day of Examination.

5. If any District shall be without a Candidate possessing the above requisites, the vacancy to be filled up by the election of the highest in standing, wherever educated, of those candidates whose parents or guardians have resided in that District during the required period.

6. The Scholars to be elected after public examination, and the proficiency manifested at it to be the sole qualification for election, except as before provided.

7. The subjects of examination to be, portions of the Greek and Latin Classics, and Mathematics, appointed for each year by the Vice President, and published at least ten months before the examination.

8. The candidates to be classified and arranged according to merit: the names of those elected to be published, in the order in which they have been placed, and the institution or tutor at which or by whom respectively each has been educated, to be specified.

9. No Candidate to be elected Scholar, unless he shall have been placed in the first class in one department (either Classics or Mathematics) and not lower than the fourth class in the other (either Mathematics or Classics.)

10. The first in the first class in each department to be elected University Scholar, and the two up by the appointment of the highest in standing amongst the Candidates for those Scholarships, which have been thus vacated.

11. If two competitors shall be equal, the only grounds of preference to be, greater need of the assistance afforded by the Scholarship, higher standing in the department of Classics, or having been educated at the District Grammar School.

12. The Scholarships to be held for three years, during good behaviour, and on condition that the requisite Terms shall be kept, and the requisite Examinations passed in due order.

13. The first Examination to take place in the first week in October, 1847, and the subjects to be— Homer, Iliad, B. 1; Homer, Odyssey, B. ix; Xenophon, Anabasis, B. 1; Lucian Vita, Chiron and Timon; Virgil, Aeneid, B. 11; Sallust, Bell. Catilin; Horace, Odes, B. 1; Ovid, Fasti, B. 1; Translation, into Latin Verse and Prose; Arithmetic;