

nation between the Greeks and the Latins, concerning the Holy places, inside and outside Jerusalem, have again been renewed in these latter times, a commission, composed of several ministers, illustrious magistrates, and others, was formed with the consent of both parties, to examine the question. The object of this examination was the question of the places in dispute between those two religious sects, and which consist of the great cupola of the Church of the Resurrection; the little cupola in the interior of that church, covering the place where the sepulchre of Jesus Christ is situated; the descent from the cross; the Golgotha, situated in the interior of the same church; the arcades of the Holy Virgin; the Church of Bethlehem; and the cave where Jesus Christ was born; and the birth-place and tomb of the Holy Virgin. Of all these places the claims of the Latins for the great cupola, as it belongs to the whole building, for the little cupola, the descent from the cross, the Golgotha, the arcades of the Holy Virgin, the Church of Bethlehem, and the birth-place, are not just, and in consequence it has been resolved that all those places shall remain as they are. But, as the key of the northern and southern gates of the great church, and of the entrance of the cavern mentioned above, was previously given to the Greeks, as well as to the Latins and Armenians, and as that concession was confirmed by a firman, published in the year 1160, of the Hegira (1744), let them at present be contented with that concession. As to the two gardens near the Franciscan convent of Bethlehem, and also claimed by the Latins, since, according to the ancient and new edicts, they were under the superintendence of the two parties, let them still remain so. The representation on the part of the Latins for exclusive possession of the tomb of the Virgin, founded on some edicts which they possess, are not just; but inasmuch as hitherto the Greeks, the Armenians, the Syrians, and the Copts, exercised their religious ceremonies in the holy tomb mentioned above, and considering that the religious worship in the interior of that place, in consequence of the exercise of so many religious forms of worship in the same place, does not belong exclusively to a single one of those Christian creeds, and that it is known that, in virtue of ancient concessions, the Catholic Christians also perform their religious ceremonies there; in consequence, and on condition that not the slightest change is to be made in the administration and present state of the tomb in question, the confirmation of that concession to the Catholic is declared to be just. The rights accorded to the Greeks, subjects of my puissant empire, and confirmed by me in virtue of imperial decrees, and the maintenance of which is one of the particular objects of my royal solicitude, having been solemnly approved of by me, no person whatever will be permitted to undertake any act whatever, contrary to the present decision. In what concerns the Church of the Ascension, in the Garden of Olives, at Jerusalem, since hitherto the Latins have exercised their religious services there once a year, that is to say, on the day of the Ascension of Jesus Christ, and that the Greeks exercise their religious ceremonies outside the church, and that in the same place a Turkish mosque exists, the church in question does not belong particularly and exclusively to any of the Christian rites above mentioned. But considering in my royal justice that it is not proper that the Greeks, being subjects of my puissant empire, should not be able to exercise their religious worship in the church itself, it has been decided that hereafter the Greeks, the same as the Latins, are not to find any obstacles in praying and performing their religious ceremonies in the interior of that church during the religious days mentioned, on the condition that the present order and state of things be not in any way changed, and that the door of the church be kept, as hitherto, by a Mussulman porter. In order that mention be made of this state of things be the firman issued in the month of Deval of the Hegira (1254), and in the royal order passed on the subject, we have rendered an imperial ordinance, in conformity to which the present royal decree has been published by our imperial divan, and which has been handed over to the Greeks. You, taking cognizance of that act, are to direct all your attention to prevent any violation of the above-mentioned decisions, not only on the part of the Greeks, Armenians, Syrians, and Copts, but also of the Latins."

FRENCH RESEARCHES AT NINEVEH.—The Minister of the Interior has received further accounts of the explorations, which are being carried on by M. Place, Consul of Franco at Mossul, in the ruins of Nineveh. In addition to large statues, bas-reliefs in marble, pottery, and articles of jewellery, which throw light on the habits and customs of the inhabitants of the ancient

city, he has been able to examine the whole of the palace of Khorsabad and its dependencies, and in so doing has elucidated some doubtful points, and obtained proof that the Assyrians were not ignorant of any of the resources of architecture. He has also discovered a large gate twelve feet high, which appears to have been one of the entrances to the city, several constructions in marble, two rows of columns, apparently extending a considerable distance, the cellar of the palace still containing regular rows of jars, which had evidently been filled with wine, and at the bottom of which jars there is still a sort of deposit of a violet colour. M. Place has, moreover, discovered the storehouse of pottery, containing various other articles. In addition to all this he has caused excavations to be made in the hills of Bachiécha, Karamless, Ten Leuben, Mattai, Karak-ock, Dagan, &c., on the left bank of the Tigris, within ten leagues from Khorsabad. In them he has found monuments, tombs, jewellery, and some articles in gold and other metal and stone. At Dugiran there is a monument, which, it is supposed, may turn out to be as large as that of Khorsabad. At Mattai, and at a place called Barcan, M. Place has found bas-reliefs cut in solid rock; they consist of a number of colossal figures and of a series of full-length portraits of the Kings of Assyria. M. Place has taken copies of his discoveries by means of the photographic process; and he announces that Colonel Rawlinson has authorised him to make diggings at the places which the English are engaged in examining.

Correspondence.

FOR THE CHURCH TIMES.

I observed in a recent Number of the *Church Times*, that the monies collected in our churches throughout the diocese as Jubilee donations, are to be appropriated for establishing a Professorship of Pastoral Theology in connexion with King's College, Windsor. Whether the Diocesan Church Society Committee in Halifax have any right or authority to appropriate the sums thus collected (instead of applying them for the general purposes of the Church, for which they no doubt were contributed) I know not; (1) it certainly would have been better first to have submitted the matter to the consideration of the Society at the annual general meeting, when something like a representation of the whole church would be assembled to deliberate on church matters. What does the Church know, or what do Churchmen know of King's College, that their pitances should be used as an endowment for one of its professorships, the advantages of which can never be made use of by the great majority of those whose contributions are to be used for the purpose of such an endowment. (2) A pretty general opinion prevails among the laity that church money enough, or at all events money enough, has been already expended on King's to have established one or perhaps two more professorships than it now possesses; as it is none but persons who are well off can afford to send their sons there, (3) and these are the persons, together with those who have already reaped the benefits of the institution (of which there are numbers in affluent circumstances in this and the other Provinces,) who ought to come forward with their subscriptions for the purpose.

There is no question but that a professorship of pastoral theology is as much required as any other professorship, but the only objection in the present case is, the taking the money contributed for the direct use of the church, without the sanction of the Church. When the sermons were preached calling upon us to give something for the spreading of the gospel in the more destitute parts of the Province, nothing was then said about Windsor professorships. I would propose that the associated alumni, and others who talk so feelingly about their beloved Alma Mater, should come down with £5 a year each (4) they can almost every one afford it), and then ask the Diocesan Church Society to add year by year the interest upon the sums thus contributed, and so let both continue to do until the sum required be made up. The Church would then be working in unison with the Alumni, and other friends of the College, and we would then have a surety that those who talk much are willing to give a little: there has been already too much acting on the principle "I'll talk and you pay." Let also the Bishop's sanction be obtained for a direct appeal to be made in each parish to the people for this specific purpose, either by sermon or otherwise as may be judged most expedient: only do not ask us to pay money for one particular purpose, and then go and make use of it for another quite different. (5)

I take the liberty of making these observations, because it is now generally conceded, all the world over, that the laity are in truth a portion of the Church, and are entitled to a voice in the establishment of those laws by which they are to be governed, and in the management of those funds which they principally contribute. (6)

It has forced itself upon the convictions of every one, that something is required as a corrective of the careless and apparently indifferent manner, in which our beautiful Liturgy is often gone through with: stops are disregarded, and pauses made in parts where no pause ought to be, whereby the sense of a sentence is often altered: particular words are in some cases left out,

others substituted in their places; and many liberties are taken with the service in direct opposition to the plainest and most unquestioned rubrics: and oftentimes the whole service is executed, (prayer, praise, aspiration and thanksgiving) in so monotonous a tone, as to have every effect but that of winning the attention and devotion of the congregation. (7)

For many years now I have made a point of observing, whenever the 9th Chap. of Acts has been read as the lesson, whether the name of the man whom St. Peter cured of palsy, mentioned in v. 33, was correctly pronounced or not, and though I have heard that chapter read a great many times for many years past, and by many different clergymen, yet I have never heard one of them pronounce the name correctly; they invariably call it *Æneas*, assimilating it in sound to Virgil's hero, the "*pious Æneas*," instead of giving the *e* the short sound of *epsilon*, and the long one of *eta*. The same inaccuracy I have observed to attend the pronunciation of the word *Parmentus*: here the *o* has always the long sound of *eta* given to it instead of that of *epsilon*: and the words *Prochorus*, *Patrobus*, *Rabboni*, are all pronounced as if their *o*'s were all *omega*'s instead of *omicron*'s. Inaccuracies like these just mentioned betray too much indifference, and are inexcusable, because the original of the New Testament is presumed to have been studied by all our clergy, for the most of them have certain letters appended to their names indicative of their college rank and status; and it can hardly be supposed that the rules of prosody and quantity were disregarded, or considered of no consequence in the colleges in which they graduated. Many persons will, however say, or think, that it matters not what a clergyman's pronunciation is, so long as he is pious, and knows and performs his other duties. Reading, after all is but pronunciation, and good reading is good pronunciation, with the necessary and proper variety of tones and inflections added: besides too, there is but one right way in this as in every thing else, and the right way must always be the best: if it does not matter how the public prayers of the Church are conducted, whether in a careless, indifferent, or elevating manner, we are then forced back to the conclusion that there is no need of regular training for an order of clergy, no need of professorships, either for pastoral theology or any thing else. (8)

RUSTIC.

REMARKS.

We freely give insertion to the foregoing Communication, well and temperately written, and the author of which has very properly furnished us with his respectable name. We beg leave however to append a few explanatory remarks.

1.—The writer, perhaps, has forgotten, that when notice was given of the Jubilee Collections, (See *Church Times* of May 1.) it was expressly stated, that the amount raised throughout the Diocese, was to be placed at the disposal of the Executive Committee of the Diocesan Church Society. In conformity with that notice, the Committee resolved *nem. con.* to appropriate the miserable "pittance" sent in, to the long wanted, long talked of, and universally approved Professorship of Pastoral Theology at Windsor.

2.—If the "Church and Churchmen" know nothing of "King's College," it is high time they did, since, almost every clergyman under whose ministry they have sat, has been educated there; and it is to be hoped that in that way, at all events, the advantages of the Institution have been manifested. But for the better diffusion of acquaintance with poor "King's," (so long hidden under a bushel,) we suggest that every "Churchman" take the "*Church Times*," where, within the last few weeks alone, his memory would have been frequently refreshed on this and other useful subjects connected with his church.

3.—The writer is mistaken. Many of the poorest young men in the land are continually being educated at Windsor. The whole expense need not exceed £50 a year, and all this may be covered by Scholarships, which the worthy can attain.

4.—The proposal that every alumnus who can afford it, should give £5 a year to the object in question, is one we would much like the writer to help in carrying out. It is right, however, that he should know, that it is not all "talk" among the alumni. They have already, within five years, raised about £3,300 towards the support of the Institutions at Windsor, besides obtaining thereby £1,000 sterling from the Society for Promoting Christian Knowledge, which Society will also generously give another £1,000 when we raise about £700 more, for which efforts are now being made.

5.—The Bishop has already sanctioned such an appeal, and the Editor of this Paper has just returned from a visit to P. R. Island, &c. for that purpose. He hopes to give a call to "Rustic" ere long, who will do a good work if he, in the mean time, exerts his influence around him in behalf of what we are glad to see he acknowledges to be "much required."

6.—It has always been our opinion, that the laity should be called upon to take their part, and that an active one, in the affairs of that Church of which they