

by the extra incomes of the Church. There are many monasteries throughout the island, and all with the exception of Kykou and St. Andrea, at the eastern point of Cyprus, pay a certain portion of their revenue to the bishop of the diocese. The two monasteries I have excepted are perfectly independent of all ecclesiastical control in revenue and finance. Considerable caution will be necessary in arranging the land question with these numerous establishments, which have hitherto enjoyed a peculiar independence. Up to the present time the income of the bishops has been derived from the annual payments from monasteries, by the canonical tax paid by every church; from the alms (*Zitia*), which is a tax levied upon all crops; from the dish exposed for offerings in church while they officiate, and from various ordination fees and marriage licences. From the inquiries I made in various dependable quarters, the bishops are not generally beloved either by the monks, priests, or public; but this absence of appreciation may be due to the continual demands upon the funds of monasteries and the pockets of the peasantry, more than to any personal peculiarities of character. There are stories of neglect of duty and misappropriation of funds intended for charitable purposes, which I should decline to believe possible among ecclesiastics of such devout principles and high position. The Archbishop is much beloved, and is loudly praised by all classes of the inhabitants, to whom he owes his election as supreme head of the Church after the following manner:—

In the event of death, the vacant see of Cyprus is represented by the Bishop of Baffo, and the new archbishop must be elected by the people. The bishop occupies the position of president of an