

had become recognised by the ignorant peasantry, who reluctantly acceded to their claims. I have myself witnessed an altercation between the monks and shepherds on the mountains upon a question of cheeses and goats, which the former claimed as annually due to the monastery; it appeared that prior to the British occupation they had been able by threats to extort this demand, but the shepherds had now determined to free themselves from all payments beyond those which the law compelled, and they resisted the priestly authority, before which they had hitherto remained as slaves. This spirit of independence that has been so quickly developed by the equity of British rule will probably extend, and may seriously interfere with the revenues of the Church, should the population determine to abide by their legal status and refuse the ordinary fees. It cannot be expected that either bishops, monks, or priests regard this change with satisfaction, and in their hearts they may sigh for the good old times of a Turkish administration, when the Greek Church of Cyprus was an *imperium in imperio* that could sway both the minds and purses of the multitude, untouched by laws or equity, and morally supported by the government.

The most important monastery in the island is that of Kykou; this is situated upon the mountains at an elevation of 3800 feet above the sea, and it comprises an establishment of sixty monks, with a gross revenue from various properties in different portions of the country estimated together with donations at about £5000 per annum. The monastery of Mahera estimates its revenue at £2000; that of Fameromeni at Nicosia, at £2000 without any expenditure, as the three monks, together with one servant, are paid