

from other parts of the Turkish Empire, sought and obtained positions under the young king. Among the important innovations introduced in the last few years into the Ottoman Empire with a view of maintaining its integrity, and especially among those which it owes to the activity and intelligence of Rashid Pasha, we must mention a re-organisation of Cyprus. Yet this must be only an experiment which the Turkish Government is making there: particulars are wanting.

What the future has in store for Cyprus can as little be guessed as what kind of future lies before the Ottoman Empire (so near its dissolution) generally. Rumours have been heard lately in France affirming that its King would, if needs were, content himself in the general repartition of Turkey with the possession of Cyprus. His influence in the east would thereby at least be sufficiently secured. But whatever happens, one thing is certain, under the new sun which appears to be rising in the east, Cyprus too will spring to new life and prosper, and its immense importance be made manifest. It will acquire a substantial influence, not as an independent state, but as a prop of supremacy in the Eastern end of the Mediterranean, let that fall as it may to the Egyptian, to a new Asiatic, or to the newly founded Hellenic kingdom—the last alternative, I think, being the most to be desired.

LACROIX.

Lonis Lacroix, in his *Îles de la Grèce (Univers Pittoresque, vol. xxxviii.)*, 8vo, Paris, 1833, relates the same events from a rather different point of view. We translate from pp. 82, 83. He uses the accounts of Count de Mas Latrie, *Nicosie, ses souvenirs et sa situation présente*, two articles in the *Correspondant*, June 25 and August 10, 1847, and of Pouqueville, *Histoire de la Régénération de la Grèce*, iv. So much of Lacroix's work as relates to Cyprus was translated into Romanic by the late Const. A. Vondiziano, Athens, 1877. In 1821 the Consuls of England, France and Russia, were M^r. Ant. Vondiziano, Méchain and G. Peristiani. M. Calimeri was Consul for the Two Sicilies. We have corrected the obvious misprint July 21, 1823, for July 9, 1821.

The Greek clergy had preserved in Cyprus an influence which was only impaired by the serious troubles which, at the beginning of this century, affected all the countries inhabited by people of Hellenic race. The Archbishop of Nicosia, who had the title of *ri'aya-vekili*, as representing the Christian subjects of the Porte, had annexed pretty well the whole administrative authority, and not only had made himself independent of the *Muhassils*, but generally determined on their appointment and recall. From his palace the Archbishop administered the whole island, filled up the offices in every district, assessed the amount of the annual contributions, sent the sums for which the island was farmed out to the Grand Vezir, or the Imperial Treasury. Certain privileges, purposely granted, attached the Turkish Aghas to the support of his authority, and all the inhabitants, Turks and Greeks alike, looked upon him as the real Governor, and grew accustomed to take no notice of the *Muhassil*. The supreme power of the Archbishops of Nicosia reached its height during the reigns of Selim III. and Mustafa IV., the immediate predecessors of Sultan Mahmud II., and was unshaken until the beginning of the nineteenth century, in 1804, saw an insurrectionary movement of the Turks, the prelude of the bloody catastrophe which was to extinguish it. The Turks settled in Cyprus were deeply hurt at seeing themselves fallen under the rule of men whom of old they had conquered. The Turkish population of Nicosia and the adjoining villages, stirred by a rumour, true or false, of an insufficiency in the food-stuffs necessary for the victualling of the island, rose against the ecclesiastical authority, in whose hands all