

dered fixed, does not always escape at such times without being increased.—Thus the highest office of a Christian church is virtually set up at auction, a moslem holds the hammer, and takes the offer of the highest bidder. In this case, as in most others, a quarrel among Christians becomes a direct source of income to the Turk. How can he be expected then, especially as his religious prejudices coincide entirely with the interest of his purse, to check the evil? There is, however, an important check, in the fact that the primates, in whose divisions the evil originates, are ultimately called upon to contribute heavily from their own purses, when the amount of the bribes exceeds the patriarchal resources.—The actual history of the patriarchate is, in fact, little else than a history of intrigues. During fifty years in the seventeenth century, fourteen persons were raised to the office of patriarch, one of whom was elected and deposed no less than nine times, the whole number of elections and depositions was nearly forty, and one priest held the office for six years, (including one in which he was supplanted by an individual raised directly from the humble employment of baker,) before he was ordained bishop. Four times the primates, instead of electing a patriarch, kept the office in their own hands, and on one occasion, increased the mukattaa from 100,000 to 140,000 akcheh, that they might be allowed to retain it. A *vartabed* (clerical monk) supplanted them by increasing it, in addition to large presents, to 400,000 akcheh, and hired a Turkish guard for an extravagant sum to enable him to make good his claims. But his rivals proved too powerful for him; he was thrown into the common prison, and there shortly after perished by poison.

*"The appointment of bishops is also*

*productive of much intrigue and corruption.* The patriarch, naturally wishing to realize a large income, will generally, if there are rival candidates, as there cannot fail to be, give the appointment to him that offers the highest present. The inauguratory present, too, is a direct premium to the greatest possible instability of the episcopal office; for the oftener one bishop is recalled and another appointed, the oftener does it come into the patriarchal treasury.—One check upon these evil tendencies is, that the people of the diocese in question, from whom these bribes must ultimately come, will, when their purses or their feelings are tampered with too far, make their complaints to be heard.—Another is, that most bishops take care to secure partisans among the primates upon whom the patriarch himself is dependent, and thus have authoritative advocates at hand to countermine the intrigues that may be formed against them; circumstances having led them to imitate the system pursued by the pashas of the empire, who, as is well known, have their spies and agents in the very divan of the Sultan.

*"Dissent, also, and free religious toleration is opposed.* The idea of government is, that every sect of *rayahs*, i. e. subjects not Mohammedan, forms a distinct nation, and must have a representative and responsible head at the capital. The Greeks, Armenians, and very recently the papal Armenians, have such a head in their patriarchs, and the Jews in their chief Rabbi; and are, of course, acknowledged as tolerated sects. The Jacobite Syrians having no other representative, the Armenian patriarch acts as their agent. Other sects, existing only in certain provinces, have a local toleration, without being represented at the capital; as the half independent Maronites in mount Lebanon,