offices; and the greater number of them reach only the rank of simple cadis or judges of Naïb, or subdelegates of the judges in the towns and villages. Riches, birth, and patronage, the powerful instruments of worldly advance ment, exercise their usual influence in this body. The first step of promotion is, when, after many previous trials, the student is inscribed in the list of those who aspire to legal offices, and as such, upon the mufti’s verbal intima­tion, called *ishviet aliyah* (the high wink), obtains a writ­ten document from the supreme judge, denominated *mula∙ simet goyadi* (the writing of reversion). Next, if the mula- sim acquit himself well in the prescribed trials, he obtains a *medrese* of the lowest income, and afterwards advances, by regular gradation, to the highest rank of the medreses, that of the suleimaniyeh, and then the eldest among them are promoted to the rank of *mahrejmolla,* or superior judges. These posts of mahrejmolla are eight in number, namely, those of Galata and Eyoub, suburbs of Constantinople, Scutari, Smyrna, Salonika, Larissa, Haleb, and Jerusalem. Their function however lasts only a lunar year, when they are succeeded by others. The next step of promotion by seniority is to the four superior mollaships of Adrianople, Brusa, Damascus, and Cairo ; the next to the two titular mollaships of Mecca and Medina ; and one is further promoted to the rank of Istambol-effendi, or master of the police of Constantinople. The next step from this rank is to that of kadi-asker of Ana-doli, and then to that of kadi- asker of Roum-ili or European Turkey, and finally to the supreme rank of grand ιnufti. The grand mufti and the two kadi-askers always reside at Constantinople. Another of the members of the ulema is the nakib-ul-eshraf, or chief of the emirs. There arc also four whose function is within the sultan’s palace.

Before a simple sukhte can arrive at the high dignities of kazi-askcr and grand mufti, a period of twenty-five years must elapse ; but the great ulema, vizir, and other officers, abusing their power and influence, procure for their children from their birth the honorary title of muderis, and after­wards of the other degrees of oflice, without their ever fill­ing them.

The law being, as we have said, but an extension of the religion, the whole civil code of Turkey is founded on the Koran, and the edifice is completed by dialectic subtilty. Where sacred texts arc wanting, traditionary tales, or constructions put upon the silence of the prophet, supply their place, and the involuntary fraudulence of in­genious reasoning pervades the whole. Neither arc the inherent vices of the code corrected by the manner of its administration.

Besides the chain of the ulema, there is yet another per­fectly distinct chain of clerical personages, that of the *sheikhs.* This title is borne by the grand mufti, who is the sheikh- ul-islam, and under him by the superiors of monasteries, and the *wais,* or preachers at the imperial mosques. The sheikhs of monasteries, however, have no graduated course of advancement ; but the sheikhs of the imperial mosques have, like the chain of the ulema, an actual course of ad­vancement according to the ranks of their respective mosques. There are at present twenty mosques in Con­stantinople which bear the title of *humayoun* (imperial) ; and of these, four were built by the late Sultan Mah- moud.

The whole system of internal administration in Turkey was directed to the accumulation of money, and the avarice of the sovereign was diffused through all his officers. Before November 1839, every office was sold, with an understand­ing that the purchaser might use any moans to reimburse himself. Corruption pervades every department of the state, civil, legal, and ecclesiastical ; and under its baneful influ­ence the provinces have been made deserts, and the em­pire brought to the verge of ruin. The late Sultan Mah­

moud, indeed, made many vigorous efforts to reform abuses ; and his successor Abd-ul-mesjid (servant of the mosque) has issued a hatti-sheriff, published 3d November 1839, promising to seek, by new institutions, to procure for the provinces of the empire the benefits of a good adminis­tration. These institutions relate principally to three ob­jects ; first, guarantees for the security of honour and property ; second, a regular mode of fixing and levying taxes ; third, a regular mode of levying soldiers, and fixing the duration of their service. This edict has been pom­pously called the Magna Charta of Turkey ; but such deep- seated corruption and abuses as we have described are not to be cured by edicts.

The revenues of the state are raised by a variety of im­posts ; but as the government publishes no accounts, we have no means of stating correctly the amount that reaches the imperial treasury. The Christians and Jews are sub­jected to a haradz or poll-tax, and other vexatious imposts, from which the Moslem population are exempt ; but even of the latter the burdens are sufficiently heavy. The agricul­turists, besides tithes, the merchant, besides enormous cus­tom-house duties, the artisans and workmen, besides what they contribute to their respective corporations, are subject­ed to innumerable vexatious impositions. In the simple in­stitutions transmitted by the Arabs to the Turks, which have formed the safeguard of the empire against internal abuse and foreign encroachment, direct taxation was an essential element. With the exception of the capitation tax levied on the rayahs, or infidel subjects, in lieu of military service, the whole regular revenue of the empire used to be derived from the *miri,* a sort of property-tax (or rather the land-rents of the country, of which the sultan is the sole proprietor, the people having only the usufract), assessed and levied, not by any acts of the central government, but by each community within itself. A certain sum was fixed as the contribution of every village or district, proportioned to its means ; and each member of that district paid his share according to a rate assessed by the municipal coun­cil. When however Mohammed II. introduced the sys­tem of farming the revenue, he subverted the functions of these municipal councillors. They retained their office and title of *oyaη,* but had no longer any control over the pashas, who had purchased their places, and thereby be­come owners or farmers of the revenue. Previously, says D'Ohsson, they were members of the provincial divan, to advise in the administration, and could interpose their in­fluence against oppression. These municipalities still exist, and are acknowledged by the government, but their power is more silent and limited ; yet it is principally to them that Turkey is indebted for the preservation of its social organization and order amidst so many misfortunes, and under such a long continuance of misrule. Indirect taxes have also been introduced, corresponding to our excise and customs ; and certain duties are now levied upon the ex­port and import, the transit, and the sale of merchandise. The revenue, compared with that of former periods, is reduced by the loss of Greece, Moldavia, Wallachia, Ser­vis, Bosnia, Egypt, and Candia, all of which have be­come more or less independent; while Albania, Bagdad, Erzroum, Kars, and Akhalzikh, paid little or nothing for many years, owing to the complete disorganization of the government in these provinces. On the other hand, the regular expenditure for the army, the navy, and the other branches of government, has been gradually increasing till it has more than doubled ; yet there is ground for assert­ing, not only that the revenues fully meet that expendi­ture, but that there is actually a surplus.

The celebrated corps of janizaries was formed at first of slaves and captives, but its ranks soon became filled with the bravest of the Osmanlee; and as a military brotherhood affords some chance of protection from arbitrary power,