

allegiance and taxes. The extension of the railroad to the "holy territory" was a shrewd move on the part of the Turk to strengthen the bonds which unite the two extremes of the empire both politically and religiously. This, however, is a mechanical, artificial method and will not permanently unite the dissimilar elements involved.

It has been recognized for many years that the stability of Turkey depended on the skillfully fomented disagreements among the Christian powers of Europe whose united effort would destroy Turkey. The consummate skill of the former Sultan Abd ul Hamid was displayed, for a generation, in setting one power off against another in such a way as to prevent an effective union among them. The same policy has been followed in the internal administration of the empire. Every effort has been made systematically to foment jealousy and hatred among the Christian elements of the population. Never were they treated as independent, individual Ottoman subjects but always through the heads of their several religious communities, so that the citizen was never the unit, but the religious sect to which he belonged. Every effort was made to exaggerate the distinction between these sects, and one was played off against the other just as England was played against Russia, and France against Germany, in foreign relations. To this end, it was never difficult for a member of one Christian sect to be transferred to another, for that would help to intensify jealousy and hostility among them. It was also no difficulty for a Christian to secure recognition, welcome and a stipend if he embraced Islam,—but woe to the man who thought of leaving Islam for Christianity. That would affect the solidarity and prestige of Islam and could never be permitted. Islam has been like a trap whose door is easily opened for admission but never for exit.

In the mountains of North Syria are the interesting