

and the condition of obtaining and retaining their appointment was that of replenishing the coffers at Stamboul. As he had to bribe to get his appointment he naturally had to make money by bribes, and in a descending scale every official from the highest to the lowest had to get and keep his position by bribes. For the benefit of the country little or no money was spent, and when an absolutely necessary work had to be undertaken, for example, the construction of a road, only a fraction of the money gathered for that work was spent on that purpose; the rest went to the officials. It is not wonderful that such a system was detested, and nothing but a military domination, helped by the feeling of the Moslems that loyalty to Islam forbade any possible Christian control from outside, kept the people from rebellion. Perhaps one may add that their state of chronic poverty and overwork prevented them from any initiation of schemes for better things.

Nevertheless, when the young Turks first got control and the "constitution" or *harriyeh* (freedom) was established, the Syrians thought the day of better things had come. The new era was welcomed amidst scenes of the wildest enthusiasm and none extolled the change more than the Christians and Jews who had suffered most. Had the Turks really had the true elements of a spirit of just administration, they might before this have made Syria and Palestine happy and prosperous provinces. The first heavy blow was when the Christians and Jews (hitherto exempt) were forced into military service, which for them, more accustomed to better social conditions, was a real hardship; yet many Syrian Christians and Jews, carried away by the ideal of a new era of liberty, gladly went to do their part. At this time many of the Jewish colonists became thoroughly Turcophile (in a good sense) and in the Balkan wars those who had hoped for better days were discouraged and saddened by Turkish misfortunes.