

govern themselves (if the Germans ever intend to let them do so) is without objection, but that they should govern other races we must hope will never be allowed.

Any arrangement which is made for the future of Palestine must have the interest of the Syrian peoples at heart. Up to the time of the war the number of inhabitants was probably as many as the then state of the country could support, in all perhaps 600,000, of whom 75 per cent. were Moslems. To them, and to the very many Syrians who have migrated to Egypt, the United States and other lands on account of the oppression of the Turks, this land is the land of their forefathers. Many of the emigrants will doubtless wish to return and invest capital in the land, and we may be sure that unless unjustifiable pressure is brought upon them, very few of them will wish to part with their ancestral possessions.

Next to these, we have to consider the claims of the great religious bodies that are interested in Palestine. To the Moslem, Jerusalem with the Temple area (*el Haram*), and to a lesser extent Hebron with its mosque over the tomb of the patriarchs, are holy places only second in sanctity to Mecca and Medina. No British Government having a voice in the disposal of the land could dream of alienating the millions of Moslems of the British Empire by in any way dispossessing the Moslem world of sites so sacred. All the details of the occupation of Jerusalem in December, 1917, have illustrated this scrupulous reverence for the holy places. The problem of Palestine is part of the great problem of the Arab races scattered through Syria, Mesopotamia, Arabia and Egypt.

With regard to the various branches of the Christian Church, those interested in the Christian sites may well insist that in Jerusalem, Bethlchem, Nazareth and along the northern shores of the Lake of Galilee the Christian Pilgrim or tourist will have free access to