

inconstant. The civilisation of those provinces was never Jewish but Greek, Roman or Byzantine; and the last was long ensured by tribes of Christian Arabs—wardens of the marches—who themselves developed an impressive culture and have left, standing to this day on the desert-margins, monuments of their ability and character. These Arab Christians have not died out; scattered communities of them still endure east of the Jordan, as far south as Kerak, at other points in Moab and Gilead, and even in Hauran and on the Druze-Mountain. Again, there is the Negeb, where the only remains of settled life are Byzantine. There is Philistia, only occasionally in Jewish hands.

There is Damascus itself, the largest city and the real metropolis of Syria, in which the Jew never had rights except the right to trade; and the moral claims to predominance are shared by the Christian and the Moslem.<sup>1</sup>

Judæa, Samaria and Galilee are left. Is the whole of each of these to be the area of the Jewish "national home"? The religious history of Jerusalem and the devotion to her of so many living faiths point to the conclusion that the city and its territory should be absolutely neutral under international guarantees. But if the rest of Western Palestine be given back to the Jewish people as a people, what of the Christian communities within it, especially in Bethlchem and its neighbourhood—where they have given as good proof as many Jewish colonists of their power to farm the soil—and in Nazareth and its neighbourhood, also at other points. Napoleon when he camped on Esdraelon was impressed by the numbers of Christians from Galilee who came to do him homage; since then they have not diminished.

Thus the claims of the Zionists, strong though they be, raise larger and more detailed questions than their

<sup>1</sup> See above, p. 28.