

must be no partition of Palestine; the Jew in Galilee must not be cut off by an international frontier from the Jew in Jerusalem." But what is *Palestine*? Save under the Romans, the name has never had exact borders; to-day it is perhaps more vaguely applied than at any other time.

Which of the possible lines of division we have seen round and across Syria are to be the frontiers of the new Syria, when the Turk is forced to relinquish the land and some other Power or Powers assume authority? And when these frontiers have been settled, on ethnic and military considerations, how much of what they embrace is to belong to the Jewish people as a nationality, and to be administered under Jewish law?

Some regions may at once be ruled out of the Jewish sphere; others are doubtful; others we cannot exclude. There is Middle Syria between two definite borders, the Nahr el-Kebîr on the north and the Nahr el-Kasimiyeh, and containing the Lebanon. What rights, historical or moral, have the Jews to this? For at least fifteen centuries Lebanon has been Christian territory, and as we have seen has enjoyed since 1860 a separate constitution with a Christian governor under the protection of the Powers of Europe. The population is about 400,000, of whom 320,000 are Christians, 50,000 Druzes and the rest Moslems, with practically no Jews. There is Beyrout with a population of over 100,000 of whom two-thirds are Christian and the rest Moslem. There is also the Phœnician coast south of the Kasimiyeh without a single memory of Jewish occupation or of the influence of Jewish culture. There is Eastern Palestine separated from Galilee and Judæa by the deep trench of the Jordan and Dead Sea. What is the evidence of history as to Jewish rights over these eastern provinces?

Except when Herod had the legions of Rome behind him the Jewish nation failed to exercise authority or keep order in Hauran in parts of Gilcad and in Moab. Their conquests were temporary, their settlements