

faith may prevail in the land.<sup>1</sup> How would Jewish influence treat it? I have seen general promises by Zionists on the subject. But it is when one comes to details that the danger first rises. You may make Jerusalem an international, a free or neutral, city, with rights equal to Christians, Jews and Moslems. But how does the Jew propose to decide between himself and the Moslem the question of the possession or of the use of the sacred Rock beneath the Mosque of Omar, or of the Mosque at Hebron?

### *Economic Questions*

There are other and even more serious difficulties connected with the restoration of the Jews to Palestine which must be faced before the political future of that country and of those who have claims upon it is determined. There is the case of the native *fellahin*. We have seen what their stake in the land is, what rights in the soil they have earned, what claims their centuries of service and suffering give them upon the sympathies of the free democracies by whom their fate will have to be decided.<sup>2</sup>

With regard to these claims, it is not enough to say, as some Zionists have done, that there is room in the land both for the "Arabs" (as Zionists erroneously call them) and for the Jews. When Jewish writers claim "the whole country for the Jews," when they write of "the re-settlement and rebirth of Palestine" as "the national centre" of "the Jewish nation," have they realised the economic and social disturbances which the execution of this claim would involve? It is useless to compare the claims of the Jews on Palestine with the rights of the Belgians to Belgium. When the Belgians are restored to their land it will not be at the risks of a native peasantry different from themselves, who have owned and lived by its soil for centuries.

<sup>1</sup> See above, p. 5.

<sup>2</sup> See above, p. 38 ff.