



TIVOLI—TEMPIO BELLA SIBILLA.

to see a dear old friend whose loyalty through trying times has been one of the things that made life worth living, and then a walk back to the hotel, through the gay throng of joyous people who were making their holiday for il Capo d'Auno.

Tivoli called from the past, and on a golden day, with a cloudless sky above, I went again to the old town where in the down-gone years I spent many a month of summer holidays. There was the old Villa dei Greci where we lived, the great olive groves on the hills where we walked or read, the magnificent waterfalls where the river Anio plunges into a ravine seven hundred feet deep, and the fading glories and the haunting beauty of the Villa d'Este, so eloquent of the past.

Under the columns of the Temple of Vesta I dined on a Friday and had a *pranzo di magro* such as one can get only in Italy. Trout from the Anio, real maccheroni—of which you know nothing in New Zealand—and a real omelette, light as whipped cream and wonderful as to flavor. Then a walk up the hills where I sat and smoked and

watched another sunset beyond the Campagna, while memories of old, old days came back, and thoughts too deep for tears were born.

### CARDINAL BOURNE AND PALESTINE

A reasonable interpretation, application, and acceptance of the British Mandate for Palestine may contain a solution of the Palestine question, satisfying both the population and the claims of Christendom, is the belief of Cardinal Bourne, who deals with the whole question in the current issue of the *Messenger*.

The political oversight of Britain—the Cardinal says—was certainly in its own nature not unwelcome to the Palestinians; but it carried with it a condition, singularly distasteful to the vast majority of them, known as the Balfour Declaration, whereby the mandatory Power is pledged to afford in Palestine facilities for a home for Jewish people.

The origin and development of that promise have often been misrepresented. They are constantly forgotten or misunderstood abroad. The promise was given indeed by

the British Government under the terrific stress and claims of war in 1917, but it was accepted and endorsed, never in any way repudiated, by the Allied, and subsequently by the Associated, Powers. It is impossible, I think, to find any protest against it, even on the part of the neutral countries, such as Spain.

In 1920 the promise was ratified at the Conference of San Remo, and embodied in the Treaty of Sevres. In 1922 the League of Nations *annexed* its fulfilment to the Mandate whereby Palestine is entrusted to British rule. It is, therefore, extraordinarily unfair to suggest, as some of our foreign friends occasionally do suggest, that the promise is peculiarly and exclusively of British origin, that England alone is responsible for it, or that it can be modified or annulled by a solitary act of the British Government.

The whole Allied and Associated world has accepted responsibility for it. Modification or annulment now rests exclusively with the League of Nations at Geneva. They are not dependent on the willingness or unwillingness of any one Power.

But, undoubtedly, that promise has created in Palestine a situation of extraordinary delicacy and complexity. The non-Jewish population in 1922 was said to be 675,000 in round numbers, the Jewish only 79,000; and it may be said that the promise was unwelcome to all but the Jewish population, and even to the old Palestinian element among the latter.

It is in such circumstances and amid such surroundings that England is now called to govern the Holy Land. When I visited it in 1919 the situation was distinctly menacing. There was a tendency on the part of certain immigrant Jews to claim and assert a domination in no way in harmony with the Balfour Declaration. This naturally aroused a fierce resistance on the part of the indigenous native Arab population, both Moslem and Christian.

I stated frankly at Liverpool in 1920 my view of the position, a view which subsequent events showed to be quite accurate. Revisiting the same spots in 1924, any fair-minded observer will admit that the situation has greatly changed for the better. There is no longer the same unwise insistence on an untenable domination on the part of the Zionist. The Arab is, it would seem, learning that under a Mandate changes in the political situation must be of slow, patient attainment. In a responsibility of exceptional difficulty and complexity, the Administration has endeavored to be just and fair. The rulers have striven to grapple with the difficulties of their task. That they have made mistakes they would be the first to admit.

Meanwhile the fact of the Mandate, with the wise or unwise Balfour Declaration embodied in it, has to be remembered and faced. That Mandate reasonably interpreted, reasonably applied, reasonably accepted, may contain within it, by patient, quiet application, the long-sought solution of the government of the Holy Land so as to satisfy both the Palestinian population and the rightful claims of Christendom to the veneration of those sacred sites which Our Master chose for His birth, life, sufferings, death, and glorious resurrection.

A Test

To test the value of advertising in this paper, we will send you POST FREE a splendid 2-Blade Pocket Knife for 2/-. Cash with Order. Worth 4/6. Money back if not Satisfied.

C. A. Wilkinson, Ltd.

P. O. Box 227, NEW PLYMOUTH.