

of course, the Hebrew language. Their own words are "a Jewish Palestine," "the establishment of a Jewish national home" (which appears also in Mr. Balfour's declaration), "a home for Judaism, for Jewish civilisation as well for some millions of Jews, in the ancient land of Israel." Or again, "We want Palestine, the whole country, to be the home of the Jews, and we want to live under our own laws, not indeed with the outward shell of a State, but with the inner kernel of free and independent institutions."

It would not be at all fair to interpret this desire as one for all the blessings, without any of the heaviest responsibilities, of nationality. The desire is most natural—perhaps the only one possible—to a people who, while heroically preserving their national spirit through eighteen centuries of dispersion and many persecutions, are without the experience or the means required for government and its international duties. Towards the fulfilment of a national restoration Zionists reckon, not without reason, on the migration of millions of Jews to Palestine. However Jewry may be divided in opinion as to the shape which that restoration should take, there is little doubt that, given freedom to return and possess land under their own laws, Jews would resort to Palestine in sufficient numbers to form a nation. Moreover, there is room for them in the country; from what we have seen its capacity to support them is not to be denied, nor, as their colonies have shown, can we doubt their ability to develop this.

It is also natural that at this stage of the war Jewish opinions should not be agreed as to what is to be the supreme power in Palestine. Some Zionists, perhaps the wisest, refrain from making any proposals. Others conceive of a wide but undefined international suzerainty, others of a protectorate by a single great Power, or of a condominium by two or three; while some non-Jewish writers suggest that this should be assumed by France, Italy and Britain.