

THE S.A. Jewish Chronicle

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כב שר • משמיע • שלום •

With which is incorporated
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G.



R.

AUTHORISED MUNICIPAL MEDIUM.

CALENDAR FOR WEEK ENDING THURSDAY, AUGUST 12th, 1926.

Day of Week.	Hebrew Date.	Civil Date.	Sedra	Haphtorah
	A b	Aug.		
Fri.	26	6		
Sat.	27	7	Deut	Is.
Sun.	28	8	11:	54:
Mon.	29	9	26-16	11-55: 5
Tues.	30	10	17	
	Elul			
Wed.	1	11		
Thur.	2	12		

The "Chronicle" Cake.

No. 895.

The news that the orchestra of the Johannesburg broadcasting station is to be disbanded at the end of the month and that Mr. Theo. Wendt, the director and all the members, with three exceptions, have received a month's notice and will terminate their services with JB on August 31st. will be received by not only those wireless enthusiasts amongst our readers with regret, but also by the numerous Jewish admirers of the ex-conductor of the Cape Town Orchestra and we feel sure that we are voicing the opinion of the vast majority of the population of Johannesburg when we present this week's cake to

Mr. THEO. WENDT.

and instruct our confectioners to inscribe the dainty

"IN SYMPATHY."

Editorial.

Here shall the Press the Jewish rights maintain,
Unaw'd by influence, and unbribed by gain;
Here Patriot her glorious precepts draw,
Pledged to Religion, Liberty and Law.

Zionism and Inter-Marriage.

Some excitement and not a little consternation has been caused in orthodox Jewish circles in England by the publication in the columns of the "Jewish World" (London) of a letter from a correspondent who signs himself "A Plain Zionist" written in the following terms:—

Sir.—I was greatly surprised and pained to find from a paragraph in your last issue that one of the members of the Executive of the Women's International Zionist Organisation is a lady who has married out of the faith. My

astonishment was increased on reading that this lady has been appointed to be one of the representatives of the Executive of the W.I.Z.O. at an important meeting to be held in Berlin. I feel obliged to point out that whatever services she may have rendered to the Zionist cause, it is improper for one who has proved faithless to the basic principle of Jewish nationalism to be a member of the committee of any Zionist body.

The subject is an interesting one and none the less because there are so many different opinions upon the matter. Strangely enough "pari passu" with the growth of Jewish nationalism there has grown up an indifference towards traditional Judaism. Possibly because so many of the more prominent leaders of Zionism were link, the idea seems to have gone forth that orthodox Judaism is of less account than active nationalism and that as long as one is an energetic Zionist and subscribes generously towards its funds all else—unless it be membership of a "Chevra Kadisha" to ensure Jewish burial—is of secondary account.

Judging by the comments of our contemporary these views seem to be held even by the Jewish Press since we are told:—

"Zionism is, surely, not called upon to penalise lapses from Jewish faith and practice by a decree of exclusion, or even semi-exclusion, as my correspondent suggests. . . . My contention is that in a Jewish National effort religious differentiation is altogether out of place, and those people who raise the objection they do to the attitude for the Movement I advocate, are the very ones who laud and praise England for being religious blind and thus treating Jews "inter alia," as equal citizens."

Now there are many varieties of view on the question of marriage and inter-marriage and not the least interesting of those expressed are some which a contributor, writing under the "nom de plume" of "Applebough," addresses to the "Jewish Chronicle," (London).

He writes: "Although many interesting views of Young Israelites on the subject of inter-marriage have appeared in your columns recently, they can hardly be said to constitute a debate, for only one side of the question has been shown up, and each contributor seconds every other contributor's opinion. Why not extend the view, and look at the case for inter-marriage. In these days Jews and Christians are thrown together as co-workers and companions in many spheres of life, and very good friendships are formed, too. That part of a Jew that is Jewish is not the part that lives and feels and responds to natural beauty, any more than the Christian part of a Christian is the living, feeling, loving part. It is the custom of ages that has made men Christians or Jews, and so much are customs revered that to turn one's eyes from the path into which the circumstances have caused one to be born, and which convention bids one tread, to wider views, is regarded as being wicked. After all, so much that goes by the name of religion is nothing but idle ceremony, and "mezzuzahs," "tallith," and other such things, are as much "the trappings and the skirts" of superstition as are horse shoes and black cats. If a Jew really loves