

GRAND THEATRE

(African Theatres, Ltd.).

Nightly at 8.

Matinees: Wednesday and Saturday at 3.

Commencing Monday.

LOIS MORAN, NOAH BEERY,
LOIS DRESSER IN
REX BEACH'S

"PADLOCKED"

(An Allan Divan Production.)

A Fleshing Human Drama of Modern Life and Morals.

Commencing Thursday.

TOM MIX IN

"The Best Bad Man"

(A Wm. Fox Production.)

A Thrilling Love Romance of the West in all its Glory.

In Addition to the above Programme for the Whole Week

HAROLD LLOYD IN

"Dr. Jack"

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CALENDAR FOR WEEK ENDING THURSDAY, OCTOBER 27th, 1927.

| Day of Week | Hebrew Date | Civil Date | Sedra | Haphtorah |
|-------------|---------------|------------|-----------|---------------------------|
| Friday | TISHRI. 25 | OCT 21 | | |
| Saturday | 26 | 22 | Gen. i.1. | Isaiah xlii 5--xliii. 10. |
| Sunday | 27 | 23 | | |
| Monday | 28 | 24 | | |
| Tuesday | 29 | 25 | | |
| Wed'day | 30 | 26 | | |
| Thursday | Marchevshan 1 | 27 | | |

The "Chronicle" Cake.

No. 958.

It is now too late to publish a critique upon the excellent production of the 'Merry Widow' which occupied the boards at the Standard Theatre last week and so we adopt the more tangible method of presenting the talented combination with a concrete expression of our approbation. When the dainty is cut up we trust that extra large slices will be given to the particularly versatile Baron Popoff (Cyril Griffiths), the brilliant Sonia (Kitty Orenstein), the manly and intriguing Danilo (Wm. Matthews) and the Charming Natalie (Peggy Ross), but all who took part are to be congratulated upon a brilliant ensemble which was as much appreciated as it is rare in this country, whether amateur or professional, and it is because we think that they thoroughly deserve it that we present this week's cake to the

G. & S. Operatic Society

instructing our confectioners to inscribe the dainty.

"WELL EARNED."

The cake will be on view in the window of Messrs. "Savoy Cafe," Plain Street, until Monday, when it will be forwarded to the recipient.

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THE S.A. Jewish Chronicle

With which is incorporated

"THE JEWISH STANDARD"

Established 1908.



Recognised by Royalty.

PUBLISHED THROUGHOUT SOUTH AFRICA IN FOUR EDITIONS:

Cape Province,
Transvaal and O.F.S.,
Natal,
Rhodesia and Portuguese Territories.

Head Office:

100, ST. GEORGE'S ST., CAPE TOWN.
P.O. Box 2000. Telephone 43 Central.
Tel. Add.: "Jewish Chronicle."

Johannesburg Offices:

PERMANENT BUILDINGS, HARRISON STREET,
P.O. Box 20. Telephone 5519 Central.
Tel. Add.: "Jewish Chronicle."

London Offices:

MESSRS. E. ALLAN COOPER & Co., LTD.,
15 & 16, Railway Approach,
London Bridge, E.C.

Editorial.

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

On Tolerance.

Recently, in the Editor's New Year greeting which prefaced the "Rosh Hashona" Annual which has received so many flattering encomiums from our contemporaries as well as from our readers throughout South Africa, we cursorily commented upon the desirability of charity of thought and expression and in this issue we propose to pass a few remarks upon the

desirability of tolerance in our attitude towards one another.

This reflection is forced upon us by the Lausanne Conference which has recently taken place and which is described as "the most serious attempt ever made by Protestantism to return to Christian Unity." There is no doubt that this was a splendid attempt to reconcile diverse opinions and to iron out divisions which occur on non-essential matters. It is to be regretted that the attitude of the Catholic Church was a definite refusal to participate since the abstention of the oldest, and perhaps the most important, Christian community detracts from the usefulness of the occasion. Rome says: The Catholic church has refrained from participation, for, as the true church, it cannot possibly compromise on any doctrinal point to bring an end to the deplorable division of the denominations. Only by returning to the true-fold can Protestants hope to end Christian division. Still it is satisfactory to learn that at the Conference in question all parties present agreed; firstly, that there is a God; secondly, that we are all his children; thirdly, that we are all striving to serve Him and deserve His forgiveness; fourthly, they all admit that in the other faiths there may be some glimmer of truth; fifthly, they admit that religion is not dying but that the church, by its narrowness and bigotry, is responsible for the condition in which Protestantism now finds itself.

This is indeed a splendid beginning and we can only hope that the movement spreads with a celerity and comprehensiveness that will add to the religious amenities of the world.

How does such a conference affect us Jews? Because not only does the spread of tolerance amongst the Christians cause them to look more kindly upon us by very reason of the cultivation of a tendency which implies an increase in brotherly love but also because it draws our attention to the fact that we Jews need tolerance in our attitude towards each other. It is not infrequent for orthodox Jews to sneer when they talk of their Reform brethren, or for the latter to laugh contemptuously when they speak of the Orthodox section. And both are inclined to scoff at the Conservative Jew who is neither Orthodox nor Reform but simply bound by tradition and family observance to the religion in which he has been brought up. We may well ask ourselves which is right? Which group has the monopoly of goodness, virtue and honour? Which section has the "true word" which will reach God's ear?

Only recently Orthodox leaders in Galicia decided to raise money to rebuild a certain synagogue. They arranged a dance and cabaret attended by their own members and the occasion was a success. But the rabbis decided this money was tainted and declined to use it, and yet there are people who ask: "What is the matter with our religious leaders?" The truth is we cannot successfully lead a twentieth century people by twelfth century standards. We must recognise that times have changed and that we change with them, that circumstances alter and ideas which dictated our conduct centuries ago are no longer appropriate to present-day view points and then, we have ceased spending so much time thinking and telling how foolish the other section is, we may realise that there may be some failing on our own part and that we are not always correct. We must never forget the story of the prejudiced mother who, standing by when a regiment of soldiers was passing, remarked to a crony of hers, "Look at them, everyone of those soldiers out of step except my Johnny."

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