

Reports of Zionist Executive to the Zionist Congress.

Copies have reached this country of the Report of the Executive of the Zionist Organisation submitted to the Seventeenth Zionist Congress, which has just closed.

In spite of rigorous condensation in the interests of economy, the Report is nevertheless a volume of over three hundred pages, giving in classified form and with authoritative facts and figures the whole history of Zionist work during the two years lying between the Sixteenth and Seventeenth Congresses.

The successive sections contain the following:—

(a) Reports on Organisation and Administration, including the activities of the Executive and of the Actions Committee, and a short review of the Federations, Parties and separate Unions:

(b) Financial Statements for the two years, including Balance Sheets, and Income and Expenditure Accounts for each of the two years separately, besides a number of schedules; this section also includes a survey of the history and progress of the financial institutions of the Movement, notably the Jewish Colonial Trust, the Anglo-Palestine Company, and the Palestine Land Development Company:

(c) Reports of the individual Federations and separate Unions:

(d) A summary of the critical events of the past two years bearing upon the Movement:

(e) Reports of events and activities in Palestine, including a brief account of the various Commissions of Enquiry following the August, 1929 riots, and detailed reports on the work of the various Departments of the Jewish Agency in Palestine—Immigration and Labour, Agricultural Colonisation, Trade and Industry, Education, Health Work, etc.—these reports being accompanied by elaborate statistical schedules.

Copies of the Report, which comprises an invaluable and indispensable guide to the student of recent Zionist history, can be obtained from the S.A. Zionist Federation at 2s. 6d. post free.

Separate Reports have been issued by the Keren Hayesod and Jewish National Fund. Copies of each of these can be obtained from the S.A. Zionist Federation price 1s. post free.

THE OPERA SEASON.

After an interval of over twenty years, the Johannesburg play-going public is about to greet an opera season. The Gonzalez Italian Gran Opera Company of 60 artists, direct from Milan, will open at His Majesty's Theatre on Monday, July 27th. The production will contain new sceneries, properties and costumes, specially made for this South African tour.

Both in Capetown and Durban, the Gonzalez Opera Company earned golden opinions, and a rare artistic treat is assured. The remarkable run on the booking here indicates the great interest which the opera season is creating. The company is being presented by Mr. Alex Cherniavsky, the well-known impresario.

JEWISH MARRIAGE LAW

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if any church pronouncement will stop it. On the contrary, it seems to me that if religious institutions and religious authorities are to count for anything in the lives of people, they must reckon with vital changes in family life. With regard to divorce, I believe that the orthodox Jewish law is fast becoming a dead letter because it has failed to protect the rights of a woman. Women who are deserted by their husbands or who, having received civil divorces while unable to extract religious divorces from their husbands, are placed in an intolerable position by the orthodox Jewish law, which offers them no way of being free to re-marry.

"The orthodox contingent in the Synagogue, as in the Church, may choose to close its eyes to realities, but they are, in my opinion, forfeiting their hold upon the loyalty of their adherents. If orthodox Jewish law would not content itself with being in a state of arrested development, it would command the respect and loyalty of multitudes who at the present time are compelled to either break Jewish laws with a guilty conscience or to ignore them altogether.

"The laws touching marriage and divorce, because they have to do with most vital phases of life, should receive reconsideration and reinterpretation in the wholesome spirit which originally motivated the whole of Jewish law."

The Psychiatrist.

How do the laws of psychology compare with the religious laws on marriage?

Dr. A. A. Brill, a leading psychiatrist, in reviewing cases of a number of people who suffered because their marital lives were mal-adjusted, said: "I don't care about a person's religion. When he comes to me for advice I advise as a scientist. From the point of view of the psychiatrist, a person should live as near normal a sexual life as possible; if he doesn't he becomes nervous.

"Normally, if no birth control were practiced, that would mean that we should have very many children. In modern society that would be practically only for the rich. In a city like New York it is hardly practicable at all. Therefore, there must be birth control. I am a strong supporter of birth control and recommend it.

"For the religious, it may come to a choice between violating the behests of their religion or suppressing their desires, becoming nervous. Some choose to be nervous. I think there are very few. Of course, I do not have many patients who suffer because they have allowed their orthodox beliefs to stand in the way of adopting healthful measures. Perhaps the orthodox do not come to psychiatrists. The basic principle is that in these matters people must do what they want to do."

The Physician.

Dr. Ira S. Wile, of Mt. Sinai Hospital, discussing the biological aspects of religious marriage laws, said: "Jewish marriage laws do not tend to interfere with the biological conception of a happy

marriage, as the Jewish laws are flexible and tend to take on the colour of the laws of the country and the period in which Jews live.

"In earlier times, the laws were designed to preserve the patriarchal form of society, and the bringing forth of a son was then considered as a sign of a successful marriage. On the religious side there were certain laws of consanguinity and degrees of relationship that had biological foundation in that they tended to assure good stock on both sides.

"There have always been means for divorce under Jewish laws. Divorce means an opportunity for the development of the individual who might otherwise be restrained by the bonds of an unsuccessful marriage. We don't regard divorce as an expression of disease.

"Religious forms that prohibit divorce do not necessarily create a more successful form of marriage. To show an age where there is less divorce does not mean that the marriages were happier or more successful biologically." Dr. Wile pointed out that the Bible includes instances of all forms of marriage and of many forms of divorce, from polygamy to the monogamy reached by the prophets. He stressed the flexible character of Jewish marriage laws as an indication of their health. "To-day marriage is consummated under religious forms by reason of civil authority," he said.

Thus the Jewish marriage institution, as seen by rabbi, physician, and psychiatrist.