

Publishers' Notice.

The "S.A. Jewish Chronicle" is now published by the Proprietors Publication is made simultaneously in town, along the Reef, a Pretoria and elsewhere at 9 o'clock every Friday morning in Durban at 9 a.m. Saturday morning, and in Capetown, Monday morning

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where a complete file of this Journal is kept, and from whom all information, advertisement and subscription rates, etc., may be obtained.

SOLE REPRESENTATIVE FOR THE STATES OF MICHIGAN AND OHIO.

MAURICE PERELES, Esq.,
Foreign Advertising and Service Bureau,
Detroit, Mich.,
U.S.A.

Calendar for Week ending Thursday, June 13th, 1912.

Day of Week.	Hebrew Date.	Civil Date.	Portion.	Haphtcrab.
Fri.	Sivan.22	June. 7	Num.	Joshua.
Sat.	" 23	" 8	xiii.1	ii. 1—24
Sun.	" 24	" 9		
Mon.	" 25	" 10		
Tues.	" 26	" 11		
Wed.	" 27	" 12		
Thurs.	" 28	" 13		

Sabbath commences at 5.30 p.m.

THE CHRONICLE CAKE

No. 238.

This week there arrives in Johannesburg the Napoleon of steamship companies, who is visiting South Africa in connection with the negotiations over the mail contract, as well as to gain a first-hand knowledge of the conditions of the country which he must necessarily serve in his new capacity of Chairman of the Union. Castle Steamship Company. Occupying a position such as he does, Sir Owen's interests are indissolubly bound up with the interests of this country and, as has already been announced, it is his intention to endeavour to advance South Africa by adopting a system whereby this sub-continent may become an object of interest to the tourist. Chiefly because we realise that in the new chairman we receive a powerful factor in the future fortunes of this country, and not least because he is known to possess a very kindly feeling towards the community to which this journal caters, we have decided to present

SIR OWEN PHILIPPS, K.C.M.G.,

with this week's cake, which we shall instruct the confectioner to inscribe with the time-honoured Hebrew salutation:

"BORUCH HABBO."

The Cake is on view at the Vienna Cafe, Rissik Street, and will in due time be forwarded to the Winner.

The Editor invites articles and correspondence upon matters of Jewish interest, from readers in all parts of Africa. All contributions or letters should be addressed to "The Editor," and matter submitted must be written on one side of the paper only. All contributions are assumed to be submitted gratuitously where the contrary is not stated. The return of rejected manuscripts cannot be guaranteed, but every endeavour to do so will be made where stamps for postage are enclosed.



EDITED BY L. LIONEL GOLDSMID, B.A., M.J.I., J.P

"The Official Organ of the Transvaal Government for Advertisements of universal interest, or which particularly affect the Jewish Community."

And authorised Municipal Medium.

JOHANNESBURG, June 7, 1912.

Sivan 22, 5672.

G.  R.

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.

FOREWORD.

In the last issue of this journal, the gentleman who has been editing the publication during the last two years and eight months took his farewell of the constituency to which he has been catering, and before I commence my task of conducting the paper and adopting the editorial "We," it is only fitting that I should pause to pay some sort of tribute to the services which have been rendered to this journal, and through it to the Jewish community of South Africa, by Mr. Percy Cowen. It is unnecessary for me to dilate at length upon Mr. Cowen's many-sided activities in connection with his work, and I shall content myself with stating that those services were ever at the disposal of the Directors of this journal, as well as at the disposal of any Jewish activity or enterprise for which his sympathies might have been enlisted. Trained on a London contemporary with which we are in close connection, Mr. Cowen brought to bear upon his work a single-minded endeavour to advance the interests of the community to which the *South African Jewish Chronicle* caters, and during his three years' residence in this country, the broadening and enlightening effect which Colonial life invariably accords, has been reflected in the breadth and width both of his work and his life. Since leaving us I learn that he has taken a position where he will be able to continue his services to the Jewish community of South Africa and, in his new sphere of usefulness, I, on behalf of the proprietors and staff of this journal, wish him every success.

Having said so much regarding my predecessor, it would be as well for me to bestow a word or two upon the attitude which I intend adopting in resuming the editorial chair. From this week, the *Chronicle* will be run on wider and more comprehensive lines, and an endeavour will be made not only to interest those who are particularly Jewish in thought and idea, but also those who have other aims and objects than communal work. At the same time it will be remembered that this journal is specially a Jewish paper and caters to a particular community, and, when general matters of other than a specific Jewish nature are dealt with, they will be referred to in so far as they affect our people particularly. Social and fashionable items will again receive a full measure of

attention, knowing as I do the predilection which our people have for seeing their names in print. By a carefully-thought-out system of having correspondents in every important centre of South Africa, I shall endeavour to keep our readers acquainted with Jewish movements throughout the sub-continent, and we shall refer to matters of general gossip under a special heading, entitled "It is Whispered." We shall continue our system of giving away a cake, either in commendation of some worthy act or else in satire for some stupid action, while competitions which shall amuse our readers will be reintroduced as a feature of our columns. It is my intention to make this journal not only readable, but also reliable, and I shall endeavour to carry it on in the same spirit of fairness and of open mindedness which as become so identified with the conduct of this paper since I originally established it some eleven years ago. So far so good! In resuming a task which has ever been a labour of love, and accepting a responsibility which has invariably been placed upon my shoulders whether or not I have been responsible for the statements which have earned approval or received opprobrium, I am actuated only by the hope that in resuming the editorship of the *S.A. Jewish Chronicle* I may increase the interest which its weekly appearance creates, and though there may be times when my editorial expressions of opinion may not receive the support of the entire community—for in every section there are malcontents and oppositions—I shall be comforted with the recollection that it is impossible to please everyone, and though the opposition may show itself occasionally, eventually it must be overcome, since in the journalistic world, as in our more mundane and material existence,

"*Magna est veritas, et praevalabit.*"

L. L. G.

MY SOUL.

My Soul stood bare to the sight of men,
My Soul stood firm; it knew no fear,
For the blame of man could not be just,
The mind of man could not understand.

My Soul stood bare in the sight of a child,
It stood condemned: for it stood perceived,
For the blame of a child is the blame of Truth,
Tho' the heart of a child may not understand.

My Soul stood bare in the sight of God;
And my Soul rejoiced in its helplessness,
For the blame of God was forgiveness,
The mercy of God could understand.

"CHAZANIM" UP-TO-DATA.

It is pleasurable to note that Reuter has taken the trouble to correct on Tuesday the erroneous impression which must have been created on Monday by the publication of the very involved cablegram sent from London on Saturday with reference to the Chief Rabbinate, and to point out that the rivalry between the two Cantors, or as we call them, *Chazanim*, who are at present visiting the English metropolis, has nothing to do with the sacerdotal position to be filled, although there may not be wanting those who will declare that the personal advertising methods adopted are being used in both cases. It is to our mind in the highest degree deplorable that men holding the quasi-priestly position of *Chazanim* should be willing to make exhibitions of themselves and to render either as solos or choral selections the most sacred, as they are the most popular, airs of our liturgy for the purpose of self-aggrandisement and, in some instances, mainly for the object of collecting a few shillings at a concert. If their voices are so magnificent the beauty and richness of their vocal texture will be just as apparent in the singing of English, German or French songs, while there is no doubt that Italian lends itself more readily to vocal enunciation than does Hebrew or any other language. To us it seems that it is not merely a desire of demonstrating their ability to sing, but rather an attempt to appeal to the sympathies of their hearers by repeating to novel tunes words which are interwoven with the grandest and most solemn occasions of our religious life. The mere fact that such doings are common in the smaller towns on the continent, where the Jewish happenings are not afforded the publicity

that they invariably receive in English-speaking countries, and where the numbers of our community do not occupy the positions of responsibility and respect that they do when enfolded by the Union Jack, does not necessarily give the *cachet* of respectability to happenings which must be regarded with regret by every individual who appreciates the respect to which we have already referred and in which, pending the arrival of these itinerant Cantors, we have been held in London and throughout England.

"APPLICATIONS ARE INVITED."

It seems as if the dignity which has hitherto marked the Jewish attitude is in great danger of being lost sight of, not only amongst the middle and poorer classes of our community but also amongst those who—by reason of their education and superior attainments—are presumed to lead the public mind. This reflection is forced upon us by the action of the committee formed to consider the question of appointing a successor to the late lamented Dr. Adler in deciding to announce the vacancy and invite applications. The vacant position of Chief Rabbi of the United Synagogue is to be treated in the same manner as an ordinary clerkship, and would-be occupants of the sacerdotal chair who may possibly be placed in the position of conducting our religious conscience and teaching us the lessons of humility, self-effacement and belief in the working of an Almighty Providence, are to make application setting forth their different claims to the appointment, glorifying their previous achievements and urging their own fitness for the position. What an opportunity for self-advertisement! What a chance for personal aggrandisement and what a sinister reflection upon those responsible for this inglorious conception of the responsibility which they have taken upon themselves in endeavouring to fill the vacant chair of our late revered Chief Rabbi. What wonder is it that we are the laughing-stock of our Gentile friends, who proudly point out that a vacant episcopal see is not filled by advertisement, an occupant for a primacy is not asked to send in copies of testimonials, and even the most insignificant curacy is not made the object of public competition. We regret very deeply and very sincerely the attitude that has been adopted upon this matter, since we fear that it will be a question, not of influence rightly used, not of religious discernment properly exercised, but, as in the old Roman and Grecian days, a question of "the race being to the swift," and the position to the advertiser.

CORROBORATION.

It is interesting to note that this opinion is shared by the more thoughtful section of our community both here and in England, and in the *Jewish World* to hand by the last mail, a gentleman, who obviously has an excellent grasp of the subject, writing under the *nom-de-plume* of "Pro Bono Publico"—and never was this pseudonym more appropriate—remarks *inter alia*:—What I object to is that the office of Chief Rabbi could be lowered by any aspirant for its incumbency being sent about from synagogue to synagogue in order that his preaching, pulpit-manner, delivery and other points may be noted and criticised. Especially undignified was the fixture of the appearance of Dr. Hertz in the Great Synagogue as a candidate for the Chief Rabbinate, together with the trial reading of a Chazan from Odessa, who is a candidate for the office of first reader of the Great Synagogue. . . . It seems a pity that the election at the Great Synagogue could not have been put forward 24 hours and held on the same Sabbath morning. In that case people could have put up their hands or shouted "Yosher Koach" for Chazan, board of management and Chief Rabbi all at once. I blame the executive of the United Synagogue very much for stage-managing such an exhibition, and I am sorry that Dr. Hertz had no more sense of dignity than to have agreed to it. . . . After all, what is a trial sermon? It is an occasion when a preacher is compelled to lower both himself and his office by preaching a sermon the direct object of which is not to give a religious message, but to give himself a testimonial. A trial sermon for any pulpit office, in my opinion, lowers the pulpit, and the higher the office aspired to by the candidate the greater is the degradation. . . . The sermon may be accidentally poorer than the