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CALENDAR FOR WEEK ENDING THURSDAY, SEPTEMBER 16th, 1926.

Day of Week.	Hebrew Date.	Civil Date.	Sedra Haphtorah
	Tishri	Sept.	
Fri.	2	10	
Sat.	3	11	
Sun.	4	12	"Shabbas Hagadol."
Mon.	5	13	
Tues.	6	14	
Wed.	7	15	
Thur.	8	16	

The "Chronicle" Cake.

No. 900.

The news that the present season of the clever musical combination from Cape Town is not the success that not only was anticipated but that was the case in past years is singularly disquieting to those music lovers in Johannesburg who hoped that from the continued education of the general public might spring the desire for a permanent local orchestra. As to the causes which have led to this failure it seems hardly necessary to comment because improved publicity and enlarged advertising may succeed in making up the leeway already lost. As the outcome of Tuesday's meeting of the General Committee a small Executive of experts has been appointed and in the hope that their efforts may meet with that success which their indefatigable endeavours, wide experience and technical knowledge deserve, we present this week's cake to

THE CAPE TOWN ORCHESTRA.

instructing our confectioners to inscribe the dainty

"IMPROVED HOUSES."

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.

"Yom Kippur."

Next Friday night at the setting of the sun commences that dread Day of Atonement, when, as those of us know anything of the real meaning of the words Yom Kippur realise our actions during the past year, reviewed and considered by an Al-

mighty Judge on Rosh Hashona, are finally decided upon, and the edict goes forth as to the measure of punishment or reward which is to be meted out to us during the forthcoming year by an all-merciful Father and an all-wise Creator. Knowing as we do our sins of omission and commission, it is only the recollection of the fact that "penitence, prayer and charity avert the severe decree," that enables us to look forward to the possibility of that mercy which passeth understanding, being taken into consideration together with the trials and tribulations which beset human life, in the consideration of the fate which is to befall us, that we endeavour to make atonement of our sins. When the opportunity is given us to remember the words of Hosea, "Return, oh Israel, even unto the Lord thy God; for thou hast stumbled through thy iniquities." The first portion of the Yom Kippur service is that of N'elah, when in the solemn atmosphere which invariably pervades the Jewish Synagogue, we are apt to place in review our deeds of the past twelve months, even as we ourselves shall have to pass before the Almighty Throne and be reviewed by the Great Judge. If we could but look at ourselves, merely, as if we were spectators, at our own life drama, we should recall many actions with shame, and our hearts would ache with grief at our own wrong doings. We should remember angry words of injustice and unfairness, coarseness, wrongs to friends and strangers, and the distinct descent from the ideal which, perchance, we had set before us in past years. Then we shall pray and imagine in our simplicity of heart that prayer is sufficiently efficacious to wipe away the sins which we have committed. But the mere repetition of Hebrew sentences will not suffice to answer for our misdeeds. There is no forgiveness; there is no remission of sin; there is fulfilment; there is no expiation. The pain and the remorse, the anguish of soul is the Nemesis of the sin. We cannot escape that. We cannot avoid that by prayer. If we have committed a wrong, we must right it. If we have spoken angry words, we must wipe them out with a flood of kind words. If we have been selfish, we must do an unselfish act. Our prayers will effect nothing, for, as the ritual has it, prayer is only to put one in tune with the infinite; it is the postlude of righteousness, and the prelude to it.

Having arrived at such a condition of thought, with our minds attuned to the great principle of Judaism, "prayer, repentance and charity," we may perchance remember that charity is not limited nor confined to almsgiving. It goes above and beyond that act. For an explanation of the term "charity" we cannot do better than repeat the words of the poet:

"Teach me to feel another's woe,
To hide the fault I see,
That mercy I to others show
That mercy show to me."

What will be the use of mumbling Hebrew words unless we feel sincerely the prayer which we send up to the throne of the great God before whom we stand, and how futile will be our craving for forgiveness and consideration unless we are prepared