

tion, it marks the anniversary of the creation of the world itself. In addition, it is a day of Memorial, a day on which all men look back upon the deeds of the preceding year and make their resolutions for the year about to begin. Accordingly, it marks also the beginning of a ten-day period of Penitence which reaches its climax upon the day of Atonement when the Jewish worshippers seek to make their peace with God and man. The New Year's Day is likewise considered the Day of Judgment on which it is decreed what the coming year has in store for each and every man. Symbolic of the day is the blowing of the ancient ram's horn whereon are reproduced the self-same notes that once called the whole nation of Israel into action. So solemn is the day that no work is permitted thereon and so rigid are the lines dividing matters secular from matters devotional that writing, carrying, and all other things savoring of secular exertion are strictly prohibited.

The Feast of Tabernacles, the first two days of which coincide with the next set of registration days, is a more joyous holiday. It marks the in-gathering of the harvest and serves as a reminder also of the period of wandering in the wilderness and of the simple life through the course of which Israel as a nation became dedicated to God. For this reason, in addition to other symbols and ceremonies, the holiday is typified amongst the devout by the erection of booths, open to the stars, just as is commanded in the books of the Bible, as a reminder of the rude habitations used in the wilderness. The Feast is expressly ordained to be a joyous one, but the joy referred to is the joy of a highly spiritual nature and not to be confused with lighthearted pleasure partaking of a material or earthly aspect. For this reason, on this holiday, too, secular work is forbidden and as work are classified all the things forbidden on the other holidays.

To those who may desire to consult original sources I suggest the reading of Leviticus, Chapter 25; Numbers, Chapter 29 and Deuteronomy, Chapter 16.

These being the sacred days of the Jews, rigidly observed by the Orthodox, it will readily be seen that they are days upon which registration for many of my people would be out of the question and for a number of others would involve transgression of their beliefs. It is for this reason and to avoid just that conflict between public duty and religious scruples that this session has been called for the purpose of passing remedial legislation.