

on the Feast of Tabernacles. This will affect, directly and indirectly, approximately seventy thousand Jews in Baltimore City, many of whom would be unable to register and consequently, to vote; about four hundred Judges and Clerks would not be able to work and a great many polling places would have to be changed because Jewish houses could not be used for registration purposes. Some statements have been made that the Jews could register at the close of the day. This also would be impossible because the time allotted would be only a few hours and it would be impossible to register so large a number of Jewish people as live in some precincts within so limited a time.

For your own information and so that you may on your return home explain to your constituents the reason why the Jewish people cannot register on these days, I feel that a brief explanation would be of interest. I shall therefore attempt, with your permission, to explain the holidays and the reasons why the Jewish people would be affected.

The first question that would be asked would be "Why is it that the Jewish day begins at sundown and ends at nightfall"? An examination of the very first chapter of the Old Testament, that portion of the book of Genesis which deals with the Creation, will immediately disclose the reason. The conclusion of the fifth verse, correctly translated, reads: "And it was evening and it was morning, the first day." So of the eighth verse which concludes, "And it was evening and it was morning, the second day." And so of each successive day throughout the story of the Creation. With this as their precedent, the Jews maintain their calculation of time today even as it was in the very beginning.

Having thus ascertained the duration of the holidays there remains to be considered their significance. The days of the New Year, which correspond with the first two registration days as originally fixed, are extremely solemn in nature, thereby differing from the first day of the New Year in the world at large. The New Year celebrated on January first is quite naturally a joyous occasion, marking, as it does, the Circumcision of Jesus, and carrying with it, therefore, the joyous atmosphere always attendant upon the performance of that rite. The Jewish New Year, on the other hand, from the most ancient days has been marked by a number of solemn notes. In the first place, according to Tradi-