

SIGNIFICANCE OF JEWISH NEW YEAR

Festival Celebrated Oct. 4 Is Explained in Light of Hebrew History

The following explanation of the significance of the Jewish New Year festival is issued by the Tract Commission of the Central Conference of American Rabbis and Union of American Hebrew Congregations:

With appropriate religious services in temples and synagogues the Jewish people will open its celebration of the festival of New Year—called in Hebrew "Rosh Hashanah"—on Friday evening, October 4, 1929. With the observance of this holy day which ranks in sacredness and solemnity next only to the Day of Atonement, the Jewish people will usher in the year 5690 of the Hebrew calendar. The message of the Hebrew New Year is most signal and vital to the world at large, as well as to every generation of Jews. It can best be understood when considered in the light of its historical development.

Back in the days of the Temple, when Israel dwelt in Palestine and

tilled the soil, the New Year was celebrated in early autumn. As a matter of fact, all Semitic people observed the New Year in that season of the year, because the beginning of fall marked the opening of the economic and agricultural year. The Bible, however, calls this day "The Memorial of Blowing of Trumpets" and "The Day of Blowing of Trumpets," and appoints one day for its observance. In ancient days, the Jews celebrated the New Year by offering special sacrifices at the Temple of Jerusalem and by blowing trumpets.

Undergoes Change

With the destruction of the Temple, however, and with the dispersion of the Jews all over the world, the festival of the New Year underwent a radical change in both background and significance faded away in time. The Rabbies regarded the New Year as the anniversary of the day on which the world was created, and attached to it a most solemn meaning. The New Year became a Day of Judgment—the day upon which God judges every creature of the world. This idea prevailed throughout the Middle Ages, and created a most beautiful and elaborate ritual and liturgy for that day.

During the last several centuries, however, the idea of Judgment received even a nobler meaning. The New Year came to stand as a day of self-examination, self-criticism, and self-judgment—an idea which permeates the prayer-book of Reform Judaism today. On this day, every human being is to search the inner recesses of his past life, criticize his actions and deeds of the past year, and make sincere resolution before God to turn from all misdeeds in the years to come.

Perhaps one of the most solemn ceremonies of the day is the blowing of the Shofar—the ram's horn—in the Synagogue. The sounds of the Shofar are to remind man of the significance of the New Year, of his obligations to his fellow men, and of his duties to God.

Much Interest Shown In Illinois U. Games

Bradley, Oct. 12, will be the second game at Illinois university, and then there is no local contest until Oct. 26, when Michigan comes for the traditional homecoming game. Although the Michigan battle has been overshadowed by interest in the army game Nov. 9, it is getting its second wind and more than 35,000 tickets are gone.

By the time the Wolverines appear, it is predicted that most of the tickets will be gone and it is even possible there will be another sell-out. Many fans, denied the privilege of purchasing army tickets because there were not enough to go around, are ordering Michigan pastebords from the football ticket office in University hall. There are plenty of tickets available at present for this game, the office reports.

Fewer Don'ts, Please

A good recipe for dealing with children; Love 'em and let 'em alone.—Woman's Home Companion.

It makes the sewing basket more interesting to know that instead of sewing only seams and garments we are actually shaping character and destiny.—Farm & Fireside.

To Celebrate Jewish New Year at Glencoe

On Friday evening, October 4, 1929, at 8:15 o'clock and Saturday morning, October 5, at 10:00 o'clock, special services for New Year will be conducted by North Shore Congregation Israel at the Synagogue at Vernon and Lincoln avenues, in Glencoe. Rabbi Louis J. Kopald has returned from his summer vacation and will conduct and preach at both services.

The general public, to the capacity of the temple building, is cordially welcomed.

On Sunday morning, October 6, 1929, at 10:00 o'clock, a special children's New Year service will be held, in which Robert Longini, Richard Aschuler, David Eisendrath, Betty Hirsch, Marjorie Felsenthal, and Francis Simon, will participate. Mrs. Jerry Rothschild of Winnetka will sing, and the Rabbi will preach a sermonette.

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Saturday, Oct. 12

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in

"New Year's Eve"

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Oct. 13

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