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No. 27

Jewish Life and Education Is Theme of Metropolitan League Prize Essay Contest

Any I. S. Member May Compete; Sum of
\$50 is Winning Prize

CONTEST CLOSES DEC. 31, 1928

Jewish life and education is the central theme underlying the prize essay contest that has been launched by the Metropolitan League for Jewish Associations, of which the I. S. is a member. The contest closes Dec. 31, 1928.

Any member in good standing at the I. S. is eligible to compete. The winning prize is known as the Charlotte Blumenthal Memorial Award, and consists of \$50, which will be deposited to the winner's account in a savings bank.

The Variety of Subjects

The essays must be original and on any one of the following ten subjects: 1. A Constructive Program for American Jewry; 2. The World Significance of the Hebrew University; 3. The Jews' Return to the Soil in Russia; 4. American Jewry's Participation in the Upbuilding of Palestine Through the Jewish Agency; 5. The Establishment of a National Jewish Community Chest; 6.

Teaching the Bible in Public Schools; 7. Jewish Education as a Medium for Perpetuating Jewish Life; 8. The Jewish Community Center as a Unifying Factor in American Israel; 9. Jewish Contributions to the Founding and Development of Our Country, and 10. The American Jewish Youth—What Are They Thinking of and Doing for Judaism?

The Rules

The contest is open to boy and girl alike. Essays must be written, preferably type-written, on sheets 8½ x 11 and UNSIGNED. The name, address, age and organization of the writer and the title of the essay must be enclosed in a sealed envelope, and sent with the essay. It is recommended that each contestant retain, for precaution against possible loss in transmission, a copy of his essay.

As many essays as may be desired may be submitted by each contestant. Essays must be between 1,500 and 2,000 words; the essays must reach the office of the Metropolitan League, 71 West 47th Street, by Dec. 31, 1928, preferably sooner.

(Continued on P. 2, Col. 2)

LAST CALL for SEATS for HIGH HOLY DAY SERVICES

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Friday Evening, Light Candles 7:00

THE INSTITUTIONAL

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S. Shiras Hauer

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AS WE GO ON

Formal thanks has been received from the Fellowship House, of 133 East 43rd Street, for tickets that have been given to some of its members for seats at the High Holy Day Services to be held at the I. S.

Thanks has also been received from the Police Department of New York City for similar courtesy and favor extended to its Jewish members by the I. S.

(Continued from P. 1, Col. 2)

The judges will be three men or women with no affiliations with the League or its constituent societies. The decision of the judges will be final and announced within thirty days after the close of the contest! the winning essay will be published in the "Metropolitan Jewish Youth."

For Further Information

Further information concerning the contest may be had from Mr. Hauer, the Social and Educational Director of the I. S.

HIGH HOLY DAY OBSERVANCES FOR JEWISH MEN IN ARMY AND NAVY

Furloughs have been granted by the Secretary of War, Secretary of the Navy, and the Director of the Veterans' Bureau to the Jewish men in the United States Army and Navy and to disabled veterans for the observance of the Jewish New Year and the Day of Atonement. These orders were issued upon the request of Dr. Cyrus Adler, Chairman of the Army and Navy Committee of the Jewish Welfare Board.

The War Department

The order of the Secretary of War, issued August 8, is as follows:

"The Secretary of War desires, in order to permit soldiers of the Jewish faith to participate in the celebration of High Holy Days (Rosh Hashonah), beginning at sundown, Friday, September 14, 1928, and continuing until sundown Sunday, September 16, 1928, and of the Day of Atonement (Yom Kippur), beginning at sundown September 23, 1928, and continuing until sundown, Monday, September 24, 1928, that members of that faith be granted furloughs for such time as necessary to permit them to be at their homes, when practicable, or at places where these celebrations are held, from noon of September 13 to noon of September 18, 1928, and from the evening of September 22 to noon of September 26, 1928, provided no interference with the public service is occasioned thereby."

The Naval Division

The order of the Bureau of Navigation of the United States Navy Department, issued under date of August 1, to all ships and stations, is as follows:

"In order to permit observance of the High Holy Days, including the New Year (Rosh Hashonah) and the Day of Atonement (Yom Kippur), commanding officers will grant leave when the exigencies of the service permit to men of the Jewish faith from noon of September 13 until noon of September 18, and from the evening of September 22 until noon of September 26, 1928."

A Standing Order

There is a standing order of the United States Veterans' Bureau since 1925, as follows:

"At the request of the Jewish Welfare Board and in accordance with established policy and practice, beneficiaries of the Jewish faith whose physical condition permits, will be granted passes to participate in the celebration of High Holy Days, including the Passover (covering the Seder Days), the New Year (Rosh Hashonah) and the Day of Atonement (Yom Kippur)."

A considerable number of soldiers, sailors and disabled veterans will observe the High Holy Days with their families as a result of the issuance of these orders.

Begin to Regard the I. S. As Your Home

What the Age Owes to America

(Next Monday, Sept. 17th, is Constitution Day. The following excerpt is taken from a centennial oration delivered by William Maxwell Evarts, eminent American statesman, jurist, and orator. Its title, "What the Age Owes to America," is deemed peculiarly apt to the present era.)

We cannot then hesitate to declare that the original principles of equal society and popular government still inspire the laws, live in the habits of the people and animate their purposes and their hopes. These principles have not lost their spring or elasticity. They have sufficed for all the methods of government in the past; we feel no fear for their adequacy in the future. Released now from the tasks and burdens of the formative period, these principles and methods can be directed with undivided force to the every-day conduct of government, to the staple and steady virtues of administration.

And We Think These Evils New Ones

The feebleness of crowding the statute-books with unexecuted laws; the danger of power outgrowing or evading responsibility; the rashness and fickleness of temporary expedients; the constant tendency by which parties decline into factions and end in conspiracies, all these mischiefs beset all governments and are part of the life of each generation. To deal with these evils, the tasks and burdens of the immediate future, the nation needs no other resources than the principles and the examples which our past history supply. These principles, these examples of our fathers, are the strength and the safety of our State today: *Moribus antiquis, stat res Romana, virisque.*

Unity, liberty, power, prosperity—these are our possessions today. Our territory is safe against foreign dangers; its completeness dissuades from further ambition to extend it, and its rounded symmetry discourages all attempts to dismember it. No division into greatly unequal parts would be tolerable to either. No imaginable union of interests or passions large enough to include one-half the country, but must embrace much more. The madness of partitions into numerous and feeble fragments could proceed only from the hopeless degradation of the people, and would form but an incident in the general ruin.

The Ship of State Still Sails On

... We have not proved unworthy of a great ancestry; we have had the virtue to uphold what they so wisely, so firmly established. With these proud possessions of the past, with powers matured, with principles settled, with habits formed, the nation passes, as it were, from preparatory growth to responsible development of character and the steady performance of duty. What labors await it, what trials shall attend it, what triumphs for human nature, what glory for itself, are prepared for this people in the coming century, we may not presume to foretell.

"One generation passeth away and another generation cometh, but the earth abideth forever," and reverently hope that these, our constituted liberties, shall be maintained to the unending line of our posterity and so long as the earth itself shall endure.

SCHEDULE of ROSH HASHONAH SERVICES

	Harlem	West Side
FRIDAY EVENING	6:30	6:30
SATURDAY—		
Morning	6:15	6:30
Sermon	9:30	9:30
Afternoon	5:30	5:30
Mariv	6:30	6:30
SUNDAY—		
Morning	6:15	6:30
Sermon	9:30	9:30
Shofar Blowing	10:	10:
Afternoon	5:00	5:00
Tashlich	5:30	5:30
Mariv	6:30	6:30

(Sermons will be delivered by Rabbis Herbert S. Goldstein and I. Bril. Cantors Zalmon Yavneh and Isidore Lauer will officiate.)

Both Synagogues will be open at 3 o'clock for the saying of Tehillim

Arrange Your Appointments, Business and Social, at the I. S.

JEWISH POPULATION IN UNITED STATES IS 4,228,039 LAST JEWISH SURVEY SHOWS

The common notion that Jews are largely big-city folk, concentrated in the large industrial and commercial centers, has no foundation in fact; Jews live in a total of 9,712 cities, towns, villages and rural districts, and about one-sixth of the Jews in the United States reside in rural districts and in small urban centers.

There are eleven cities in the United States in which the number of Jews is 50,000 or more.

The rise of the percentage of the Jewish population in the country in relation to the total population, which was observable during the 19th century and the first two decades of the 20th century, is on the decline.

These figures and findings were among the important results of a comprehensive study of the Jewish population of the United States made by Dr. H. S. Linfield, director of the Statistical Department of the American Jewish Committee. This survey will be published in the forthcoming volume of the American Jewish Year Book, a publication prepared by the Jewish Publication Society of America.

Persons of Jewish extraction who had intermarried or who were not of the Jewish faith were excluded.

The tendency of the Jews to disperse and to move to the small towns and to the rural areas has made considerable headway, the study shows. By the end of 1927, Jews lived as permanent residents in 6,420 cities, towns and villages, and in 3,292 rural unincorporated districts, technically known as minor civil divisions. In every city of 25,000 or over, Jewish residents were to be found, but even in the small rural villages, of 2,500 population or less, Jews were found to live in thirty out of every one hundred villages in the country. Particularly interesting is the figure of 109,600 Jews who live in rural territory, the vast majority of whom are undoubtedly engaged in agricultural pursuits. This figure, however, cannot be regarded as the total of Jews so occupied, as there are doubtless a considerable additional number in small towns of 2,500 or more, who engage in agriculture or in pursuits connected with it.

The Details

The total number of Jews in the country is divided as follows: 109,600 live in rural areas and in villages of 2,500 population or less; 185,697 live in towns of 2,500-25,000 population, and 3,932,462 live in cities of 25,000 population or over. The last figure includes the Jewish population of New York.

The leading Jewish communities in the United States, that is those with a Jewish population of over 50,000, are: New York City with 1,765,000; Chicago, 325,000; Philadelphia, 270,000; Boston, 90,000; Cleveland, 85,000; Detroit, 75,000; Baltimore, 68,000; Los Angeles, 65,000; Newark, 65,000; Pittsburgh, 53,000, and St. Louis, 50,000.

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