

arrival of several families in 1878, Jewish influence began to be felt in Las Vegas; and within a few years a regular congregation was formed (1884) and weekly services were held in a hall rented for the purpose. Two years later a temple was built, Congregation Montefiore being named in honor of the hundredth birthday of the great philanthropist. The rabbis who have successively occupied the pulpit are: J. Luck (1884-86), Schelitzer, Sig. L. Frey, L. Schreiber (1896-97), B. A. Bonheim (1897-1902), and Dr. Lefkowitz, the present occupant (since 1902). Other Jewish institutions are the Cemetery Association, Ladies' Relief Society (organized 1889), Ladies' Temple Society (organized 1903), J. E. Rosenwald Lodge, No. 545, I. O. B. B. (organized 1902).

Santa Fé: Capital of New Mexico; contains about twenty-five Jews. The Jewish population at

one time was much larger, but since 1880, when Santa Fé was cut off from the main line of the railroad, the population has gradually decreased and many Jews have since removed. At no time, however, was there a Jewish organization, either religious or philanthropic, although during the holy days services were sometimes conducted by laymen. But recently a congregation has been gathered together, and Rabbi Kaplah of Albuquerque now (1904) conducts services and lectures once a month.

Roswell: Although this town has a Jewish population of but 36, a congregation and Sabbath-school have been organized through the efforts of Nathan Jaffa, who conducts services every Friday evening.

Throughout New Mexico a number of Jews are scattered in almost every town, the entire Jewish population of the territory numbering between 700 and 800 in a total population of 195,310.

A.

J. H. K.

NEW MOON: The period of New Moon was, in pre-exilic times, celebrated by cessation of labor; it was superior even to the Sabbath-day, which formed but a part of it (see I Sam. xx. 18-34; II Kings iv. 23; Amos viii. 5; Hos. ii. 13 [A. V. 11]; Ezek. xlvi. 3); but it lost its importance during the Exile (see **SABBATH**) and was observed mainly as the determining factor of the calendar with its festivals. In the latter period only the women—who in pagan times

were especially attached to the "queen of heaven" (Jer. xlv. 15-19)—refrained from work on New Moon, the reason given being that they were privileged to celebrate it because they had not been as willing to worship the golden calf as the men (Yer. Pes. iv. 30d; Pirke R. El. xlv.; Tur, Oraḥ Hayyim, 917); the men were allowed to work (Hag. 18a; 'Ar. 10b). In the Temple, New Moon was celebrated by special sacrifices (Num. xxviii. 11-15; II Chron. ii. 4, viii. 13; Ezra iii. 5; Neh. x. 33) and by the blowing of the trumpet (Num. x. 10). Of the greatest significance, however, was the proclamation of New Moon ("Kiddush ha-Hodesh") by the president of the Sanhedrin (R. H. ii. 7)—originally, of course, by the high priest—just as in Rome the Pontifex Maximus fixed New Moon by proclamation (whence the name **CALENDAR**). The Sanhedrin was assembled in the courtyard

("bet ya'azek") of Jerusalem on the 30th of each month from morning to evening, waiting for the reports of those appointed to observe the new moon; and after the examination of these reports the president of the Sanhedrin, in the presence of at least three members, called out: "The New Moon is consecrated"; whereupon the whole assembly of people twice repeated the words: "It is consecrated" (R. H. ii. 5-7; Sanh. 102). The blowing of the shofar at the time of the proclamation of New Moon was practised also in the Babylonian schools (Sanh. 41b). The proclamation of New Moon was retained in the liturgy, but was transferred to

the Sabbath preceding. The following is the formula:

The Reader (probably at first the most prominent man of the community): "He who wrought miracles for our fathers and redeemed them from slavery unto freedom, may He speedily redeem us and gather our dispersed ones from the four corners of the earth. So let us say, Amen!"

"[Hear ye] All Israel ["haberim"="members of the haburah"]: The New Moon shall be on the . . . day of the coming week! May it come to us and all Israel for good!"

The Congregation: "May the Holy One, blessed be He! renew unto us and unto all His people the House of Israel for life and peace, for gladness and joy, for [Messianic] salvation and consolation! So let us say, Amen!"

In Sephardic congregations the prayer "Yehi Razon" is recited, of which one paragraph reads:

"May it be the will of our Father in heaven that good tidings



Blessing of the New Moon.
(From Leaden, "Philologia Hebraeo-Mixta," Utrecht, 1657.)



BLESSING OF THE NEW MOON.
(From Bodenschatz, "Kirchliche Verfassung," 1748.)

