

# The Jewish Herald

Published Weekly by the  
**HERALD PRINTING CO.,**  
 E. GOLDBERG, Gen Mgr.,  
 707 Fannin Street.  
 Phone 5646.

Subscription.....\$1.00 per year

## SALUTATORY.

Pride in our community and assurance of the great future in store for it, causes us to present the Jewish Herald to the people of Houston.

Our success does not depend alone upon the management of the paper, but upon the Jewish community at large. By ourselves, we can not accomplish much, but with your assistance we can do a great deal. Our object shall be to publish weekly the occurrences of all Jewish societies, to aid as best we can in furthering their welfare. Owing to the objects and nature of the Independent Order Bnai Brith, we shall let no opportunity pass to aid in disseminating the principles of that order. Our attitude toward the various congregations and charitable and fraternal associations shall be naught but what the most diligent worker would have it. We would like the secretaries of the various societies to furnish us with their proceedings and with such news as they desire for publication. The columns of the Herald will be open at all times to those who have anything to say that will be of benefit to our co-religionists or community, and thus, having stated as briefly and concisely as possible our aims and objects, we go to press with this our first issue.

E. G.

## ROSH HOSHONAH.

Whatever may be the history of the observance of the first day, or the first two days, of Tishrie, it is a fact that for over two milleniums this festival has been named "New Year," and has been observed as a solemn season. "Turning over a new leaf" is the saying common about the first day of January; few really give a serious thought on that day, congratulatory calls, festivities, and often license are generally the order of the day. Not so with us on our Rosh Hashonoh; it is to be our effort to begin the year aright, and to devote the first ten days to introspection and the inquiry, our civil new year, but it only provement of our moral and religious status.

True, but few of us really repent. We close our places of business on the day, attend a religious service much longer than usual, and then go about our way just as we formerly did. And yet let it not be forgotten that

this observance, slender as our grandfathers may deem it, is a sacrifice, and proves that Judaism is still alive in us.

What sense is there in continually bewailing the laxity of our religious observances? Why should our moralists always complain about our unwillingness to give up something for the sake of our religion? Are not these days of Rosh Hashonoh and Yom Kippur sufficient proof that matters are not in as deplorable condition as they try to make us believe? That altogether too many of us are materialistically inclined we do not deny, but when we note that despite our alleged love of gain we, with such few exceptions, can even for two or three days rest ourselves from our usual avocations and free ourselves from all sordid thoughts, we must come to the conclusion that all is not lost. And if the flame of devotion is not as bright today as it was a hundred years ago, yet it is not quenched. Solomon, reputed to have been the wisest of men, truly warns us: Say not always what has been, and that the former days were better than the present, for not out of wisdom hast thou demanded this. Times change, and we change with them, and the wise do not always claim that each change is for the worse.

We are optimistic as to the future of Judaism, and the general observance of Rosh Hashonoh proves that we have cause for considering our prospect brighter than some of our preachers would make us believe that they are. There are too many evidences of life in the body politic of Judaism to give up our hope for its continued existence. We begin the new year with a cheerful heart, in the knowledge that the services and solemn admonitions of the day are not lost on our people. On the contrary, it is to us a matter of congratulation that Judaism, the oldest of modern religions, is still strong, virile, and still has devotees true and faithful. As long as Rosh Hashonoh is still observed, so long the feeling of sacrifice still exists, and Judaism is safe.

Let us all observe the day as a day of mixed rejoicing and solemnity, and may the year ring to all of us joy, health, and prosperity. A Happy New Year we wish to all of our readers.

Z. b. S. H.

Great men stand like solitary towers in the city of God, and secret passages run deep beneath external nature give their thoughts intercourse with higher intelligences, which strengthens and consoles them, and of which the laborers on the surface do not even dream.

## THE NON-JEWISH JEW.

By this time we ought to be so familiar with this type that we ought to accept the situation without comment—certainly without excitement. It would be easy to draw up a long list of distinguished Jews who are indifferent to Judaism, yet anxious for the rights of the Jews. Bernard Lazarre wrote a volume to show how contemptible the religion was, but championed the Jews wherever they were oppressed. Disraeli undertook to do the Jews a service in demanding that Roumania grant them equality before the law, and that was after no Jew had the right to speak of him as a "co-religionist." Pergament, a member of the Russian Duma, a convert from Judaism, I believe, was one of the foremost in striving to extend the rights of Russian Jews. It is not necessary to cite further illustrations of what I mean. We may have our opinion of these men; we may even question the motives that made their attachment to the Jews purely a secular matter; but we must accept the type as a not uncommon one, and realize that there is no call for us to lash ourselves into a fury when one of them rises to define his position. One of the current platitudes of Jewish conversation and Jewish journalism is the complaint that some of the Zionist leaders are not religious men. Well, even from a religious point of view, they are an improvement on a Cremieux or a de Hirsch. If we apply a religious test, there will be a large congregation outside of the charmed circle.—"Amiel" in Jewish Comment, Baltimore.

## JEWISH WOMEN IN NEW YORK.

### *Their Influence Is Felt In Every Phase of Metropolitan Life.*

At least four of the most important movements that have been inaugurated in New York within recent years have been started by Jewish women, and the progress of a number of others is largely traceable to their work, their influence, or their benefactions, says the New Broadway Magazine in an interesting and copiously illustrated article on "Fair and Famous Jewish Women." In the arts and progressions Jewish women are not less prominent. Rosalie Lowe Whitney, who as counsel for the Legal Aid Society is admitted to have practically made that great organization the power for good that it is in the city today, and Emile M. Bulowa are among the foremost of metropolitan women lawyers. Miriam Michelson, a brilliant young newspaper writer and novelist, who came out of the West a few years ago, has taken her place among the leaders of contemporaneous fiction. Annette Kohn has won permanency as a poet. Martha Morton—known as Mrs. Herman Conheim to her intimates—has been turning out at least one successful drama every year since, as a mere girl, she captured the prize in a newspaper contest with her first play, "The Merchant." To the work and agitation of Annie Nathan Meyer is attributed the founding of Barnard College. Catherine M. Cohen is ranked among the very first of women sculptors, and Rebecca

Mahler, Adeline Oppenheim and Florence J. Schoenfeld are showing great promise in painting. Among women musicians, Jeanne Franko—who is Mrs. Hugo Kraemer in private life—holds a leading position. The only conspicuous theatrical success of two seasons past have been achieved by Madame Bertha Kallish, an Austrian Jewess who had been the star of one of the Yiddish theaters down on the East Side for a long time until she began the study of her first English part; and Madame Alla Nazimova, a fiery young Russian, whose artistic methods have been instanced everywhere as perfect examples of pure Slavonic art and Slavic temperament, but in whom the Jewish people of New York declare they have seen at least an admixture of the genius of the Hebrew race. In sports, particularly in horsemanship, Mrs. Emily Ladenburg, the dashing widow of Adolph Ladenburg, the financier, stands unsurpassed by feminine competitors.

In fact, there is no record of feminine accomplishment but contains Jewish names that are familiar as household words to every New Yorker.

## TEXAS HAS ROOM.

Mr. Israel Zangwill tells us the Jews of Russia and of the other lands of persecution are very welcome to Texas and its inhabitants. His good opinion of the Lone Star State will be fortified when he reads the following item from the Post, of Houston, Texas:

"With no desire to butt in ahead of other States which are anxious for an industrious and law-abiding population, we should like to call attention to the fact that Texas has room within her borders for all the Israelites in the world, and then some. Those who are interested in the scheme for Jewish colonization would do well to bear that fact in mind."—The Hebrew Standard, New York.

## BEAUTIFUL THOUGHTS.

Talk hopefully to your children of life and its possibilities; you have no right to depress them because you have suffered.

Nature bids me love myself, and hate all that hurts me; reason bids me love my friend, and hate those that envy me; religion bids me love all and hate none, and overcome evil with good.

Be active in many ways, be a sower of good seed, a distributor of good things, but look within thine own spirit for refreshment and joy. Unless all is well there, an applauding universe would be of no help to thee.

He that gives good advice builds with one hand; he that gives good counsel and example builds with the other; but he that gives good admonition and bad example builds with one hand and pulls down with the other.

He that is wise will have somewhere in his heart a gratitude to God for the times when he was given the advantage of his failures. He who trusts God will remember this, and his heart in the day of his failure.