

# THE JEWISH VETERAN

A Magazine of Interest To All American Jews

NOVEMBER, 1927

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Of The Jewish Veteran, published monthly at New York, N. Y., for October 1, 1927, State of New York, County of New York, ss.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Morris J. Mendelsohn, who, having been duly sworn according to law, deposes and says that he is the Business Manager of The Jewish Veteran, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, National Headquarters, Jewish Veterans of the Wars of the Republic, 15 Park Row; Editor, Samuel Caplan, 15 Park Row, New York City; Managing Editor, Morris J. Mendelsohn, 15 Park Row, N. Y. C.; Business Manager, Morris J. Mendelsohn, 15 Park Row, N. Y. C.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given); National Headquarters, Jewish Veterans of the Wars of the Republic, 15 Park Row, N. Y. C.; Morris J. Mendelsohn, Commander-in-Chief, 2240 E. 22nd St., Brooklyn, N. Y.; Hyman Margulies, Adjutant General, 96 Hart Street, Brooklyn, N. Y.; Irving Coon, Quartermaster General, 619 West 176th St., New York City.

3. That the known bondholders, mortgagees, and other security holders owning or holding one per cent or more of total amount of bonds, mortgages, or other securities are (if there are none, so state): None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is \_\_\_\_\_ (This information is required from daily publications only.)

Morris J. Mendelsohn.

Business Manager.

Sworn to and subscribed before me this 1st day of October, 1927.

(Seal) Morris Goldshore.

(My commission expires Mar. 30, 1929.)

## OLDTIMERS OF JEWISH VETERANS DINE "OLD SANDY HOOK"

### Simmons Flays Jewish Detractors.

A great time was had when 17 of the oldest members of the organization sat down to one of Mother Kroll's best chicken dinners in honor of Harry Cohen (old Sandy Hook) just retired at San Diego, Calif., here on a visit.

On Monday evening, October 17th, Comrade Kroll's restaurant, at 59 East 107th Street, was the scene of an old-time rally that brought together a group of the old Hebrew Vets who turned back 25 years on the hands of time.

A telegram from Rabbi Lissman regretting his inability to attend, and expression of regret from I. Weill and S. Feltman were noted.

Maurice Simmons took occasion to rap the Jews and the Irish who had ridiculed our protest against Fire Commissioner Dorman's radio jest imputing incendiarism to Jewish origin but who now run around in circles legislating and vociferating because certain motion pictures depict the Irish as partial to the "glass that cheers".

Solomon Seide, 94 years young, was present—he was one of the founders of the Hebrew Union Veterans following the Civil War.

Harry Cohen, the guest of honor, was presented with a token of esteem—and all wished him success and long life.

Present were: Maurice Simmons, Morris J. Mendelsohn, Harry Cohen, Irving Coon, Isadore Freid, Morris Florea, Pincus Kurtz, Solomon Seide, A. H. Leavy, Hyman Nagler, Arnold Stern, Leon Greenbaum, Philip Tischler, Abraham L. Sass, Samuel Frankel, David Rodvien, and Harry Panetz.

Frankel, who appears to have discovered the "Fountain of Youth", looked like a World War Veteran.

Harry Panetz—of the newer generation—crashed the party.

All were pleased.

### And the Other —?

Private Harry Cohen once went to his colonel and asked for a leave to go home to help his wife with her spring cleaning.

"I don't like to refuse you," said the colonel, "but I've just received a letter from your wife saying that you are of no use around the house."

Cohen saluted and turned to go. At the door he stopped, turned and remarked: "Colonel, there are two persons in this regiment who handle the truth loosely, and I'm one of them. I'm not married."



## BY THE EDITOR

**O**WING to technical reasons the October issue of THE JEWISH VETERAN was omitted, for which we apologize to our readers. Future numbers will appear regularly on the 5th of the month.

We are extremely gratified at the warm reception accorded to the September number of THE JEWISH VETERAN.

Following is one of the many compliments received:

"I was pleased beyond measure at the literary treat offered by the September issue of THE JEWISH VETERAN. In form it has attained adult stature and takes its place easily and graciously in the front ranks with the premier veteran publications of the land. The contents of the issue should be a recurring source of stimulation to our comrades.

Sincerely yours,  
MAURICE SIMMONS."

We realize that there is still plenty of room for improvement. If the Comrades will come forward with the necessary support for our publication we assure them they will have reason to be proud of it.

### Why An Organization of Jewish Veterans

**T**HE Editor of the Jewish Morning Journal, taking as a text the reported news that the Jewish ex-service men of France arranged a function in honor of the American Legion, bewailed the fact the Jewish ex-service men in the United States are so inadequately organized.

Mention was made by the Jewish Morning Journal of the existence of the Jewish Veterans of the Wars of the Republic, but the editor sadly remarked that there were thousands upon thousands of Jewish ex-soldiers who should belong to such an organization but who, by some strange reasoning, prefer not to be grouped as Jews.

It is indeed sad but true that there are a large number of Jewish World War veterans, who have the perverted notion that to be identified in the public eye as Jews would expose them to grave danger. Any number of them belong to the American Legion or to the Veterans of Foreign Wars. There are American Legion Posts composed exclusively of Jewish membership. But to a Jewish Veterans organization these thousands of Jewish men do not belong.

Why this should be so is, to us, entirely incomprehensible. What danger can one discover in the desire of men having common interests and sharing the same faith and nationality to band together for promoting their mutual welfare and employing their organized strength in the service of their people?

There are sensitive souls who believe that the Jew should shrink from public gaze. They object to the Jew putting him-

self forward as a Jew anywhere else but in the synagogue. They would have the Jew wear false whiskers in all of his public activities. It is readily understandable why these fellows would object to a Jewish veterans organization just as they would oppose a Jewish hospital, a Jewish orphanage or even a Jewish Republican Club.

With these people it is useless to argue. No amount of persuasion can shake them from their obsolete ideas. But the vast majority of our community, having a different understanding of the status of the Jew in American life, ought to give the fullest encouragement to an organization such as the Jewish Veterans of the Wars of the Republic.

It is hardly necessary to say that no one associated with this organization is actuated by a desire for personal or political advancement. Nor is the Jewish Veterans of the Wars of the Republic constituted for the purpose of glorifying war. It is not composed of jingoes. It does not presume to act as a censor of ideas nor to claim preferred position for the veteran to other citizens in the community.

The Jewish Veterans of the Wars of the Republic does believe, however, that the record of the Jews in American wars should be preserved and that the living evidence of that record bear their part in destroying whatever prejudice is all too frequently manifested against the Jews of this land.

We believe also that the tens of thousands of Jewish ex-service men in the United States form an untapped reservoir of strength for our people. They form a large part of the youth which, according to our leaders, is drifting away from things Jewish. That is why we are anxious to attract these men to our organization and that is a dominating reason for the existence of the Jewish Veterans of the Wars of the Republic.

### Schwartzbard's Acquittal

**T**HE acquittal of Schwartzbard has been applauded by the liberal press throughout the world, and public opinion generally has favored the verdict. It is a tribute to the spirit of French justice which differentiated between an ordinary murder and the killing of a man who, as it was amply proved, was responsible for the wholesale slaughter of untold thousands of innocent victims of deliberately instigated pogroms, by a man, who bled with those victims and regarded himself—rightly or wrongly—as their avenger.

By some it will be regarded as a sentimental verdict. But it is the kind of sentiment which is deeply rooted in the human heart and has its justifiable place in the consideration of human behavior and in the weighing of human acts. The jury which sat in judgment over Schwartzbard, sharing the sympathies and passions of other mortals, rightly subordinated the cold fact of the crime to the motives which guided Schwartzbard in his killing of Petlura. Upon hearing witness after witness tell of

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*Quartermaster General*, IRVING COON

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the horrible butcheries perpetrated upon the Jews in the Ukraine during the Petlura regime, their sympathies were naturally aroused and they came to regard Schwartzbard's act in the light Schwartzbard himself did. Any twelve men in any other civilized country would probably have felt the same.

One may regret the entire Schwartzbard episode, but it was not without its accompanying good. The trial served to bring out for the first time from a forum which commanded a world-wide audience the story of the terrible pogroms in Eastern Europe in the years immediately following the Bolshevik Revolution. The world may have been properly shocked by the ghastly details of barbarous cruelty against the Jews as related during the trial by numerous eye-witnesses. It is a bit late to learn but the public knowledge of the bloody facts may serve to avert similar calamities in the future.

It now remains to heal the wounds opened up by the Schwartzbard trial. Millions of Jews now live side by side with Ukrainians. The relations between them have become somewhat strained owing to the mischievous activities of propagandists who have seized upon the Schwartzbard incident as a means of spreading anti-Semitism among the Ukrainian masses. The leaders of both peoples should do everything possible to reestablish amity and goodwill. There never was any quarrel between Jews and Ukrainians. It was not the Ukrainian people that the Jews aimed to strike in their rallying to the defense of Schwartzbard. It was the pogrom makers. And the nefarious deeds of the latter were properly condemned by the acquittal of Schwartzbard.

### Tenth Anniversary of the Balfour Declaration

JEWIS interested in the rebuilding of Palestine are now celebrating the tenth anniversary of the issuance of the Balfour Declaration. It was on November 2, 1917, that the then Mr. Arthur James Balfour, foreign minister in the British Cabinet, promulgated the pronouncement which gave realization to the aims of the Zionist movement. By the terms of the Balfour Declaration, assurance was given to the Jewish people that the British Government, now the mandatory government over Palestine, would facilitate the creation in Palestine of a Jewish national home.

Since that time great progress has been made by the Jews in the reclamation of Palestine. What has been accomplished by the Jewish pioneers has excited the admiration of the world. Both the attitude of the British Government which prompted the Balfour Declaration and the persistence of the Zionists in clinging to their ideal have been amply justified by the events.

There is now heard a note of dissatisfaction with the passivity of the British Government. It is asserted that the latter has failed to live up fully to the terms of the Balfour Declaration.

There is much justification for the complaint. But there is no reason for alarm. Britain stands by her pledge. That reassurance has come from many British statesmen, including Lord Balfour himself. It is the act of wisdom upon the Zionists, notably Dr. Stephen S. Wise, to demand the full observation of their rights under the Mandate.

In the near future we may expect the British Government to allay all apprehensions by demonstrating concretely that it intends truly to *facilitate* the establishment of the Jewish home.

On the other hand, the Jews must show by continued support that they mean to do their part in the building of Palestine. Money for Palestine is needed in even greater measure and this we must supply unhesitatingly and unflinchingly.

## A Messenger of Discord

A Review of the Photoplay "King of Kings"

BY RABBI RUDOLPH I. COFFEE

I SAW the widely advertised "King of Kings" and was never more disappointed. Disappointed, because a producer of pictures, who has the power to spread good-will and elevate the stands of the film industry, gives us a perverted interpretation of history. Disappointed, because ministers who were consulted in the production of the photoplay sanctioned scenes that are absolutely contrary to historical fact and certain to awaken religious discord. Disappointed that the theater-going public, largely ignorant of the truths about the life of Jesus, must swallow the De Mille version.

How does the picture open? With a generous dose of sex appeal. Judas Iscariot, husband of Mary Magdala, is following the Nazarene. Mary, in anger flaunts her sensuous wiles before her husband, thus hoping to dissipate his love for the Galilean carpenter. These opening scenes, irreverent as they may seem, are in the vanguard of scenes of gross materialism that insult the intelligence of Biblical-minded people.

De Mille shows the "Sanhedrin" in action, condemning an adultress to death. As a matter of fact, when Jesus lived Israel's Supreme Court no longer imposed the death sentence. Rome had superimposed her authority over Palestine and the "Sanhedrin" was shorn of power. Yet the film shows the "Sanhedrin" with authority it no longer possessed. Jewish history has been ignored. Seems to me "somebody slipped somewhere."

The pictures of the Temple are a series of misinterpretations. One would imagine, according to De Mille's picturization, the Temple in Jerusalem was a fair-sized stockyard. Also, a place where the guilty were stoned to death. Again "somebody slipped." Stoning a person to death was the most severe punishment in Israel, and was always inflicted outside the city, never in the holy sanctuary.

A glaring anachronism, overlooked by the De Mille cultists, is focused upon the characterization of Caiaphas, the high priest. On the sacred Passover days he has nothing else to do but appear, in the morning, before Pilate to demand the death sentence on Jesus, and spend the entire afternoon following Jesus to Calvary, and remaining there until the end of the crucifixion and always in his holiest garments. Somebody should have told De Mille that those sacred vestments of the high priest were only worn one day each year, on *Yom Kippur*, when he entered the holy of holies. What would Catholics say if a film depicted the Pope, dressed in his most sanctified garb, spending Easter afternoon outside the Vatican, watching a convict put to death?

Surely liberal Christians must feel a measure of disappointment in this production. The very attribute that is supposed to have made Jesus a great man—tolerance—is missing. The spirit of good-will is woefully absent. That which De Mille tried to stress, and did stress, is that the Jews crucified Jesus. This thought, so historically incorrect, will further intolerance among the unthinking masses. During the crucifixion scene, I heard a woman sitting in front of me say to the man beside her: "I never want to sit next to a Jew again."

De Mille's "King of Kings" is a messenger of discord.—  
*Jewish Tribune.*

# Jews Who Helped Make America

## JUDAH MONIS—First Jew to Get Square Deal in New England Harvard Professor of Hebrew for Forty-two Years.

BY MADISON C. PETERS

The Jews of New York were not on a footing of political equality with Christians prior to the revolution. By the first constitution of the state of New York adopted in 1777 they were put on an absolute equality with all other citizens.

Bancroft has referred to Maryland as among the first colonies which "adopted religious freedom as the basis of the state." But its religious freedom was limited to those within the province who believed in Christ, and was accompanied by a proviso which declared that any person who denied the Trinity should be punished with death.

Maryland was, therefore, no place for the Jews, though they seem to have arrived shortly after the establishment of the provincial government in 1634. Even after the revolution, though under the constitution of the United States a Jew was eligible to hold office, no one could hold office under the government of Maryland without signing a declaration that he believed in the Christian religion.

This disability was not removed until February 26, 1725, when the legislature finally passed a bill giving to the Jews full civil rights.

From the period of the riot in New York in 1749, "directed against a Jew and his wife," according to Governor Clinton's report to London, to the revolution, there was little increase in the Jewish population in New York. A few additions were made by immigration from England, but not sufficient to counteract the emigration to Charleston, Philadelphia, and especially to Newport.

Attracted by the tolerance of Roger Williams, a fugitive himself from persecution, and disheartened by Stuyvesant's persistent persecutions, many Jews made their way to Newport as early as 1657, and for twenty years preceding our revolutionary war Newport was one of the principal cities in American colonies, in commercial importance ranking with Boston and Philadelphia.

Edward Eggleston tells us that "he was thought a bold prophet who then said that 'New York might one day equal Newport,'" for about 1750 New York sent out fewer ships than Newport and just half as many as Boston. It was the fair treatment of the Jews under Roger Williams, the pioneer of religious liberty, which caused the Puritan Cotton Mather, in his "Magnalia" to characterize Newport as "the common receptacle of the convicts of Jerusalem and the outcasts of the land."

An occasional Jew may have strayed into other parts of New England, but the Puritans had no use for the Jew—unless he became a convert.

The best known of the early settlers was Judah Monis, the first instructor of Hebrew in Harvard. He was born in Algiers, February 4, 1683. Little is known of him until his arrival in this country. He was probably educated in Italy and at Amsterdam.

After serving as rabbi in Jamaica and afterward in New York, he settled in Boston, in 1720, in which year Harvard gave him the degree of M.A., the only degree conferred upon a Jew prior to 1800. Before he could be admitted to the office of Hebrew instructor in Harvard it was rendered necessary by the statutes that he should change his religion, which he professed to have done with perfect sincerity, though he continued to observe the seventh day as the Sabbath.

His sincerity was often questioned, but he sustained an unblem-

ished character and was well contented with his condition. His baptism was made a great public ceremony in College Hall. The Puritan divines were always interested in the conversion of the Jew.

In his letter of acceptance, Monis wrote: "Though I believe I could betake myself into such secular business as by ordinary blessing of Providence would promote my worldly interest and estate more than I can expect by instructing youth in the Hebrew, yet I find myself inclined and willing to spend my time in giving the best instruction in the aforesaid language."

After teaching for twelve years the college authorities undertook the publication of his Hebrew grammar, for which purpose a set of Hebrew type was sent out from England to the colony, and in 1735 the first Hebrew grammar in America was published.

The first Jewish publication issued by the New England press was the discourse delivered at his baptism, and then this Hebrew grammar.

Monis filled the chair of Hebrew at Harvard for forty-two years. He died in 1764, eighty-one years of age. He bequeathed a small sum to the clergymen then living in his vicinity and left a fund the interest of which was to be divided among ministers in indigent circumstances, and the remainder of his estate, which was considerable, he gave to his wife's relatives, with whom he resided after her death.

### THE IDEALS OF THE J. V. W. R.

By Rabbi Abraham Novak,  
Chaplain-in-Chief

"Three is a perfect number," said an ancient philosopher, "because it is expressive of the beginning, the middle and the end." The use of three is an interesting and peculiar fact traceable down through the ages of thought. Legend represents the gods of Greece as three, the Fates as three, the Furies as three, the Graces as three. Curiously enough, man himself is made up of three elements, the kingdoms of nature are three, the cardinal colors are three. Christianity symbolizes the Deity in three. The idea is also found in Hebrew literature—"Upon three things the world rests, Truth—Justice—Peace." So, too, the organization of the Jewish War Veterans. It is based on three pillars—"Charity, Brotherhood, and Patriotism." They are the beginning, the middle and the end of its *raison d'être*. And by these links are the members welded together.

Charity has ever been a distinguishing characteristic of the Jew. It is a test of manhood. It bespeaks of a good heart. The Bible is replete with admonitions concerning the needy, the widow, the orphan. An organization pledged to the principles of charity is worthy of support.

But there can be no true charity without Brotherhood. The Bible injunction, "And thou shalt love thy neighbor as thyself," is the essence of religion. Brotherly love is basic. It binds man to man; it implies a common origin and therefore a common Fatherhood. Jews, Christians, Mohammedans, White, Black, Brown—are all children of God. Why then a separate organization of Jewish Veterans, it is often asked? Let Jews and non-Jews all fuse together. The argument is specious. The melting pot

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