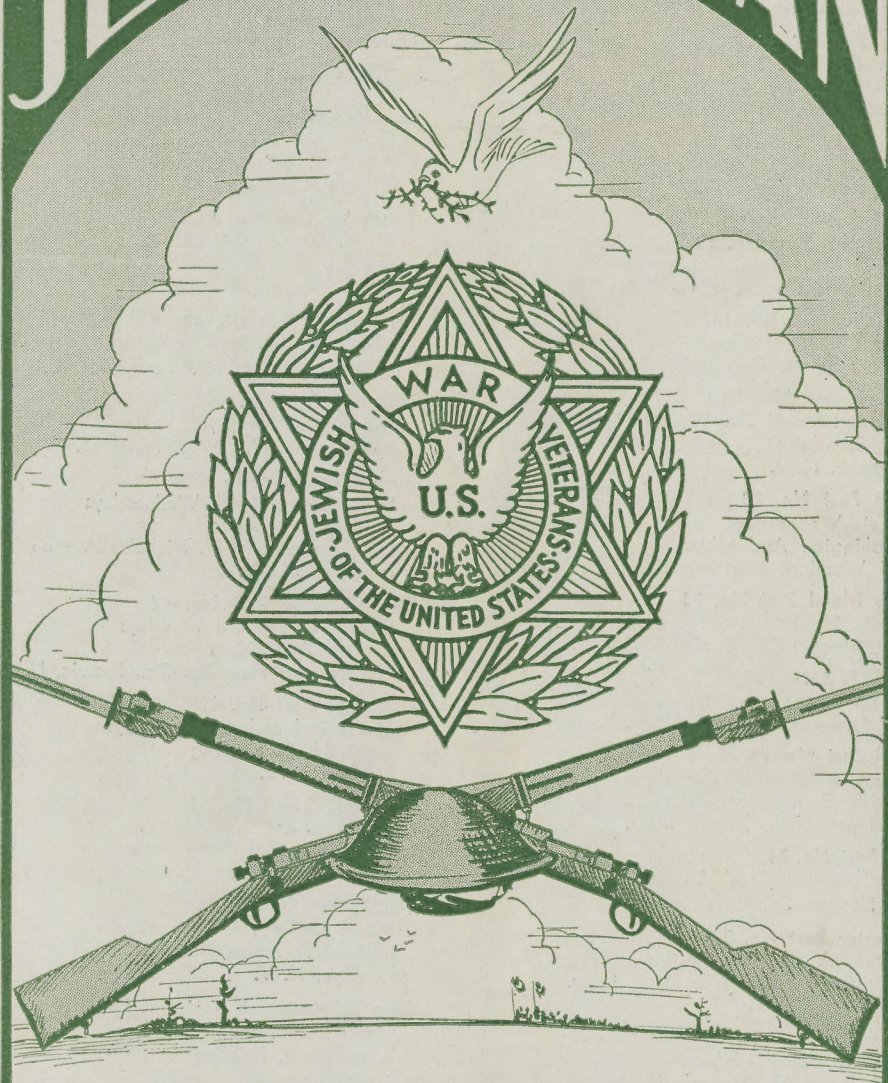


THE
JEWISH VETERAN



MARCH 1933

POST DIRECTORY

Manhattan Post No. 1

Meets 2nd and 4th Wednesdays,
250 W. 100th St., New York

Brooklyn Post No. 2

Meets 1st and 3rd Wednesdays,
Oddfellows Temple, 309 Schermerhorn St.,
Brooklyn, N. Y.

Cutler Post No. 3

Meets 2nd and 4th Thursdays,
2002 Creston Avenue, Bronx, N. Y.

Jersey City Post No. 10

Meets 2nd and 4th Wednesdays,
Jewish Community Centre,
Bergen and Belmont Aves., Jersey City, N. J.

Philadelphia Post No. 13

Meets Thursdays in Own Home,
929 N. Eighth St., Philadelphia, Pa.

Cleveland Post No. 14

Meets 1st and 3rd Thursdays,
Carter Hotel, Cleveland, Ohio

Bayonne Post No. 18

Meets 1st and 3rd Wednesdays
542 Broadway
Bayonne, N. J.

Boston Post No. 22

Meets Wednesdays
Washington Auditorium
215 Washington Street, Dorchester, Mass.

Rhode Island Post No. 23

Meets 2nd and 4th Thursdays,
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Buffalo Post No. 25

Meets 1st and 3rd Mondays
277 Linwood Ave., Buffalo, N. Y.

Lowell Post No. 28

Meets 2nd and 4th Mondays,
Jewish Community Centre,
Princeton Blvd., Lowell, Mass.

Lynn Post No. 31

Meets 2nd and 4th Thursdays
46 Blossom St., Lynn, Mass.

Worcester Post No. 32

Meets 4th Monday, Knights of Honor Hall
306 Main Street, Worcester, Mass.

Newark Post No. 34

Meets 1st and 3rd Wednesdays,
Blue and Gray Hall,
1151 Broad St., Newark, N. J.

Cambridge Post No. 35

Meets 1st and 3rd Mondays
Temple Aslikenaz
8 Tremont St., Cambridge, Mass.

Reuben Kaufman Post No. 36

Meets 2nd and 4th Tuesdays,
Steuben Hall, Paterson, N. J.

Boro Park Post No. 37

Meets 1st and 3rd Wednesdays,
1527-45th Street, Brooklyn, N. Y.

Brownsville Post No. 38

Meets 1st and 3rd Tuesdays
1546 Pitkin Ave., Brooklyn, N. Y.

Lt. Louis W. Greenstein Post No. 39

Meets 2nd and 4th Tuesdays
All Wars Memorial Building,
Atlantic City, N. J.

Rochester Post No. 41

Meets 1st and 3rd Mondays,
Hebrew Charity Building,
144 Baden St., Rochester, N. Y.

Mt. Vernon Post No. 42

Meets 4th Thursday, American Legion Hall
23 N. 3rd Ave., Mt. Vernon, N. Y.

Hartford Post No. 45

Meets 4th Tuesday,
14 Wethersfield Ave., Hartford, Conn.

Inwood Post No. 46

Meets 2nd and 4th Wednesdays
Paramount Mansion
183rd Street and St. Nicholas Avenue
New York, N. Y.

Prieskel Miller Post No. 47

Meets 1st and 3rd Mondays
Kantors Auditorium
Monroe and Hamilton Sts., Passaic, N. J.

Pittsburgh Post No. 49

Meets 2nd and 4th Thursdays
Y. M. H. A. Building
Pittsburgh, Pa.

Louis Sobel Post No. 51

Meets 1st and 3rd Tuesdays
Y. M. H. A. Building
B'way and Rodney St., Brooklyn, N. Y.

Bensonhurst Post No. 53

Meets 2nd and 4th Mondays
2044-71st Street
Brooklyn, N. Y.

Jules E. Mastbaum Post No. 54

Meets 2nd and 4th Mondays
Y. M. H. A. Building
Philadelphia, Pa.

Brooklyn LADIES AUJILIARY No. 2

Meets 1st and 3rd Wednesdays
Oddfellows Temple, 309 Schermerhorn St.
Brooklyn, N. Y.

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EDITORIAL

If asked to name one word having the most meaning with reference to life and its responsibilities, what one would you choose? Shakespeare said:

To thine own self be true,
And it must follow, as the night the day
Thou can'st not be false to any man."

This quotation can be summed up in one word—LOYALTY. It comprehends Honor, Duty, Self-Denial and Work.

The Jew is a shining example of the efficacy of LOYALTY. By their adherence to an Ideal, and Loyalty to that Ideal—of adherence to one God, the race has lived through and conquered what appear to be insurmountable oppression and obstacles.

Nothing is more important to the success of an organization than LOYALTY. Without it there can be no harmony, discipline, respect or brotherhood. Be loyal to yourself, your obligation, and you will be loyal to your elected or appointed officers, your comrades and the J. W. V.

It is now more essential than ever that we present a united front—and this can best be accomplished only through your LOYALTY.

Lady Macbeth's instructions to her soldier husband comes to mind—"If we fail, we fail. But screw your courage to the sticking point and we'll not fail!" Veterans realize this was good advice. It is good advice now! Let us by our example lead the way back to confidence—confidence in our President—in our great Country.

INAUGURAL PARADE: "EYES LEFT! SALUTE!" We're marching by the new Commander-in-Chief of the United States. And as our beautiful National Colors passed the reviewing stand, President Roosevelt lifted his hat and smiled. Our hearts beat faster, our pride swelled—we realized that at last the Jewish War Veterans of the United States had achieved their proper place in the sun.

We were only a small delegation—but the impression was great. We had a wonderful position in line, between a champion V. F. W. and A. L. Drum & Bugle Corps. 500,000 people in Washington have seen and now know of our organization. All along the line of march, the hearts of many Jews in the vast throng were proud as we passed and were applauded. We who marched will never forget the incident—and wouldn't have missed it for a mint of gold. It established a precedent for the J. V. W., which will be regularly followed hereafter.

* * *

We hereby create our own Honor Roll of those comrades who at great cost and sacrifice went to Washington to march in the parade under our banner: Fredman and Hordes; Kath and J. Kaplan, Cleveland; Helfand, Goodstein, H. Schaeffer and Al Schaeffer, Pittsburgh; Baumfeld and Beiser, Cutler; Renson, Mt. Vernon and Finkelson of Philadelphia.

* * *

We regret the necessity of recording the fact that some of our comrades possess an inferiority complex when it comes to things Jewish. They are evidently lacking in the knowledge of Jewish history and traditions—of Jewish character and accomplishment. We saw several comrades in Washington—some of whom came to march with us—others just to observe—but none of whom marched with us, although their presence was essential to make a good show-

ing to the public, and although requested to do so. The most opprobrious term during the war was that of "slacker." This is a harsh word, but is very applicable to those comrades. We further deprecate lack of cooperation in this parade by many posts.

PASSOVER. Passover begins this year on April 11th. This is an important Jewish Holiday when it is our duty to distribute matzohs and other holiday necessities to comrades in hospitals and to needy Jewish families. If you have not already done so, now is the time to appoint committees to prepare to take care of this important part of our work.

MEMORIAL DAY. Plans are progressing for observance of National Memorial Services on Sunday, May 28th, 1933, in New York City. P. D. C. Morris Florea has been appointed Chairman of the Parade and is already on the job making preparations. Comrades are urged to get their uniforms before that date, so that we can make a fine appearance marching down Fifth Avenue.

NATIONAL APPOINTMENT. George E. Kath of Cleveland Post No. 14, as Deputy Chief of Staff.

NATIONAL ENCAMPMENT. Atlantic City, N. J., has again been chosen as the place for our 1933 Encampment, and July 1st to 4th, 1933, as the time. Further announcements will be made in subsequent issues. Meantime, start saving your shekels. Those who were at our last convention, won't miss this for a mint. And this will be the greatest convention ever.

POPPY DRIVE. A resolution was passed at our last Executive Council Meeting that a National poppy drive be run, in cooperation with State Departments and Posts. Departments are requested to notify National immediately whether they will conduct such Poppy drive and when. Outlying posts where there are no departments are requested to advise Headquarters likewise immediately. These poppy drives are generally run in May, and time is short to make necessary arrangements.

HAYM SOLOMON MONUMENT.

This movement was considered at our last Executive Council Meeting and a committee appointed to investigate and report to the March Council Meeting. Interesting talks were given by Messrs. Benjamin Winter and Z. Tygel, President and Secretary respectively of the Federation of Polish Jews in America.

CHANGE IN ADDRESS: Many comrades move without notifying Headquarters of such change in address. Every time this magazine is incorrectly addressed, it costs Headquarters 2c. Is this fair? Comrades themselves and Post Adjutants are requested to immediately notify us of a change in address so we can change our records accordingly.

BOY SCOUTS: Phillip W. Russ, Director of the Boy Scouts of America, addressed us at our last Council Meeting, and impressed upon us the necessity of J. W. V. posts sponsoring Boy Scout Troops. This is a worthy movement and has the utmost support of National Headquarters. Many posts already are sponsors to Boy or Sea Scout Troops. Those that are not, should immediately arrange accordingly. If you desire information or assistance, write Headquarters or Jacob Rubinoff, Chairman, at 51 Chambers Street, New York City.

Dr. S. PARKES CADMAN. We are indeed fortunate and appreciative of the article submitted in this issue by Dr. Cadman, who, as you all know, is one of the spiritual and intellectual leaders of the Country. On February 26th, Dr. Cadman was a speaker in the American Jewish Congress protest meeting at Carnegie Hall, against the injustice to Jews in Germany. His voice is frequently uplifted in the cause of tolerance, and for better understanding among the different races.

IF I WERE A JEW

By S. Parkes Cadman, D. D., LL. D.

The historic relationships of Jews and Christians have been embittered by the unreasonableness and injustice inflicted on the Jew by those who owed the origin of their religion to his ancestors. There were faults on both sides, but the gravamen of this stupendous offense rests upon the Christians whose numerical superiority and truculent disposition tempted them to sin grievously. Yet in full view of what evils have needlessly existed, the Jew has the opportunity to exercise the divine grace of forgiveness. Nations and races no less than individuals must pardon if they are to be pardoned. Do I err, therefore, in suggesting that were I a son of Israel it would be my duty and privilege to overlook the iniquities of the past wherever these are disavowed, and their further committal abandoned, by Christians of the present age?

Persecution of minorities is an atavistic trait lingering in our social heritage; an overhang of the eras of spiritual ignorance and moral depravity in which all have shared at one time or another. It is despicable now because light has dawned on the peoples who once sat in darkness and in the shadow of death. Hence we are challenged to exterminate its sources in prejudice, misunderstanding and hate. Whether Jew or Gentile, we are equally foresworn to brotherhood in God, and to comradeship in the furtherance of His beneficent designs.

Many of my Hebrew brethren attribute the more ostensible forms of Anti-Semitism to the Crucifixion story as repeated in Christian circles. History has exploded the myth that the Jews as a nation killed Christ. It is highly probable that the vast majority of them living at that time were not even aware of that tragedy. Hence it is not surprising that the cruel and false associations inflicted upon it during the sixteenth, seventeenth and eighteenth centuries have created a strong reaction in the Jewish

mind. If I inherited this mind I should doubtless feel that reaction.

But as a Jew I should not be bound to concede that we live in the twentieth century, and that its claims and necessities demand that I must emancipate myself, and so far as possible my brethren, from the durance of lamentable preconditionings? Certainly according to his own creed no Christian under heaven has any right to present the Crucifixion except as a demonstration of God's universal love and mercy. By the same token, as a Jew, could I not reflect on the willingness of Jesus to accept death rather than surrender his conviction as an inspiring example of constancy and courage?

I know how difficult it is for me to get under my brother Jew's skin, to feel as he feels, to think as he thinks. Yet do I miss the mark in saying that if I could do so I should be constrained to admit that Jesus was at least a good man and a great prophet? It is nothing against this estimate that the officials and elders of the Synagogue of his day rejected his teachings. Since when have deeply entrenched beliefs and customs readily yielded to voices that disturbed even though they corrected them?

Dr. Klausner, Dr. Enelow and Dr. Stephen Wise are splendid representatives of Israel to the modern world. They encourage me, in endeavoring to speak as I do from the standpoint of the chosen race, to believe that Jesus was a radiant example of its grasp on eternal verities.

Lastly, were I a Jew I should cling with passionate tenacity to the prophetic oracles which give us better counsel than those of Greece or Rome concerning what keeps nations whole or lays them flat. The spiritual interpretation of the universe and man would commandeer my energies. The Jew who wilfully forsakes the Jehovah of the Covenant is robbed in perfidy and shame. And I would cooperate with believing

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One Of Our "Babies"

Of course you recognize the likeness! None other than "youngster" Col. Isaac De Costa.

Born in London (he admits 88 years ago), his parents emigrated to this country while he was still an infant. Although possessing a wonderful memory, he doesn't remember much about his birthplace. His parents settled in New York City, and New York has been his home ever since.

Like many other adventurous spirits he ran away from home as a youth and joined a traveling circus, as a stunt rider. However, he admits that before he met his wife—he no longer follows any nomadic inclinations.

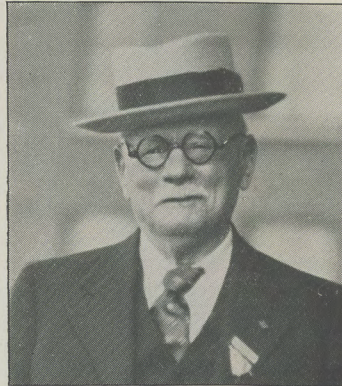
When the Civil War broke out, he enlisted early. He was one of the "babies". He served in E Battery, 3rd U. S. Artillery, during the entire war, and holds several decorations for distinguished service. The Colonel don't talk much about his military achievements, but says with pride:

"I stood within three feet of Abraham Lincoln the day he made his Gettysburg address. He came to the scene wearing a high hat and a black cape. I held the cape while he spoke. I can visualize Lincoln in front of me now just as clearly as if it had happened yesterday. His outstanding characteristic was his thinness. I noted that he seemed very slender and large-boned. He was a truly great man."

The Colonel is very emphatic, and is not hesitant about expressing his opinions. He has taken an interest in politics since the election of Fernando Wood as Mayor of New York in 1860. He is a democrat, and was one of the original Roosevelt boosters. He's against Prohibition and thinks it silly. He believes that "a man ought to have a drink if he wants one, and if he's such a fool that he must get drunk, then it's his own fault." He smokes and chews tobacco and admits that he hasn't the

slightest idea as to how one goes about reaching old age.

He's really old fashioned only about one thing—that's his family. He's married 56 years, and still loves his wife Hannah. They have five children, the oldest 54 and the youngest 24, and any number of grandchildren.



He's always been active in veteran circles. He rarely misses his G. A. R. post meetings. But his greatest love is the Jewish War Veterans. He is one of its oldest members, and is now a Life Member in Harry Cutler Post No. 3. He attends not only meetings of his own post, but is frequently present at other J. W. V. meetings in the metropolitan district. A Department or National Encampment without him present would have something lacking. He rarely refuses an invitation to grace a J. W. V. function with his presence.

An interesting incident of his feeling for the J. W. V. and his youth and vigor follows: About five years ago, strange as it may seem, no one in Cutler Post would accept the nomination as Commander of the Post. Immediately Col De Costa rose to his feet, and offered to accept the command and acted with great firmness and efficiency as Commander until one of the young-

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HITLERISM

100,000 Jews, more than 1-6th of Germany's total Jewish population, fought for the "Fatherland" in the World War. Twelve thousand of these soldiers fell on the field of battle and other thousands returned home wounded and crippled.

And what is Germany's reward today to these heroes?

German history bristles with illustrious Jewish names, as Karl Marx, Albert Einstein, Walter Rathenau, Mendelsohn, Meyerbeer, Rubenstein, Heinrich Heine, Wasserman, Albert Einstein. In philosophy, science, literature, music and in drama, Jews have contributed largely to German civilization and culture. How does Adolf Hitler compare with these giants?

Hitlerism: What is it? Patriotism? Nationalism? Of course, not in the sense that we know these terms. Hitlerism stands for hatred. Hatred of Jews. Hatred of Catholics. Hatred of democracy and parliamentary system. It is opposed to peace and honor and justice. It stands for Material Power. It is a German Ku Klux Klan movement.

Whence comes the strength of Hitlerism? Many Germans feel they were unjustly humiliated by the Treaty of Versailles. Germans have always been a military loving people. The treaty took away their armies, their arms. All around they see nations, large and small, armed to the teeth, and spending more than ever on armaments. Hitler by his armed "brown-shirts," and his bombastic promises to return Germany to its former position of military glory has captured the fancy of millions of Germans. His preachings have acted as a salve to Germany's feelings.

And who is Hitler? An Austrian painter. A moral moron gifted with a glib tongue, a demagogue of small calibre, whose creed is more pagan than Christian. One of his aids in rising to his present position has been his touching a match to old anti-Semitic preju-

dices—by accusations that everything bad or wrong in Germany is due to the Jews, and his consequent demand for the political, economic and social extermination of Jews in Germany.

What is the present status of the Jew in Germany?

Within twenty-four hours after Hitler's accession as Chancellor, news headlines showing effect upon Jews, as instance some of the following: "Nazi Demonstration Against Jews in Berlin"; "Nazi Paraders March Before Presidential Palace Bearing Banners Reading 'Down With Judah'"; "Jews Seeking to Leave Germany En Masse"; "Attacks Upon Jews in Many Parts of Germany"; "Would Exclude Jews from Distress Aid"; "Police Chief Friendly to Jews Dismissed"; "Progressive Dismissal of Jewish Officials"; "Consternation of Jewish Leaders."

The Jews in Germany constitute but one percent of the German population, and reside in the cities, so that the farmer and small country town populations are prepared to credit everything they are told about the Jew. As a result, the lot of the Jewish citizen in Germany at present is very hard. Jewish merchants are boycotted, Jewish workmen and clerks are dismissed where employed, and are refused aid or employment where unemployed. Jewish doctors and lawyers are displaced. In the larger cities, Jews are subject to frequent bodily attacks. Added to this is a ruthless hatred toward all Jews. In thousands of meetings, in hundreds of radio broadcasts, in millions of newspapers, they are classed as inferior people, who have no right to participate in the public life of the country.

Viewed from one standpoint, this anti-semitic oppression may turn out to be a boon, in that a far greater number of Jews than ever before are becoming more mindful of their traditions and their great past — in recognizing the need of organization of Jews to com-