

# THE JEWISH VETERAN



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## EDITORIAL

It was rightly said of Lincoln that his  
 character such as only freedom knows  
 create. If our democracy becomes pol-  
 led by the taint of bigotry, it will produce  
 more Lincolns. Lincoln fought not so  
 much the system of physical slavery as the  
 system which made it possible—that feudal  
 system of bondage of men's souls and their  
 duty to freely worship their chosen God.

We need today, be it said in the spirit of  
 Abraham Lincoln, not a new America, but  
 the true America—a union of states that shall  
 be true to itself and to the principles of a  
 democracy—an America that shall not be  
 the sweet name of democracy upon its  
 tongue and the devil of intolerance and despot-  
 ism in its heart.

The ascent of Lincoln to the heights is of  
 all moments beside the issue—how may we  
 get a descent from his ideals? This com-  
 moration from year to year will be of  
 little avail unless, in the spirit of the Gettys-  
 burg address, we make it tell by dedicating  
 ourselves anew to the principles for which  
 he suffered martyrdom. The important thing  
 is not our estimate of Lincoln but  
 what he would say of us in this hour. If  
 he could step from his abode of bronze  
 and marble on the Virginia plains and ob-  
 serve the broadcast of the irreligious gospel  
 of the Hitlers, the Goerings and the Boebbels  
 and their vassals under Pelley of the Silver  
 Shirts, the legions of the brown shirts, the  
 shirts, the white sheets of the revived  
 and the subsidized puppets of Luther  
 the fugitive Spanknoebel. We cannot  
 be loyal to the memory of him whose natal

day we now honor unless we pledge our-  
 selves anew to forever crush and banish  
 from the protection of our flag and our  
 borders the emissaries of this unholy alli-  
 ance which rises in an evergrowing chal-  
 lenge to everything that is descent and beau-  
 tiful in American life.

We dwell in times of great perplexity and  
 are best by far reaching problems of mo-  
 mentous import. We shall not greatly err  
 if upon occasion we consult the genius of  
 Lincoln; we shall not falter nor swerve from  
 the path of national righteousness if we live  
 by his moral genius.

## CITIZENSHIP PRIVILEGE

The time is drawing to a close when those  
 aliens who served in our Army during the  
 World War and who have received honor-  
 able discharges may secure second citizen-  
 ship papers without going thru the formal-  
 ity of securing first papers. No fee is  
 charged for the issuance of naturalization  
 papers to these men. However, if such an  
 alien has left the United States and returned  
 since March 3, 1924, it will be necessary for  
 him to secure a certificate of arrival, which  
 costs \$5. This privilege ends May 25, 1934.

### PREAMBLE TO CONSTITUTION

We, American citizens of the Jewish race,  
 who served in the wars of the United  
 States, in order that we may be of greater  
 service to our country and to one another,  
 and in order to perpetuate our highest  
 ideals, do hereby unite to establish a per-  
 manent organization.

#### Objects

The objects of this organization are:

1. To maintain true allegiance to the United States of America; to encourage honor and purity in public affairs; to combat whatever tends to impair the efficiency and permanency of our free institutions; and to encourage the doctrine of universal liberty, equal rights and full justice to all men.
2. To combat the powers of bigotry and darkness; wherever originating and whatever their target; to uphold the fair name of the Jew and fight his battles wherever unjustly assailed.
3. To inculcate and keep alive the spirit of comradeship among the men of our race who fought in the various wars of the United States.
4. To assist such comrades and their families as may stand in need of help, encouragement, or protection.
5. To gather and preserve the records of patriotic service performed by the men of our race.
6. To honor the memory of our heroic dead and shield their graves from neglect.

# HOME SWEET HOME IN GERMANY

By Nathaniel

Interviewing a German doctor who has left Germany to visit relatives in America with a view to remaining here permanently, I finally, after severe persuasion got him to tell me something about his home life.

The gentleman in question lived in Berlin, the perfect city, where peace and order reigns and nobody need be afraid of anything. His family was one of many thousand happy families who stay at home and do not throw out money to anything except the "Winterhilfe" (a sort of unemployment welfare organization). Why should they go out when they need only look out the window and watch the processions of Nazis in the street—a fascinating sight. Of course the Nazis sometimes wake people up in the morning at seven, or at night after twelve, when they march through the streets loudly singing the new Hitler songs, but the family is only too pleased to be reminded of Hitler even at that hour in the morning, and otherwise, Berlin is such a nice, quiet place.

Why, people hardly speak in the streets any more, at least not before having looked carefully around them, and even then they only whisper to each other. There was a maid in the house, but she accomplishes very little for she is always running to open the front door, not for beggars—no. Everyone knows that they do not exist in Germany any more thank God. Instead one now has the pleasure of opening the door every other minute for a nice Nazi uniform, who, after having thrown his hand into one's face and exclaimed "Heil Hitler," the magic words, very kindly wants either to sell a beautiful picture of Hitler or to collect money, food or clothes for the "Winterhilfe."

None would dream of refusing to do any of these things, not even the girl who lives in the flat above, and who was just going to

be married when her fiancée was in the army, that he would lose his position if he married her. Her ancestors did not quite pass the test. So no wedding bells for the bride in Germany.

And the housewife is kept busy all day long. She has to do a great deal of figuring and calculating, for example she has to make up the special menu every fourth Sunday, and on that day when every German family eats a special dinner that must not cost more than 50 cents (about 12 cents) each person.

None, rich or poor is allowed to have more than one dish, and while one is eating dinner, a Nazi arrives to collect the money that one has saved. Those little things that one has saved, and remind them how useful they must be to Hitler who has taken them the chance of living their own lives in their peaceful homes.

The evening recreation is reading. Many people have so many interesting papers and are very pleasant and easy to read. On every page there are articles about Hitler and pictures of Hitler. Hitler looks out of a window. Hitler drinking coffee. Hitler standing at the beach his arms out, a halo around his head like a saint. Hitler receiving flowers from a girl in white.

Yes, conditions are excellent in Germany. What with the Nazis in power, and the crazy artists and scientists gone away, everything will turn out allright, and every German can indeed put out his hand in gratitude and say "Heil Hitler."

**DON'T BUY GERMAN GOODS**

**REPEAL THE ECONOMY**

## A CENTURY'S JEWISH PROGRESS IN THE UNITED STATES

### The Jew in Agricultural Activities

By DR. GABRIEL DAVIDSON,  
New York

CENTURY ago 15,000 Jews lived within the borders of the United States and were concentrated almost entirely along the Atlantic seaboard. There is little record to indicate their occupations, but it is safe to assume that some were associated with agricultural pursuits. Some Jews engaged in farming from the very dawn of American history. It is claimed that Simon de Torres, Columbus' Jewish interpreter, settled in one of the islands in the West Indies, where he raised tobacco and was probably the first white farmer in America. It is known that in the colonial period, Jews in the south were engaged in the production of indigo, rice, corn, tobacco and cotton.

In 1820 Major Manuel Mordecai Noah attempted to establish the colony of New York on Grand Island in the Niagara River, but his effort did not proceed beyond the planning stage. The earliest colony of Jews there is a record was Sholem in Warren County, New York, founded in 1837 by a group of twelve families from New York City. This colony lasted about ten years. Its history is a tragic tale of desolation and futile struggle by venturesome pioneers to wrest sustenance from a sterile and unresponsive soil. For more than thirty years after Sholem succumbed, no concerted effort to settle on the farm took place.

The first half of the 1880 decade was a period of frenzied Jewish colonization activity. Following the outbreak of persecution in Russia in 1881, a wave of Jewish immigrants struck our shores. American Jews were not prepared to receive the large influx. Feverish efforts were made to absorb as many as possible in industry. Among the refugees were many who had the avowed purpose of settling in the arms, and sympathetic American coreligionists, chief among them Michael Heilbrunn, encouraged them in that purpose. As a result no less than sixteen colonization projects were undertaken within the space of a few years in Louisiana, Arkansas, Texas, Kansas, Dakota, Colorado, Oregon and

New Jersey. The colonists were recruited partly from the membership of the Am Olem (Eternal People), groups organized in Russia during the previous decade by University students and young intelligentsia, a cardinal tenet of whose philosophy was the glorification by personal example of the dignity of manual labor. The Am Olemites originally planned to establish themselves on farms in Russia, and when persecution made that impossible some went to Palestine and some came to the United States.

With the exception of those in Southern New Jersey, the colonies were short lived. But so imbued were some of their members with the ideal of farming, that the demise of one colony simply meant throwing in their lot with another. The writer met some of these erstwhile colonists, men and women now along in years. From their lips he heard a saga of trial and hardship, a gripping narration of struggle against intolerable conditions. Here it was a drought, there a flood; here torrid heat, there arctic cold; here locusts, there prairie fires; here crop failure, there storm; here disease, there famine—with inexperience, insufficiency of capital, inadequate planning and absence of trained leadership contributing to hasten the failure of these pioneer efforts. The South Jersey colonies escaped the common fate because they were near enough to New York and Philadelphia to command the interest and support of public-spirited Jews in those two large centers of Jewish population.

The first of these colonies was Alliance, founded in 1882 by the Hebrew Emigrant Aid Society—an organization hastily formed to take care of the fast arriving Jewish immigrants. Alliance was followed in quick succession by Rosenhayn, Carmel and Garton Road. These colonies are probably the only agricultural settlements where a third generation of Jewish farmer is beginning to grow up. Alliance celebrated its fiftieth anniversary in the summer of 1932. The history of the South Jersey Colonies is

tense and absorbing, but limitation of space prevents its inclusion in this article.

The unfortunate results of the early Jewish colonization efforts served to focus thought on the necessity of guidance and direction to replace planless drifting. Through Oscar S. Straus, interested Jewish leaders presented the need to Baron Maurice De Hirsch, the peerless Jewish Philanthropist, who had expressed his belief in farming as an occupation for the Jewish masses in terms of prodigious endowments to carry on colonization in various parts of the world. Through his munificence, the Baron de Hirsch Fund was established in 1891. The Fund took over the direction of the South Jersey Colonies and interested itself in agricultural development in other places.

One of the earliest acts of the Baron de Hirsch Fund was the founding of the well known Jewish settlement of Woodbine in Cape May County, New Jersey, in 1891. Here the Baron de Hirsch Agricultural School was established in 1894. It was the first school in the United States to impart secondary education in agriculture. The School was designed primarily for the training of immigrant Jewish youth and functioned for almost a quarter of a century. Among its most distinguished graduates are Dr. Jacob G. Lipman, the Dean of the New Jersey State Agricultural College, and Director of the New Jersey State Experiment Station, a scientist of international repute; his brother, Dr. Charles B. Lipman, the Dean of the Graduate Division of the University of California, whose recent discovery of bacteria in meteors may change the scientists' conception of the origin of life on our planet; Dr. Isidor Goldberg, a former member of the faculty of Cornell University, one of the foremost animal pathologists. The last Superintendent of the Woodbine School was Dr. Joseph A. Rosen, who has headed the Jewish agricultural reconstruction activities in Russia carried on by the American Joint Distribution Committee since their inception in 1924.

Woodbine is both an agricultural and industrial settlement. In the last few years it has received an accretion of new farmers and is experiencing an agricultural renaissance. This community is unique in being the only municipality in the country where

all the offices are filled by Jews. Its mayor is the grandson of one of the

The promotion of agriculture was one of the items in the Baron de Hirsch Agricultural program, and it was soon deemed advisable to establish a separate organization to carry on the agricultural work. Through joint agreement between the Baron and the Jewish Colonization Association (the main Hirsch foundation) the Jewish Agricultural Society was founded in 1894.

Broadly speaking, the aim of the Society is to encourage and direct agriculture among Jews in the United States. This is accomplished by guiding the farm buyer and protecting him against fraud in his purchase, finding farm employment for the youth, extending credit in the shape of making available information on a wide range of matters pertaining to the agricultural and business sides of farming, agricultural cooperatives, publishing a cultural magazine in Yiddish, sending instructors from farm to farm, awarding scholarships and granting loans to agricultural students, maintaining a rural extension service, and through kindred activities. The Society was a pioneer in personal extension service—its system of itinerant instruction having antedated by four years the Government farm bureau work. In the close of the last fiscal year, the Society granted 10,703 loans aggregating \$1,739,173 to farmers in forty states. It had placed 17,391 employment placements in over thirty-two states. During the decade it has established 865 families indirectly many more, and developed a number of progressive Jewish farm communities.

An institution which has played a worthy role in the field of agricultural education is the National Jewish School established by the late Rabbi Krauskopf in 1896, and located in a town, Pennsylvania. The school is sectarian and provides a practical education in agriculture. Its graduates number among them is Dr. Bernhard Oser, who was for a time the Superintendent of the school and is at present on the staff of the College of the City of New York and a writer on agricultural and economic subjects. Another graduate whose distinction is Dr. J. J. Tait

noted plan pathologist and Chief of the Division of Plan Pathology at the Texas Agricultural Experiment Station.

Whether it was through the stimulus furnished by the Baron de Hirsch Fund and the Jewish Agricultural Society or through natural momentum, probably both, the Jewish agricultural movement experienced its great growth since the beginning of the present century. And what progress was made was achieved by farmers who settled individually and not as members of organized colonies. The individualistic urge, the desire to be possessor of one's own little spot on this earth has apparently been so strong as to counterbalance any seeming benefit or alleged advantage to be derived from communal or collectivistic farm operation. In fact, the so called colonization projects attempted since 1900 met the same fate as the early ones, the Clarion Colony in Utah, the Hebrew Colonial Society's effort in Maryland, the Arpin experiment in Wisconsin, the Flora project in Illinois, the Idaroth Colony in Texas, the Jingo Colony in Tennessee, colonization attempts in Alabama and Georgia and in the previous decade the Palestine colony in Michigan, afford a sorry story of ambitious effort, hopeless struggle and ultimate doom.

During the past thirty years the trek of the Jew toward the farm has been steady and continuous. While the tendency has naturally been to settle near the large centers of Jewish population, Jewish farmers have spread all over the country and are probably found in every State in the Union. New York, New Jersey, Connecticut, Ohio and Michigan contain the largest numbers. No official census has been taken, but in a study made in 1927 of the Jewish population in the United States complementing statistics gathered for the United States Census Bureau, Dr. H. S. Linfield, Director of the Bureau of Jewish Statistics, found that 109,600 Jews live in rural territory, a large number of whom, though not all, are engaged in agricultural occupations. Further study has concluded that many Jews living in small rural places are likewise following farm pursuits. The Jewish Agricultural Society's estimate is somewhere between 80,000 and 100,000. Jews are engaged in every branch of agriculture practiced in the United States. They are among the important tobacco

growers in Connecticut, they raise large acreages of potatoes in New Jersey and are among the leaders in the poultry industry in that State. In Ohio they operate large vineyards. In Michigan they conduct substantial fruit farms. Grain farming, stock raising, vegetable growing, floriculture and other types of agriculture are engaged in by Jews.

While there are some lone spirits to whom proximity to urban centres or propinquity to Jewish neighbors is of no concern, the natural tendency of Jews is to settle in or near those places that already contain fair- a freer outlet for their gregarious inclination. Here, too, they can more readily find sized Jewish farm groups. Here there is observe Jewish religious customs and practices. In the more active communities, they find their synagogues, religious schools and community houses, and the opportunity for a Jewish communal life.

In recent years there has been a growing trend on the part of Jewish workers to establish themselves on farms within community distances of cities so as to make possible entrance into farming without immediate severance from city occupations. This process provides a bridge over which the modestly circumstanced worker can travel in greater safety from city to farm. In the interim stage, a moderate amount of farming is accomplished, but farming as the chief occupation is the ultimate objective. Such "agro industrial" settlements have grown up within the metropolitan areas of New York, Philadelphia, Chicago, Los Angeles, and elsewhere.

Before concluding this article, it may be proper to refer briefly to a number of Jews who have made valuable contributions to American agriculture. Some have already been mentioned. Aaron Sapiro was for many years the prime force in agricultural cooperation, and some of the most successful cooperatives were his handiwork. Leonard G. Robinson helped farm the law creating the Federal farm loan system and organized the Federal Land Bank at Springfield, Massachusetts, Eugene Myer for a while headed the Federal Farm Loan Board. Bernard M. Baruch has been called in by several Presidents to advise on the financial problems of the American farmer. Henry

(Continued on page 15)