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# THE JEWISH VETERAN



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NOVEMBER 1934

❖ ❖ ❖ **POST BOOSTERS** ❖ ❖ ❖

*All Posts desiring listings in this column are requested to send in written authorization to Headquarters before the 10th of the month. No posts will be listed in the future unless authorization is first received.—Editor.*

**Manhattan Post No. 1**

Meets 2nd and 4th Wednesdays,  
148 W. 45th St., New York, N. Y.

**Brooklyn Post No. 2**

Meets 2nd and 4th Tuesdays,  
Kingsway Mansion,  
1602 Avenue P, Brooklyn, N. Y.

**Cleveland Post No. 14**

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

**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  
34 Munroe St., Lynn, Mass.

**Worcester Post No. 32**

Meets 4th Mon., Knights of Honor Hall,  
306 Main St., Worcester, Mass.

**Lawrence Post No. 40**

Meets 2nd and 4th Sundays,  
YMHA Building, Concord St.,  
Lawrence, Mass.

**Mt. Vernon Post No. 42**

Meets 4th Wednesday,  
Memorial Room, City Hall,  
Mt. Vernon, N. Y.

**Hartford Post No. 45,**

Meets 4th Tuesdays,  
Agora Hall,  
320 Ann Street, Hartford, Conn.

**Washington Heights Post No. 46**

Meets 2nd and 4th Wednesdays,  
YM and WHA Building,  
410 Ft. Washington Avenue,  
New York City, N. Y.

**New Rochelle Post No. 48**

Meets 1st and 3rd Mondays,  
Y.M.H.A. Building  
New Rochelle, New York.

**Pittsburgh Post No. 49**

Meets 2nd and 4th Thursdays,  
YMHA Building, Pittsburgh, Pa.

**Major Philip Lehman Post No. 50**

Meets 1st and 3rd Mondays,  
Pythian Building,  
2864 W. 21st Street, Brooklyn, N. Y.

**Louis Sobel Post No. 51**

Meets 2nd and 4th Tuesdays,  
248 South 4th St., Brooklyn, N. Y.

**Haverhill Post No. 52**

Meets 2nd and 4th Tuesdays,  
120 Washington St., Haverhill, Mass.

**Bensonhurst Post No. 53**

Meets 2nd and 4th Wednesdays,  
2027-71st St., Brooklyn, N. Y.

**Lieut. Louis Simelson Post No. 54**

Meets 2nd and 4th Mondays,  
Hotel Commodore,  
3135 Broad Street, Phila., Pa.

**New Britain Post No. 56**

Meets 4th Tuesday of each Month,  
Judd's Hall, 242 Main Street,  
New Britain, Conn.

**Washington Post No. 58**

Meets 2nd and 4th Tuesdays,  
Jewish Community Center, Washington, D. C.

**Parkway Post No. 61**

Meets 2nd and 4th Wednesdays,  
Jewish Center,  
671 Eastern Parkway, Brooklyn, N. Y.

**Akron Post No. 62**

Meets 2nd and 4th Thursdays  
Jewish Center, Akron, Ohio.

**East New York Post No. 65,**

Meets 2nd and 4th Tuesdays.  
East New York Yeshivah,  
Belmont corner Jerome St., Brooklyn, N. Y.

**Mosholu Post No. 69**

Meets 1st and 3rd Tuesdays,  
Mosholu Jewish Center, 3044 Hull Ave.,  
Bronx, N. Y.

# THE JEWISH VETERAN

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## EDITORIAL

### BOYCOTT ACTIVITIES

THERE are times when the fortunes of an organization hang in the balance. A right decision means progress. A wrong decision spells lost opportunity. It is one of the weaknesses of democracy that it is difficult to have the rank and file understand the importance of issues that must be submitted to them for final decision. Were it possible to bring together all the members of this organization in a meeting, or in meetings, and explain to them the situation with which the J.W.V. is confronted, it would be a comparatively simple thing to have the vast majority understand. However, that is not practicable. And the written or printed word does not carry the same conviction. The earnestness and personality of the speaker is lost. There is not the same intimation on the part of the reader to concentrate and try to understand. He reads with a "divided" mind, while the listener is much more likely to give individual attention to an explanation of a subject in which he is interested. Another reason is that many readers assume an argumentative attitude. They "argue" for the purpose of criticism rather than to gain an understanding of the subject under discussion. It is extremely difficult for many persons to approach a subject with an open mind, for the purpose of weighing the evidence, even where their own interests are vitally affected.

The economic boycott is the only weapon, that we have available with which to fight

the Hitler regime, and there seems to be a laxity in the attitude of a large number of Posts in this matter. If we are to succeed in the purpose for which we were organized, we cannot afford to lose this, our first major engagement. Various boycott activities must be undertaken in the near future, and it is the imperative duty of every member of every Post and Auxiliary to give their utmost co-operation. Let's go.

Samuel Untermyer as the American representative of the Boycott effort in this country, is now in Europe in the interest of this movement—surely if it is important enough to merit this man's attention, can you do any less.

### ARE GERMAN CITIZENS ALIENS?

Wilhelm Frick, Reich Minister of the Interior, speaking before the League of Germans abroad, recently stated that:

"Even if our German brothers beyond our borders have had to accept alien citizenship, they have remained members of our folkdom. If they belong to the German race, they belong to Germany, for Germany extends wherever Germans are living."

There probably are Germans abroad whose interest in the fatherland keeps alive in them the feeling that "they belong to Germany." But Frick's claim that all Germans out of Germany feel the same way is an attempt to "fool" not only other people, but himself as well.

Doubtless Frick thought he was making a bid for the support of former Germans throughout the world. If we know human nature, the result will be just the opposite on those millions who either voluntarily or involuntarily have renounced their German citizenship.

Germans who left Germany did so because they were fed up with Germany and wanted to become citizens of other countries. If they went to Argentina, for example, they switched their loyalty to that country. And the majority of Germans in the United States, as with the majority of other racial strains here, have ceased to be Germans and are now Americans. The thousands of men with German names who fought in the army of the United States against the army of Germany during the World War showed which country they regarded as their own.

## MEMORIAL DAY SERVICES IN WASHINGTON

ON Saturday, November 10th, 1934, over the Blue Net Work of the National Broadcasting Company, Armistice Services were held from Washington, D. C., under the auspices of the Jewish War Veterans of the United States. Washington Post No. 58 originated the idea of the services and invited the National Commander to be present to participate therein.

The services were opened by Dr. Ivy A. Pelzman, Commander of Washington Post No. 58, who said:

"The Constitution of the Jewish War Veterans of the United States, in its Preamble, states, in declaring its objects, that it is organized to combat the Powers of bigotry and darkness, wherever occurring, and to honor the memory of the heroic dead of the wars of the Republic.

In line with this, one of the cardinal purposes of the Jewish War Veterans of the United States is, to observe, with suitable exercises, occasions of patriotic significance. What then is more fitting than for us to observe, and thus keep fresh, the memory of Armistice Day, which the President of the United States, by official proclamation, asked to be observed generally, saying in part, that it is fitting that the recurring anniversary of this day should be commemorated with exercises designed to perpetuate peace through good will and mutual understanding between nations. He invites the people of the United States to observe this day with appropriate ceremonies."

He then introduced Commander-in-Chief Berman who was the principal speaker for the organization for the evening. Commander-in-Chief Berman's remarks, which follow immediately hereafter, are addressed mainly for the purpose of an appeal to our fellow Americans not to forget the lesson learned during the World War and not to let, in the words of Abraham Lincoln, "these dead to have died in vain." The remarks of Commander-in-Chief Berman were as follows:

Dear Friends:

It is now almost sixteen years since the signing of the Armistice brought to an end that gigantic conflict known as the World War. Not a long time, as time is measured in History, but certainly a large portion of the lives of those generations which took part in the war. Certainly long enough to take stock of the aims and purposes for which this country sacrificed so much, and to weigh our accomplishments, and to measure our success.

In every community throughout this land of ours, during these present few days, exercises are being held and will be held and eulogies of the dead will be delivered. All classes, all colors, and all creeds will unite in these devotions. All this will be done with a single purpose of honoring those men and women who offered and gave their lives at their country's behest. These ceremonies are a beautiful ritual, soul satisfying, elevating and inspirational. By these exercises we mean and intend to honor the heroic dead.

I wonder if that is what we really do by these ceremonies. I wonder if there is not a more important, or at least as equally an important aspect to these exercises which is so often neglected. These dead stand on a pedestal of enduring memory, hewn out of sacrifice and beautified by patriotic devotion. They are honored by what they have suffered, and by the price they have paid. I wonder if the honor and glory which is theirs by virtue of their own acts can be enhanced in the slightest degree by any act of the living. I wonder if it is not truer to say that in honoring the dead, the living give proof of the fact that they themselves are not dead to honor.

An occasion as solemn as Armistice Day, to fulfill its true meaning and to furnish its full value, should consist of more than memorial exercises. It should consist of self-analysis, of retrospective study, and a weighing in the balance of what was undertaken and what has been accomplished.

At these exercises, dedicated to the memory of our patriotic dead let us for a brief moment engage in an analysis of what was

said, and of what was undertaken, measured against what has actually been accomplished. By this study let us determine if we, who seek to honor the dead, have ourselves been true to honor. The result may be disappointing, but if our position is made clear then something worthwhile has been accomplished. If we find that our foot has wandered from the road and can regain our bearing, then the sacrifices of those who have passed away will be recompensed by the service which they, the dead, even at this late day, will be able to render to the living.

As has been said so often that the words have come to sound banal and trite, our country waged a war to end war and to make the world safe for democracy. Those who died did so in an attempt to bring realization to these objectives. Having these objectives in mind, were their sacrifices in vain and was the venture a total loss. Were our soldiers, sailors and marines betrayed and most important of all, what have we, who are living, done to insure that these sacrifices were not in vain. Have we who are living been true to honor or have we been false to our dead.

It seems to me that the answer to these questions is infinitely more important to us than these exercises can possibly be to those who have gone on. To be sure these ceremonies have a spiritual value for the living. A nation which feels no gratitude is a nation which is not entitled to and cannot possibly survive. I grant all this, but nevertheless I feel that the answers to these questions I have suggested are equally important and perhaps the most important aspect of anything that we can do or say.

We fought a war to end war. A casual view of the horizon, a casual survey of world events, gives us an apparent answer to our first question. Were the sacrifices made in the attempt to end war successful? Apparently there were not, at least so far as foreign nations are concerned. To this extent at least our dead have been betrayed, though it must be apparent that it is through no fault of those who survive in this country. We have earnestly striven to end war and have made every sacrifice a nation can make to accomplish this first objective. In this respect we have been true to honor, and so far as we are concerned have not been false to those whom we support to honor on

this occasion. If other nations choose to do otherwise that will be their misfortune. In this respect we must think only of our own welfare. In case another disaster threatens to overwhelm the universe we will at that time know how to conduct ourselves.

Apparently likewise the sacrifices made to make the world safe for democracy have also been in vain. In this respect it is also true that there is nothing we can do about it. In fact, there is nothing that we want to do about it. Other nations have the right to choose their own form of Government, and in this respect likewise we will know how to conduct ourselves if the occasion should arise that their form of Government becomes any concern of ours.

If a war, fought to end war has from that point of view been a loss, and if a war fought to make a world safe for democracy from that point of view is also lost, is there anything left for those who are living to do to make certain that the sacrifices of the dead have not been a terrible travesty and a sheer and utterly stupid waste. The answer to this question is that there is. The most important aspect of it all remains. Let the world do as it will, the living of this country, as living Americans owe a duty to the dead which they cannot for their own sakes afford to ignore. We have failed to make the world safe for democracy and there is nothing that we can do about it but we can and will, for the sake of the dead, and our own sakes and for the sake of future generations, make sure at all costs that America is made safe for democracy.

On all sides we hear of the influx of those alien ideas and tactics which we sought fruitlessly to destroy. There are those who would remake this country along the pattern of foreign nations. There are those who would upset and uproot those principles and institutions which have made our nation great and which we, in our fatuousness, thought to confer upon other nations. To the peril in our midst we have been blind, and in our blindness we have been false, not only to ourself interest, but to those men and women we now presume to honor.

There rests equally on the shoulders of every American citizen and with double weight on the shoulders of those four million men who wore the uniform of this country a solemn obligation. Aside from all

questions of self interest we should be traitors if we did not exert every effort to destroy this menace to our free institution and to save from utter futility the sacrifices of our dead.

Today all veteran organizations are alert to this menace, Legionnaires, Veterans of Foreign Wars, Jewish War Veterans, Disabled War Veterans, Spanish War Veterans and others. Those who are members of these organizations are carrying on this fight not only for themselves, but for all their countrymen. They are entitled to and will receive the support of a united nation. Every veteran should be with them in this fight whether it be as a member of the Legion, Veterans of Foreign Wars or the Jewish War Veterans of other organization.

Let us honor our heroic dead. Let us have the benefit of that inspirational emotion which participation in these exercises always confers and let us be true to ourselves and our dead. Let us make America safe for democracy.

The organization was particularly fortunate in securing as representative speaker for the Army for this service, Col. Alva J. Brasted, Chief of Chaplains of the United States Army. Colonel Brasted's remarks complimentary to the organization and complimentary to those of our faith, have been spread throughout the length and breadth of the country, not only by means of the spoken word over the radio, but through the means of being inserted and carried in every principal newspaper in the Country. His message is one which every member of the Jewish War Veterans should take to heart. Col. Brasted's remarks included the following:

It is highly fitting that one day of the year should be set aside to commemorate the hour when the guns of the World War ceased firing. Our children and children's children should be taught the significance of this day and God forbid that any of us shall ever forget the debt we owe those men, who, to win this war, placed their lives upon the altar of supreme sacrifice.

I congratulate the Jewish War Veterans of the United States for sponsoring this patriotic service in celebration of Armistice Day.

The World War was won by the cooper-

ation of all, those of all churches, Jewish, Catholic and Protestant, and those of no churches.

My comrades of the Jewish faith your services also were outstanding and will not be forgotten. The record of Great Britain's casualties shows that eight thousand Jews gave up their lives in the World War. Jews took part in the fighting wherever British forces went, and more than eleven thousand British Jews received decorations for honors and for service rendered.

Twenty-two thousand French Jews were killed in action. Said a young French Jewish officer from civilian life: "I am a Jew sincerely believing in and attached to my religion, happy to fight for my country which I love. In the solitude at the front my faith has intervened and saved me morally. I remember the prayer which I use to say when I was a little child in the evening before I kissed my mother. I have prayed and the Lord has sustained me and given me peace. Each time I see that it is necessary to brave death, I think of Him and my duty appears natural and without merit."

The total number of Jews serving in the armed forces of the United States during the World War has been estimated in excess of two hundred and twenty-five thousand. One thousand Jews received citations for valor. The Congressional Medal of Honor was conferred on three Jewish soldiers out of a total number of seventy-eight that were conferred on all soldiers.

The total of Jewish casualties exceeded fourteen thousand; two thousand eight hundred made the supreme sacrifice. More than six hundred still lie in the cemeteries of France, Belgium and England. The 77th Division was forty per cent Jewish. The wonderful record of this division is well known. Said a writer in the Literary Digest in 1919: "These button hole makers and salesmen of New York looked like anything but formidable material to hurl against the Prussian Guard but they marched out of Camp Upton with the 77th Division, their chests up and heads held high and came back from France with as proud a record as any organization that went overseas."

On this evening of Armistice Day we are flooded with sacred memories.