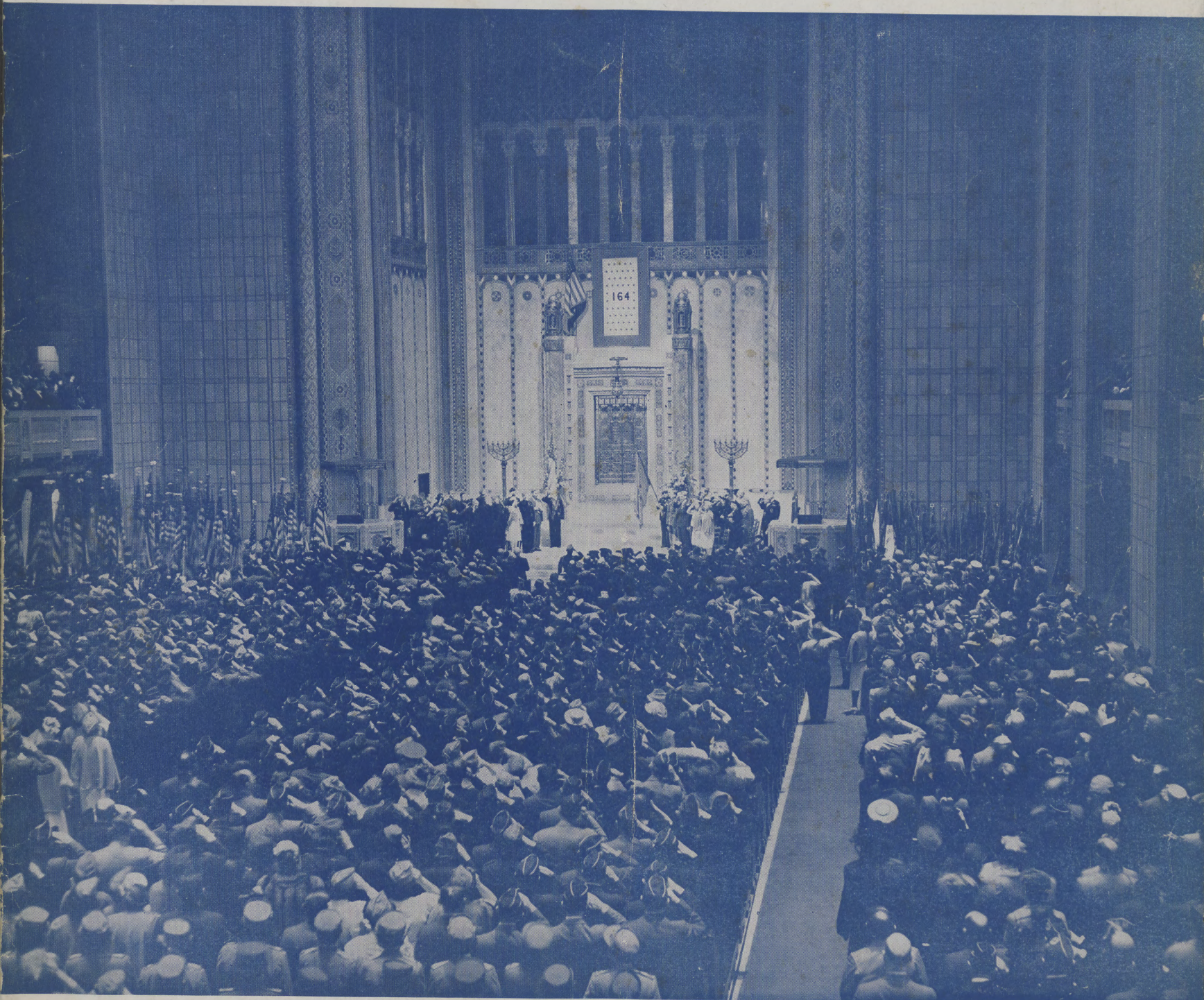


# The Jewish Veteran

"...That these honored dead... shall not have died in vain."

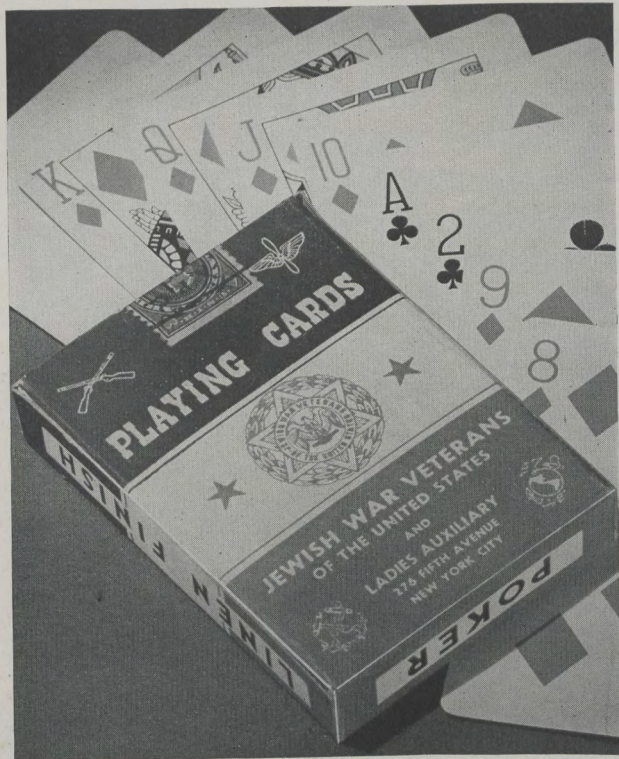


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*May, 1943*

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# EDITORIAL PAGE

J. GEORGE FREDMAN, Editor

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## FREEDOM OF RELIGION

It is inevitable, this Memorial Day, when so many American families are in mourning for some gallant soldier, sailor, marine or merchantman, that we ask:

"What have they died for?"

We can say, "For freedom from brutal aggressors." That is true. True, and obvious.

But when we add, "For democracy," that is not so obvious.

What is democracy? There are many answers.

Undoubtedly the most concise and true and practical answer was formulated by President Roosevelt when he defined it as being a condition of national life in which all people have the benefit of the Four Freedoms: freedom of assembly and the press, freedom of religion, freedom from fear, and freedom from want.

As Americans, we are concerned with achieving all four. As Jews, we must feel a special concern in achieving the second. Not merely by law, for that right is already ours under the Constitution of the United States, but in practical reality.

Freedom of religion does not mean merely freedom to be seen going in and out of one's temple, or freedom not to go to another's church. It means freedom to be a Jew, or a Catholic, or a Protestant in every sense of the word. Freedom to say that one is a Jew, or a Catholic without fear of failing to get a job, or failing to be admitted to Medical College and most certainly without fear of suffering insult or physical attack.

If the recent estimate of rising anti-Semitic feeling in America is anywhere near the truth,—there is something seriously wrong with the state of the Second Freedom in the United States today.

If that estimate is a valid one, it is clear that powerful anti-American forces have been working, with money, with influence and with skill, to poison the springs of American decency, with the intention of splitting up a nation by creating internal hatreds.

Jewish War Veterans have a special mission in meeting this problem, and it has a special advantage. Soldiers of Jewish faith who fought and suffered together on the battlefield with Catholic and Protestant soldiers have found a true tolerance, and a judgment based solely on their merits as individuals.

Consequently, their contacts with the other veterans' organizations (and after this war they will constitute a block of over fifteen million people, besides their own families) form perhaps the most solid and unshakeable basis that exists in this country for a unified attitude toward the Second Freedom.

On this Memorial Day, the Jewish War Veterans pledge to press for legislation enforcing the Constitution and to use every other available means of educating the people and stimulating good-will, so that the hundreds of thousands of Americans of Jewish faith now fighting for democracy, will return home to find the four freedoms secure in America.

## NATIONAL COMMANDER'S MESSAGE

Memorial Day will soon be here and then past. Many nice things will be said about the boys buried in Guadalcanal, Tunisia and Attu. After that most people will return to their usual occupation.

Is that all Memorial Day is supposed to mean? Words? I think not, especially for the veterans.

Selling apples on street corners, sleeping on park benches and the infamous end of the bonus march on Washington, don't seem so long ago. Right now, I know that many disabled veterans and widows and orphans of veterans, are having a hard time getting along on their government compensation, because unlike most employes they have not received any 15% increase.

Most veterans, I'm sure, have vowed that the veterans of this war and their families won't suffer the same indignities and hardships after their discharge as we did in 1919. What better time than Memorial Day to start doing something to put that pledge into action?

On behalf of J. W. V., I recently attended a meeting of eleven veteran organizations where postwar problems were discussed and plans laid. J. W. V. has also had conferences with the Jewish Welfare Board with a view to coordinating our efforts in servicing veterans after their discharge. To retain its prestige, J. W. V. MUST take an active part in Rehabilitation. It's a "Must" if our Service Members are to become Active Members after the war.

Is J. W. V. nationally and locally prepared to do its job properly? Frankly, no! To be able to do so, we will have to organize another 150 posts in the middle-west and the south. There are many cities in those areas which have hundreds of Jewish boys in the services. Jewish boys everywhere are entitled to our aid and service and we must not do a "patch-work."

Unfortunately we do not now have the funds to carry out such a program. However, our National Executive Committee was foresighted, and appointed an Expansion Committee to raise the necessary funds (1) to employ the necessary men at headquarters and in the field to increase our posts and membership and (2) to be prepared to service discharged veterans.

The Expansion Committee has made considerable progress in the New York area. The public has proven very sympathetic toward our program and have shown a willingness to support us. However, this is a nationwide program. Every city where we have one or more posts will be expected to contribute its share.

I have informed all commanders that I am willing to appear personally before any gathering of substantial citizens to present JWV's needs and program. I await your invitation. The success of our effort depends upon 100% cooperation. The boys in the fox-holes are not taking vacations this summer, and there will be no vacations for JWV until our quota has been reached.

Won't you cooperate? It's the best way I know to be true to the boys on the fighting fronts.

BENJAMIN KAUFMAN

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