

APRIL ☆ 1944

# The Jewish Veteran



**ARCHIBALD MAC LEISH OFFERS A CODE FOR FREE MEN**

**"WHY IS THIS NIGHT DIFFERENT?"**

By ISAAC TOUBIN

**A LINK THAT CIRCLES THE GLOBE**

By J. C. HYMAN

**"THE JEWISH PROBLEM IS A CHRISTIAN PROBLEM"**

By HENRY A. ATKINSON

# *We Salute*

## **LAWTON, OKLA.—A Typical American Town**

whose citizens know that the spirit of democracy is reflected in the every day acts of life . . . in the generous deed, in sympathetic understanding, in respect for the dignity and beliefs of your fellow man

### **WE SALUTE LAWTON, OKLA.**

*because*

a year ago at this Passover season, its citizens exemplified the Spirit of Passover . . . the spirit of free men . . . by providing a traditional Seder for 250 Jewish young men in Uncle Sam's army stationed at nearby Fort Sill.

### **WE SALUTE LAWTON, OKLA.**

*because*

The handful of Jewish families provided the ceremonial meal

The Methodists offered and gave the use of their church building

The Baptists provided the tables and chairs

The Masonic Lodge provided the other necessary equipment

Every one pitched in to help with the dishes

### **WE SALUTE LAWTON, OKLA.**

*because*

its citizens, Jew and Christian alike, understand the spirit of Passover.

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*The*  
**Jewish Veteran**

"The Patriotic Voice of American Jewry"

J. GEORGE FREDMAN, Editor

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**DEPARTMENTAL**

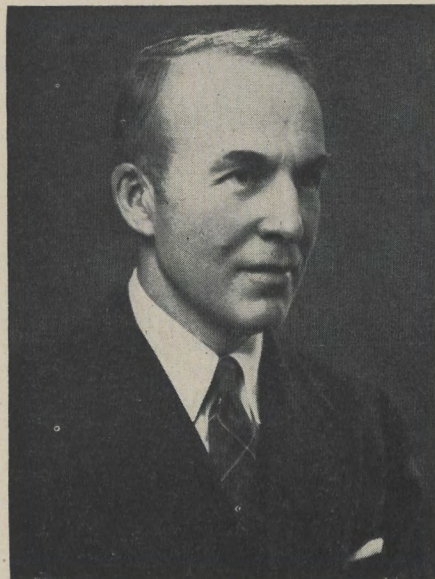
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FOR APRIL, 1944

*Archibald MacLeish*



*Archibald MacLeish, Librarian of Congress, is one of America's outstanding poets and at the same time a foremost political thinker. He was a contributing editor of Fortune Magazine. He was Director of the Office of Facts and Figures. He is the author of verse, plays, radio dramas, and articles—contributing to numerous magazines. Born in Illinois, Mr. MacLeish holds degrees from Harvard, Yale, and Tufts. In the last war he served from 1917-1919 as Captain of Field Artillery.*

**Offers a Code for Free Men**

**T**HERE was never a time when the maintenance of friendly relations between Christians and Jews was more important.

The significance of the recent attacks on Jewish boys in Boston and in other cities has been largely missed. These attacks are desperately serious not because they imply an organized anti-Semitic conspiracy—a planned and organized movement—but because they testify to the breakdown of the implicit, unstated, habitual self-restraints which make a democratic society workable. Free human beings, and free groups of human beings, do not live together in peace and mutual consideration because the laws say they must or because the police compel them. They live together in peace and mutual consideration because they share common beliefs about the decencies of human behavior. These common beliefs, these habitual, unstated habits of thought, are the real bases of a free society—the air without which it cannot breathe.

The terrifying significance of the attacks on Jewish youngsters in certain cities is the indication they give that the force of these common beliefs, these habits of thought, has been weakened. American boys who share, as part of their natural inheritance of ideas, basic beliefs with regard to the decencies of human conduct, would not set out to bludgeon other American boys whose sole crime was that they belonged to a different race or a different religious faith. Before that sort of thing can happen, the basic democratic assumptions must have been questioned and discredited. And this must have happened in places where the opinions of boys are formed or modified. What is shocking in the attacks of youngsters on youngsters in America is the indication they give that efforts to destroy faith in the basic conceptions on which a democratic society rests have won terrible successes in the inner fabric of American life.

There is no question of the seriousness of the situation. But that situation calls for action, not for the defeatism about American racial problems which seems to have affected so many American minds. There is no justification whatever for defeatism. The solution of the racial problem in a democracy is the acceptance of the fact that that problem has no "solution." There is no surgical method by which the possibility of racial and religious friction can be eradicated. A free society is based precisely upon the assumption that men and women of different faiths and different races *will* live together in the full possession of their various rights. What that means is clear. What that means is that the potentiality of racial and religious friction will always exist. It will exist by hypothesis. The democratic solution—the only solution possible in a democratic society—the solution which makes a democratic society possible—is the solution which *accepts* these sources of possible friction and makes peace with them. Mutual toleration and consideration are the only conceivable answers. Toleration and consideration are not cures. They are not "solutions of the problem." The "problem" will always exist as long as free societies exist. But toleration and consideration and mutual self-restraint offer the only means by which free men can live with the problem and with each other and still be free.

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