

APRIL, 1946

The Jewish Veteran



MISS AMERICA
SPEAKS TO
YOUNG AMERICA

NEW ATTACK
ON
MINORITY
PROBLEMS

JUSTICE
TO THE JEW
A Passover
Editorial



Let your HEAD take you

(The average American today has a choice of just going where "his feet take him", or choosing wisely the course to follow. Let's skip ahead 10 years, and take a look at John Jones—and listen to him . . .)

"SOMETIMES I feel so good it almost scares me.

"This house—I wouldn't swap a shingle off its roof for any other house on earth. This little valley, with the pond down in the hollow at the back, is the spot I like best in all the world.

"And they're mine. I own 'em. Nobody can take 'em away from me.

"I've got a little money coming in, regularly. Not much—but enough. And I tell you, when you can go to bed every night with nothing on your mind except the fun you're going to have tomorrow—that's as near Heaven as man gets on this earth!

"It wasn't always so.

"Back in '46—that was right after the war and sometimes the going wasn't too easy—I needed cash. Taxes were tough, and then Ellen got sick. Like almost everybody else, I was buying Bonds through the Payroll Plan—and I figured on cashing some of them in. But sick as

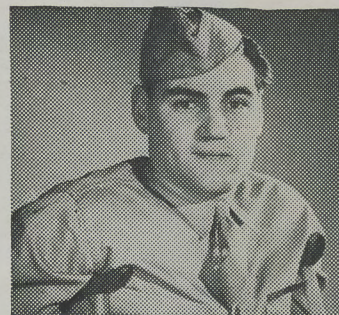
she was, it was Ellen who talked me out of it.

"Don't do it, John!" she said. "Please don't! For the first time in our lives, we're really saving money. It's wonderful to know that every single payday we have more money put aside! John, if we can only keep up this saving, think what it can mean! Maybe someday you won't have to work. Maybe we can own a home. And oh, how good it would feel to know that we need never worry about money when we're old!"

"Well, even after she got better, I stayed away from the weekly poker game—quit dropping a little cash at the hot spots now and then—gave up some of the things a man feels he has a right to. We didn't have as much fun for a while but we paid our taxes and the doctor and—we didn't touch the Bonds.

"What's more, we kept right on putting our extra cash into U. S. Savings Bonds. And the pay-off is making the world a pretty swell place today!"

LEARN WHAT THE DISABLED VETERAN CAN CONTRIBUTE TO YOUR BUSINESS!



Other employers have found that, when properly placed, the disabled worker has:

1. FEWER accidents!
2. FEWER absences!
3. FEWER resignations!
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For further information on the plans and policies which have already been set up by business and industry for employing disabled veterans, get in touch with the Veterans' Employment Representative of your nearest U.S. Employment Service office.

JOAN KENLEY

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JUSTICE TO THE JEW?

A Passover Editorial by

CMDR. JOSHUA L. GOLDBERG

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HOW my heart thrilled as father read the story of the Jews through the centuries as exemplified in the *Haggadah* of Passover. He gloried in the strength of the Jew who had resisted the corroding influence of time, and whom no enemy could destroy. To him the story of Passover was a re-affirmation of his belief that justice was eternal, and that it would triumph in the end.

One cannot help quoting at this point Justice Stafford who, when speaking of the Jew, said:

"All things about him were in flux. Races might come and go, empires might rise and fall, but what was right yesterday is right today, and will be right tomorrow. There he took his stand. The earth might shake and tremble and the mountains might skip like young rams, but justice would never fail him, and underneath him were the everlasting arms. God gave him to see, through the things that are ever-changing, the things that never change. . . .

"Israel's ideal of justice has taken permanent possession of the human mind. . . . Israel has stamped his ideal of justice on the human consciousness itself, and lives in every upward movement of the race. . . .

"I do not forget what your gifted race has wrought in other ways—in war and statecraft, in music, art, poetry, science, history, philosophy—but, compared with the meaning and majesty of this achievement, every other work you have accomplished, every other triumph of every other people sinks into insignificance. Give up every other claim to the world's gratitude before you surrender this: The world owes its conception of Justice to the Jew."

Father would have considered any

comment superfluous. But father sat at the *Seder* table before 1938. . . .

Mine is model 1946. . . . Six million shadows press themselves upon me from behind. They lean over my shoulders to follow the reading of the passages. Then they turn to each other and nod their naked, shadowy skulls. . . . And before me, right between the bright candles, coming nearer and nearer, are the crematoria with some of the charred bodies still in them . . . the gas chamber . . . the gallows . . . rifle volleys . . . open graves. . . . My mother . . . there she is, as sweet, as gentle and humble as ever. It's crowded, awfully crowded, at this *Seder* table—model 1946.

I cannot stand it any longer. I revolt. I must ask a question. I must add another question to the traditional four "If the world owes its conception of justice to the Jew, why does the world not mete out justice to him?"

Verily, it is a grotesque world we live in. Look who has his day in court—who has justice!

Pierre Laval, arch architect of deviltry, who betrayed France, sold his countrymen into slavery, collaborated with the enemy and was "in" on the rape of Ethiopia, had his day in court. He was not condemned without due process of law. His voice was heard. He had counsel. He had Justice!

Joseph Krammer, the Beast of Belzen, a monster hatched in the shadow of horror, nurtured on hate, whose evil genius defies description, had his day in court. It took some six weeks to find him guilty. The "evidence" had to be "proved." The Beast had Justice!

Lest we forget. The Nuremberg trial is still on, and on, and on. . . . Goering must have his day in court.

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J. GEORGE FREDMAN, Editor

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THE COVER—President Truman during his appearance at Army Day exercises in Chicago paid special attention to wounded veterans. Here he is shown shaking the hand of Milton Cohen of Chicago.

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Hess must have his and Streicher, too, must not be pre-judged. They must be heard, these *Herren-Volk*. . . . Chas. V'sholom, (God forbid!) there may be otherwise a miscarriage of Justice. . . .

The Lavals, Krammers and Streichers must have justice. I agree. I am a Jew. I cannot do otherwise and remain a Jew. But what about the Jew? Why, gentlemen of the jury, ye peoples of the world, have you justice for Laval and hate for me? Why one measure for him and his kind, and another measure for the Jew?

But why argue with the world? The pattern is always the same. If the Jew demands justice, they say he is over-sensitive; if he demands a home for his body and his soul, they examine him microscopically whether he is to be labeled "race," "nation" or "religious community." When he speaks of love of country they say he out-patriots the patriots, and when he speaks of love of humanity, they dub him as an internationalist.

My question will not be answered by them at the *Seder* table. Long ago

(Continued on page 13)