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The JEWISH VETERAN

JEWISH WAR VETERANS OF THE UNITED STATES OF AMERICA



In this issue ...

**WHAT CAN WE DO
ABOUT DELINQUENCY?**

by J. Edgar Hoover



National Commander Ben Chasin is pinned by a cub scout to honor JWV's work in scouting.

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What Can We Do About "Delinquency"?

by JOHN EDGAR HOOVER
*Federal Bureau of Investigation
United States Department of Justice*

THE answer to that question would be a simple one if the problem inherent in it were truly one of "delinquency." Unfortunately, the word as used today encompasses far more than the simple misbehavior of a few decades ago. "Juvenile delinquency" in the Twenties and Thirties, in general, meant such things as truancy, minor vandalism and petty theft. Today, the term "juvenile delinquency" encompasses armed robbery, assault and murder. We have allowed brutal crimes, when they are committed by youngsters, to be thought of in terms of the delinquencies of a past era. By doing this, I am afraid that, to some degree, we have encouraged rather than discouraged criminal behavior on the part of juveniles.

Whatever the reason, the United States is suffering from a scourge of crime. On the basis of information received from police departments in reporting cities, arrests of young people under 18 increased 17.3 per cent in 1956 as compared with the prior year. Arrests in other age groups increased only 2.6 per cent during the same period.

What can be done to reverse this trend? What, specifically, can the Jewish War Veterans of the United States of America

do to help eradicate the blight of juvenile crime?

I wish I could tell you in exact terms the essential steps which need to be taken. All I can do is reiterate what we all know we should do: seek to prevent more juveniles from violating the law, and strive to rehabilitate those who have already offended.

The primary elements of the war on juvenile crime are neither glamorous nor spectacular. Sound adult example, good homes and a decent community are simple but basic elements in the struggle. Adult example speaks for itself. A "good" home does not mean a wealthy home, one boasting all the comforts of life, or even one having the barest essentials in terms of food, clothing and shelter. People and their attitudes, not material things, create a good or a bad home. I repeat a belief expressed many times before when I say that love, sympathy, understanding, encouragement and faith were never more deeply needed than today. These are the elements which form a child's insulation of security in a world in which moral advancement seems unable to keep pace with mechanical achievement.

The neglected child — the child who

has never had the security of a true home—inarticulately longs for that which he has missed. He may be unable to communicate his desires or he may even be unable to recognize just how life has failed him. And so he may strike out blindly at a world which restrains and inhibits him, but which has failed to compensate him with the security which the true home supplies. Almost every newspaper carries the story of juveniles involved in criminal activity. Few give the background which accounts for much of such activity. An exception appeared recently under the heading:

**“BOY IN COURT AS THIEF SEES
MOTHER HE NEVER KNEW.”**

According to the press clipping, a 15-year-old newspaper carrier boy was brought into court on charges of attempting to rob a woman customer and threatening her with a knife. The judge asked the youth if he recognized a woman spectator. When he said he did not, the judge advised that the woman was the boy's mother. The youngster reportedly sneered. It was then revealed that the boy had not seen his mother since he was two months of age when the mother had thrown him from a window, allegedly because she did not like the child or the child's father. According to the news item, the baby was taken to a hospital, following which he lived in ten orphanages and foster homes. Following his sentence to an industrial school, the youngster reportedly made the

following bitter statement:

“The world has done me wrong and it will have to pay me back. If it doesn't give me what I have coming, I'll take it.”

Where can the neglected youngster find some security which may, in part, compensate for the failure of the home? If he is fortunate, he will find it in the community. Religious, civic and social organizations as well as veterans' and fraternal groups have immense capacity to give effective assistance to the unfortunate youngster. Many do. A veterans' organization within the FBI decided to concentrate its major effort in the field of crime prevention by organizing and supporting a Boy Scout Troop at a local children's center. Some of the youngsters in the school are simply homeless children; others have been involved in delinquencies and are sent to the center for purposes of rehabilitation. From any point of view, these are neglected children and neglected children are problem children. They are not easy to work with and the result of the work done does not lend itself easily to measure. Yet I believe camping trips, tours, athletic activity and Christmas parties cannot but help fill the enormous void in the unstable world of such children.

I have been advised that the Christmas party which a veterans' group gave for the Boy Scout Troop this season just past was highly successful. I learned later that at its conclusion, some of the boys ap-

proached the head of the organization and expressed their appreciation for the party—something that had not occurred before. Good manners have to be taught, and the neglected child gets little training of any kind. Certainly, so simple a thing as the exercise of good manners is indicative of a move in the right direction. In working with neglected youngsters, one can only accent the positive and hope that seeds being planted will take root and grow.

But aside from working directly with neglected or delinquent children, there are many ways in which a veterans'—or other organization—can contribute to an effective war on delinquency.

Many communities in recent years have been inundated with a flood of material which at best can be described as salacious. There are merchants of filth who deal under the counter in the unquestionably obscene—whose stock in trade is the nauseating offal of perverted minds transmitted to film, incorporated in decks of cards, and pictured in "comic" books. Who can doubt the effect of unspeakable portrayals of degeneracy on inquisitive and impressionable young minds?

And who can doubt that the material which falls in the twilight zone—the brazen, vulgar, and degrading trash—displayed on so many newsstands across the Nation can be other than a corrupting influence on the juvenile who reads it?

What can more quickly lower juvenile attitudes to gutter level than certain movie

advertisements flaunting sex across billboards, theater marquees, newspapers and magazines? How can we expect our young people to be impervious to such blatant portrayals? In the face of lowered standards of decency, I do not wonder that the incidence of sex crimes has increased alarmingly in recent years.

What can you do about it? You can take the lead in citizen effort to keep your community free of printed filth and thereby help make a decent environment for children. The moral standards of a community are fixed by the people who constitute that community.

I believe that the attitude toward authority set by the adults in a community inevitably is reflected in the attitude of juveniles. Only recently I read a news account of an incident occurring in a major eastern city. A young police officer sought to break up a fight outside a building in which a dance was being held. A gang of youths attacked the policeman who was beaten badly. The officer's criticism was focused on fathers waiting to take their children home from the dance. Allegedly, these parents had seen the attack yet made no effort to aid the victim.

A police force must receive moral as well as financial backing if it is to function properly in helping to make a community a decent place in which to live. As individuals, or as a veterans' organization, make sure that your police depart-

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EDITORIAL

FROM WATCHDOG TO ACTION

TWO actions by JWV during the past two weeks are indicative of the transition that our organization periodically must undergo in changing from a watchdog to an action role.

The Stop-the-Arab-Boycott Program, which we are pursuing with all our resources, is, in actuality, a countermeasure to Arab groups which are attempting to foment discrimination among American business firms. The two almost simultaneous bombings of Jewish Centers in Miami and Nashville also required sharp reaction from JWV.

Those elements in the American society which persist in peddling bigotry and hate must be made aware that responsible groups will react quickly and decisively. We must not, however, rest our case and action on lip service alone or in reaction only to what the other fellow does. We must be doers as well as sayers. We must act with vigor and dedication to stop these things before they begin.

We have been receiving glowing reports from Posts on the progress of JWV's educational program to combat the Arab Boycott. Many Posts have acted with great skill in getting their communities to understand the problems. They have reached the press and the Chambers of Commerce with exceptionally fine results.

On the bombing front, the local Posts in Miami, and particularly, the Department Commander, Harry Cohen, acted with rare insight and maturity in their local action and in dovetailing their efforts with the national program.

Nationally, JWV wired Governor Clement of Tennessee and Governor Collins of Florida as well as Attorney General Rogers, urging joint action and speedy apprehension. We have asked our Posts to contribute to a Reward Fund, which we hope will be an added incentive to citizens who find themselves in possession of information leading to the arrest and conviction of the terrorists who set off the dynamite.

We are specialists in this type of counteraction. We believe we have profited from 62 years of experience. We believe we understand the science of its implementation. We believe we know our community relations' problems. When we act, we try to act out of knowledge and understanding and discipline, not out of hate or hotheadedness.

This is our mission. We owe it to ourselves to give it everything we've got.

MOSCOW RETALIATES

by DAVID BEN-MORDECHAY BLIGH

“SOVIET Jewry’s social and economic position is again deteriorating at an alarming pace. A wave of surprise searches swept many Jewish homes and several prominent members of the Moscow Jewish community were arrested,” distinguished observers who were forced to leave Moscow reported upon their arrival in Paris.

A recently released inmate of the Vorkuta prison-labour camp in the Arctic part of Russia, reported to my informants that some 120 Jews, sentenced for “political offenses” were recently brought to this camp to serve terms ranging from nine to seventeen years.

Insofar as it is possible to check facts in a dictatorship, my informants have satisfied themselves that the inmate’s information was substantially correct and that he had no ulterior motives for providing it.

About half of the new arrivals to the Vorkuta camp are Moscow Jews who had entertained members of the Israeli delegation. Among them there is a woman inmate, the wife of a military physician who also was detained by the Soviet Military Police (Political Branch). The rest are from Odessa, Leningrad, Kiev, Zaglubnoye and one from Birobidjan. They were arrested in Moscow whereto they travelled

in order to meet the Israelis.

Meanwhile the Kremlin launched a vicious anti-Israel campaign over the Communist propaganda network which creates a growing anti-Jewish feeling among the general population and forces many Russian Jews into economic distress.

In recent weeks several thousands of Soviet Jews were removed from their employment and replaced by non-Jews.

Although the methods of Soviet Jewry’s forcible assimilation have perhaps been slightly modified in the post-Stalinist era, essentially the position of Russian Jewry remained unaltered. Only the present-day policy of the Soviet Government is to admit the prevailing socio-political nature of anti-semitism within the Soviet Union. And Nikita Khrushchev never seems to be at a loss in explaining and justifying the reasons for it — if “justifying” is the word.

Is it possible that power made Mr. Khrushchev forget his past completely?

As a young man, at Mariupol, in the Ukraine, Khrushchev was a poor turner’s mate, boarding in the house of a Jewish cobbler where he also acted as a “Shabbat Goy.” In return, the cobbler’s wife, Chana Yankelevitz, treated him to “Gefillte Fish.” Twice, during that period, she literally nursed Khrushchev from illness

back to life. He even learned to speak and read Yiddish which he still commands superbly. His first love was Nadya Lazarovna, a Jewish neighbour's daughter. In order to marry her, Khrushchev seriously thought of becoming a Jew.

Seventy-two-year-old Chana Yankelevitz, now in Israel, remembers that he had been scared off this idea when he found out that circumcision was inescapable.

Once in 1913, Khrushchev saved the lives of 1,300 Jews. The local members of "The Black Hundred," the most vicious anti-Jewish element in Czarist Russia, were preparing a pogrom on the Mariupol Jews. Khrushchev organized his friends into a defense squad and when the blood-thirsty mob assembled in the market square, Khrushchev led his squad, attacked and dispersed the hooligans before they could launch the massacre.

Over 40 years passed since then and Khrushchev, the son of a Cossack blacksmith, became the most powerful man in Russia. His rise to power had been largely due to the material and moral support given to him in his early days, first by the grateful Mariupol Jewish community and later on by his first love's brother—Lazar Kaganovitz.

Is it possible that power made Mr. Khrushchev forget his past completely? His present attitude is certainly not the same. And today, he has no longer the lives of 1300 Jews in his hands. Today he holds the fate of all the 3,000,000

Jews behind the Iron Curtain.

In Russia alone the number of Jews is estimated at 1,770,000 and falls into three major categories.

The largest is the group of Russian born Jews. Next in size is the group of East Europeans who, fleeing from Hitler's forces, arrived in Russia during the second world war and in due course were forced to naturalize. The alternative was slave-labour in the Ural mountains.

The third and smallest in number is the group of Jews who survived Nazism within territories which, towards the end of the war, had been reconquered from the Germans by the Red Army — but who failed to escape before the Iron Curtain fell.

As in Czarist days, the bulk of Russian Jewish population concentrates in the major cities. Jewish communities of approximately 100,000 each exist in Stalingrad, Leningrad, Adessa, Sevastopol and Kiev. Communities of about 50,000 are known to exist in Minsk, Kharkov, Dniepropetrovsk, Tula, Tiflis, Tashkent and Bukhara-Town; 30,000 live in Kuibisheff.

An almost entirely secular Jewish community of 42,200 exists in Birobidjan, also referred to as the "Jewish Autonomous Colony" which — from the point of view of a national Soviet-Jewish Republic — proved to be a complete failure.

The most conspicuous feature of Jewishness in Birobidjan is "Der Birobidjaner

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