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## Hanukkah in Kabul

By U.S. Army Lt. Col. Susan H. Meisner, JWV Post #10, Jersey City, New Jersey

KABUL, Afghanistan — Jewish personnel—Soldiers, sailors, Marines, airmen and civilians—gathered with their friends and co-workers to celebrate Hanukkah on tiny Kabul Compound, Afghanistan.

While they didn't have a minyan (10 Jewish personnel), they had plenty of spirit, as they took turns reciting the prayers, lighting the candles and singing Hanukkah songs.

On Friday night, civilians from local non-governmental organizations joined in the festivities, a short Sabbath service and the customary Oneg Shabbat (reception).

Of course, celebrating Hanukkah in Afghanistan is significant—it's an achievement in and of itself. Military personnel and NGOs alike are here to rebuild a war-torn country best known for its suffering under the strict brand of Islam practiced by the Taliban regime.

Jeff Rosenberg, a Brockton, Mass., native and regional manager for Danish company Kjaer and Kjaer, appreciated the opportunity to join the military's celebration. "What a wonderful way to demonstrate the sincere commitment of the U.S. military to religious diversity and freedom," he said.

Army Education Counselor Sheila Dickerman appreciated that "Jews were able to get together in Afghanistan and light the Hanukkah menorahs that symbolize freedom in this oppressed country."

On the fifth and sixth nights, a rabbi led the festivities.

Navy Chaplain (Cmdr.) Mitch Schranz volunteered to serve in Afghanistan during Hanukkah. Stationed in Naples, Italy, Schranz is a long-term friend of the Combined Forces Command - Afghanistan Chaplain Navy Capt. Tierian Cash.

"I knew there was no rabbi serving in Afghanistan," said Schranz, "and I wanted to provide that important service during Hanukkah."

During his week in country, Schranz traveled to Kandahar, Bagram and Salerno, in addition to Kabul.



Jewish personnel were appreciative of his services, and of the opportunity to gather to celebrate the season. Said Dickerman, “It was definitely a bonding experience. We found that even though we are not home, we can still participate in the same things we enjoy at home.”

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## Military Service Does Not Pay Later in Life

By Alan B. Krueger

The risk of serious injury or death to members of the armed forces is clear enough, but their economic risks are less apparent. Veterans Day is a fitting occasion to recognize the economic sacrifices of veterans.

For a long time, it was believed that veterans of popular wars benefited from their service when they rejoined the civilian labor market, while veterans of unpopular wars lost out. A growing body of research, however, shows that most veterans – whether inductees during a draft or enlistees in the voluntary forces – suffer an earnings penalty in the civilian economy. Military experience appears to be worth little to most private-sector employers.



Figuring out how military service affects veterans’ civilian earnings is not straightforward. On the one hand, the military rejects individuals who are physically unfit, uneducated or have a low aptitude. On the other hand, during the Vietnam War, many men with good connections, occupational deferments or a college education were able to avoid service. As a result, veterans are not a representative sample of the population, and a simple comparison of veterans to nonveterans can be misleading.

In a celebrated 1990 study, Joshua Angrist of M.I.T. solved this problem by ingeniously exploiting the Vietnam-era draft lottery. Priority for the draft was determined by random selection on birthdays. Professor Angrist compared the earnings of those whose birthdays made them eligible for the draft with those whose birthdays made them ineligible. Because birthdays were randomly selected, there is no reason to suspect that the two groups would have had different earnings absent the draft. With this setup, he found that veterans who joined the military because of their unlucky draft number earned about 10 percent less than otherwise similar nonveterans in the first decade after leaving the service.

The nature of selection into the military was different during World War II, but the impact of service was similar. Three-quarters of men born from 1919-1926 served in World War II. Those who did not were often disqualified because of a physical or mental handicap. These handicaps limited job opportunities for nonveterans. While World War II veterans earned 10 percent more than nonveterans over the course of their civilian careers, that advantage was a result of the low earning power of nonveterans.

The draft lottery again offers a way to estimate how much veterans would have earned if they had not served. By comparing birth cohorts with greatly different call-up rates as the draft built up and then wound down, Professor Angrist and I found that World War II veterans earned 5 to 10 percent less than comparable nonveterans, similar to the penalty that Vietnam-era veterans suffered.

In recent work, Professor Angrist tackles the effect of serving in the post-Vietnam all-volunteer force.

He uses two methods to determine how much veterans would have earned in the absence of their service. First, he matches applicants to the military who served to other applicants who did not serve but had the same education and aptitude score.

Second, he takes advantage of a mistake in the way the armed forces qualifying test was graded.

From 1976 to 1980, more than 250,000 applicants were accidentally let into the military because of this mistake. The military fixed the mistake in October 1980. Applicants who were rejected after the fix-up but who would have been accepted previously provide a natural comparison group for those mistakenly accepted.

Both techniques yield similar results. When they entered the civilian labor market, white veterans earned around 5 percent less than their nonveteran counterparts. It took about 10 years for this earnings disadvantage to dissipate.

Nonwhite veterans, by contrast, earned almost 10 percent more than otherwise comparable nonveterans upon leaving the military, and this advantage persisted for at least a decade.

A possible explanation for this racial disparity is that a record of military service may be a positive signal that helps minority workers to (at least partially) overcome the discrimination they face in the labor market. For white veterans, however, military service mainly amounts to a loss of civilian work experience.

Several studies find that while in the armed forces, military personnel earn higher salaries than their civilian counterparts. The pay of military personnel also increased sharply relative to that of civilians since 2000, according to a new study by John T. Warner and Curtis Simon of Clemson University.

But all is not so rosy. Wives of men in the armed forces earn 30 percent less than other married women their age with the same education, according to a study by Col. Casey Wardynski of the United States Military Academy.

In part, the spouses fare poorly because military bases are overwhelmingly in low-wage, rural areas. In addition, because military wives are often forced to relocate, they have little opportunity to advance within the same company, and little bargaining power because they cannot easily move to another location in search of better pay.

The limited labor market opportunities for wives of military personnel was of little consequence in the 1960's, when fewer than a third of them worked. But now, with two-thirds of wives of soldiers in the labor force, the earnings gap significantly lowers family incomes.

To reduce the economic burden on military families, Colonel Wardynski recommends considering giving preferences to spouses of military personnel for civilian jobs on military bases.

Despite the economic sacrifices – and the increased risk to life and limb from the war in Iraq – enlistments rose noticeably in all branches of the armed forces except the Navy from 1999 to 2003. The weak job market, intensified military recruitment efforts and patriotic zeal have undoubtedly increased recruitment, Mr. Warner said.

“Without regarding the danger,” Adam Smith once remarked, “young volunteers never enlist so readily as at the beginning of a new war.”

As the war in Iraq persists and the job market continues to strengthen, the costs of reaching the Pentagon's growing target for enlistments are expected to rise as well – for the Treasury and for veterans.

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# The Zion Mule Corps, the Jewish Legion, and their Irish Commander, Colonel John Henry Patterson

By Yanky Fachler

Born in 1867, John Henry Patterson was an Irish Protestant who drew spiritual inspiration from Old Testament warriors. After becoming an officer in the British army, specializing in railroad construction in India, he was sent to Africa in 1898 to construct a railroad bridge spanning the Tsavo River. When two man-eating lions mauled and mutilated over 100 Indian and African workers, Patterson shot the lions. His book, *The Man Eaters of Tsavo*, was described by President Teddy Roosevelt as “the most thrilling book of true stories ever written.”



After fighting with distinction in the Boer War, Patterson became embroiled in a sex scandal while leading a safari in Kenya, resigned from active duty, and reappeared on the eve of World War One in Alexandria, Egypt. Here he met two Russian Jews agitating for the formation of a Jewish Legion that would help the British kick the Turks out of Palestine. One was journalist Vladimir Evgenevich (Ze'ev) Jabotinsky. The other was Joseph Trumpeldor, the one-armed hero and veteran of the Japanese-Russian War. Four times awarded the St. George Order, the highest Russian military award for bravery, Trumpeldor became the first-ever Jewish officer in the Tsarist Army.

The Jewish Legion idea was turned down by the British commander. “Under the law I am not entitled to accept foreigners into the British army. I can offer you only one thing: to form a mule transport unit from your young people and send it to a different Turkish front.” Jabotinsky felt that this was an insult to the Jews, and refused. Trumpeldor saw little difference between trenches and transport, and agreed.

The officer appointed by the British to command the Jewish muleteers was John Henry Patterson. His second-in-command was Trumpeldor. In April 1915, the Assyrian Jewish Refugee Mule Corps (soon known as the Zion Mule Corps), sailed from Egypt to Gallipoli with several hundred men and 750 mules. They landed at V Beach on the Helles Peninsula in the midst of heavy fighting, and quickly distinguished themselves transporting water, ammunition, food, and other supplies to the front lines.

The Zion Mule Corps was deactivated in May 1916, but the British soon needed more manpower. In July 1917, Patterson was promoted to full Colonel, and began organizing the Jewish Legion. Acknowledging that he had been wrong about the Zion Mule Corps, Jabotinsky now accepted a commission as recruiting officer for the Jewish regiment.

Among the thousands of Legionnaires were 120 former muleteers, a large contingent of Russian Jews from London, and a mixture of foreign nationals from Allied and neutral nations. Eventually, 150 American Jewish volunteers joined the Jewish Legion, as well as a further 1,000 Palestinian Jews. Prominent Legionnaires included Israel's first prime minister David Ben Gurion, and the father of another future premier, Yitzhak Rabin.

On 2 February 1918, the day before embarking for Egypt, the Jewish Legion marched through London's Jewish quarter. The Jewish Chronicle reported: “...thousands of Jews and Jewesses marched merrily together with the ‘Judeans’ from the Tower whence the march began after they had been addressed by Colonel Patterson, who rode at the head of the picturesque Jewish troops.”

In June, the Legion was transferred to Palestine under the command of the Egyptian Expeditionary Force (EEF) commanded by General Sir Edmund Allenby, who was notoriously antagonistic towards Zionist aspirations. He was also opposed to the Balfour Declaration of November 1917, which promised the Jews a homeland in Palestine.

After successfully participating in the liberation of Damascus just before the end of the war, the Judean Regiment was pared down from three battalions to one. The remaining Legionnaires faced open discrimination from the British military authorities. Britain announced it was establishing a permanent army of occupation in Palestine, but turned down a large contingent of American Legionnaires who volunteered to serve in this force. By 1921, all that remained of the Jewish Legion was a mixed Arab-Jewish militia headed by former Legionnaire Eliezer Margolin. When anti-Jewish riots in Jaffa left 13 Jews dead, Margolin led armed Jewish militiamen into the city to protect the Jews. For this breach of discipline, he was forced to resign. This effectively marked the end of the Jewish Legion.

Patterson became highly critical of the anti-Semitic policies of the British authorities, describing these policies as “a foul stain on our fair name.” This prolific soldier/writer wrote two books about his experiences with his Jewish soldiers, *With the Zionists at Gallipoli* and *With the Judeans in the Palestine Campaign*. For the next three decades, Patterson’s dedication to the Zionist cause never wavered. He moved to the US, where he became a staunch supporter of Jabotinsky. In 1941, a year after Jabotinsky’s death, Patterson helped establish the Emergency Committee for an Army of Stateless and Palestinian Jews.

Chicago’s Field Museum has a permanent exhibit of Patterson’s man-eating lions. When Patterson lectured at the museum in 1924, the museum purchased the lions’ skins and skulls, and taxidermists created the life-like mounts that have been on public display for nearly 80 years. The largest repository of Patterson’s documents and personal effects are stored at the Jabotinsky Institute in Tel Aviv. In 1932, a group of American, Canadian and Argentinian former Legionnaires founded a moshav (agricultural settlement) called Avichayil (Father of the Army) near Netanya. Here they built Beit Hagdudim (Legions House), a museum dedicated to Patterson and the Jewish battalions of World War One.

Patterson’s Zion Mule Corps and the Jewish Legion helped lay the foundations for the Israel Defense Force 30 years later. Soldier, adventurer, writer and Christian Zionist, Colonel John Henry Patterson died in 1947, just a year before the establishment of the Zionist state that he had always supported.

[Editor’s Note: The author is currently writing a book about Patterson and other Christian Zionist British officers who helped create a new Jewish military ethos.]