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Editorial

Israel's Religious Laws

The delicate balance between religious and non-religious elements in Israel which every responsible Israeli leader has worked earnestly to maintain is facing a severe new test.

Prime Minister Levi Eshkol's coalition of labor and religious parties has introduced a bill in Parliament which would impose fines of more than \$300 on persons working on the Sabbath and the nine holy days of Jewish tradition. The law applies to factory owners, shopkeepers and artisans. In submitting it, Labor Minister Yigal Allon said it simply extended restrictions generally applied in hiring workers since 1951 to self-employed Jews and members of cooperatives.

The Labor Minister called the bill a compromise, noting that it would not affect hotels, restaurants, cafes, places of entertainment, gasoline stations, bathing beaches, swimming pools and sports arenas. There are Sabbath bans on some of these services at the local level which presumably would not be affected.

Predictably the measure was assailed from both ends. Dr. Elimelech Rimalt, personally an observant Jew but one who is not a member of a religious party, said the bill was wrong because a legislature "has no right" to enforce such principles by use of the police power of the state. Other foes called it an infringement of personal freedom.

But the ultra-Orthodox Agudat Israel party opposed the measure on grounds that it in effect sanctioned more Sabbath violations than it banned.

Israeli leaders have striven mightily to avoid a "kultur-kampf" over the issue, one of significance for Jews far beyond Israel's borders. The issue is: What role should Jewish Religious Law, fashioned under different conditions in different times, have in a modern state, even a modern Jewish State?

American and other western Jews tend to see the issue in terms of separation of church and state and in terms of individual conscience as the source for observance. Tradition-minded Jews, inside and outside of Israel, reply that Israel, being Jewish, is fundamentally different from all other nations.

The nature of the difference and its implementation in the religiously-variegated Israeli society will almost certainly continue to evoke deep emotions for years to come.

FROM KANSAS CITY JEWISH CHRONICLE

DOCTOR KNOWS WHY HE IS IN VIETNAM

Dear Mr. Firestone, Vietnam for over 3 months. Being one of the few members of the Kansas City Jewish community in Vietnam, I would like to express my own opinion about this war. I have now been in

Having been drafted into the service of my country, I was frankly confused about this strange war in a strange distant land. There were those who debated pro, and

Goldberg 100% American

By Max Melamet

A question sometimes put to me is, what part do Jews play at the UN?

I always preface my answer with a caveat that one must distinguish the part played by a Jew as a Jew from the part played by a Jew as a representative of the country of which he is a citizen.

Israelis, I suppose, need to be put in a special category. They are Jews, to be sure, although it is conceivable that one of these days an Arab may be among the members of the Israel delegation; but until then we may call the Israelis at the UN Jews. To most but not all Jews and to most but not all Israelis, Israel is the heartland of the Jewish people.

The concept of Jewish peoplehood and the centrality of Israel is fundamental to Zionist philosophy, and large numbers who would decline a Zionist label and might dispute Zionism as an ideology nevertheless, profess general attitudes indistinguishable from those of the avowed Zionists.

But I am side-tracking myself. The question I raised -- and propose to leave unanswered -- is whether the Israelis at the UN are Jews, whether there is not in fact a dichotomy?

When South African-born and educated Michael Co-may, Ambassador Extra-ordinary and Plenipotentiary Permanent Representative of Israel to the United Nations, addresses the General Assembly on outbreaks of violence between Israel and those who debated con about the war in Vietnam. There were those who burned their draft cards in protest, and those who marched about carrying placards.

Three weeks ago I spoke with a young Vietnamese physician about the war. He stated that, "Asiatic communism is like a cancer, devouring everything in its path."

We are here to protect our freedom and our way of life. We cannot stand by and watch Asiatic communism subvert and topple one nation after another. Those who are not sure that our country is worth fighting for, should visit Vietnam or, for that matter, most of the countries in the world. The draft card burners and free-thinkers might encounter difficulty expressing themselves in another country. You might say it's ironic, but we here are fighting for their right to protest.

In conclusion, we are here to protect our own interests. The communists have no qualms about furthering their own interests. If we feel our way of life is worth while, then we should be willing to stand up and be counted.

Very sincerely,
Marvin F. Goldstein
Captain, M.C.
85th Evacuation Hospital, APO San Francisco 96238

one or more of her Arab neighbors, the position is clear: He speaks only as an Israeli.

But when he -- or an Israeli delegate to the Economic and Social Council, or the Commission on Human Rights -- speaks at the UN on the Soviet Union's treatment of its Jewish minority, what then? Are there not different undertones and overtones?

In 1959, after the epidemic of synagogue and cemetery desecration by neo-Nazi vandals, Israel protested to several governments -- on one occasion at least in spite of the resentment of the local central and representative Jewish body at what it regarded as an intrusion.

There is no doubt that the relationship between Jew and Israeli is something unique. Not that there is anything sinister in it, quite the contrary. It is a fructifying and enlarging dimension of Jewish experience. But it indisputably exists. Ben-Gurion himself once declared that first and foremost he is a Jew.

Where Jews who represent countries other than Israel are concerned, there is not the slightest confusion. They do not come to the UN as Jews.

When Ambassador Arthur Goldberg's duties require him to woo Arab support for an American proposal he does so as wholeheartedly as Adlai Stevenson would have done. The only policy he applies is that of the country he represents. He is a one hundred per cent American and in the context of the responsibilities entrusted to him his Jewishness is irrelevant.

Philip Klutznick is urbane in a tough, coiled spring kind of way. He is essentially practical and pragmatic. A man who gets things done. As his book, "No Easy Answers," shows, his imaginative and forceful leadership in Jewish life is based on broad knowledge and honest thinking. A former president of B'nai B'rith International, Klutznick is presently making his contribution to Jewish leadership in less central areas; but it would not surprise his many admirers if one of these days he were drafted into leadership on the world Jewish scene. People not only respect him, they like him.

Morris Abram, president of the American Jewish Committee, is a younger man than the other two. His accent, in spite of his stay at Oxford as a Rhodes Scholar, proclaims his Southern origin. He has a fine turn of phrase and speaks well. His intellect is unobtrusive but very real. He has a congenial manner but there is a dynamic quality about him, a controlled restlessness, that betrays the man's drive and concentration. Definitely a man to watch. The UN is not the end of the line in his public career.

TELL TALES

"One Man Plus The Truth Constitutes A Majority"

BY JACK TELL



(Continued from Page 1)

them on a blanket endorsement of all issues. It is the voter who looks for and wants public leaders who espouse his, the voter's, point of view.

The areas in which candidates should stress their campaigning is well known to political shrewdies, which neophytes unfortunately, do not understand and consequently waste a great deal of time and effort without top return. In districts where votes are customarily cast in a bloc, and the candidate is bound to win or lose, there is not too much point in wasting precious electioneering time.

The majority of the effort, at least 90%, should be devoted to areas where the vote is doubtful. Here is where close elections are won and lost.

Old fashioned folk wisdom has been found to be the source of best bits of sage advice for candidates: 1) Best defense is an offense; 2) When in doubt do what is ethically and morally right; 3) Carry offense to opponent; 4) Most important, guard against acts that hurt you -- they are more significant than acts that can help you.

The Jewish citizen is the most alert in his voting habits to seek out the candidates whose issues are most apt to hurt him, then, of course, cast his ballot for the opponent. When a conflict of issues exists, the one most negative creates the greater interest. This may sound elementary, but it goes much deeper than appears on the surface. Political analysts have determined that more votes are cast against a candidate than those that tally up in favor of an opponent.

In tracing the shifts in Jewish vote preference, we find that from shortly after the turn of the century to 1928 (except for 1916), they voted mainly Republican, chiefly because of the apparent hostility of the Irish. In a single Boston Ward, heavily populated by Jews, registration that was 78% Republican, in 1928, is now 86% Democratic. In 1936, the most Jewish Ward in the nation, in Chicago, voted 96% for Roosevelt. That same year, surprising enough, elsewhere the Jews were not as solidly Democratic. Four and eight years later, the American Institute of Public Opinion and the National Opinion Research Center surveys show more than 90 out of every 100 Jews voted Democratic.

These and other surveys, also showed, that the only ethno-religious group in which differences in Democratic-Republican strength could not be correlated with differences in occupational prestige, amount of income or education, was the Jews.

Jewish Democratic strength diminished in 1948. This trend continued in 1952, primarily in the suburbs, where inroads were made on the Jewish-Democratic vote. And that's what tells the tale of the Jewish vote to this very day. The general shift in population from the cities to the outskirts, and from the East to the West and from the North to the South, brought out new perspectives in voting habits. It was found those settling in non-Jewish neighborhoods and having frequent contact with non-Jews, had a higher percentage as Republicans. This determination was made after a survey in Elmira, N. Y.

It is interesting to note, that of all the ethno-religious groups, Jews register the largest difference in the number of male and female votes cast for a particular candidate. To clarify this, in 1952 Eisenhower received an equal number of male and female votes. A survey of parents of Brandeis College students showed two thirds of the men voting Democratic, while 98 percent of the women were for Stevenson.

Even though Jews began to climb the economic class ladder in the late 1930's, they continued to look with favor on governmental guarantees against economic insecurity. That is why, despite proportionately fewer Jewish manual laborers, more Jews than the proportion of any other group favored the working man. While 58.8% of the Jews want more power for working people, only 31.1% of Congregationalists, 37.1% of Presbyterians and 34.7% of Episcopalians agreed.

It is no big secret, the Jew has evolved during the past decade as what is known as a political liberal. This means absolutely nothing as far as party affiliation is concerned. A liberal Republican candidate has equal chance as a liberal Democrat to capture the Jewish vote.

To sum it all up, Jews vote more than anyone, their vote is not constant for any one party, they are very much concerned with issues, and they will vote in higher proportion against a candidate, who inclines in any respect towards a group tinged with anti-Semitism. Down South, candidates seeking Ku Klux Klan votes don't even advertise in American-Jewish publications.

We suggest the same to political hopefuls in Nevada, who welcome and accept vote s from Birch Society members, led by the vilest anti-Semites in America.

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