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# Meet Rabbi Schwartz

(From Beth Mordecai Synagogue Bulletin, Perth Amboy, N. J.)

RABBI BARRY DOV SCHWARTZ

It was a few years ago when a youthful student Rabbi from the Seminary came to our Synagogue to conduct Sabbath services in the absence of our Rabbi Max D. Davidson. This young man who had made such a favorable impression on our Congregation in his first solo appearance, made another trip to Perth Amboy in September of 1967, and this time to stay as the permanent Rabbi of our Congregation.

Rabbi Schwartz comes to us with a unique background. He is an honors graduate from Boston University and a Cum Laude graduate from the Hebrew Teachers College. In 1959, he was awarded an alumni fellowship and spent a year of study at the Hebrew University in Jerusalem. While at the Jewish Theological Seminary in New York City, he was named the Cyrus Adler Scholar, as the outstanding student of the Seminary. He served as vice-president of the student body and in his activities in behalf of Russian Jewry, he wrote a series of articles for the United Synagogue.

During his years at the Seminary, Rabbi Schwartz authored two papers which were accepted toward his degree. The first was entitled The Vatican and the Holocaust, published in 1964. His second article, The Vatican Council in Perspective, was published in 1966.

We are not surprised with Rabbi Schwartz's close relationship to the youth of our Congregation, for we note that he taught at Camp Ramah and directed the waterfronts in Wisconsin and Connecticut. He has taught at Congregation Kehillath Israel, Brookline, Massachusetts, and the Park Avenue Synagogue in New York City.

After his ordination from the Seminary, Rabbi Schwartz was commissioned as a Chaplain, 1st Lt., in the U. S. Air Force, and was stationed at Westover Air Force Base, Massachusetts. As the sole Jewish Chaplain in the entire 8th Air Force, he traveled to the Azores, Labrador, New Foundland, Bermuda, Texas, Florida, Guam, Ikinawa, Thailand, Japan, and Hawaii. While in Portugal, he discovered an ancient Synagogue with a Congregation of four Jews. This discovery was published and syndicated on a worldwide basis. While a Chaplain, he received the Strategic Air Command Education Award for having the best religious educational program in the entire Command.

Chaplain Schwartz served as the Hillel Rabbi at Smith College. In May of 1967, Captain Schwartz was the guest of the Israeli Armed Forces and spent two weeks with the Chief of Chaplains. Along with this trip and true to his international orientation, he conducted the Passover Seder at Torrejon Air Base in Madrid, Spain. Rabbi Schwartz has continued his educational pursuits and is presently studying toward his Doctorate. He has continued his writing and his latest series of publications have dealt with Simon Wiesenthal of the Jewish Documentation Center in Vienna. His review of the book Murderers Among Us was published in the spring 1967 issue of Conservative Judaism.

In the few short months that Rabbi Schwartz has been the spiritual leader of Congregation Beth Mordecai, we have felt his impact in the affairs of the Synagogue. He continually emphasizes the need for personal commitment to Synagogue attendance, strong Religious School curriculum, meaningful U. S. Y. cultural programs, and varied congregational social activities. Rabbi Schwartz is a frequent lecturer to groups outside our Congregation, and he has brought great distinction and respect to himself and our Community. Temple Beth Mordecai will flourish under his warm, dynamic spiritual leadership.

render it less frightening. First of all, the survey notes that almost half of those who were listed as apostates on the college campuses were later found to have reaffirmed their Jewish identity, though the character of the reaffirmation and how it expressed itself is not too clear. Secondly, -- at least in the opinion of this writer -- the use of the word "apostasy" tended to place the picture somewhat out of perspective even though the authors defined an apostate as one who identifies himself as having no religion after having been brought up within a faith. In the popular sense, an apostate is one who has not only become divorced from the religion of his birth but who has gone over to another faith. There is reason to wonder now many of the students who were questioned would have given the disturbing responses if they knew their replies would be interpreted as meaning they were apostates in the general acceptance of the word.

This point needs raising because the "apostasy report" as it was called by the press, created an ominous shadow over the American Jewish community.

The American Jewish Committee survey is an important contribution to an understanding of the situation, but we will need more facts before we can write off so large a segment of our students from our books. Hopefully the true picture is reflected by those who said they returned to their roots rather than by those who remained sundered.

# TELL TALES

"One Man Plus The Truth Constitutes A Majority"

BY JACK TELL



(Continued from Page 1)

Grant Sawyer's term, when the activity was started to nominate the Republican Party's choice for the governorship. At that time Raggio drew headlines as a thorn in the side of Sawyer. The Parole System, jail operation, courts, and practically every statement, decision and movement of the Democratic governor ran the gamut from sharp criticism to vicious attack at the hands of the Reno D. A.

One item remains vivid in our memory concerning Raggio, which may have some bearing on the purpose of this column at this time. It would have more impact if we held the item for the climax of this piece, but because we are proceeding in chronological order, we'll maintain our continuity. We are referring to an incident at the State Republican convention when a proposal was made to repudiate the support of the John Birch Society.

The proposal was made by Ed Fike, who has since been elected Lieutenant Governor, and who is competing with Raggio for the Republican nomination for U. S. Senator. Raggio fought the proposal and even after it was adopted (the first Republican convention in the nation to repudiate the Birchers), Raggio refused to support it.

Now we find Raggio campaigning for the nomination for the U. S. Senate. In a recent speech Raggio stated the nominations by President Johnson of Supreme Court Justice Abe Fortas for chief justice, and Judge Homer Thornberry for supreme court justice: "are suspect on grounds of obvious cronyism and lack of proper qualifications."

Ordinarilly, Raggio's comments would be chalked up to party politicking, except for one factor. At the particular time that Raggio chose to make this item an issue at the state level, rumblings were being heard of anti-Semitism playing a part of the venomous attacks being heaped on Fortas during hearings by a Senate committee. The abuses were typical of the indignities cast upon Felix Frankfurter and Louis Brandeis when those Jewish gentlemen were questioned prior to being appointed to the court. Paul O'Dwyer, N. Y. Democratic candidate for the Senate, stated it bluntly: "Subtle anti-Semitism is lurking behind the opposition to confirming Justice Abe Fortas."

There were reports from Washington that two fellow justices had volunteered the comments that anti-Semitism was the factor behind the opposition to Fortas.

The timing at which Raggio chose to make the Fortas nomination an issue may have been coincidental, but this column deemed it expedient to present the facts so that every registered Republican reader can judge for himself.

In all fairness, during the past several months, we have had correspondence with members of the John Birch Society. Evidence has been presented in varying degrees of the elimination of many of the known anti-Semites from positions of prominence in the society, and there are some references in the hard-line literature of sympathy and support for the problems facing Israel.

You can take it from there.

WASHINGTON (WNS) Sgt. Kenneth A. Siegel, a Jewish soldier from New York, was honored in Congress when he received the Silver Star for heroism under fire. One of Siegel's acts of bravery was to expose himself to danger in covering the evacuation of members of his patrol by helicopter.

# B'NAI B'RITH GIRLS

by Terri Wilensky

(This is a conversation over-heard by two old ladies).

Sadie: Sophie, have you heard the latest??

Sophie: No Sadie, Tell me about it. What's going on?

Sadie: The Las Vegas B'nai B'rith Girls and the AZA Boys are having a fashion show! It's called "Fashion in Retrospect".

Sophie: Really?? But what will they do with the money??

Sadie: The proceeds are to go to support Orphanages in Israel.

Sophie: Tell me, where and when will it be?

Sadie: It's on August 18, 1968, in the Temple Beth Shalom Social Hall at 2:00 P.M.

Sophie: Well, how much is it?

Sadie: It's \$2.00 for us, and it's only \$1.00 for children so I'm taking my 4 grandchildren. I'm sure they'll enjoy it because I heard that they'll have children's fashions too. And the door prizes they're giving away - - -

Sophie: Like What???

Sadie: Well, a hair dryer, perfume sets, clothes, champagne sets, gift certificates, I could go on for hours!

Sophie: Well Sadie, will I see you there??

Sadie: Wouldn't miss it for the world, Sophie!! (How about YOU???? Will we see YOU there??)

# A Shameful Travesty

The shocking disclosure that New York University had appointed an avowed Jew hater as head of its new Martin Luther King Jr. Afro-American Student Center has, not to our surprise, triggered a number of apologetic statements in defense of the University, of freedom of speech, of freedom of thought and of freedom of the irresponsible to say what they wish with total impunity.

To say that the appointment was an affront to the Jewish community would be an understatement. In fact, the naming of a Black Power advocate whose "Jewish record" is blemished with anti-semitic statements was a slap in the face to the Jewish community, if only because it failed to recognize and reckon with Jewish sensibilities. Perhaps characteristic of this attitude was a heading in one of New York's newspapers that the University was assailed by Jewish anti-biased groups for hiring a militant. That is a distortion of the fact and of truth. The opposition to the appointment was not that the man was a militant, but that he apparently was militantly anti-Jewish.

The professed believers in freedom of thought and opinion, including the all-too-erring American Civil Liberties Union, would have us believe that a man's right to employment must be based only on professional performances, but not on his private thoughts, words or beliefs. How wrong can they be. Surely, if Hitler were to appear and apply to a University for a job as teacher of Ethics, it would not occur to anyone but the madmen to say that his words and thoughts and actions ought not be an impediment to his new association.

We are not vindictive, but the situation has reached the point where simple dignity demands that he who spits in our faces shall not be rewarded.

# Trend Towards Apostasy

By Nathan Ziprin

A survey released at the recent annual meeting of the American Jewish Committee has triggered much comment and even wider concern.

In essence, as reported by the press, it revealed a disturbing trend toward apostasy among Jewish college students. Hitherto when the Jewish campus segment was under the microscope, the search in a broad sense was for assimilation. But now a team of eminent sociologists has apparently dug much deeper, and if its findings are correct they pose a problem of unequalled gravity in the American Jewish community since it means that the community of our young is heading for irretrievable alienation, submergence.

However, a more careful reading of the report -- which in essence indicated that thirteen percent of the Jewish youth on the college campuses were apostates --

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