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 Editor and Publisher: Jack Tell
 Business Manager: Bea Tell, 870-1255
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Peace in the 70's

The New York Times has brought out an Almanac for 1970. The wide variety of subjects, and time covered, give one a quick look into history, present and past. Under Religion, Faiths/Followers, a succinct piece can be found on Judaism and on the next page several paragraphs about Moses. Both, it is safe to say, are known world wide. But what is significant, is the comprehensive glance at what people have experienced in recent times.

Within the past thirty years, several wars, the loss of millions of human beings, the creation of the State of Israel and alternately hope and despair for the future. A survey of the book from past to present, the wealth of incident can be stunning and cause for consideration as to how man has survived it all.

Which leads to an even bigger question no book can encompass or perhaps even predict. What is one to expect from the upcoming decade of the Seventies? In key parts of the world, there is tension, there is bloodshed and war. In a larger part of the world, this is a season where the emphasis is on peace and goodwill. Perhaps for the Seventies, this can become a reality. It is about time

Can Youth Bring it Off?

By ROBERT E. SEGAL

At the Massachusetts Institute of Technology -- the largest single recipient of Defense Department research money -- conflicts between students and the system, between a youthful group seeking to radicalize the movement for change and old line go-slow students, are sharply evident.

M.I.T. Student President Mike Albert, speaking from this academic boiling pot of research, technological advance, and human anxiety, has stated the radical position accurately: "For us at M.I.T. the task seems clear. We must build a movement that can fight effectively to end imperialism and we must begin to develop socialist consciousness among ourselves and all those we encounter." And Mike aims straight at those he brands "masters of the gentle excuse, masters of delay."

The "masters of delay," in Mike Albert's book, probably range all the way from students dismayed by Vietnam but unwilling to be activists along with Mike and even with less fiery protagonists on down the line to the New Right.

On campuses around the country, the New Right finds its most imaginative expression in Young Americans For Freedom. That body now claims a membership of 50,000 With Students For A Democratic Society, far off on the other end of the political spectrum, badly divided, Young Americans For Freedom could now move in and gain considerable strength.

But How? Leaders of YAF point the way: by sticking the label, Communist, on college radicals; by using the same rough tactics employed by rowdies on the left; by occupying the headquarters of SDS; by printing fake SDS literature; and, generally, by moving in all the other ways that characterized rightwing college youths at the time of Hitler's rise in Germany and Franco's emer-

DAYENU BY HENRY LEONARD



gence in Spain.

Older Americans would like to see the campus division between extreme left and extreme right avoided. That it is developing apace is evidence that we have learned little from history.

How we have failed to learn can be gleaned by a look at "The Conflict Of Generations," Lewis S. Feuer's impressive study of youth rebellions down the years. Feuer has observed with unending patience and written with clarity and insight the chronicles of student unrest in Germany, the Balkans, Russia, the Orient and here at home. He had documented an amazing similarity in the rocket-like rise of student unrest and the inevitable reaction from opposing forces. Idealism dissent, action based upon youthful malaise -- all incubated in the intimate atmosphere of academe -- make for the inevitable drama of student revolt. Each fiery episode, from the era of Bismarck on, has been characterized by a built-in self-destructive force.

In the days of our own generation, we have witnessed, to our sorrow, the repeated early thrusts on the left leading to predictable violence from the right. And in that nightmare conflict, heads are bashed and idealism crushed.

Recently, Dr. Preston Valien, speaking for the U. S. Department of Health, Education and Welfare, noted four central issues visible at the heart of student unrest in America: 1-the dehumanization of modern technological society 2-the inequitable distribution of wealth, power, and prestige; 3- social and cultural exclusion of minority groups; 4-education irrelevance in the teaching offered to university undergraduates. Faced with such realities, deposited on our doorsteps by the industrial revolution, many of our alienated and heartsick young people are not buying palliatives. They insist upon a radicalization of society. Their elders have revealed that nothing short of a political effort can bring about the desired restructuring. The demands are many, the determination intense, the effort irrepressible.

Change is inevitable. Two generations haunt that process: 1-can the change this time possibly be achieved without violence? 2-Will history chalk up oints not just for change, but for progress?

PARID (WNS) -- A pro-Arab newspaper, "Temoignage Chretien (Christian Witness) announced that it was organizing an international Christian Conference on the Palestine problem, to open shortly at Beirut, Lebanon. The paper said delegates from 30 countries are expected to participate.

TEL AVIV (WNS) -- Israel has begun an experiment in the rehabilitation of Arab refugees by setting them in a cooperative farm along the lines of Israel's kibbutz movement. Thirteen refugee families living on the West-Bank agreed to participate.

NEW YORK (WNS) -- H. Ross Perot, A Texas industrialist, who is seeking agreement of the North Vietnam authorities to deliver 75 tons of gifts and supplies for the estimated 1,400 American prisoners of war in North Vietnam, believes that there are about 100 Jews among the prisoners.

TEL AVIV (WNS) -- The Jewish Agency announced it would establish five more immigrant absorption centers bringing the total in the country to 19 by March 1970.

TELL TALES

"One Man Plus The Truth Constitutes A Majority"

BY JACK TELL



(Continued from Page 1)

tion, we ask, who among us is the perfect Jew?

We cringe at the harsh accusation of encouraging an act "which would destroy our people and our faith." We are most uncomfortable at being accused of "commending" this intermarriage. Nothing was further from our mind and intention.

We simply accepted circumstances that existed and were flattered to be able to participate in a person's future happiness.

And so we start the New Year amending our ways in at least two respects, but will probably continue in our all-over philosophy of comforting our fellow-man.

Dear Mr. Tell:

Your issue of Friday, December 12th, 1969, carried an item on Page 4 entitled "liberal rabbi needed to wed couple, Sunday, December 21, in Las Vegas." It was a call for a rabbi to perform an intermarriage. First of all, I was amazed to read such a letter in a paper that calls itself "Israelite." But what outraged me was the editor's note asking any liberal rabbi "planning to be in Las Vegas on December 21" to contact a certain number. And to cap it all, you call this a "mitzvah" and further state that "the Tells will act as witnesses and the Israelite will invite guests and provide a reception."

Sir, do you realize what a travesty on the word "mitzvah" you have perpetrated. Intermarriage means suicide for the Jewish people, the death knell of Judaism and everything associated with Jewish life. It is difficult to understand how anyone who wishes to see the future of Judaism would encourage an act which would destroy our people and our faith!

The irony of the situation is further underscored by the fact that the same page of that issue of your newspaper carries the caption "Happy Hanuka." We can celebrate Hanuka today precisely because the Maccabees and others fought against the Hellenizing influences of their day, including the very same intermarriage that you are commending and encouraging.

This time certainly stands in sharp contrast to your otherwise commendable editorials and articles on Israel as well as your announcements of religious services and other matters of positive Jewish interest.

Sincerely yours,
 Rabbi Harold H. Gordon
 (New York City)

Dear Mr. Tell,

I am a fond admirer of your paper and your personal writings, and if you recall I have communicated with you on previous occasions. In fact, you have published some of my Synagogue bulletin articles. So you see, we are not strangers. Therefore, I am taking the liberty of commenting on your note in the December 12th issue in which you called it a "Mitzvah" for a Rabbi to perform a mixed marriage. True, you were gracious to offer to serve as witnesses and to invite guests for a reception. Perhaps I will keep this in mind when I decide upon matrimony. (As a matter of fact, is Las Vegas a proper Honeymoon spot?)

According to Jewish Law there are 613 Mitzvot. Officiating at a mixed marriage is not one of them and therefore, it is erroneous and misleading to label as a Mitzvah the act which the Rabbis of old would have abhorred. Moreover, the majority of Rabbis today, including the more liberal, also feel that mixed marriages are a violation of Jewish consciousness. If you would look at a Jewish wedding certificate or read a Jewish wedding ceremony you would note that time and time again it refers to the couple being united "in the Religion of Moses and Israel." It is a legal impossibility for this utterance to be recited when both partners are not Israelites and do not accept the faith of Moses. It is not that a Rabbi may not want to officiate; in all good conscience he cannot, due to the legal formula. To alter this formula may be suggested, but then it would not be a real Jewish ceremony. The wedding becomes a farce and the Rabbi a partner in degrading this sacred, beautiful Jewish ritual. Moreover, a couple can be married without a Rabbi and if later the non Jewish partner decides to convert and bring his children up Jewishly, then, and only then, should the Rabbi be involved. We do not feel that a couple must have the blessings of the Rabbi or his sanction, but if they so desire, it must be done with dignity and respect.

Thank you kindly,

Sincerely,
 (Rabbi Barry Dov Schwartz)
 (Perth Amboy, N. J.)

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