

**LAS VEGAS ISRAELITE**  
 PHONE 76-1255  
 Published Every Friday in Las Vegas, Nevada  
 Price per copy 15¢ - Per year \$7 - 2 Years \$12  
 P.O. BOX 14096 LAS VEGAS, NEVADA 89114  
 Editor and Publisher . . . . . Jack Tell  
 Business Manager . . . . . Bea Tell, 876-1255  
 Vegas News . . . . . Helene Stadler, 384-3685  
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**PROF. MOSHE DAVIS (LEFT) HEAD OF THE INSTITUTE OF CONTEMPORARY JEWRY, THE HEBREW UNIVERSITY OF JERUSALEM, DISCUSSES NEWLY - ESTABLISHED LAZAROFF CHAIR WITH ALLAN LAZAROFF, CALIFORNIA INDUSTRIALIST, HONORARY FELLOW OF THE UNIVERSITY AND VICE PRESIDENT OF THE WESTERN STATES REGION OF AMERICAN FRIENDS OF THE HEBREW UNIVERSITY.**

**TELL TALES**

"One Man Plus The Truth Constitutes A Majority"

BY JACK TELL



(Continued from Page 1)

in open, uninhibited, marked joyous exuberation by most of the remaining ten million Jews throughout the world expressing joy and pride in a great holiday. In lands where Jews are cut off by curtains of silence, the occasion will be observed only in the heart.

Tremendous research effort has been expended compiling facts and figures from the beginning of Judaism, throughout the history of the Jews, to the commencement of Israel and right up to this minute. Large staffs are working overtime preparing statistics for American Committee for Israel's 25th Anniversary Celebration, supported by 32 presidents of major American Jewish organizations, and Israel's Ministry of Tourism.

In the months to come we will bring you as much information as space permits.

We commence with a tribute to a woman who has captured all of our admiration, 100% of our affection, our entire devotion and complete respect. It is titled, simply:

**"GOLDA"**

On more than one occasion, in ancient times, the people of Israel found themselves being led by women. In more than one Bible story it is the woman who saves Israel, or who expresses the high standard of morality of the period.

The leadership of Debora, the heroics of Yael, the loyalty of Ruth are all well-known to us. The personality of Israel's Prime Minister, Golda Meir, is one that is also known to large numbers of people the world over. To the participants in the women's liberation movement, Golda is a heroine on all levels.

The male chauvinists of our time pay her the "compliment" of calling her a man and even the former Israel Prime Minister David Ben Gurion, so the story goes, once called her the only man in his cabinet.

But Golda is very much a woman. She spoke for women everywhere when she said, "I am convinced that peace will come to Israel and its neighbors because the tens of millions of Arabs need peace just as much as we do. Any Arab mother who loses a son in battle weeps as bitterly as any Israeli mother."

It is Golda the woman who also believes, "If only political leaders would allow themselves to feel, as well as to think, the world might be a happier place."

This, however, does not get in the way of her political acumen.

Golda once said, "We are a people which does not bow, a people which stands erect to face its tragedies. If we are criticized because we do not bow, because we cannot compromise on the question 'To be or not to be,' it is because we have decided that, come what may, we are, and we will be."

The strength of Golda's convictions was evident when she announced, "Not only as citizens of Israel, but as citizens of the world, we are vitally interested that there should be an understanding between America and the Soviet Union, but to say it very bluntly: Not at our expense."

And again in this statement: "There should be some place on earth where there is a Jewish majority. As a minority, we have quite a history."

Woman, mother, grandmother and political leader par excellence.....however you define Golda.....she's something special.

**A New Approach for Jewish Youth**

The American Jewish Congress Women's Division has just initiated a project entitled Outreach designed to bring the Jewish College students "challenging information and insights about the contemporary Jewish experience" by noted Jewish scholars.

This project comes at a very opportune moment -- at a time when many Jewish leaders are expressing concern about the "increasing alienation" of students from organized Jewish cultural and spiritual life. And when many Jewish students are turning to other religions in search of spiritual values they feel are not being imparted them through Judaism. In fact Rabbi Mendel Lipskar, a Lubavitcher Hasidic rabbi, recently claimed that various Jesus cults are making many converts among young Jews and blamed their parents for failing to impart "Jewish spiritual values to their children."

Thus, the women's division adopted a resolution at its 40th anniversary conference reiterating the organization's call on the American Jewish community "to reinforce and support all forms of Jewish education and Jewish cultural activities on all levels."

And as Mrs. Jacqueline Levine, women's division president, said: "The future of Judaism as a vital process depends on how well we teach our children by the example of our Jewish homes and the way we live our Judaism in meeting the vital social concerns of the day."

It is something to be considered.

**Good for Jews?**

BY ROBERT E. SEGAL

As the New Frontier and the Great Society fade into the historical background and a new Federalism fastens its grip on our troubled society, we should pause to ask the ancient question all over again: "Is it good for the Jews or bad for the Jews?"

An old friend of mine has given penetrating thought to this query. For more than a quarter of a century, he has been one of the most effective architects of Jewish community relations programming concerned with equality of opportunity, an end to discrimination, the conservation of our basic civil liberties, a conscientious concern for the needs of the poor. Recently, he declared that in his judgment, the executive thrust in Washington today constitutes "a total repudiation of the fundamental philosophy that has governed this country for the past four decades, a basic challenge to

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the whole concept of the welfare state, a return to rugged individualism and laissez-faire."

To put it another way, as the government downgrades the U. S. Commission on Civil Rights, encourages an ultra-conservative and inexperienced administrator to strangle the Office of Economic Opportunity, puts the housing program on a starvation diet, blows taps over the family assistance program, and causes the guardians of a free press to tremble, what hope is there for the poor, for those overwhelmed by health care costs, for working mothers desperately in need of child care centers, for the ill-housed, and for the four million to five million unemployed Americans who need desperately to earn a living.

In our determination to remain militarily insuperable regardless of national budget needs for humane purposes, we drive an Archibald MacLeish to ask almost plaintively: "Which do we choose to be-- a Great Power or a Great People?" And then he thunders the inevitable reply of an honorable philosopher: "In the world of Great Powers, freedom means nothing . . . And in the World of Great Powers humanity is an irrelevance; wars are justified not by their decency but by their success."

The President sees the American challenge quite differently. With characteristic candor, he has gone before the voters and said, in effect, elect me and I will lead you out of a "crisis of the spirit"; and I will end this era of permissiveness, I will instill a new feeling of responsibility in the people. I will encourage self-discipline. I will put an end to the soft life. On the eve of his brilliant triumph at the polls, he said to Washington Newsman Garnett D. Horner: "The average American is just like the child in the family. You give him some responsibility and he is going to amount to something, to do something; if you make him completely dependent and pamper him and cater to him too much, you are going to make him soft, spoiled and eventually a very weak individual."

And Mr. Nixon meant what he said. Ineligible for a third term, he is free to put into effect that which he likens to a Disraelian concept of governmental procedure. The budget will not be allowed to top two hundred and fifty billion, social welfare programs will be eliminated or trimmed to the bone, the government will frown on providing lawyers for the impoverished, no call for new taxes nor for the end of tax loopholes will come from the White House, and the life insurance industry will be looked to for providing health insurance at a profitable cost.

Millions and millions of Americans agree with the President. A pertinent question, then, is will another 100 million Americans born between the Nixon era and the year 2000 agree? And those of us who have for years operated on the principle that the national government has the obligation to meet the socio-economic needs unmet by a volunteer society will have to ask the same question. Especially those of us who have taken seriously all that Torah has taught us.

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