

LAS VEGAS ISRAELITE
 PHONE 876-1255
 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
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TRUDE FELDMAN
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Israel's 26th Anniversary

Israel marked its 26th anniversary on April 25, probably less sure of itself than at any time since those uncertain days that followed the creation of the Jewish State. The hope and exuberance that marked the 25th anniversary celebration was shattered by the Yom Kippur War and its aftermath.

The large death toll from the war and the recent massacre of 18 men, women and children at Kiryat Shemona cast a shadow over the usual joyous occasion. The political turmoil within the country and the uncertainty of events on its borders have left Israelis troubled and unsure of the future.

Yet there is still more reason for hope than gloom. Israel after all did beat back a strong Arab force after the initial surprise of the attack on Yom Kippur. One of Israel's leading writers and playwrights, Yigal Mossinsohn, who himself lost a son in the October war, castigated his countrymen recently for their self-doubts. "We never won a greater victory, botch-up or not," he said. The diplomatic negotiations that have resulted from the war also bring some hope that a peace may yet be achieved in the Middle East.

Israel's domestic political squabbles also provide reasons for hope. It shows that at least democracy is strong in Israel and that there is not even the slightest danger of the Jewish state's losing its free institutions.

Perhaps most important of all is that today the Jewish people throughout the world are united as never before. No matter where they live Jews see themselves as one people, one family sharing a common destiny.

The difficulties for Israel ahead are great. But the hope and prospects for peace and a better future are even greater.

Hassle

By Rabbi Samuel Silver

De Funis may some day become a name as well known as Fred Scott.

The De Funis case is being considered by the Supreme Court.

Marco De Funis is a Seattle Man who asked to be admitted to the Law School of the University of Washington.

He was turned down, not exactly because he didn't qualify academically but because the law school had no room for him.

One reason for the lack of room is the policy of the school to give preferential treatment to Negroes on the basis of the fact that they were unfairly treated for a long time.

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De Funis claims he is being discriminated against because he is white.

He is therefore litigating for admittance to the school on the grounds of his civil rights.

Jewish organizations have become involved in the case as "friends of the court," i.e. as organizations which present briefs in the matter.

The ADL of the B'nai B'rith and the two AJC's (Committee and Congress) have come out in favor of De Funis.

The national Reform organization (Union of American Hebrew Congregations) and the National Council of Jewish Women are backing up the university.

The hassle is reverberating throughout the country. One side says that Jews should opt for compensatory advantages to the long mistreated blacks. The other side says that the law school is guilty of reverse bigotry.

De Funis happens to be Jewish, but his lawyer is arguing his case solely on his color, not on his Jewishness.

A very gifted rabbi of Harford, Conn., Howard Singer by name (who writes so well that his books have been made into movies, the only rabbi with that distinction) wrote a withering piece in his Temple Emanuel bulletin condemning all the Jewish organizations for taking the trouble to get involved at all. His plea, if I may be permitted this word play, is that De Funis non disputandum at least not by Jewish groups.

Where do stand my readers? Do you side with the AJC's and the ADL? Do you back UAHC and Jewish Women? Or do you go along with Rabbi Singer? Let me have your view -- or tell it to your nearest rabbi.

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TELL TALES

"One Man Plus The Truth Constitutes A Majority"

BY JACK TELL



(Continued from Page 1)

Ben Gazzara is highly believable as Cady, an assimilationist Jew who tries to deny his Jewish heritage and is constantly quarrelling with his Orthodox father over Jewish identity and Zionism. Cady's son, meanwhile, joins the Israeli air force. When Cady's father dies in Tel Aviv -- his last words to his son are in Yiddish urging him to be "a good Jew" -- Cady fulfills a longtime wish of his father that he visit Yad Vashem, the memorial to the Holocaust victims in Jerusalem. There Cady, who has been a successful novelist and scenarist, but an uninvolved writer, is so overcome by the scenes of the Holocaust that he becomes a dedicated Jew, writing a bestselling novel about the Holocaust and the struggles of Israel.

There is much that could be criticized about this film. The heroes in Uris book tend to be sought of Super-Jews, great in everything they do from fighting, writing to lovemaking. The acting in the film gives a greater reality to the character but there is still a simplification of people and ideas. Despite his faults, Uris is a great storyteller and on this point alone the television drama is worth watching.

But the film is much more. It depicts the horror of the holocaust vividly in actual films taken by the Nazis in the camps and in the description of the deeds by the characters. The trial in QB VII (Queen's Bench VII) is set against the terrorist attacks on Israel and on passenger-planes in 1970. There are some beautiful scenes of Israel -- Tel Aviv, the Chagall Windows at Hadassah Hospital, the Knesset, and the Mr. of Olives.

Many people involved in Israel's tourists trade have remarked how much Leon Uris' "Exodus" and later James Michener's "The Source" have influenced people to visit Israel. It is probably coincidental but certainly opportune that the television production of "QB VII" follows the Yom Kippur War, the massacre at Kiryat Shemona and the international maneuvering on the Middle East. This film could evoke widespread support for Israel and sympathy and understanding for the Jewish people.

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