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TELL TALES
*"One Man Plus The Truth
 Constitutes A Majority"*
 BY JACK TELL



More Candor by U. S. Jews

The Yom Kippur War and its aftermath have brought Jews in Israel and the diaspora closer than ever before. But this new feeling of unity also calls for a greater involvement by Jews everywhere in the problems facing Israel.

During a recent debate in New York, Ms. Shulamit Aloni, the outspoken Knesset member and leader of Israel's Civil Rights Party, and Rabbi Joachim Prinz, the equally outspoken chairman of the governing council of the World Jewish Congress, stated that the dialogue between American Jews and Israelis should not be limited to fund-raising alone. They both said the relationship should encompass all aspects of Israel's domestic and international problems.

No one would argue that fund-raising is not important. Nor would anyone say that the political pressure brought by American Jews on their own government in behalf of Israel is not vital. Neither is anyone suggesting that Jews outside Israel should involve themselves in Israel politics or tell Israelis for whom they should vote who should be the next Prime Minister.

But if, as everyone agrees, the survival and well-being of Israel is vital to all Jews, then Jews abroad have the obligation to speak out on these issues. Certainly the Who Is A Jew question, the type of settlement Israel makes in the Middle East and the Palestinian issue can affect the American Jewish community as much as it does Israel.

Israel's social problems should also concern the American Jewish community. American Jews, who have long experience in social issues in their own country, could be especially helpful to Israel in dealing with the problems of immigration, absorption, the integration of people of various backgrounds, housing, education and other programs for the disadvantaged.

Several American Jewish leaders have recently urged more candor by American Jews on Israel's problems. This candor will help ensure the future well-being of uniting Israel and the world Jewish community.

Is Piety Enough?

By Robert E. Segal

People are on the move. A few months ago, Senator Harold Hughes of Iowa announced he was leaving the Senate to give all his time to religious activities. More recently, Miss Elizabeth J. McCormack, president of Manhattanville College for eight years, announced she was leaving the Society of the Sacred

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YOUR RENEWAL IS APPRECIATED

THE 26TH INDEPENDENCE DAY COIN, TO BE ISSUED BY THE BANK OF ISRAEL WILL BE MINTED IN TWO VARIETIES AND DEDICATED TO 'THE REVIVAL OF THE HEBREW LANGUAGE' INITIATED BY ELIEZER BEN-YEHUDA, A CENTURY AGO.

Heart.
 "I want to commit my life to Christ totally through prayer and meditation," Senator Hughes said as he went forth to give his talents to International Christian Leadership and the Prayer Breakfast movement. An ex-alcoholic, onetime truck driver and steam fitter, Harold Hughes had gone from the governor's chair in Iowa to the Senate, an outspoken liberal, obviously concerned with the plight of the dispossessed.

"I intend to identify with the poor, to seek solidarity with the Third World," Elizabeth McCormack said as she bade farewell to both academe and her Catholic order. And then she added: "The question is whether the community is organized to meet the needs of the world or whether the central thing is the religious life of the Order's members."

Miss McCormack, for 21 years a devotee of her Order, will undoubtedly make valuable contributions to humanity in her new role on the staff of the Rockefeller Brothers' Fund. Had she continued to identify with the Society of the Sacred Heart, she probably could have still helped make a dent on such mundane issues as civil rights, housing for the poor, and prison reform. Looking about her, she might have caught the headline reading: "Nuns Form Lobby Group To Help Fight Utility Rate Increase," heralding the program of a coalition of Catholic sisters, led by Sister Arlene Maries of the Social Action Conference of the 5000 Sisters of Mercy.

Senator Hughes, who still clings to his old ambition to capture the Presidency of the United States, has not been alone lately in moving deeper into the religious life. Johnny Cash, popular singer, has revealed that he has stopped gulping pills and has "come back to Jesus." He and his wife have put \$500,000 into making "The Gospel Road," a new movie about the life of Jesus.

And pulling up alongside Senator Hughes and Johnny Cash is Charles W. Colson, long time advisor to President Nixon. Mr. Colson, who has never denied he said "I would walk over my grandmother if necessary," apparently to achieve the re-election of the President, has stated that he has found a new relationship with Christ and will now pray for those cynics who doubt his commitment and seem puzzled by his jump to piety.

Whether Miss McCormack as a non-religious does a better job for members of minority groups and others who slug it out against adversity or whether Senator Hughes, Johnny Cash, and Charlie Colson make a more shining mark in a religious framework doesn't really matter a great deal. The goal is clear cut: we had better feed the hungry, clothe the naked, and house the homeless with more speed and greater determination or face proliferating revolutions certain to demolish civilization as we know it.

For those who prefer to employ a religious base to improve conditions, the late Samuel H. Miller, dean of the Harvard Divinity School in his time, offered a tested guideline: "Only one kind of a religion counts today, and that is the kind which is radical enough to engage in this world's basic troubles. If it cannot do that, then it can do nothing which merits God's concern or the world's respect."

Those Jews in the U.S. who think hard and long on the issues commonly embraced by the term, "social action," may want to take note of the comings and goings here recorded among thoughtful men and women. At the end of their introspection, they may want to think harder on Dean Miller's advice. It seems sound to this observer who glooms up a little now and then when he notes the hesitancy of some American Jews,

(Continued from Page 1)

open door. He looked pensive, face drawn, almost sad.

"Why so late, judge," we asked?
 "I've been thinking for hours," he replied, "and I have to render a decision tomorrow, which I regret very much."

We knew the case. It involved an executive of First National Bank who lost a limb while using hole digger for a fence post. He had been awarded \$50,000 damages by the jury. The man was a personal friend of Judge Mowbray's. They'd played golf and their families were together socially on many occasions.

"What's the problem judge," we asked?
 "I'm afraid I have to set aside the jury's award and dismiss the complaint," he replied. "The manufacturer cannot be held responsible in this case."

We were amazed, because any ordinary judge would have allowed the jury's findings to stand. The onus, if there was an appeal, would not reflect on the bench. It would be the jury's. But Judge Mowbray was no ordinary judge.

His conscience and his responsibility to his oath as a jurist came first. We'll never forget his decision in court the next morning, when the complaint was dismissed. Attorney Mort Golane, an observer, said Mowbray was outstanding. We claimed, "he's one in a million."

That is why Nevadans, despite scandals on the national, state and local scenes, may feel secure that there is at least one voice of honest justice in the Supreme Court, "Big John", Justice Mowbray.

It was back in 1964 when Mowbray's efforts were recognized on the national scene. He received special commendation by New York University's American Institute of Judicial Administration for instituting procedural reforms speeding court process for ordinary citizens. He then initiated a public defender's office in Clark County and was responsible for a Ford Foundation grant of \$196,000 to fund the local system.

He is currently project director for U.S. Justice Department's review of Nevada's criminal justice system. His recommendations will be presented to the next session of the Nevada legislature.

Enlisting as an army aviation cadet at the beginning of World War II, Mowbray emerged from the war as an army major and served as a military governor in South Korea after the Japanese surrender.

A graduate of Western Illinois University, Mowbray received his juris doctor's degree from Notre Dame Law School in 1949. He pursued a private law practice in Las Vegas until his judicial career began in 1957.

He and his wife, Kathlyn, have four sons--Joh, Romy, Jerry and Terry. His oldest boy, John, seeking to follow his father's legal career, is enrolled in the Notre Dame law school.

Anytime we have men like John Mowbray sitting on the bench, rendering decisions, we do not have to fear for the democratic system of government.

Long may he rule.

WASHINGTON (WNS) -- Fourteen members of Congress cabled to Secretary of State Henry A. Kissinger and Undersecretary Joseph J. Sisco an appeal to intercede with the Syrian government to allow the remaining 4000 Jews in that country to emigrate. The appeal was made after the congressmen met with Rabbi Ovadia Yosef, Israel's Chief Sephardic Rabbi.

NEW YORK (WNS) -- Sen. Henry M. Jackson (D. Wash.) has urged the Soviet Union to demonstrate its desire to cooperate in achieving stability in the Middle East by withdrawing its military personnel from Syria and joining in an agreement to forbid the passage of warships of the major powers through the Suez Canal.