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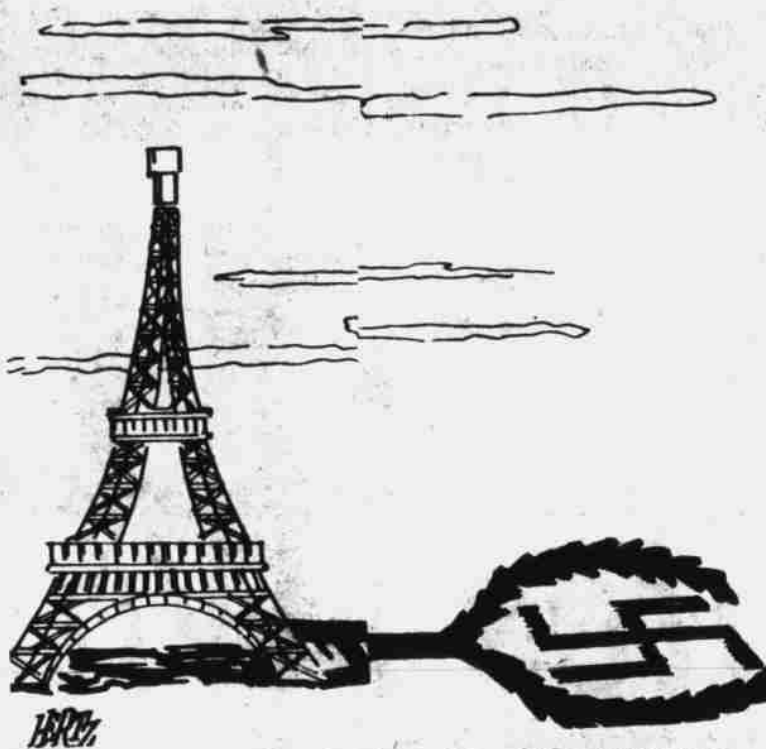
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PHONE 876-1255

Founder Jack Tell
Publisher Bea Tell, 876-1255
Editor Don Tell, 876-1255
Business Manager Bea Tell, 876-1255
Assistant Editor Bonnie Tell, 876-1255

BILL WILLARD, TRUDE FELDMAN
DAVID HOROWITZ, RABBI SAMUEL SILVER,
DEBRA AMIRA

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Jihad we call for begins with self and involves pooling and devoting all our potentialities and our spiritual, cultural, physical and military capabilities -- take note, Washington! -- and melting them together in one pot.

Then, in a vicious attempt to stir up the non-Moslem members of the Assembly, he cried out: "This call is important to hundreds of millions of Christians, as it is important to millions of Moslems. Within its framework, it requires the development of an Islamic-Christian cooperation to rescue Jerusalem. This," he emphasized, "is the only way to free Jerusalem from the grip of the racist Zionism...."

While one should not bemoan the attempt to overthrow the regime of the fanatic Khomeini -- and it is hoped that it should be so overthrown -- the real danger here is in the clandestine and underhand role the Soviets are playing behind the scenes in this new conflict which is witnessing two rabid enemies of Israel knocking their heads against one another. May it so continue. But King Hussein's decision to join Iraq in this war -- thus violating a September 28 Security Council resolution that called upon all states "to exercise the utmost restraint and to refrain from any act which may lead to further escalation and widening of the conflict," has ominous implications.

Indeed, Hussein's move is that of an opportunist to bolster his position in the region mainly with a view to the future. By joining forces with radical Iraq, which is being armed by the USSR, Hussein hopes that, in return for this aid to Baghdad, he will be able to count on the full support of Iraq's armed forces in any future confrontation with Israel.

Justifying his unilateral action, the Hashemite King is quoted as having stated that Iraq was the only country that had given the Arabs "strategic strength" since Egypt had signed the peace treaty with the Jewish State. Betraying the true intention of his pro-Iraqi move, he declared in a recent television speech that an "Iraqi victory over Iran would be a beginning of a victory here in Palestine."

Evangelicals and Jews

Many Jews are perplexed over how to consider Evangelical Christians, particularly those who are now so vocal on right-wing issues. Their call for a "Christian America" threatens the Constitutional guarantee of separation of church and state -- a necessity for a pluralistic democratic society which has permitted the American Jewish community to flourish. Yet their position on "moral" issues such as abortion, homosexuality and the Equal Rights Amendment, while opposed by the majority of the Jewish community, are not so different from that espoused by Orthodox Jews.

At the same time, the Evangelicals are the very Christians who support the drive to convert Jews to Christianity. Orthodox Jews and Jews living in small towns are the ones most upset by these activities.

But we have another anomaly. Evangelical Christians are among the most ardent supporters of Israel, partly for religious reasons since it is an element of their doctrine that Jews must be in control of Israel before there can be the Second Coming. The Rev. Jerry Falwell, head of the Moral Majority, supports Israel, including its settlement policies on the West Bank.

This support was dramatically shown recently when Evangelical Christians from 20 countries dedicated a "Christian Embassy" in Jerusalem. It was established as a reply to the withdrawal of the 13 embassies from Jerusalem in the wake of the Jerusalem law.

Perhaps the response to Evangelicals by Jews should be to act towards them as they act towards us: join with them when there are grounds for agreement and oppose them vigorously on the issues where we differ.

Behind The Scenes

At The United Nations

By David Horowitz

A World-Union Press Feature

Holy War Against Israel

UNITED NATIONS (WUP) -- Saudi Arabia, armed by the United States and in the face of the current threat which the Iraqi-Iranian conflict overshadowed by Soviet interests poses to her security, has called for a Jihad, a holy war, against Israel.

Foreign Minister Prince El Faisal, in his major address here, devoted a large portion of his speech to the peril of the Jewish State in the region with special emphasis on Jerusalem.

"The Kingdom of Saudi Arabia, faced with the dangerous Israeli practices," he charged in bitter tones, "has no other recourse but to call for Al-Jihad for the sake of establishing the supremacy of righteousness and justice and eliminating falsehoods and injustice. This call," he added, "aims at restoring the usurped rights and defending the profaned holy places. The

King of One Liners



HENNY YOUNGMAN
...Man of Many Talents.

WOULD YOU BELIEVE IT, I USED TO PLAY AT CARNEGIE HALL -- TILL THE COPS CHASED ME AWAY.

TELL TALES

"One Man Plus The Truth
Constitutes A Majority"

Continued from page 3

tion, such as the substantial aid given to Egypt even before Camp David, have been quietly accepted by pro-Israel opinion. Others, such as America's failure to exercise its veto when the Security Council censured Israel for its new law formally annexing Jerusalem's eastern sector, have created outcries that even Jewish moderates have joined. Ultimately, however, in the deep heart of majority Jewish opinion, it is known that even the friendliest of Administrations will act when in power more circumspectly than its campaign rhetoric indicates.

Leaders of the organized Jewish community are certainly aware of the complexities and even inevitable ambiguities of America's posture in the Middle East. Why then is their normal reaction almost automatic criticism of the President, whoever he may be? Sometimes such statements are meant with great passion. Very often they represent the strongly held views of Jewish "hard-liners" with which moderate Jewish opinion goes along, chiefly because it is presumed that such pressures are weights put into the scale against counterpressures from Arab governments, oil interests, and pro-Arab opinion.

The organized Jewish community in America and the temporary occupant of the White House have thus been playing a game for a long time within well-established rules. Pressure usually gains a few points. The government of the moment responds by doing something for Israel, or sometimes, alas, by doing something against Israel, such as an occasional, brief, foot-dragging oil aid. Fundamentally, both parties to this relationship know that they are fighting over nuances. This game has been going on at least since 1940, and the results have been remarkably stable. Even Dwight D. Eisenhower, the liberator of Europe and friend of the death-camp survivors, could get only 40 percent of the Jewish vote in 1952 against Adlai E. Stevenson, not known to be a passionate Zionist. In 1972, George McGovern was widely held to be "softer" on Israel than Richard M. Nixon and yet he got almost two-thirds of the Jewish vote.

There is some "float" in the Jewish vote of perhaps 10 percent that is really determined by the issue of Israel -- but that is the maximum, even today. The basic truth is that American-Jewish statesmanship long ago succeeded in making the basic support of Israel a matter beyond party and thus, fortunately beyond partisan vote. The determining consideration for American Jews, which they share with all other Americans, is a special and unique emphasis on domestic tranquility. Here indeed, there is a "Jewish vote" up for grabs. Jews are as least as well off as Episcopalians and Presbyterians, and they should thus be voting very conservatively for their class interests. They do not, and the reason for is not some as-yet-unbanished memory of the New Deal. Out of their experience as a persecuted minority, the Jewish "haves" -- and it is the "haves" who are more likely to be liberals than some of the "have-nots" -- fear social disorder more than any other group, because throughout their history, Jews have been a favorite target of angry mobs.

In this election, as in all those before it in the last generation, American Jews will go into the polling booths not in fear that the candidate they did not vote for might do Israel in, but in the hope that the one they choose will, with all his faults, try to be a maker of internal peace and accommodation.

NEW YORK (WNS) -- More than 5000 Lubavitcher Hasidim gathered in the Crown Heights section of Brooklyn and sang and danced in the streets until early the next morning to celebrate Succoth. They had been urged by the Lubavitcher Rebbe, Rabbi Menachem Schneerson, to "parallel" the saying in the Talmud that "Whoever did not see the joy of Succoth did not see joy in his life."