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**Chanukah:  
Symbol of Survival**

Chanukah has always been one of the most joyous holidays in Jewish life. It is eight days of visiting family and friends, lighting candles, singing the many songs associated with the festival, and for giving gifts, especially to young children.

But it is also a celebration of Jewish heroism over oppression, of the victory of Maccabees in one of the first and most successful national liberation movements.

This is why Chanukah has taken on such major symbolic meaning in Israel, back to the early days of the Yishuv. But it also has meaning for Jews outside Israel, that they, too, must defend their communities against enemies of the Jewish people whether they are the Palestine Liberation Organization and their supporters, or neo-Nazis.

This particularly comes into focus at the end of a year in which PLO terrorists murdered Jewish children on an Antwerp street or neo-Nazis bombed a synagogue in Paris. It is a time when neo-Nazi groups are increasingly using violence against Jews in Western Europe and when, in the United States itself, there has been a resurgence of Nazi and Ku Klux Klan activities.

Chanukah is a good time to remind ourselves that we cannot ignore these threats. The Jewish community, like the Maccabees of old, must stand up and defend itself against any and all danger to its survival.

**Behind The Scenes**

At The United Nations

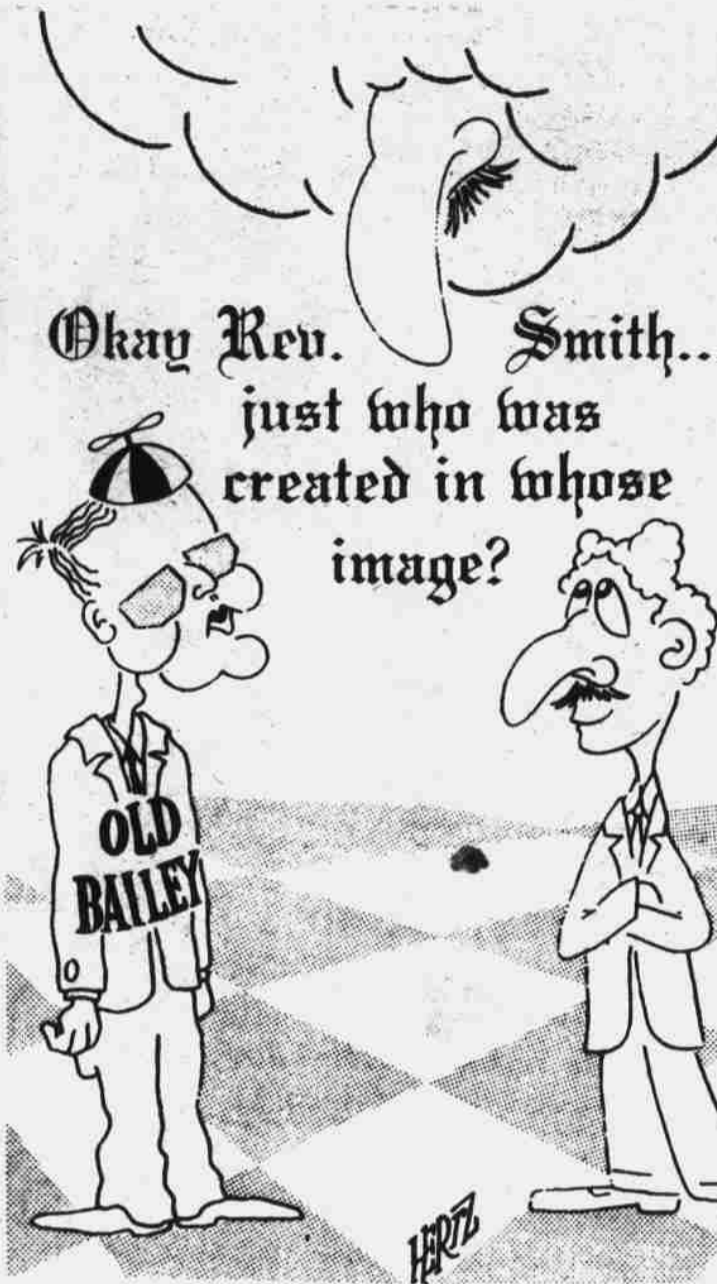
By David Horowitz

A World-Union Press Feature

**Tribute to a Leader**

UNITED NATIONS (WUP) -- Last week witnessed an historic event in the annals of American Jewry -- something tantamount to a real nes, a miracle. It happened at a time when here at the UN the arch-enemy of Israel, the PLO joined by the Arab League spokesman, the sly and cunning Clovis Maksud, launched a vicious anti-Israeli campaign in which they made a desperate attempt to remind the Iraqi-Iranian-troubled delegations of the November 15 deadline which the Assembly, by its resolution of July 29, had set for Israel to withdraw from all territories including Jerusalem.

Their onslaught, linked to the "Report of the Special Committee to Investigate Israeli Practices Affecting the Human Rights of the Population of the Occupied Territories," coin-



cidied with the release of a report by the Secretary General who had been requested by the resolution to submit such a report on "the implementation of the resolution." His three-page report, containing nothing new, merely repeated the anti-Israeli demands of the draft and noted a letter from Israel which stated briefly, among other things, that "the Security Council resolution 242 constitutes the only agreed basis for a negotiated settlement of the Arab-Israel conflict."

And in this same city, at the Waldorf-Astoria Hotel, not far from this international complex by the East River, November 11 -- a date never to be forgotten by mankind also for the fact that World War I resulted in the Balfour Declaration -- the miracle event took place: the Centennial Dinner commemorating the 100th anniversary of the birth of Zeev Jabotinsky. Present and beaming in the limelight was the Poet - Statesman - Soldier's leading disciple, Prime Minister Menachem Begin, acclaimed by an enthusiastic audience composed of leaders from every segment of life within the American Jewish community including a number of well-known non-Jewish political figures, among them some of the President-Elect's top aides. More than 2,000 jammed the Ballroom and an additional audience filled the Starlight Roof.

Your correspondent has attended many vital functions through the past several decades. None could in any way be compared with this fabulous gala event. It was both spell-binding and thrilling from the beginning to the end. A huge portrait of Jabotinsky and another of Herzl flanked the stage on which the dais guests were seated. Much credit for the arrangement of the program must go to Dr. Mordecai Hachohen, chairman of the Dinner Committee and a long-time friend of Begin, and to John L. Loeb, who presided over the unprecedented affair.

The evening opened with an inspiring procession -- the presentation of colors by the impressive U.S. Military Academy West Point; the Veterans of the Jewish Legion; Jewish Veterans of the U.S.A.; American Veterans of Israel; the Police Shomrim Society and the Honor Guard of Betar. The National anthems were sung by Cantor Joseph Malovany and assisted by the Choir of Jewish Ministers Cantors' Association of America, accompanied by the U.S. 199th Army Band. There was a presentation and reading of Jabotinsky's plays and poems as directed by Sherry Lansing and performed by Ellen Burstyn, Celeste Holm, Lee Strassberg, Otto Preminger, Stella Adler, Roberta Peters, Jan Peerce and Misha Raitzin.

The highlight of the evening, of course, was the address by Prime Minister Begin -- a

studious and detailed record of Jabotinsky's life work. "Without him," he declared, "without his vision, without his thought and his suffering, without his faith, his fight, the State of Israel would not have come into being. Therefore," he emphasized, "our whole generation and all the generations to come owe a debt of gratitude to him who led us and them from bondage to liberty."

Begin then reminded his audience that it was Zeev Jabotinsky who, prior to the Holocaust, had warned European Jewry of the impending disaster. "The greatest of all his tragedies," Begin said, "was his incessant struggle to save the Jews of Europe from the danger of destruction. We heard his cry: 'Save your souls. My hair became white in worry for you and your children.' His appeals were rejected. Then came World War II -- the beginning of the end. And his great heart could not bear it any more." He died in 1940.

To this writer and to his wife, Nan, the Jabotinsky Centennial had a special meaning. Both of us -- my wife even before we were married 30 years ago -- had been active in various activities on the American scene eliciting support for the Underground Irgun fighters, and we were fully aware of the hectic struggle Jabotinsky and later his successor, Begin, had to endure in order to gain recognition for Jewry's liberation. It was a struggle in which they and their friends faced much opposition and abuse. Even the Jewish establishment itself was often hostile, something Begin had hinted at in his speech. "Is not gratitude a simple and noble human quality," he said. "If a man has rendered a service to his neighbor or friend, does not the latter owe him thanks? Man cannot always return one good deed for another. But to acknowledge a good deed, is that not a moral duty? And if such is the rule in the relations between man and man, why should it be different between one man and many men -- a community, a people?"

This writer recalls one of Menachem Begin's earliest visits to the U.S... It was more than thirty-three years ago when, at one of the little-known smaller uptown Broadway hotels, a lonely Begin greeted your correspondent and his associate at the time, Samuel Epstein, for an interview. New York then paid little attention to the Irgun chief who, all through his Underground days, never went anywhere without his little pocket Bible. The Jewish community and its leadership were unconcerned. Many uncomplimentary remarks were made.

But there were a few in New York who did care at that time, among them was colleague Paul O'Dwyer and his late brother, William, Mayor of the city. It pleased this writer much to note that Paul was among the first list of recipients to receive the much-merited Jabotinsky Medal "for distinguished service to the State of Israel and the Jewish People." The following morning, in the second list of veteran supporters of the Irgun and Israel, this writer was awarded a similar medal and citation "for long and dedicated service to the movement."

World Jewry and Israel had to await the incumbency of the late Levi Eshkol as Prime Minister of Israel for the fulfillment of Zeev

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