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Nazi Skeletons In The U.S. Closet

For the Justice Department, the investigation of United States intelligence involvement with Klaus Barbie is complete. A formal apology has been issued to France for having delayed justice in Lyon because the U.S. lied to French authorities of his whereabouts and then helped him flee from Germany to South America.

For the French, the trail of Klaus Barbie, the notorious gestapo chief of Lyon, who has now been returned to the site of his crimes to face charges of "crimes against humanity," has emotional connections. It was in Nazi-occupied France that during World War II, Barbie deported thousands of Jews to Auschwitz and murdered French resistance fighters. For the United States intelligence agencies, the concealment of Barbie's activities is considered permissible at the time because of the need for his counter intelligence work, particularly at the end of World War II and during the Cold War period.

For all the rationalizations for the employment of Barbie by the U.S. Army's Counter Intelligence Corps, there appears little if any remorse for employing his services. The report says the U.S. CIC did not realize that when it solicited Barbie's help, he was wanted for war crimes. There is indeed a sense of doubt that the CIC operated so independently of Washington that no government official there knew of his past.

But the Barbie report, conducted by Allan Ryan Jr., a special assistant in the criminal division of the Justice Department and former head of the Office of Special investigations responsible with hunting war criminals in the United States, is a thorough and detailed report that admits the United States did employ Barbie. It also raises disturbing questions.

There is the aspect of Barbie's flight from Germany, that according to one report, was helped by the use of the so-called "Monastery route," an underground railroad, so to speak, for scores of wanted Nazi war criminals. Further questions arise as to who else may have been employed by the CIC or other intelligence arms of the U.S. in the aftermath of the war.

Some American Jewish leaders have suggested that the Barbie report does not close the door on the U.S. role with former Nazi war criminals. Some have suggested further investigation may be in order. But for the time being, the Ryan report is considered conclusive. It represents on one hand, the ability of the U.S. to admit it has done wrong. On the other hand, however, it raises suspicion that there may be other "skeletons in the closet." The U.S. Justice Department should be urged to continue its investigations and provide conclusive answers to the many open-ended questions.

Behind The Scenes

At The United Nations

By David Horowitz

A World—Union Press Feature

Cypriot Turks Share Israel's Ire Over UN's One-Sidedness

UNITED NATIONS (WUP) — Strange as it may seem, Israel is not alone here at the UN in having to contend with the continuous biased and one-sided resolutions. The Turkish Federated State of Cyprus, under different circumstances of course, suffers a similar fate.

The paradox here lies in the fact that Cyprus under Greek Cypriot control is a UN Member and enjoys all the privileges of such membership while the other vital community of Cyprus, the Turkish Federated State, remains a sort of outsider here.

It all started in December 1963 when with the aid of Greece's military might the Greek Cypriots attacked the Turkish Cypriots and expelled their representation out of the joint ruling body.

During a recent meeting of the Security Council, which renewed the mandate of the UN Peace-Keeping Force in Cyprus (UNFICYP) to the end of the year, the amiable and dynamic Representative of the Turkish Federated State of Kibris, Nail Atalay, delivered a lengthy speech in which he outlined the history of the Cyprus struggle since the days of the late Archbishop Makarios who "ruled the land in accordance with his whims and fancies and never within the context of any constitution or legal authority."

"There is no Cyprus Government," Mr. Atalay told the Council. "There has been none since the 21st day of December 1963, when the legitimate Government ceased to exist after the Greek Cypriots attacked us and expelled the Turkish Cypriot representation out of the ruling body and rejected the Turkish Cypriot community as co-founder partner community...If there is a Cyprus problem today," he added, "it is because there is no Government by consent of the two communities in Cyprus."

"One quarter of the population of the island," Mr. Atalay continued, "is under another jurisdiction — one that is not the Greek Cypriot administration. Yet the latter calls itself Government of Cyprus without being in any way a bi-national Government envisaged by the 1960 Constitution and the international agreements. The Greek section of this Government did arm itself and, according to plan, did launch an attack on the Turkish community, with a view of

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hellenizing Cyprus.

Last May, a one-sided pro-Greek Cypriot resolution was adopted by a vote of 103 in favor, 5 against with 20 abstentions. Among the radical Arab States voting for the anti-Turkish Cypriot Draft were Syria, Algeria and Libya while Jordan, Saudi Arabia, Morocco and Tunisia joined Israel in the abstention vote along with the United States and others.

Declared Nail Atalay: "The Greek and Greek Cypriot leaders want the implementation of the UN resolutions. Who does not? Where would this world be if the UN resolutions were not translated into reality by all those who are affected by them. But, those who, by maneuver and propaganda, have brought about the adoption of one-sided resolutions which, if applied, would mean the destruction of the innocent, the destruction of a bi-national country, even the destruction of independence, have no right to claim that such resolutions should be implemented, because such implementation would spell the doom of every principle that the UN Charter was meant to protect and to foster."

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TELL TALES

"One Man Plus The Truth
Constitutes A Majority"

(Continued from page 1)

him yesterday." She assumed he had been taken to the gas chambers.

As a boy in Oklahoma, Michael Korenblit didn't question his parents about the tatoos on their forearms, and they never volunteered information after what hapened during the war. In 1980, prompted by his wife, Michael initiated a dialogue with them about their experiences in the Holocaust and promised to record their stories. His determination intensified when the Institute for Historical Review attempted to deny that the Holocaust had occurred.

As the writing progressed, Michael convinced his parents, who had not left the United States since their emigration, to accompany him on research trips to Israel and Europe. They returned to the village of Hrubieszow where Meyer and Manya had met, fallen in love and said goodbye, forever, to their families. At Dachau and other concentration camps they faced the barbed wire and relived the horror of incarceration.

On their second visit to Israel, Manya contacted a cousin who had been living in Palestine before the war. The cousin casually remarked that he had received a letter, postmarked Scotland, from Manya's brother Chaim after the war. Manya was stunned. For 39 years she believed Chaim had died in the gas chambers at Auschwitz. The Korenblits returned immediately to America. Several days later Michael was at the British Embassy in Washington poring frantically through telephone books for the name "Nagelsztajn." By the end of the day he had located his uncle in Newcastle, England.

The tale of Manya and Meyer as related by their son in UNTIL WE MEET AGAIN is, in essence, a love story. Without their devotion to each other Manya and Meyer could not have endured the Nazi nightmare and the chaos and pain it brought to their lives: hiding in haystacks, separation from family members and then the sure knowledge of their deaths, their own constant fear of death or deportation, the living hell of eleven concentration camps. Through the barbed wire fence at Budzyn they had promised to meet again in Hrubieszow if liberation ever came. They kept their vow.

Today, Manya and Meyer live in Ponca City, Oklahoma, where they were resettled by B'nai B'rith after the war. Chaim lives with his English wife and children in Newcastle, England. Brother and sister write regularly and see each other as often as they can.