

Established in 1965 by Jack Tell

LAS VEGAS ISRAELITE

The Only English-Jewish Newspaper in Nevada
 P.O. Box 14096 Las Vegas, Nevada 89114
 Published Bi-Weekly in Las Vegas, Nevada
 Per year \$12 — 2 years \$20
 PHONE 702/876-1255

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Member of World-Union Press
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 Now in the 23rd Year of Continuous Publication
 Serving the Jewish Community of Nevada

Wall Street And Noah

By Rabbi Marc H. Tanenbaum

There is an extraordinary irony in the stock market crash of 1987 taking place during the week that the Torah portion dealt with Noah and the flood.

Rabbinic commentators could well have had the Wall Street debacle in mind when they explained why the flood wiped out most of mankind and left only Noah and his family in the ark. The Bible asks why the flood descended. Because, the Book of Genesis answers, "the earth was corrupt before God and the earth was filled with violence."

The commentator Rashi said that the generation of Noah was steeped in immoral behavior, that robbery was widespread, and such corruption sealed their fate.

I know that sounds terribly fundamentalist, but it does tell us something about the culture of Wall street and the American economy. There is something immoral about a society that encourages consuming and spending far beyond genuine human needs. There is something indecent about an industry that celebrates greed and encourages people in their 20s and 30s to play God with millions of dollars in people's savings and pension funds. How many schools, hospitals, synagogues and churches will be savaged by these excesses?

Noah was saved in an ark, the Bible declares, because in the midst of a corrupt generation he was a righteous, modest, humble man who earned his wealth by honest means. Somewhere in the Wall Streets of the world there surely must be some Noahs who will help build the moral arks of responsibility to withstand future fiscal floods of Black Monday.

Behind The Scenes

At The United Nations

By David Horowitz

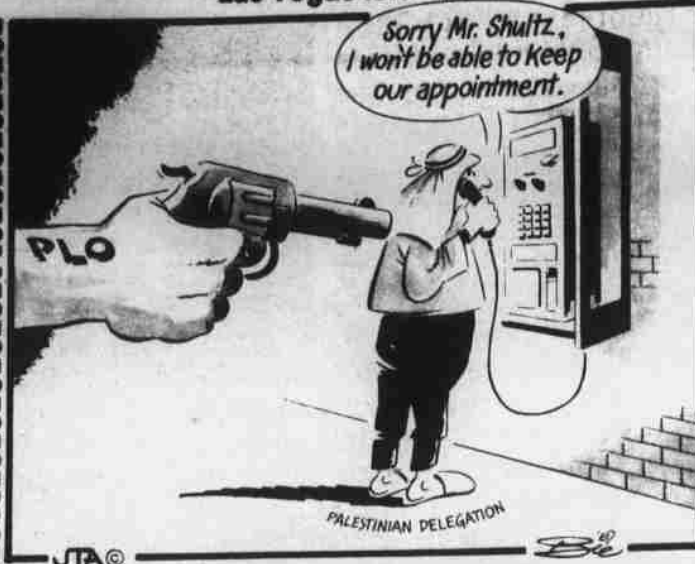
A World—Union Press Feature

The Lid Is Off -- But Not Enough

UNITED NATIONS (WUP) — At long last, on Friday 6 November, the unrelenting efforts of Israel's Representative to the UN, Ambassador Benjamin Netanyahu, of a number of organizations, Jewish and otherwise, and those of your UN correspondent, bore fruit: The Secretary-General announced that the war crimes files, which had lain hidden in the UN catacombs for almost forty years, would be made accessible to others than governments, but on a strictly controlled basis.

While the UN chief notes that "the charge files and related papers will now be open to bona fide research by individuals into the history and work of the UN War Crimes Commission and into war

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crimes," he nevertheless qualifies this offer by requiring on the part of the individual that "an application for access will be accepted by the Secretary-General only when it has been transmitted on a standard form by the Permanent Representative or Permanent Observer of the State of which the applicant is a national or permanent resident."

While this category may be broad enough to allow anyone, including any Jew who wants to find out who participated in the murder of his or her relatives in Treblinka, Auschwitz and the other death camps, to look through the evidence, the procedure to be followed for gaining access is not acceptable for the reason noted above and because of the added limit placed upon the applicant: "when considering whether to transmit an application, the Government concerned is to pay due regard to the nature of the materials involved and the use to which such materials may be put."

In other words, whereas in the past it took seventeen governments to bar access now any one government can refuse access to its own nationals.

Why?

Moreover, even if permission is given, the applicant must sign that if any material obtained is published, a statement will have to be inserted "that the records may include unsubstantiated information and hearsay evidence and that he or she "agree to indemnify and hold harmless the United Nations and the Government concerned in respect to any such claims."

Why this solicitude for the likes of Alois Brunner and Kurt Waldheim? Did their victims get the chance to bring these criminals before a court of justice? Why should justice, having been denied once, be made difficult if not impossible to obtain a second time?

It was at the initiative of Israel's Netanyahu

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A guy who is contemplating marriage tells the girl, "Before we get serious I want you to know that I'm an avid golfer. I play golf every minute of my life that I can. For instance, if you were hit by a car, and an ambulance was on its way to pick you up, and I had an appointment to play golf, I would keep my golf date."

She says, "I want you to know I'm a hooker."
 He says, "Maybe you're not holding the club right."

that the Secretary General began a long series of consultations with the 17 former members of the now defunct UN War Crimes Commission lasting from 22 September through 30 October 1987.

Noteworthy is the fact that the amiable UN Chief had decided to engage the former Director of the Office of Legal Counsel, John F. Scott, to preside over the consultations with the seventeen who, thanks to both Netanyahu and Mr. Javier Perez de Cuellar, were gradually 'won' over. Mr. Scott, recently retired from his post, had been previously dealing with the files.

The limitations cited in the UN document should be scrapped and the conditions abolished, forty years after the crimes. They are not only inappropriate but insulting to the victims.

The lid is still on, though raised a little. It must be blown off.

Ambassador Netanyahu, please finish the job.

Jack Tell - The Supreme Israelite

By Joseph Kadans

If my late good friend and ISRAELITE founder, Jack Tell, were alive today, he would relish the event of the 200th Anniversary of the writing of the Constitution.

Trained as a lawyer and blessed with superior intelligence, his knowledge of the historical events that led to the framing of the Constitution would cause him to write frequently and fully about the creation of that famous document.

My highly learned friend, Jack Tell, would write about how the Israelites escaped from slavery in Egypt and how Moses urged the selection by the people of wise men with understanding to make laws and to rule. (Deuteronomy 1:13. "Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.")

Thus it is clear that the Israelites formed the very first democratic republic in the history of the world. Jack Tell would have written about how Jack Kennedy, speaking to a Berlin audience, used the expression: "Ich bin ah Berliner." Just as Kennedy considered himself a Berliner, so should every good American and every believer in the form of government established by the Israelites say: "I am an Israelite." To be an Israelite is to believe in the American form of government as stated in our governing document, the Constitution.

Jack Tell would not have been the first to write of the part played by the Israelites in giving to the world the truly God-inspired plan for government. Thomas Jefferson and other Founders had studied the early government of the Israelites. Benjamin Franklin was so fascinated with the government as established under Moses that he favored the adoption of an official seal of the United States portraying "Moses standing on the shore, and extending his hand over the sea, thereby causing the same to overwhelm Pharaoh who is sitting in an open chariot, a crown on his head and a sword in his hand." The Motto of the Seal would be: "Rebellion to tyrants is obedience to God."

In addition to Franklin, John Adams, who later became President, and Jefferson proposed that the official seal of the United States show the "children of Israel in the wilderness, led by a cloud by day, and a pillar of fire by night." To acknowledge the contribution of the early Anglo-Saxons, who adopted the Israelite form of government, Jefferson also favored that the opposite side of the seal portray the likenesses of two Angle-Saxon chiefs, Hengist and Horsa, early Britons who, according to some historians, may have been part of the Northern Tribe of Israelites who left the Palestine area to travel to the North.

The ISRAELITE name is more than the name of a newspaper with news of Israel and containing articles of interest to the descendants of the early Israelites. Jack Tell also meant it to be, like the flag of the United States, under God, a symbol of Americanism, of the Constitution of the United States, of truth, freedom, liberty and opportunity for all.