

JACK TELL'S NEWSPAPER

LAS VEGAS ISRAELITE

OF NEVADA

"See Them With Everyone The Best"

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Editor and Publisher Jack Tell
 BUSINESS MANAGER.....BEA TELL, 870-1255
 VEGAS NEWS.....HELENE STADLER, 384-3685
 TEMPLE NEWS.....CLAIRE DASE, 382-6283
 AND Barney Glazer in Hollywood, Harry Golden covering America, and more to come.

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Editorial Continued from page 1

menced the practice of having a communal Seder, first in a selected home and later in the Synagogue. In those days, the women cooperated in preparing the feast. Each did her part and, according to those who partook and recall the occasions, the ceremonies were replete with tradition and conformance.

Each year since, attendance has grown and increased until it became necessary to limit participants to members of the Temple and their friends. Last year the Passover community Seder was over-subscribed, with more than 200 at the event.

With the growth of the ceremony, problems arose proportionately. Feeding hundreds of a "kosherized" and "Pesadick" full course dinner that requires special sets of cooking utensils and dishes uncontaminated by use during the rest of the year, became quite a chore. Including catering and eluxe service, it also became quite expensive. Last year, although a ten dollar per person fee was set (\$5 for children under 12) the Temple had to assume a large portion of the cost.

The Sisterhood had always assumed the responsibility of the community Seders, and members spent long hours for weeks attending to details and necessary formalities. Each year, as the Jewish community grew, along with attendance at the Seders, the founding fathers of the Synagogue and other early members gradually ceased attending the community Seders in favor of ones in their own homes.

This year, some of the foremost members of our congregation, respected, religious and dedicated persons, advocated to dispense with the community affair, for a number of sound, sensible reasons. A Seder is traditionally a home ceremony and belongs there, they argued. All the solemn seriousness of the occasion is defeated, they said, when the group of attendants becomes too large and out of control. Children become uneasy and disrupt the proceedings.

The most forceful argument advanced was that the communal Seder was an easy way out for those too lazy to prepare their own. It was about time we brought the Seder back to the home where it belongs. To encourage this the Rabbi agreed to commence a series of private or class lectures to teach all who wished to learn, proper procedure for conducting the Seder. Hagaddas, books explaining the background and practice, would be provided. The Kosher butcher in town would be asked to cooperate by having enough of the necessary ingredients necessary to fill all requirements of those who order in advance.

Give it a trial for this year, the learned ones said, and we'll find out, once and for all if it will work with the majority conducting the Seders at home. Who knows? Because this is an editorial, this writer is going to venture an opinion.

Without question the sound reasoning of the elders, who are respected, knowledgeable men and women, concerned with the welfare of our Jewish community, is exactly that -- sound reasoning, and probably worth the attempt. Probably, yes: But we fear the consequences.

We maintain that the Jewish community of Las Vegas is unlike any other in the entire world. Apart from a core of solid citizens, residents who have successfully maintained a livelihood here for a period of years, the majority of the approximate 4,500 Jewish families are more of the transient variety. Many are in a transition period of seeking to gain a foothold. Many arrived as tourists and decided to stay for a while. Some came for a divorce and became attracted to our city. Others, were passing through and stayed on. Very many families and individuals of our Faith live in furnished apartments. Some are drifters. A large percentage of these groups, and others, are lonely, companion-seeking persons, crying for the opportunity to join and meet others. Many would cherish the idea of a home Seder, but they do not have the facilities. Unfortunately, but true, many have allowed themselves to become indifferent to the practice of our religion for a variety of reasons. They would not consider a home Seder buy may come to a communal one.

Unquestionably, religious persons need little inducement. It's those who have strayed or are drifting who require all the encouragement possible.

It is this writer's opinion there are more members of the Jewish Faith in our community who require guidance, than those who know their religious responsibilities. Is it not the duty of our Temple to use every effort and every means with no stone unturned to bring them back to the fold?

We have an outstanding Synagogue, second to none. Our congregation, individually and collectively, is a proud and noble segment of the community at large. Temple Beth Sholom's board of directors is as able and dedicated a body of men as may be found anywhere. Our Rabbi has no peer. Our Services provide the infinite in spiritual gratification. We've got everything.

Let's share it.

JACK TELL

THE SIDDUR

by SID PEILTE

Every day when Orthodox and Conservative Jews assemble in their synagogues for prayer, they open their prayer books—the Siddurim—and confidently recite the prayers they find in them. It is doubtful whether anyone, even the most pious, ever gives a thought to the origin of the prayers they recite, how the order of recitation came into being, the source of the prayers or even why some of them are included. The Orthodox Jew, for the most part accepts the arrangement and content of the prayer book without question and opposes with vigor any deviation from the pattern.

Researchers have established that some form of prayer service existed in the time of the Second Temple. (Archaeologists have recently uncovered the ruins of what is now believed to have been a n ancient synagogue.) The evidence seems to justify the belief that reciting Psalms, the Shema and Torah reading constituted this early daily prayer service. In the ensuing years, the prayers increased in numbers, and it was during this period that the Shemoneh Esra was composed, with various rabbis adding their own compositions.

Up to the Middle Ages, no written prayer book had as yet emerged, and, as the Jews by that time had been scattered throughout the then known world, many differences in the prayer service appeared. With their primitive means of communication it is evident that whatever changes or opinions might come from the rabbis and scholars in the existing academies, either did not reach their destination or were garbled when they did

arrive. So, in the middle of the 9th century, Jewish scholars in Spain became fearful that, for lack of a common prayer book, the Jewish religious community might lose its identity. Babylon, then being the seat of Jewish learning, they appealed to the head of the Sura Academy, Rav Amram, for a prayer ritual which would have general application. This he did and the first complete written prayer book came into existence, compiled from oral tradition and from Talmudic sources.

In Babylon, some years later, Saadia, by then head of the Academy, wrote another prayer book, containing the traditional prayers and many liturgical poems by the leading poets of the time.

These two prayer books form the basic structure of our present day prayer book. They were copied over and over again by hand and in the process numerous errors crept in, which were increased from generation to generation, even after the invention of printing. I the meantime, rabbis kept adding to the text, selecting new prayers in various literary forms. In 1868, after considerable toil in comparing all available manuscripts and tracing all prayers back to their original sources, a German Jewish scholar, Seligman Baer, published a corrected text which is now used in all traditional prayer books. Revisions have recently been made in the Siddur in use in Conservative Synagogues, but these have more to do with semantics and grammar than basic structure, which remains substantially the same.

by L. Perlmutter

Like the wanderers we are from the beginning of time,
 We made our choice - received the high sign!
 We pulled up stakes - roots gone down deep
 And made plans far into the night
 So stimulated, we could not sleep
 And prayed for guidance that this was right.

We would travel to a far fair land
 Where we would make our new home.
 Hopeful we might find an outstretched hand,
 Grateful to know we would not be alone.

We set out, yearning to fill some undefined lack,
 Each night finding us further into the setting sun.
 Like our forefathers, our worldly goods at our back,
 But unlike them, we went speeding on wings of light
 Along highways, byways; via thruways and freeways
 all as one,

Down valleys and up the towering heights,
 By way of lush fields of grain and corn
 Scaling the Rockies, to grandeur born.

Mindful of earlier pioneers and their wagon trains,
 Plodding, trudging across the vast plains,
 We travelled a land of incomparable beauty and splendor
 Hurrying to a destined rendezvous - We implore
 Oh, God, grant that we may take our place
 Among all that chosen band, and
 Having taken the road, we stand up to be counted in the race
 And pray we make our mark in the shining, timeless,
 shifting sand.

DO YOU WANT A COMMUNITY SEDER THIS YEAR?

If you do, respond immediately.

In order to plan for the Annual Passover Seder on April 16, 1965, it is imperative that we have all reservations in prior to

MARCH 18th.

Adults -----\$10.00
 Children (under 12) 5.00
 Please respond immediately with your check for the number of reservations desired, so that we may determine whether there is enough interest to hold this event.

Men's Club Committee
 Temple Beth Sholom
 1600 E. Oakley
 384-5070

TELL TALES

"One Man Plus The Truth Constitutes A Majority"

BY JACK TELL

GIN ANYONE?

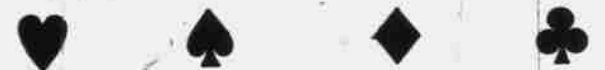
How would you like to be awakened from a sound slumber at three o'clock in the morning by your wife with a fistfull of ten dollar bills and find you won all that money while you were sleeping?

It happened to Dick Friedkin, the congenial manager of Market Town, after the Gin Rummy Tournament last Fall, and needless to say, it couldn't have happened to a nicer guy. But it could also happen to you.



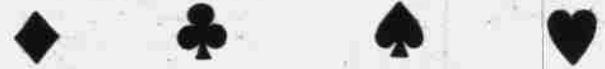
If you've participated in any of the 20 previous Gin Rummy events sponsored by the Men's Club for the benefit of Temple Beth Sholom, you have some idea of what its all about and wild elephants couldn't keep you away. If you never bothered to poke your nose in before or if you are just becoming aware of this most unusual and delightful method of raising funds for a most worthy cause, let us give you the details.

To begin with, you donate five dollars for a ticket, which you may obtain in advance from any member of the Men's Club or at the door of the Temple's social hall the evening of the event, Sunday, March 14. That's the end of your sordid, obligatory financial outlay. For your fin you receive a most delicious, kosher, full course buffet dinner which you must enjoy because you will be eating it in company with the most solid citizens of Las Vegas, who never miss the affair. Its all gay and informal, but there's nothing chincy about the portions or the seconds or thirds your appetite asks for. This commences at 6 p.m. After two hours of gorging yourself, we get down to the business at hand.



At approximately 8 o'clock the Gin Rummy tourney starts enabling you to compete for a number of cash prizes, from hundreds for the top award down to \$50 to \$90 for a runner up. But just a minute. Take your hand out of your money pocket. It doesn't cost you a penny more to enter the tourney.

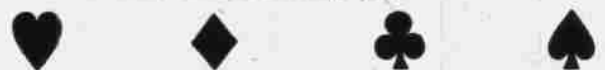
Remember that \$5 you donated thousands of calories ago? That entitles you to vie for the big cash in the tournament. If you're skillful enough to emerge victorious, what a night you'll have had.



Supposing you don't consider yourself much of a gin rummy player. Perhaps you're the pessimistic type who believes you'll never win at anything. Does this shut you out? Of course not.

The men who conceived of this brilliant fund-raising idea, know full well that everyone cannot be a winner and each one of us cannot be an upper level gin player. Surprising enough, the smart money players, who are in there pitching practically every night in the week, have never yet been the top scorer at one of these tourneys. It's always been a run-of-the-mill individual, like you or us, and never did anyone ever win twice.

But even if you are eliminated in the first round, there's still a large source of interest and possible take-home cash in the offing. That's where the Calcutta fills a possible breach in the individual's evening out.



The Calcutta is simply a division of the players into teams, usually ten on each. By purchasing an interest in a team, a separate pool is formed with that money. If any of the players on your Calcutta team happens to be in the finals for the money prizes, you participate in the pay-off. It's that simple. You have ten players going for you. That's what keeps your interest going right down to the wire and that's why there's coffee brewing and cake available until the wee hours.

If you have to leave early, go right ahead. Who knows? You could be the Dick Friedkin of this tourney. See you Sunday at six, and good luck.

SUNDAY HOPEFULS



BEN ROSENFELD AND DAN GOLDFARB