

JACK TELL'S NEWSPAPER  
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 OF NEVADA  
 "See How We Do It!"

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 by  
**Gov. Grant Sawyer**



**TELL TALES**  
 "One Man Plus The Truth  
 Constitutes A Majority"  
 BY JACK TELL



**Editorial**  
**365 Day-A-Year Jew**



RABBI AARON S. GOLD

Dear Friends:  
 I hope that you are a 365 day-a-year Jew. If you are, I take this opportunity to personally invite you to the opening of our late Friday night Sabbath service season which begins October 22, 1965, at 8:30 PM. At that time it will be my privilege to deliver a sermon entitled, "The Ecumenical Council In The Beginning, The Ecumenical Council in the End". Those of you who heard my sermon on the 2nd day of Rosh Hashanah on this subject will recognize the fact that what I anticipated at that time has actually occurred. What is Judaism's answer? Should it be silence? Cantor Kohn and the Choir, under the direction of Morry King, will again resume the usual chanting and congregational singing. After each Friday night service, Sisterhood invites all of us to an Oneg Shabbat reception consisting of refreshments and sociability, singing, visiting and discussions.  
 I look forward with anticipated pleasure to greeting you personally on October 22, and on as many Friday nights as possible for you to attend in the months to come. Make Friday night Temple night for you and yours, and the inspiration of your participation in our services will give you the strength and courage to face every challenge that life presents.  
 With every good wish for a blessed New Year of health and joy, I remain

Cordially yours,  
 RABBI AARON S. GOLD.

**War on Poverty**

Nevada is full partner in the War on Poverty, through which the nation is waging a relentless attack on the evils of ignorance, disease and want.  
 The program in Nevada combines the efforts of many people and many agencies, on local, state and federal levels. Together they have done much to improve the welfare of many underprivileged Nevadans, and even greater success is anticipated as our maximum forces are mobilized.  
 This is a brief look at the Nevada programs under the Economic Opportunity Act of 1964:  
**JOB CORPS CONSERVATION CENTERS**  
 Training centers for approximately 220 young people each from the ages 16 through 21 who are unemployed principally because of lack of education and job skills.  
 Training will include basic education such as reading, writing, arithmetic and speaking. Vocational training will include instruction on how to get and hold a job, good work habits and attitudes, as well as vocational training on specific occupational skills such as office machine operator, shipping, accounting and file clerk, appliance and automotive repairman and many others.  
 Camps open or proposed are located at Clear Creek, Ormsby County; Antelope Mesa, Clark County; White Pine County; and Paradise Station, Humboldt County.  
**The Employment Security Department of Nevada, under contract with the U.S. Labor Department, Bureau of Employment Security, screens all applications of Nevada youth for Job Corps Camp placement.**  
**NEIGHBORHOOD YOUTH CORPS PROGRAMS**  
 This is a program to provide work experience and training to young men and women ages 16 through 21 who need the financial help of part-time employment to stay in school or return to the classroom or who need full-time work experience and training to equip them for the jobs in today's labor market.  
 Programs completed and

**Jewish Conciliation Board**

By Sarah Bernstein

Dr. Israel Goldstein, who has headed many of the world's most important Jewish organizations, has remained steadfast to one for thirty-five years. It is neither the largest nor the most significant but it has an unsophisticated, innately Jewish quality that tugs at the heart-strings and binds one closely to the ancient patterns of Jewish life.  
 That in a measure explains the faithful attachment between the distinguished rabbi and the Jewish Conciliation Board of America. As the rabbi of historic Congregation B'nai Jeshurun in New York, an upper middle class congregation, for 42 years (from 1918 to 1960), his contacts with the other economic sector of Jewry was limited. The chance to know the less secure, the more humble, was important to him and so when the late Louis Richman, one of the founders, asked him to head the ten-year-old Jewish Conciliation Board of America in 1930, he accepted with enthusiasm. He has remained at its helm ever since.  
 Dr. Goldstein was recently honored for those many years of devotion at a celebration held in the Educational Alliance on the lower East Side of New York, which also marked the 45th anniversary of this unique agency which has come to be known by those who seek its help as the "Jewish Court."  
 The name is reasonably accurate. It is a free court of arbitration whose decisions are binding under New York State Law. It has settled during its existence more than 50,000 cases that run the gamut from family crises where children want to marry out of the faith to litigation involving declining synagogues, burial societies, benevolent organizations, etc. It answers the question, "Where shall I turn?" for thousands of the perplexed.  
 An observer at a court session is stumped  
 An observer at a court session is stunned by the emotional turmoil that rages around the lives of so many "little people." As you hear the contending parties, you cannot avoid making your own judgment and you wonder if the three judges listening so sympathetically to both sides will arrive at a similar decision.  
 Who are these judges who talk to the litigants informally, often in Yiddish, who persuade and cajole, who mete out justice with compassion and understanding in the spirit of Beth Din, the rabbinical court of old?  
 There are three at each of the court hearings—a rabbi, a business man and a jurist or lawyer. Their decision is made jointly after consultation among them. Many prominent community leaders find the experience rewarding and Mrs. Ruth Richman, widow of the founder and the executive secretary, has a long list of volunteers to draw upon. The judges in the past have included the late Rebekah Kohut, the late Justice Max Steuer and Domestic Relations Judge Jacob Panken, now retired, who was one of the founders.  
 Recently, Mrs. Richman received a visitor from Hollywood, Florida, who wished to consult her about organizing a Jewish Conciliation Court in that city, where, he said, there were many disputes and conflicts among members of the Jewish community that they did not wish to air in the civil courts.  
 Changing neighborhoods have brought new problems before the Jewish Conciliation Board. Where small "chevra" and synagogues whose members have grown old or died must dissolve, discord arises concerning the disposition of the monies, prayer books, Torahs, etc. A hearing before the "Jewish Court" is a welcome solution to their dilemma.  
 The judges, in these cases, have decided that the Torahs, Holy Scrolls and prayer books be sent to worthy and needy synagogues in Israel and in the United States. The monies just be used for the upkeep of the cemetery and for the burial of existing members upon their death, and held in custody by a reliable person. Litigants in these disputes come before the tribunal, snarling at each other because of their sharp disagreement. Yet they accept the authoritative decision of the court gracefully and leave as friends.  
 Mrs. Richman estimates that 25% of the current cases that come into the Board's headquarters at 225 Broadway are in this category.  
 And what of the future of the Jewish Conciliation Board, in view of the shifting Jewish population and its changing mores? Dr. Goldstein, in his address at the anniversary celebration, summed it up this way:  
 "The East Side of today is not the East Side of 45 years ago. Many of the immigrant generation have died out. Their children are assimilated into the American environment. And yet, the Jewish Conciliation Board continues to fill a need, not only the civic need, since litigation in our state and city courts is still clogged with delays and fraught with expense, but the human need for a listening ear and an understanding heart—and most of all—the Jewish need.  
 "Yiddish is still spoken but dimishingly, but the filling of the Jewish need is not only a matter of language. It is mostly a matter of understanding the 'mores' of Jewish living, the patterns of Jewish organizations and congregations, the gap between the Jewish generations which often leads to tensions, and of being able to appeal in the name of Jewish honor and Jewish tradition.  
 "To have a part, however humble, in 'bringing peace between man and his neighbor' is a great 'mitzvah,' a duty and a privilege in the Jewish tradition. We at the Jewish Conciliation Board of America carry a tiny candle when mankind needs the sun with healing in its wings—but it serves the cause; it brings some light into dark corners."

*By the way, don't forget Oy Vey*  
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