

LAS VEGAS ISRAELITE
OF NEVADA
Phone 870-1255

Published Every Friday in Las Vegas, Nevada
Price per copy 15¢ - Per Year \$6 - 2 Years \$10
P.O. Box 549, Las Vegas, Nevada, 89101

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2nd Class Mail, Las Vegas, Nev.

Member American Jewish Press Association
Member of Worldwide News Service

Passover Seder P to R

By Dr. Samuel H. Silver

The Seder. The Passover Seder is the most all-inclusive religious ceremony ever devised. A good way to understand it in its totality is to examine its many aspects in the light of ideas suggested by the mere letters which make up the term Passover Seder.

The P reminds us that every Jew is regarded as a priest. No one has to conduct the Seder for you; you can do it yourself. Indeed, everyone around the table can participate.

The A recalls the lilting Passover anthem, Adir Hu, meaning Hu (that's He, God) is Adir, mighty. We reaffirm our basic belief that our life has guidelines, or you might say, Godlines.

The first S in Passover might represent Supper, indicative of the fact that even when we eat we should bear in mind our indebtedness to the Lord for the miracle of growth and our debt to all those who prepare our food so that we may enjoy it.

The second S in Passover hints at the fact that although we are eating we are also sharing in a Service. We worship in connection with eating; we eat in connection with worshipping.

The O means Order, which is what the Hebrew word, Seder, means. Unless there is orderliness, system, purpose in our existence we drift. We must have a scheduled, disciplined Order in our lives, if we are to achieve anything worthwhile during the days we spend on earth.

V is for Vegetables, which we mention in the Four Questions. The something special which is Passover is stressed in the refrain Mah Nishtanah, "What distinguishes this night from others?" Even a change of vegetables is good, so that our procession from day to day will enjoy a change of pace, a deviation from routinized monotony which plagues so many of us.

E in Passover may help us to bear in mind that the Seder is not only a religious and gastronomic occasion, but also an Educational one. The Seder is an example of how to make history exciting, by relating it in dramatic fashion. We tell it to our children, in accordance with the Biblical injunction, but we tell it in a manner designed to intrigue them.

R brings to mind the lovely Ritual of the Seder: the blessings, the songs, the expressions of gratitude, the embellishments which lift the occasion to a higher than humdrum level.

The third S of Passover Seder may well speak to us of the Symbols we use; the matzah, reminding us of the meager fare of the underprivileged; the maror, the bitterness of the oppressed; the parsley, the loveliness of Spring, when nature is liberated from the pharaonic grip of winter, etc.

Still another E comes along to cause us to stress the ethics behind the aesthetics of the Passover feast. Don't enslave others, Passover says to us. Don't be a tyrant. Don't yield to erroneous doctrines. Stand up for liberty; help to create a more moral society.

And the D in seder produces a lilt and a lift if we identify it with the Dayyenu, a rollicking melody with a powerful message. Dayyenu means that we ought to be so appreciate of the bounties we enjoy that we would still not fret if we are deprived of some of them. To habituate ourselves to say Dayyenu, "Even that would be enough," may be the real sign of maturity.

A third E in the words Passover Seder might this year provide a memento that we are in an Ecumenical Age. But ecumenism requires every Jew to be able intelligently to expound Judaism to others who are increasingly curious about our faith.

The final R sings to us of our need to Rejoice in the splendor of our doctrine, the goodness of our legacy. As we sit around the Seder table we should stir and spur ourselves to seek occasions to celebrate not only the gift of freedom which is ours, but many other advantages we possess, not the least of which is the love of the members of our family.

LONDON (WNS) Dr. Immanuel Jakobovits, on being installed here as new Chief Rabbi of Britain, told a distinguished audience at the St. John's Wood Synagogue that he would do his "best to serve and unite all sections" of the Jewish community, but that he was "not prepared to replace the Torah by an umbrella, either opened or closed," as a symbol of his office. At the same time the Chief Rabbi asserted that "the most painful Jewish problem of our day" was "to alleviate the religious attrition and communal isolation of our Russian brethren."

B'NAI B'RAK (WNS) Performance of an autopsy over the body of a religious woman in this enclave of hassidic piety stirred a wave of protests, with 2,000 irate demonstrators threatening to do damage to Tel Hashomer Hospital, a government institution.

UNITED NATIONS, N.Y. (WNS) Michael S. Comay, outgoing Israeli Ambassador to the United Nations, declared here at a farewell luncheon in his honor that he hoped it may be possible one day for his successors to meet with an Arab here.

TELL TALES

"One Man Plus The Truth Constitutes A Majority"

BY JACK TELL



JAY

EXCLUSIVE!!

It isn't often a weekly newspaper has information of an exclusive nature to report, but we've been sitting on a story for about a month debating (1) whether the facts were of sufficient general interest and importance, and (2) whether there were any readers of the Israelite, who dabble in the stock market, who quite possibly could be enlightened and perhaps profit by advance news of a happening that will take place next month.

When we were informed the story will be unfurled in subsequent issues of Fortune and Look magazines, and in the Wall Street Journal, along with syndicated business news columnists for publication in the daily newspapers, we decided to bring it first to the attention of our readers.

To begin with this writer has never owned a share of public stock in his life and never collected coins. Therefore we have no personal background, either general or specific, in the subject matter we are about to relate. Consequently, the information is imparted not as a stock market "tip" on a "good thing" but more for those interested to digest and determine for themselves what actions, if any, they desire to take.

Within a month, trading will commence in a new commodity, SILVER DOLLARS, on the New York Mercantile Commodities Exchange.

It is common knowledge that for years investors have been trading in many commodities, like wheat, eggs, soybeans, butter, rice, potatoes, copper, platinum, etc. We have been informed many new commodities caused a great deal of activity, when first traded. Some did not. Potatoes became a popular dish for investors, while frozen orange juice got the cold shoulder.

Buyers will be able to "bid" and sellers will be able to "ask" prices they desire for bags of 1,000 Silver Dollars in grades listed as "New" (which means uncirculated of the Morgan coins, minted 1880 to 1888, or the Peace variety minted in 1922 and 1923) or "Used" (which means circulated coins of both varieties.)

For those readers concerned with backgrounds, and especially residents of Nevada, where cartwheels until recently were used as chips at gaming tables and slot machines, the history of Silver Dollars may prove of some interest.

They were first minted in 1794 and almost immediately became the symbol of currency in the Early West. Wars and area disturbances had no effect on the cartwheel as a measure of exchange.

Silver Dollars were last minted in 1935. Since then supplies have become increasingly limited. The only remaining hoard was maintained by the U.S. Treasury, which sold nearly all the government's existing supply of bags to coin investors at the face value.

According to the Los Angeles Times, by law, the U.S. cannot mint again before 1970. The same story quotes dealers that the coins if melted down and refined would be worth slightly more than \$1 in silver alone. Also, the L.A. Times stated: "World silver production last year was 231 million ounces, whereas consumption was 410 million ounces. If the government raised silver prices, that would make Silver Dollars more valuable and speculation more profitable."

If you are wondering how we came upon this information,

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Editorial

PASSOVER FEATURE (Continued from Page 1)

he immediately recognized its extraordinary quality and insisted that it be submitted to the paper for publication.

BIRTH OF AN EDITORIAL

That was the origin of an editorial so moving and eloquent that it has since been picked up by editors from Maine to California who hailed it as "The Editorial of the Decade." Mr. Aiken recently received an award from the Young Judean Lodge of Trenton, where the editorial was published in a daily newspaper and by the local anglo-Jewish press.

When it appeared, readers insisted on learning more about the writer, and Mr. Aiken was traced to Seattle, where he now lives.

In describing how he wrote the piece, Mr. Aiken said he hadn't planned it for publication, merely as a letter to a friend, to let him know he didn't have to "go home" that he WAS home. It was, he said, "purely an emotional thing."

Mr. Aiken's celebrated editorial follows:--

"A REPLY TO SCRAWLERS"

"Jews go Home" - Well now, this is nothing new. Never in the past have you ever taken this gentle suggestion to move on. But Heaven forbid, suppose just this once, you thought that expression of a few sick people actually expressed the conviction of all the people in this wonderful land of ours, and all of you started to pack your bags and leave for parts unknown.

Just before you leave, would you do me a favor? Would you leave your formula for the Salk Vaccine with me before you leave? You wouldn't be so heartless as to let my children contract polio?

And would you please leave your knack for government, and politics and persuasion and literature and good food, and fun and love, and all those things, and would you please leave me the secret of your drive to succeed?

And please, have pity on us, please show us the secret of how to develop such geniuses as Einstein and Steinmetz and oh so many others, who have helped us all. After all, we owe you most of the A-Bomb, most of our rocket research and perhaps the fact that we are alive today, instead of looking up from our chains and from our graves to see an aging, happy Hitler drive slowly by in one of our Cadillacs.

On your way out, Jews, will you do me just one more favor? Will you please drive by my house and pick me up too? I'm just not sure I could live too well in a land where you weren't around to give as much as you have given to us. If you ever have to leave, love goes with you, democracy goes with you, everything I and all my buddies fought for in World War II goes with you; God goes with you, Just pull up in front of my house, slow down and honk, because so help me, I'm going with you, too.

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