

LAS VEGAS ISRAELITE
OF NEVADA
PHONE 870-1255

Published Every Friday in Las Vegas, Nevada
Price per copy 15¢ - Per year \$7 - 2 Years \$12
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2ND CLASS POSTAGE PAID AT LAS VEGAS, NEV.
Member American Jewish Press Association
Member of Worldwide News Service
Now in the 7th Year of Continuous Weekly Publication
Serving the Jewish Community of the State of Nevada.



JERUSALEM--MRS. MIRIAM FIERST PLANTS FIRST IN A GROVE OF TREES TO CELEBRATE HER 80TH BIRTHDAY, WITH THE ASSISTANCE OF VERA TSUR, CHAIRMAN OF THE HADASSAH COUNCIL IN ISRAEL. MRS. TSUR'S HUSBAND IS FORMER PRESIDENT OF THE JEWISH NATIONAL FUND. MRS. FIERST RECALLED THAT HER SON WAS FIRST AMERICAN BOY WHO TRAVELED TO ISRAEL TO CELEBRATE HIS BAR MITZVAH AT THE WESTERN WALL.

TELL TALES

"One Man Plus The Truth Constitutes A Majority"

BY JACK TELL



(Continued from Page 1)

except tradition, based on faith in the Bible. Having been taught there always is logic for our beliefs, except possibly the one of the existence of a Supreme Being, we are inclined to favor the advancement of medical science.

In the last analysis, it is not the departed like so many others of our age group, this writer is a second generation American Jew, born and reared in an Orthodox home, steeped in reverence for our Faith and very concerned, like the "Fiddler" show, in the observance and dictates of our tradition.

As a small boy we recall asking questions about certain facets of our Faith. The answers by our elders most often were surrounded with logical explanations. We were told there were two sets of dishes because meat and milk do not mix well when being digested. It sounded reasonable and we accepted the practice without delving further.

The point we are making is that there appears to be logical reasons for our traditions. Of course, among our more devout, tradition is soul who is objecting. It is the next of kin who insist their tradition be upheld.

It is a shame that Hadassah, which is celebrating its 60th anniversary, with over 327,000 registered Zionist members, and is the single largest Zionist bloc in the world, should be harassed for any reason by members of our own faith.

English words from Hebrew

By RABBI SAMUEL SILVER

Although the English language does not contain as many words stemming from Hebrew as it does from Latin, German and French, much of our English parlance does derive from Hebrew, specially names of people and places. From time to time we will itemize some of those Hebraisms.

SIMON

The name Simon is a familiar one, being used both as a first name and a patronymic. When you say Simon, you are virtually talking Hebrew, in the original its Shimon (he was the second son of Jacob). It is related to a word well known to all of us: Shma, "hear." Shimon (sometimes rendered in English Simeon) is a noun from the root sha-mah, meaning to hear. Another noun from this verb is shmoo-ays which has virtually become an English word in its corrupt form, "Shmoos," or sometimes "shmooz." A shmoo-ays means a chat, something you "hear." Incidentally, the word Shma is the imperative singular of the verb meaning to hear. The plural would be shimoo; the singular is used to indicate the collectivity of the Jewish people referred to as "Israel."

fears--of Jews dismayed and angry over urban ills that plague them daily, we still have a responsibility to remain dedicated to the redressing of nearly 400 years of injustice dealt blacks in America.

With rare insight and honest humility, The Christian Century not long ago, yearning editorially for a rebirth of interest in the limping fight for equality of opportunity for all Americans, declared "Both the Jewish and black communities have moral resources which potentially go beyond incremental liberal welfareism. Each knows some things about the meaning of community itself, each has some intimations about the purposes of history--things lacking among white Christians."

No better memorial can be created for Ralph Bunche now than to go forward once more in the partnership thus described. "We must live what we swear by," Ralph Bunche asserted.

JERUSALEM (WNS)--In a taped interview broadcast on Israeli television, United Nations Secretary General-elect Kurt Waldheim said he hopes UN mediator Dr. Gunnar V. Jarring would be able to resume his Middle East peace mission.

End Of a Newspaper

The sudden cease-publication of the Yiddish language daily, the Day-Jewish Journal, came as a surprise and shock to the Jewish community. The Publisher's claim that the costs of running a paper made it prohibitive to continue might only tell part of the story.

During its time, over a period of 57 years, first The Day and then after its combination with the Morning Journal, the paper was a viable expression of the Jewish community. When there were more readers of Yiddish, it reached sometimes beyond their confines, taking stands for the rights of Jew everywhere. It was an expression of Jewish culture and happenings and published, even before appearance in book form, the works of Yiddish writers like Sholem Asch, Abraham Goldberg, Dr. Chaim Greenberg, Yehoash, and Chaim Zhitlovsky, among others.

But perhaps another part of the story is the fact that, with the passage of time, the number of Yiddish readers declined. The Day-Jewish Journal had 40,000 readers when it passed into history. The Forward, the other major Yiddish paper, claims about 60,000. Together, this is a miniscule part of the once lively and multitudinous Yiddish readership. It is perhaps more significant than rising labor costs that Yiddish is disappearing from the American scene. It makes harder the struggle to demand from the Soviet Union the creation of Yiddish publications and cultural outlets.

What is even more significant perhaps is the question of whether Yiddish is essential to Jewish survival. In all the breast-beating which goes on community agencies and studies, this matter is not a priority. However, the question should be considered. To paraphrase Sholom Aleichem, Yiddish is not difficult, it speaks by itself. The treasures of the language and history ought not to be lost on future generations.

Ralph Bunche Legacy

By ROBERT E. SEGAL

If only the world possessed 10 more like Ralph Bunche--

What might be achieved then to bind up today's deepening racial wounds; how many thousands more of unintentioned people might come to save themselves from the hypocrisy mocking our protestations of democracy for all; what advances we could make towards international understanding and enduring peace!

Ralph Bunche, in the splendid expenditure of his moral energy for others throughout his life, demonstrated the limitless value of healer. One

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example of his gift for reconciliation should come back to reassure us now when we despair: During the exhausting days of negotiating between warring Israelis and Arabs nearly a quarter of a century ago, Dr. Bunche brought two of the bitter antagonists together in deep secrecy and served so persuasive that a Jew and an Arab --long at each other's throats--proved grateful for the opportunity to purge their mutual hostility. At the end of the healing session, "they acted like long-lost brothers," Bunche wrote later.

Can we detect something of the spirit of Ralph Bunche now in certain efforts by leaders of emerging African nations? Visiting Israel and Egypt in turn, Yakubu Gowon of Nigeria, Ahmadou Ahidjo of Cameroon, Leopold Senghor of Senegal, and others have revealed a deep appreciation of the aspirations of Jews and Egyptians. From such visits has come the report of the Organization of African Unity in the UN, testing to see if indirect negotiations between Israel and her hostile neighbors can be resumed constructively by Gunnar Jarring. Abba Eban has responded favorably to the proposals of the distinguished African visitors. Might this not prove more than a halting step towards peace?

Again, three black college presidents -- Granville Sawyer of Texas Southern University, Roy Hudson of Hampton Institute, and James R. Lawson of Fisk University--visited Israel not long ago and showed grateful interest in that nation's ability to absorb people from 83 nations speaking 108 languages and to make astonishing gains in arranging for the education of the culturally deprived.

The college presidents returned to America strengthened in their belief that Israel's success in finding solutions for social, economic, and educational problems could be profitably adapted to the black community of the United States.

And now that new winds are stirring in the troubled ghettos of America, blacks and whites will be better served if the case histories here cited are kept in mind. For there is a new testing period in American race relations and we had best be aware of it. In the realm of politics, activities of the Black Caucus, and probing to make effective use of newfound political power among blacks are significant. On the economic front, the controversial but imaginative "Black Expo" in Chicago demonstrated again the need for enhancing the purchasing power of blacks in America. The current investigation of racism in military circles is still another important manifestation of the times that are a-changin'.

The concern of the Jewish community with these developments should not have to be mentioned timidly or apologetically. While keeping in mind the very real--far from imagined