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### Pledges and Reality

Israel's Finance Minister Pinhas Sapir disclosed recently that Israel is facing a new threat from the Soviet Union. But unlike other threats, he said, this one "is received with the hope that it will be realized." The threat is that the Russians intend to flood Israel with an unprecedented number of immigrants.

The "pessimists" talk about the tens of thousands of immigrants that can be expected. The "optimists" expect hundreds of thousands of immigrants. By the end of this decade, say Israeli leaders, the total number of immigrants from the USSR and other countries is expected to swell Israel's population to five million -- almost double what it is currently.

This year alone, some 70,000 immigrants -- 30,000 from Russia -- are expected in Israel. The Jewish Agency has already had to revise its immigration and absorption budget and increase it by \$132,700,000 to aid the olim who will require housing, health, education and special language assistance, as well as special services for the very young and the old and infirm.

Israel is prepared, Sapir said, to gladly receive this influx. But he cautioned that Israel will not be able to face alone the repercussions which this will have on the economy without special aid from world Jewry.

The United Jewish Appeal and the Israel Bonds Organization are responding to this challenge and have set their sights on raising unprecedented millions of dollars in 1972.

Meanwhile, says UJA General Chairman Paul Zuckerman, all pledges from 1971 must be converted into cash. The need is immediate, he says. The promise of payment will not help to pay for the pressing humanitarian needs which exist right now.

This, then, is the key: the pledges of yesterday must become the cash flow of today in order to assure that the hope for a new life in Israel does not just remain a hope but becomes transformed into a meaningful, viable and vital reality.

### The Wasp Enlightened

By ROBERT E. SEGAL

"The more I learned, the less I felt I could do to change what I saw," Lois Mark Stalvey has written in "The Education Of A Wasp," one woman's honest and honorable account of her education in prejudice and its bitter by-products.

First brought out in May, 1970, "The Education Of A Wasp" is now available in paperback. Father Theodore M. Hesburgh, President of Notre Dame, whose own heroic efforts to advance

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**YOUR RENEWAL IS APPRECIATED.**



FRED KAHAN, WESTERN EXECUTIVE VICE PRES. OF THE JEWISH NATIONAL FUND, STANDS ON THE BALCONY OF THE THREE KINGS HOTEL IN BASLE, SWITZERLAND, ON THE SAME SPOT WHERE FAMED ZIONIST THEODOR HERZL PONDERED THE FUTURE OF ISRAEL. KAHAN WAS IN BASLE FOR THE 70TH ANNIVERSARY CELEBRATION OF THE JNF HELD IN THE CITY WHERE IT CAME INTO BEING.

equality of opportunity in his role as vigorous chairman of the U.S. Commission On Civil Rights are well known, expresses the hope that many will read the book and adds: "Rather than instill guilt in white America, I hope this book will inspire readers to reach the American dream in which Lois Stalvey once believed."

Is that dream no longer credible--the dream of making this nation one in which liberty and justice are actually for all? Not just for the black Nebraska tackle who stops the fleet Alabama fullback cold behind the line of scrimmage, not just for the winsome singer of rock on the David Frost show, not just for Shirley Chisholm running for President, but for the millions of less than talented, often frustrated, frequently unchampioned plain folks constantly obliged to bear the handicap of devalued origin or minority creed or despised race?

Near the end of her chronicle, all of the events in which are undoubtedly true, Mrs. Stalvey tells us what happened when she deliberately criss-crossed letters she had received from two people she knew, making sure that each beheld the penned hatred of the other. One letter was from a militant black who wrote: "I approve of anything that will relieve us of Jews, those human parasites who prey on black misery, suffering and misfortune." The second was from a Jew who wrote: "You're wasting your time trying to help Negroes. They won't even help themselves. They won't train to compete; they can't take abuse. They have no pride, no character." And to both, in her justified fury, she wrote: "How can you both hate each other and yet see me--a white gentile--as your friend? It was my group--the Christian Caucasians--who created Auschwitz and the Ku Klux Klan. We Wasps must be clever indeed if we can get the people who persecute each other to fight each other instead of us."

Starting with the innocent experience of going to hear a mild presentation by a Panel of Americans in an Omaha suburb in 1961, Mrs. Stalvey patiently traces her odyssey as naive quarrel-settler, exponent of integration, timid fighter for an FEPC ordinance, catalyst in PTA, tireless listener to stories of indignity and heartbreak rooted in racial prejudice. She had headed a small advertising agency before she married the man in an allied field who was so resolved to stand behind her in her acts of enlightenment and decency that eventually he took the clout of forced transfer to Philadelphia and final loss of job and income for the stake of loyalty to unmovable convictions about racial justice.

PARIS (WNS)--The International Committee for the Safeguarding of the Jews of the Middle East has launched a world-wide campaign for the release of Albert Elias, former secretary-general of the Beirut Jewish community, who was kidnapped from that city's streets last November and taken to Syria where he is being held in a political prison. The campaign is being led by Alain Poher, President of the French Senate.

## TELL TALES

"One Man Plus The Truth Constitutes A Majority"

BY JACK TELL

(Continued from Page 1) of Queens College, City University of New York, Department of Classical and Oriental languages. It is signed by a Jerome Acker, who does not designate any title.

Mr. Acker points out: "The issue of autopsy in Halakka is based upon a lofty concept of human dignity."

Our concept of human dignity is the highest, especially the prolongation and preservation of life.

He asks: "Do you find the demand not to perform an autopsy without the consent of the next of kin to be inconsistent with progress?"

Yes. Mr. Acker questions the authenticity of the story we told, of the Orthodox defenders who refused to fight on the Sabbath and were slain. "If the story is fact, document it," he challenges.

For this we are grateful to Mr. Acker. We spent an entire weekend re-reading portions of books we had cherished, looking for the story we quoted. We found the chore delightful and should do it more often, without provocation.

We went through "A History of the Jews," by Abram Leon Sacher, "The Course of Modern Jewish History" by Howard M. Sacher, "Jews, God and History," by Max I. Dimont, "Exodus" by Leon Uris and Harry Golden's latest "Israel."

We did not find the passage we were looking for, but we again thank Mr. Acker for the inspiration, and a most enjoyable weekend.

Despite his failure of ability to communicate properly, we agree with Mr. Acker's philosophical view: "Ignorance of the Torah, more than anything else, lies at the root of all that is wrong with Jewish life today."

Unfortunately, most of us are not dedicated students of the Torah. We glean whatever knowledge we have from interpretations by studious scholars. There are as many variations of the meaning of the Torah as there are rabbis delivering sermons. We quote a passage from "A History of the Jews."

"The Jews became the people of the book. The early Hebrews had created the Bible out of their lives; their descendants created their lives out of the Bible.

"But the Torah in itself contained only general principles. These required application and elaboration. New laws were therefore deduced from the old ones, new meanings were ferreted out of every sentence and every clause. Soon a school of expounders developed, whose work continued for centuries and became the foundation of the Talmud.

"The process was not devised by petty spirits to chain men to the letter of the law. On the contrary, it was hoped to make the ancient law practical in the light of later generations. ----In the field of religious practice, too, many of the new interpretations helped to enrich the spiritual life. The Sabbath became a useful day of rest, with many of its onerous prohibitions modified."

Enough of that. It is, after all, one man's view. The author, Abram Sacher, Ph. D., was associate in European History at U. of Illinois and Nat'l. Director of B'nai B'rith Hillel Foundations in American Universities.

Mr. Acker scores us for our understanding there is logic for Jewish beliefs. He states, "perhaps you have been taught incorrectly." In answer we quote a sentence from the same source. "The Biblical law which prohibited the eating of meat torn in the field was based upon the sensible hygienic principle that carrion was dangerous as food."

We most certainly do not profess to be a student of the Torah, as any regular reader knows. We are not an authority on the Bible or Judaism. But we are familiar with some of the outstanding accomplishments of Hadassah, especially the progress of the hospital in Jerusalem.

If the learned and dedicated men and women associated with Hadassah believe that autopsy is necessary for the progress of medicine, they have our support.

They must know what they are doing, after weighing all the consequences.

