

**TELL TALES**

"One Man Plus The Truth  
Constitutes A Majority"

BY JACK TELL



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owned by Greenspun. Land which Greenspun is developing into a model city, including government building, university, hospital, etc.

Sounds beautiful, doesn't it? But it is not what the reading public wants to know.

Then Armstrong goes on. "The suit alleges the tool company is trying to injure the plaintiffs by seeking to foreclose on a Sept. 20, 1967 deed of trust, 'well-knowing' that the note and a deed of trust securing it had been 'cancelled, terminated and voided' in all respects by subsequent agreements."

Now we're getting to the meat of the case. There was a trust deed executed in 1967 "which had been cancelled, terminated and voided" in all respects by subsequent agreements. That's something new. We'd like to know all about it.

We knew of the original trust deed and had expounded in length to our readers on its terms. But this information never appeared in the Sun. Certainly not when it was executed in 1967 and kept secret until Maheu was fired. Not even when it was discovered and filed by Hughes' investigators in 1971 because land pledged as collateral was being utilized for other purposes by Greenspun. The terms of the 1967 trust deed were not even mentioned in Armstrong's story last week. Is that honest reporting?

It is worth repeating here. When Maheu had the power of the pen, a loan of \$4,000,000 was given by Hughes to Greenspun at, get this, three percent interest and repayment of \$250,000 in Sept. 20, 1970 (three full years later), another \$250,000 a year later, \$500,000 on the same date of 1972 and one million each on Sept. 20 of 1973, 1974 and 1975.

Collateral for this loan was a deed of trust in 2,070 acres in Paradise Valley, all the shares of stock in Paradise Country Club and 80% of the outstanding stock in the Las Vegas Sun.

No mention is made anywhere of the consideration given for this highly unusual, low interest, long-range loan.

Not long thereafter the heavily mortgaged country club was sold by Greenspun to Hughes for a reported \$1,750,000.

Under the terms of the first agreement the 1970 and 1971 payments of \$250,000 are currently due, plus the interest of \$30,000.

None of this is mentioned in the Sun news story.

Now comes the 142 million dollar suit alleging a second agreement superseding and cancelling the terms of the first agreement. Maybe so. But don't you think the public should know the terms of the second agreement? Not a word about it in the Sun.

The new promissory note and pledge agreement, alleged by Greenspun, was made in May, 1969, also while Maheu was in power. Get these new terms!

The repayment of the \$4,000,000 loan was to commence in the year 1980 (wow) at \$100,000 a year (double wow) for ten years. In 1990 (triple wow) the payments would be \$150,000 a year for ten years and beginning in the year 2000 (imagine) at \$300,000 a year for five years. The new agreement does not mention the land as security, only the Sun stock.

There is no mention anywhere of any consideration for voiding the first agreement in favor of the second.

Neither agreement was ever recorded by Maheu in behalf of Hughes.

Armstrong's story goes on: "Despite that knowledge, the suit alleges, the tool company recorded the trust deed, four years after it was executed, in the Clark County Recorder's office and thereby placed a cloud on the plaintiffs' property."

The reason the trust deed was recorded four years after it was executed is because it was discovered only after Maheu was fired. How come Maheu never recorded the gigantic trans-

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TEN PHYSICIANS, NURSES AND OTHER GRADUATE STUDENTS FROM MALAWI, INDIA, PHILIPINES, SWAZILAND, THAILAND, URUGUAY, ENGLAND AND THE U.S. RECEIVED MASTER OF PUBLIC HEALTH (M.P.H.) DEGREES IN PUBLIC HEALTH AND SOCIAL MEDICINE FROM THE HADASSAH HEBREW UNIVERSITY OF JERUSALEM, AT THE END OF A 14-MONTH COURSE.

Revenue Service with making unwarranted threats of the withdrawal of tax exemption if religious bodies persist in carrying on social action and delving into political issues. Back in 1969, the I.R.S. launched a probe of certain activities of the National Council of Churches. That matter apparently hasn't been closed. Now at least four other instances of I.R.S. examinations into social justice programs carried on by churches are mentioned by the Guild of St. Ives. Fortunately, that religious body has resolved to chase out after the I.R.S. on these matters.

Granting that Section 501 (c) (3) of the Internal Revenue code barring tax exempt organizations from taking part in political activities is sound in principle, the St. Ives Guild makes the argument that for several years now, the federal government has been too narrow in its interpretation of the section of the code permitting lobbying activities as long as those activities do not constitute "a substantial part" of the religious group. It may be that religious opposition to some of the federal administration's stands on civil rights and the slow wind-down of the Vietnam involvement is a factor in the I.R.S. aggressiveness.

And while a head-on clash between that portion of a church militant symbolized by the Guild of St. Ives with Uncle Sam's tax collectors seems nearer each day, the National Conference of Catholic Charities has taken a bold new step which may lead to even more of a fuss. The Catholic body has announced publicly that it intends to expand its traditional social services with a new focus on political action. This move grows out of a three year study. And in making known the determination to wade in where some churches have feared to tread previously, spokesmen for the National Conference of Catholic Charities say they intend to resist with vigor any efforts by Uncle Sam to tinker with the conference's tax exempt status. Msgr. Lawrence J. Corcoran, the Catholic Conference secretary, has put it this way: lobbying designed to improve society is a religious activity that should not be regulated by the government.

Given these developments, what may we expect now of the social action movement lately come to flower in many American synagogues? Paced by the Union of American Hebrew Congregations, temple activists have--ever since the rise of Hitler and the intensification of the struggle for equality of opportunity--played leading roles on civil liberties, civil rights, and anti-war fronts. Some of the Jewish leaders have kept their steam up on these issues. But even before the threat of loss of tax exemption hit the front pages, a negative reaction had set in. This was due in part to some disenchantment with certain black extremists; but now the brakes are being applied much more strenuously because of such rhubarbs as the one over proposed erection of a huge low income public housing project in Forest Hills, New York.

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**Lesson to be Learned**

In a time of communal, intergroup and national tension it is easy to overlook an event which made no headlines but nevertheless spotlights what could be a future condition in America.

From the small community of Wakefield, Massachusetts came word that the largely Mexican-American United Farm Workers Organization, AFL-CIO, was suspending its organization drive in the sugar fields of Florida to observe the traditional shiva period of mourning with the family of 18-year-old Nan Freeman, a college student killed by a hit and run driver while walking the union's picket line.

In paying this unusual tribute to Miss Freeman, Caesar Chavez and his union were also paying tribute to the Jewish community--and to Jewish tradition--which in the past had reached out to the Mexican-American workers to aid them in securing some small measure of economic and social justice.

At a time when ethnic groups in America clash and accuse each other of enmity and oppression, two differing ethnic and religious groups, uniting to seek justice for the oppressed, have been drawn closer together.

The aid of American Jews in helping the deprived of our society achieve their legitimate demands and aspirations will not put an end to clashes between the Jewish communities and other groups, or even unfounded charges of Jewish oppression.

But to the Mexican-American and to others who have been aided by either individual Jews or by the Jewish community, it will be easier to picture the Jew as friend and seeker of justice than to envisage him as enemy or oppressor.

**Social Action and I.R.S.**

By ROBERT E. SEGAL

Now that Uncle Whiskers in the form of the U.S. Internal Revenue Service has made it clear that the government is going to dig into the ledgers of churches to see what's cooking with "social action," we may be in for a healthy reappraisal of religion's involvement in civil rights, civil liberties, black-white relationships, Vietnam, public welfare, and other such.

The same reappraisal may extend to "lobbying" by church and synagogue groups. Where we will all come out is difficult to say at the moment.

First, about investigations by tax sleuths: Lawyers and clergymen identified with the Guild of St. Ives (Episcopal order) have fired back at the government by charging the Internal

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