

LAS VEGAS ISRAELITE
 OF NEVADA
 PHONE 876-1255
 Published Every Friday in Las Vegas, Nevada
 Price per copy 15c - Per year \$7 - 2 Years \$12
 P.O. BOX 14096 LAS VEGAS, NEVADA 89114
 Editor and Publisher Jack Tell
 Business Manager Bea Tell, 876-1255,
 Vegas News Helene Stadler, 384-3685
**MARK TAN, DICK MC INNES,
 TRUDE FELDMAN**
 2ND CLASS POSTAGE PAID AT LAS VEGAS, NEV.
 Member American Jewish Press Association
 Member of Worldwide News Service
NOW IN 10TH YEAR
 Serving the Jewish Community of the State of Nevada.



UNUSUAL PHOTOGRAPHS IN COLOR OF BEAUTIFUL HANDCRAFTED TEXTILES FOR THE SYNAGOGUE, CREATED BY THE AMERICAN ARTIST AND CRAFTSWOMAN INA GOLUB, ILLUSTRATE THE ART CALENDAR ISSUED BY THE NATIONAL FEDERATION OF TEMPLE SISTERHOODS FOR THE YEAR 5735 WHICH WILL BEGIN AT SUNDOWN ON SEPTEMBER 16. THE ART CALENDAR ALSO HAS SPACE FOR RECORDING DAILY ENGAGEMENTS. IT CAN BE PURCHASED FOR \$1.50 PLUS POSTAGE FROM THE NATIONAL FEDERATION OF TEMPLE SISTERHOODS, 838 FIFTH AVENUE, NEW YORK, N. Y. 10021.

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



(Continued from Page 1)

what we have been offering for more than 5,000 years, is welcome to make the change. Judaism would be better off without him.

We respect other religions and the right for anyone to worship as he pleases. We encourage persons of all Faiths to practice what they believe. It just happens that we cherish Judaism.

During our lifetime we did volunteer work for Catholic churches. One of our dearest friends in Las Vegas was Father Toomey before he was sent to Washington, D.C. We were on the payroll of Billy Graham during a sell-out series at Carnegie Hall. We are very proud of our accomplishments in those directions. They made us even more of a Jew.

So you see, Miss Brotsky, a real Jew is a Jew, is a Jew. Nothing can change that. It's been that way for too many years.

We're sorry we made you ill, Miss Brotsky. We hope that what we had to say will be some comfort in your recuperation.

And while we are on the subject, since you are so much concerned with preservation of the Jewish Faith, we looked but did not find your name on the list of paid subscribers. How about it?

Our Best,
 Jack Tell

learn, too, that the professionals are determined to see more time and funds given to such issues as Jewish identity and Jewish survival.

Rabbi Peiper

By Rabbi Samuel Silver

Over in Brooklyn, there's a rabbi who is 90 years old but is still in harness.

True, Rabbi Samuel Peiper is officially retired, but he is still on the run, preaching, lecturing and officiating at marriages.

A graduate of the Conservative seminary, Rabbi Peiper "went Reform," but is still a human bridge between the two Jewish groups.

When his congregation, now spiritually led by Rabbi Richard I. Schachet, celebrated his birthday not so long ago, an Orthodox rabbi, Dr. Sol Roth, president of the New York Board of Rabbis, praised the nonagenarian's "zeal, energy and dedication."

And Abba Eban, who had many other things on his mind in May, expressed astonishment that at his age the rabbi still is "preaching with compelling eloquence, and inspiring his fellow-Jews with the fervor and wisdom of his spiritual leadership."

What a book the life of Rabbi Peiper would make! In his youth he studied at the Gratz School in Philadelphia, had a pulpit in Helena, Arkansas, later went to the famous Avenue R Temple in Brooklyn, then started his own congregation, Beth Or, in Brooklyn, with a handful of faithful disciples.

During the depression he waived his salary, built a Torah ark with his own hands and helped found the National Conference of Christians and Jews.

Throughout the decades of his ministry, the rabbi evoked affection and admiration from his own people and much of Brooklyn. He has done thousands of weddings and those he has blessed bless him.

Biz a hundert un tzvanzig, Rabbi Peiper!

 * **Irving S. Katz, Ph. D.** *
 * announces the association of *
 * **James C. Love, Ph. D.** *
 * and *
 * **Martin S. Wilner, M.A.** *
 * in the practice of Child and Adult Psychotherapy *
 * and Evaluation. *
 * **1934 East Charleston 384-4844** *

Soviet Repressions

The reports of Soviet Jewish activists being arrested and their families being threatened and in some cases beaten dampens for the American Jewish community any satisfaction in the legitimate accomplishments of the third Nixon-Brezhnev summit conference.

No one expected President Nixon or Secretary of State Henry A. Kissinger to make a public denouncement of the Soviet repressions while they were in Moscow. But the excuse for the arrests was the Nixon visit and the American President should have in private at least pointed out the negative effect of the Soviet action upon public opinion in the United States and the West.

The Soviets seemed to have no regard for world opinion. Those arrested included leading scientists who had planned to hold an informal scientific seminar which had been scheduled a year ago and only coincidentally coincided with the Nixon visit. The anger of leading American scientists over the arrests which forced the seminar's cancellation may crimp plans for scientific exchanges between the U.S. and the Soviet Union.

It will of course be argued that detente is more important than emigration of Soviet Jews. But these same arguments were made before World War II when perhaps the holocaust could have been prevented by effective action.

No responsible person in the American Jewish community wants to prevent a detente which could lead to peace in the Middle East and the entire world. But detente is a two-way street. The USSR must also demonstrate that it will live up to certain fundamental principles of humanity. The way to convince the Soviets of this necessity is to continue strong support for the Jackson amendment.

Jewish Communal Service

By Robert E. Segal

The National Conference of Jewish Communal Service has taken a long, penetrating look at what makes the modern American Jewish community tick and has developed recommendations for making it function better---maybe.

Not everybody knows what the NCJCS is. In formal language, NCJCS "serves as a neutral forum for all professional philosophies in Jewish community service, for testing new experiences, proposing new ideas, and questioning or reaffirming old concepts." Quite naturally, it is concerned also with advancing the professional personnel practices and standards in such fields as fund raising, social service, education, and community relations.

All of which should prepare us for some of the

ITS RENEWAL TIME RIGHT NOW
I FORGOT TO SEND MY SUBSCRIPTION IN TO
 LAS VEGAS ISRAELITE - P.O. BOX 14096
 LAS VEGAS, NEVADA 89114

Dear Jack
 I am deeply interested in the welfare and growth of our Jewish Community.
 Please add my name to your fast growing list of subscribers.
 NAME _____ PHONE _____
 ADDRESS _____ APT. No. _____
 CITY _____ STATE _____ ZIP _____

One year (52 issues) \$ 7.00
 Two Years (104 issues) \$12.00

YOUR RENEWAL IS APPRECIATED

findings of an NCJCS study begun two years ago and now starting to surface.

And not so surprising at all is the central assertion that in the opinion of the professionals responding to inquiry, there is concern about a lack of democracy in the way the community operates. To put it more bluntly: "The big givers control decision making."

This may not set well with the big givers. For didn't Tevye in "Fiddler on the Roof" enthrall us when he sang about the unending fun he would have if he were a rich man instead of a milk cart driver with a reluctant nag? Remember he speculated how so many in the Jewish community would listen for his every word in the certainty that if you've got the dough, you must have the know? "If you're so smart, why ain't you rich?" the financially well-padded in the Jewish community have hinted a hundred times to the hard-pushed professionals who have to tread with caution over the tender toes of the big givers.

(Early in my own career as a professional in the field of communal service, I remember that a prominent, well-to-do but not-too-well informed businessman, who was frightened out of his socks at the very thought of a mass meeting to protest Hitler's excesses whirled on the sage Jewish historian who had recommended that course, shook his finger under the servant's nose and declared: "The trouble with you, Professor, is that you don't know how to think.")

But back to the NCJCS findings.

The men and women who get their salary checks from the organized Jewish community and have never "had to meet a payroll," claim they feel left out because they don't know how priorities are set in the Jewish community. Is the desperate need of Israel for financial aid so all-consuming that Jewish education here at home and the provisions of tender care for America's Jewish poor are destined to wait interminably for more dollars? Are the powerful and effective fund raisers in the Jewish community too worn out after chasing huge and truly generous contributions to set down and wrestle with the minutiae of community organization. Are a few widely-known and well-publicized community relations specialists to hold in their hands exclusively the plans and answers for the highly complicated decisions on such sensitive issues as Jewish-Christian relationships, black-white polarization, the transformation of an old well-loved Jewish ghetto into a Plywood Boulevard?

These questions will not die. And if you bother to read the conclusions of the NCJCS study, you will find that there is a great fear that supports for local services (Jewish centers, family aid, Jewish education, etc.) is eroding because of overseas needs. You will