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SCHWESTER SELMA MAYER, ISRAEL'S NUMBER 1 NURSE, WHO ARRIVED IN 1916 AT JERUSALEM'S SHAARE ZEDEK HOSPITAL, IS PRESENTED WITH A MEDAL BY JERUSALEM'S MAYOR TEDDY KOLLEK TO CELEBRATE HER 90TH BIRTHDAY.

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

(Continued from Page 1)  
 of the Day of Atonement.

As recommended in the Book of Leviticus of the Bible (Chap. 23), the Day of Atonement is a day of fasting. Fasting makes us uncomfortable, so it makes us think of the discomfort we may have brought to others by our thoughtlessness or negligence. As with all Jewish holydays, the observance of Yom Kippur begins in the evening. The worship service then includes the singing of the hymn, Kol Nidre, which means All Vows, a plea for forgiveness for decisions made in haste and without regard for the feelings of others.

On Atonement Day the worshipper thinks of his faults and tries to atone for them; tries hard also to feel forgiveness for those who have wronged him. The prayerbook, the songs, the sermons, the large gathering in the temple.. all these lift him up to a new level of understanding and tenderness, and give him a new sense of the sacredness of life.

These days are high..that is, they lift the worshipper up in an effort to come closer to the Source of good conduct. They are holy, because nothing is more sacred than improving the relationship between people.

When the High Holydays are over, Jews wish one another a happy new year of the spirit. They say to one another, Good Yomtov, which means Happy Holiday. Or, they say, L'shannah Tovah, which is Hebrew for Happy New Year.

Although the Jewish High Holydays are the most important religious occasions for the Jewish people, there is nothing about the holydays which does not apply to all people. That is why one rabbi once told his congregation, the way that we can really atone is to strive to be at one with everyone.

we realize full well that we are very much part of the international scene and that our fate and destiny does not depend solely on our own power and determination.

We thus approach the New Year in a spirit which is both humble and realistic. We have learned much this past year, including the fact that preparation and vigilance must be the order of the day. Perhaps we have grown up, lost our illusions, become more mature. Perhaps this is for the good. Children cannot build a State.

**English and Hebrew**

By Rabbi Samuel Silver

What do these words have in common; candy, canal, cannon, canoe, canyon, canon? They all derive from a Hebrew word, kay-in, which means a reed.

The English language has quite a number of words which come directly from the sacred tongue.

Some of them are jot, jubilant, amen, etc. And many people mouth Hebrew words without necessarily knowing it when they address people by their names.

And every name has a meaning. Thomas is Hebrew, as are Elizabeth, John, Abner, David and Jack, to drop a few names.

Salem, Canaan, Maryland, Bethlehem are among American place names which also have Hebrew stems.

This and similar data has been put into print in an intriguing paperback published by Fellowship for Prayer, 200 E. 36 Street, New York City, 10016.

If you are interested, send that organization \$2 and ask for the booklet.

UNITED NATIONS (WNS) -- The forthcoming 29th session of the General Assembly is expected to focus a great deal of attention on the Middle East. The most acrimonious issue is expected to come when all 20 Arab delegations joined in by 23 other countries, but not the Soviet Union, China and Western nations, demand that the question of Palestine be considered a separate item on the agenda.

**Yom Kippur War Remembered**

As American Jews prepare to observe Yom Kippur, they will still carry fresh in their memories the shock of last year when the prayers of the most solemn day in the Jewish calendar were interrupted by the Egyptian and Syrian attack on Israel. Many American Jews were in synagogues when they first heard the news, adding to the trauma of the event.

The days and months that followed were filled with tension, uneasiness, courage-and hope. There was the fear that followed the initial Israeli setback and then the joy of the Israeli military comeback. There was the deep mourning for the nearly 3000 war dead and the concern for the Israeli prisoners of war. There was the Arab oil boycott and the complete isolation that Israel and all Jews felt from the rest of the world.

But there was also pride in the way American Jews rallied in support of Israel, contributing money in unprecedented amounts and providing the moral and political support Israel needed. There was also the support of the United States government both politically and in sending weapons Israel needed to defend herself. There was also American diplomacy and the faint hope coming out of the disengagement agreements that a peaceful settlement in the Middle East was not a complete impossibility.

Now as another Yom Kippur approaches American Jews and Jews everywhere are once again filled with anxiety and hope. On one hand there are the Arab bellicose threats and the fear that a new war could break out again before the year ends. On the other hand there is still the slim hope that the diplomatic efforts can still succeed in the Middle East.

But as Jews prepare for the Yom Kippur of 1974 they can be heartened that the Yom Kippur of 1973 forged a new unity between Jews wherever they are, a unity that can sustain them through every adversity and hopefully every success. As Israeli President Ephraim Katzir pointed out in his Rosh Hashana message "We face the new year with new knowledge of how closely we are bound together." This new unity is a significant achievement resulting from last Yom Kippur.

**Remember Last Yom Kippur**

By Ruth Seligman

As we approach the High Holidays, as we prepare again for the awe-some days of repentance and soul-searching, our thoughts turn back to last year. Last year Rosh Hashana meant buying honey that the year should be sweet and Yom Kippur which meant, we thought, fasting and withdrawal from mundane

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and daily pre-occupations. Neither of those plans came to fruition.

Yet, this year -- scarred as we are by the past -- we still go ahead with the preparations for the holidays which bring us together and reaffirm our existence as a people with a common destiny. However, we are not the same nation we were last year.

There has been much talk in the media -- on the radio, television and in the press, both here and abroad -- that before the Yom Kippur War we were smug and self-complacent, that the Six-Day War had left us too 'flushed with victory.' Maybe I hold a minority position, but I do not agree.

I recall the summer of '67 vividly, for we had a delightful house-guest then, a young architectural student of 23 who stayed with us for three weeks and for whom we summarized, at length and in great detail, our feelings and attitudes then. The Six-Day War, I told him, had not been my first war in Israel but I, like all others, was convinced, I added, that it was the last. We were all so naively confident that the keys to peace were now dangling in front of us, that negotiations would lead to treaties and normalization of relations.

We -- at least in our household and among our friends -- did not feel 'flushed with victory.' We held no celebrations, no parties, but we were optimistic about the future. War, we thought, was a thing of the past. In the future we were certain that conflicts would be settled amicably and civilly. I do not equate optimism with arrogance or smugness.

The Yom Kippur War did not leave us with any such certainty. It left us aware that another military conflict may -- in some uncertain future -- again erupt upon us.

Initially, the Yom Kippur War left us dulled with shock: our losses were so heavy. There is not a neighborhood, not an apartment house practically, untouched by tragedy. It took us months to shake off what was essentially an over-whelming national depression. "Shake" is a bad word. Let us say that it took all of a very long time to learn to live with the reality of the tragedy. These months now -- August through October -- as we re-bury our fallen, as we transfer their bodies from the temporary graves to cemeteries closer to home, we are again being tested, again having to prove that we can live with sorrow.

Yet, we are able to conquer our depression for -- as I have said before and it bears repeating -- we are a tough and resilient people. However, we are no longer as optimistic as we once were or, if we are, it is a cautious, restrained optimism. We have lost our naiveness and we are no longer certain that our neighbors are really ready to set with us and discuss peace.

This sense of uncertainty does not deter us from continuing the pattern of living which is impressive only because it appears so ordinary. We reserve our seats at the synagogue, make plans for family meals and even shop for the new clothes which add to the sense of renewal which is part of the High Holiday season. We make all these preparation fully aware that we are facing a future filled with insecurities.