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DURING THE RECENT CRISIS, WHEN ISRAEL WAS FACED WITH THE POSSIBILITY OF RENEWAL OF HOSTILITIES ON THE SYRIAN BORDER, HARVEY BIRNBAUM OF BROOKLYN, NEW YORK WAS ONE OF THE MANY AMERICAN TOURISTS WHO DONATED BLOOD FOR THE SOLDIERS AT THE MAGEN DAVID ADOM CENTRAL BLOOD BANK IN JAFFA, ISRAEL.

Educational Campaign Needed

Both American Jews and Israelis have long felt that responsible public opinion will always favor Israel since the survival of the Jewish State is a just and moral cause and they cannot conceive how other fail to do so. This naivete was shattered by the sympathetic treatment accorded to Yasir Arafat and the Palestine Liberation Organization by the media during the current session of the United Nations General Assembly despite the fact that the PLO makes no secret it still seeks the elimination of Israel.

Now calls are being issued by Jewish leaders for means to counteract what is being perceived as an effective public relations campaign by the Arabs. Meyer Weisgal, chancellor of the Weizmann Institute of Science and a long-time practitioner of public relations in the Zionist cause, has urged a \$10 million fund for a massive information program to enlighten world opinion about the truths of the Israeli-Arab conflict and the tenets of Zionism. Former Israeli Foreign Minister Abba Eban has called for a world-wide "Congress of Solidarity with Israel" as a means of presenting an accurate view of Israel.

A sophisticated educational program is undoubtedly needed. But it should not be limited to the international or national level. It is one for every Jewish community to carry out and indeed it is something in which every American Jew could and should participate. But to be effective he or she must be educated to the facts and in that way be effective in refuting lies and half-truths with the truth.

To Be a Zionist

By Rabbi Samuel Silver

There's a rabbi up in Evanston, Illinois, who talks sense and writes sense. His name is Dr. David Polish and he does a column for the "Jewish Sentinel," a weekly in Chicago.

In one of his columns, Rabbi Polish asks, "If Jack Kennedy could cry out that he was a Berliner, why shouldn't every American Jew proclaim that he's a Zionist."

The attack on Israel, in the Mideast, in the UN, in various radical segments, is really an attack on Judaism and Jews. We Jews should realize that the new anti-Semitism may call itself anti-Israelism, or secularism, or evenhandedness, but in reality it's just plain anti-Jewishness.

The rabbi explores the assertion that Jews have lost sympathy because of the so-called "hard-line" of Israel. He says the world rarely gave Jews sympathy. When they were

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being snuffed out, hardly a voice or hand was raised in their behalf. He further says that if the Jewish state were Hindu, it would long ago have been accorded deference in the assembly of nations. The same would be true if it were Arab, for the Arabs have been granted independence in a host of nations, but Israel, holder of an oft-severed original homeland, is still begrudged its little sliver of territory.

Who can aid the Jews? Mostly, Jews. True, we have some friends like Sen. Jackson. But if we are not for ourselves, who will be? Let's proudly declare our Zionism!

Teacher

by RABBI SAMUEL SILVER

Rabbi means preacher and no teacher of Judaism does a better job than Dr. Ely Pilchik, the spiritual guide of Congregation B'ne Jeshurun, in suburban Newark, N.J.

In the book, "From the Beginning," one of the many written by this erudite and skillful teacher, Rabbi Pilchik, takes the reader from one end to the other of Scriptures, showing him the import of those words of ancient times for our modern era.

One of those impressed by Rabbi Pilchik was Albert Einstein. You would be, too, if you were close to him and if you got his temple bulletin in which the rabbi continues to impart the validities of Judaism.

For example, in a recent "Spiritual", Rabbi Pilchik lingered over the first word of that stunning series of love-letters from man to God called the Psalms.

There are 150 Psalms and they have always been beloved to our people, bringing them comfort in grief and uplift when in search of heart-broadening.

The first word in the book is Ashre, a familiar word to those who pray, a word which occurs often in the Bible.

How do you translate Ashre? The rabbi points out that it means both blessed and happy. And what does this tell about Judaism? It tells us that the objective of happiness can be reached on the road of blessedness. The more you emulate God in widening the area of felicity in the world the closer you get to the goal of happiness.

And Rabbi Pilchik then goes on to interpret for our times the significance of such passages in Psalm 1 as "He (the righteous one) shall be like a tree planted by streams of water, bringing forth its fruit in due season, its leaf not withering. He shall prosper in whatever he does."

Patently the teacher guides his pupils in an understanding of what our faith has to say about the need these days of what Pilchik calls "a fundamental religious faith," expounding Holy Writ as pointing the way toward "a clear, honest, unsophisticated and uncomplicated" credo.

Fortunate are we to have guides towards the right and righteous ways like Rabbi Pilchik. For more ethical illumination, see your own rabbi.

TELL TALES

"One Man Plus The Truth Constitutes A Majority"

BY JACK TELL



(Continued from Page 1)

creative imagination, the thought was derived from and patterned after a real, historical person. During the 4th century, Nicholas, an eight year old orphan, but independently wealthy, spent his life being kind and generous to the less fortunate in his native town in Asia Minor. He was elevated to Bishop of Myra and in the 9th century was canonized. His Dutch name was Santa Claus.

The furthest reference to a Christmas tree is a legendary story of a wounded Swedish officer being cared for by the people of Leipzig during the 30 Years War in the 17th century. As an offer of gratitude he set up a lighted tree in a church on Christmas Day.

The Christmas tree was introduced to America in 1747 by Germans settling in Pennsylvania. Five years later the Moravian sect decorated their trees with lighted candles. Catholic and Protestant colonists from Holland introduced the annual St. Nicholas visitation to America.

Early colonists were divided in the recognition of December 25th. Members of Church of England, Dutch Reformed, Lutheran, Roman Catholic, Episcopalian and certain German sects honored the holiday. Quakers, Baptists, Presbyterians and Puritans ignored the date. It was on the night of December 25, 1776, George Washington crossed the Delaware River to defeat the Hessians celebrating Christmas at Trenton.

Fantasy had Santa arriving in a cart, a wagon, on mule, drawn by goats and other means of transportation until Clement Moore's "A Visit From St. Nicholas" in 1822, and thereafter the popular conception was a sled drawn by reindeer. In 1847, the first classroom Christmas tree was decorated in a New York City Episcopalian Sunday School.

The individual states commenced declaring Christmas a legal holiday. Alabama, which, like all southern states celebrated Dec. 25 with fireworks a la Fourth of July, was the first, in 1836, and the rest followed suit; California, 1851; Nevada, 1861; Utah, 1882, etc., with Oklahoma being last in 1890.

As late as 1855, all religions were still not in accord in their tolerance of the holiday. The Dec. 26 edition of the year's New York Times stated: Churches of Presbyterians, Baptists and Methodists were not open yesterday. They do not accept the day as a Holy one, but Episcopalian, Catholic and German churches were open. Inside they were decked with evergreens. However, by 1880, all evangelical churches were accepting Christmas.

Passing of Christmas gifts in those days was not emphasized, except the wealthy were expected to be generous to the poor. In the middle of the 19th century, due to the influence of Charles Dickens' writings, singing of Christmas carols became prevalent, and the sending of cards began in 1875.

The classic editorial which began, "Yes, Virginia, there is a Santa Claus," in response to a child's query, was written by Francis Church for the New York Sun of Dec. 21st, 1897.

In recent years Santa Claus has become to be known as a communal folk figure. A Pennsylvania judge ruled in 1936, that any doubters of Santa Claus who appeared before him would be held in contempt of court. The court citation read: Santa is not a figment of the imagination but an actuality. He is the symbol of kindness, a token smiling charity and a badge of all that is cheerfully benevolent.

Commercial exploitation of Christmas has become systematic and thorough, impelling Roman Catholics, Lutherans, Episcopalians and Jews, to band together in Milwaukee in 1949 and decree to put Christ back into Christmas.

Meanwhile millions of non-Christian homes in scores of non-Christian countries, including Japan and India, have taken unto their own the kindness and charity and cheer of Christmas and proudly display decorated and lit trees on December 25th.

All this proves the true sense of Christmas has not waned -- its just that the Spirit of Christmas has overwhelmed and is about to inundate all humans in the four corners of the earth.