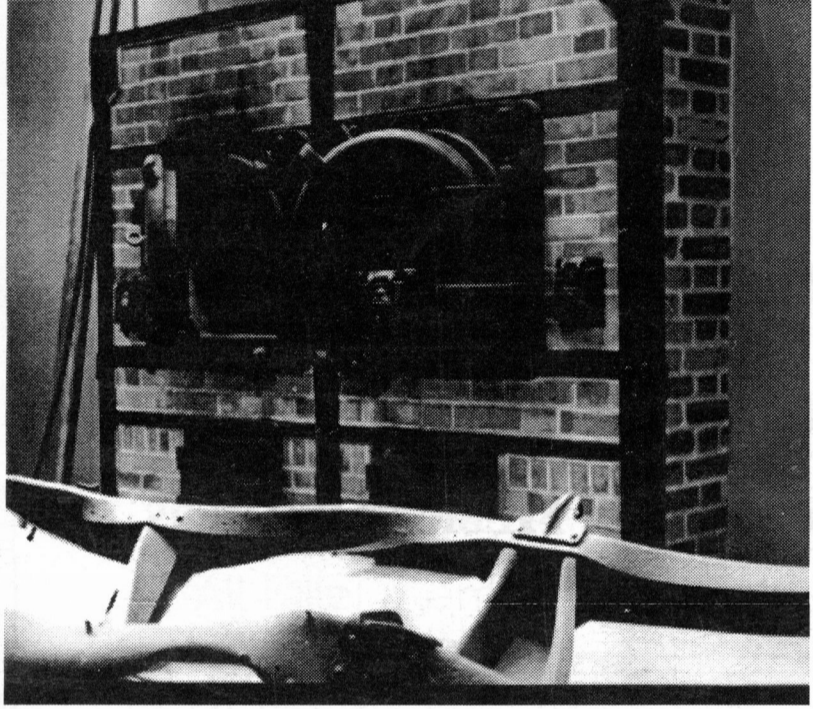


SHELANU

MAGAZINE

April 1994 / NISSAN-IYAR 5754

They call themselves "revisionists." Those who deny the fact of the Holocaust are alive and well and spreading their message in the United States.



"The truth appears to be, with regard to the alleged extermination of the European Jews, that there was no order, no plan, no budget, no weapon (that is, no so-called execution gas chamber) and no victim..."

"There was no German policy at any of those camps to deliberately kill the internees."

— Holocaust denier Bradley R. Smith of the Committee for Open Debate on the Holocaust



"We say first and foremost there was no policy or program to exterminate the Jews of Europe during the Second World War. The second point is that we dispute the claims made over and over about gas chambers and gassings. The third point is, we say that no, nothing like six million Jews in Europe died during the Second World War."

— Holocaust denier Mark Weber on American television, April 30, 1992



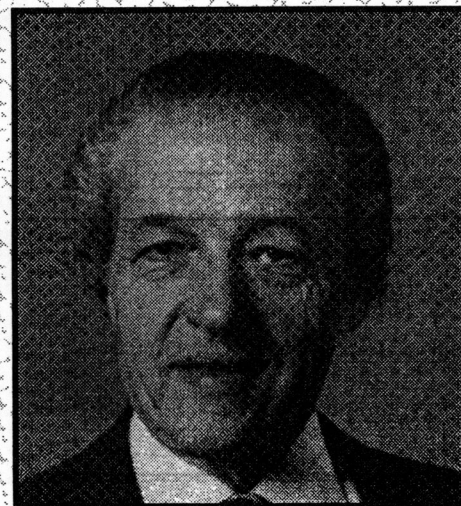
Photos, Leon Shkolnik at United States Holocaust Memorial Museum, Washington, DC

THIS MONTH IN *SHELANU* MAGAZINE

COVER

HOLOCAUST REVISIONISM, IS AN ATTEMPT TO DENY THAT THE EXTERMINATION OF EUROPEAN JEWRY BY THE NAZIS EVER TOOK PLACE. THE SO-CALLED "REVISIONISTS" SEEK TO INFLUENCE TODAY'S COLLEGE STUDENTS BY RUNNING ADVERTISEMENTS IN CAMPUS NEWSPAPERS, INCLUDING STONY BROOK'S.

SEE EDITORIAL ON PAGE FOURTEEN AND THE ARTICLE ON ALEX ROSNER, WHO WAS SAVED BY OSKAR SCHINDLER, ON PAGE FOUR.



ISRAEL TODAY

ON FEBRUARY 25 BARUCH GOLDSTEIN MASSACRED 29 MUSLIMS THAT WERE PRAYING AT THE THE CAVE OF THE PARTIARCHS. THE MASSACRE, WHICH WAS INTENDED TO DERAIL THE MIDDLE EAST PEACE TALKS, NEARLY SUCCEEDED. IN THIS ISSUE SEE PAGES FIVE FOR AN ANALYSIS, AND FOR OUR HEBREW READERS, PAGES 12-13.

CAMPUS NEWS

JENNIFER GLASS REPORTS ON PROFESSOR CAROLE KESSNER'S COURSE ON AMERICAN JEWISH LITERATURE.



IN THE MONTH OF APRIL THE HILEL STUDENT CLUB IS OFFERING A VARIETY OF PROGRAMS INCLUDING...

AMB. COLETTE AVITAL, CONSUL GENERAL OF ISRAEL

ALEX ROSNER, A JEW WHO WAS SAVED BY OSKAR SCHINDLER OF "SCHINDLER'S LIST" FAME

YOM HA'ATZMAUT CELEBRATION

SHELANU

THE JEWISH STUDENT MAGAZINE

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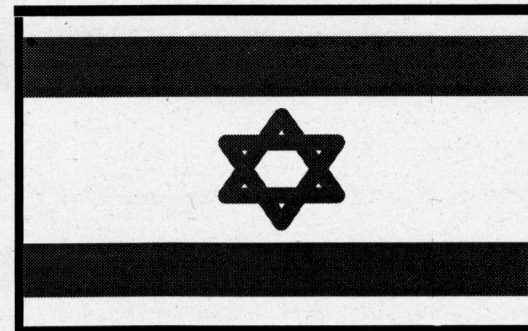
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Campus Jewish Community

The B'nai B'rith Hillel Foundation
State University of New York at Stony Brook



proudly presents

Ambassador Colette Avital

Consul General of the State of Israel in New York

speaking on

"Peace and the New Middle East"

Wednesday, April 6, 1994

8:00 pm

Stony Brook Union Auditorium

Co-sponsored by the Hillel Foundation, Hillel Student Club, Program in Judaic Studies, Department of Political Science, Office of the Provost and the Suffolk Jewish Communal Planning Council

Public cordially invited

Ambassador Colette Avital is Israel's highest ranking woman diplomat. She was born in Bucharest, Romania, immigrated to Israel at the age of 10, and subsequently served in the Israeli Army and then joined the Ministry of Foreign Affairs. She has held a variety of key Foreign Ministry posts, including Deputy Director of Information, Director of the Training Division, and Deputy Director-General in charge of Information and Media Communication. In 1986 she was appointed to lead the Ministry's efforts to upgrade the status of women in the diplomatic service. Amb. Avital has a distinguished record of foreign service postings in Brussels, Paris, Montreal, and Boston, and in 1988 was appointed Israel's Ambassador to Portugal. She holds a B.A. in Political Science and English Literature from the Hebrew University, an M.A. in English Literature from the University of Montreal, and an M.P.A. from Harvard University. Amb. Avital is an expert in media relations and cultural affairs, and is fluent in English, Hebrew, French, Portuguese, Italian, German, and Romanian.

The B'nai B'rith Hillel Foundation at SUNY at Stony Brook is an affiliate of B'nai B'rith Hillel/Jewish Association for College Youth; an agency of UJA-Federation, and a constituent of the International B'nai B'rith Hillel Foundations.

ISRAELI CONSUL GENERAL TO SPEAK AT USB

In celebration of Israel Independence Day, Stony Brook Hillel is hosting a visit to campus on April 6 by Amb. Colette Avital, Consul General of the State of Israel in New York. This is a particularly timely event, as there have been many significant developments in the Middle East since the last visit of an Israeli diplomat in the spring of 1992.

At that time, Amb. Uriel Savir, Israel's Consul General in New York, spoke here. Now Savir is the Director General of Israel's Foreign Ministry, and one of the top negotiators for Israel in talks with the PLO and neighboring Arab countries. He was succeeded in his post by Amb. Avital.

Ambassador Colette Avital is Israel's highest ranking woman diplomat. She was born in Bucharest, Romania, immigrated to Israel at the age of 10, and subsequently served in the Israeli Army and then joined the Ministry of Foreign Affairs. She has held a variety of key Foreign Ministry posts, including Deputy Director of Information, Director of the

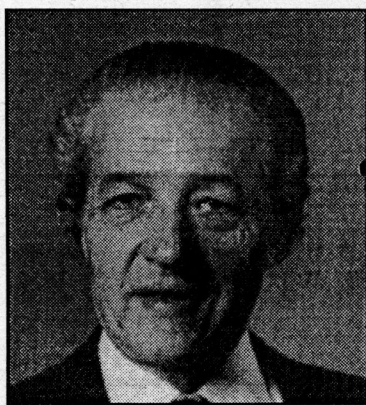
Training Division, and Deputy Director-General in charge of Information and Media Communication. In 1986 she was appointed to lead the Ministry's efforts to upgrade the status of women in the diplomatic service. Amb. Avital has a distinguished record of foreign service postings in Brussels, Paris, Montreal, and Boston, and in 1988 was appointed Israel's Ambassador to Portugal. She holds a B.A. in Political Science and English Literature from the Hebrew University, an M.A. in English Literature from the University of Montreal, and an M.P.A. from Harvard University. Amb. Avital is an expert in media relations and cultural affairs, and is fluent in English, Hebrew, French,



Portuguese, Italian, German, and Romanian.

Amb. Avital's topic will be "Peace and the New Middle East," and she will be speaking on Wednesday, April 6 at 8:00 pm in the Stony Brook Union Auditorium. The public is cordially invited.

JEW SAVED BY OSKAR SCHINDLER WILL BE AT STONY BROOK



This year's Holocaust Commemoration program on campus will feature one of the Jews who was on Oskar Schindler's list that led to the widely acclaimed book and film of the same name. According to Hillel President Jessica Blumenfeld, Alex Rosner, who was one of the "Schindler Juden," will speak about the film and his experiences during the Holocaust.

Rosner was born in Warsaw, Poland in 1935, and as a young boy, between the ages of five and 10, he was caught up in the horrors of the Holocaust. His father, Henry Rosner, kept his family relatively safe by playing the violin for Amon Goeth, the commandant of the Plaszow labor camp.

Like his parents, young Alex was placed on Schindler's list and worked in the enamelware factory at Brinnlitz. On a day that Schindler was away however, he was moved to Auschwitz and was later liberated from Dachau.

He emigrated to the United States at the end of World War II and began his formal education at the age of 12, graduating from Brooklyn Technical High School in 1953 and from Rensselaer Polytechnic Institute, where he received the BEE degree in 1957.

Following graduation he served in the U.S. Navy for two years and then worked as a civilian in the defense industry where he designed ground support equipment for airborne navigational instruments. He later designed factory test equipment for radar and sonar systems. In 1967 Mr. Rosner founded Rosner Custom Sound, Inc., in Long Island City, which specializes in high-end installations dealing with sound reinforcement and reproduction in public spaces and residential audio/video systems.

Mr. Rosner, who has three children, his parents and other members of his family, were invited by Steven Spielberg to Jerusalem to take part in the epilogue of "Schindler's

List" where they placed stones on Oskar Schindler's grave. At 59 he is aware of the importance of bearing witness to the awful events of the Holocaust, and has begun speaking publicly since the filming of the epilogue. Ms. Blumenfeld stated that, "We are extremely fortunate that Mr. Rosner is available to visit our campus and give his testimony regarding the tragic events of the Holocaust and the brave few like Oskar Schindler who helped save Jews. In light of the recent upsurge of Holocaust denial and revisionism, it is vitally important that this generation hear the first hand reports of survivors."

The program, which was planned in conjunction with the Jewish Foundation for Christian Rescuers of the Anti-Defamation League of B'nai B'rith, will be held on Monday, April 11 at 8:00 pm in the Stony Brook Union Auditorium. Mr. Rosner's talk will be preceded by a brief Holocaust Memorial Service, and the program is free and open to the public.

A POLITICAL / PSYCHOANALYSIS / OPINION

by Hagai Yardeny

The Hebron massacre could have galvanized the peace process, but unfortunately became another missed opportunity in the history of the age old Arab-Israeli conflict.

Baruch Goldstein, the devout follower of the late Rabbi Meir Kahane marched into the Cave of the Patriarchs last month dressed in army fatigues and shot and killed 29 Muslims in prayer. Goldstein's atrocious crime almost derailed the peace talks between Israel and the Palestinians. The Hebron massacre could have galvanized the peace process, but unfortunately become another missed opportunity in the history of the age old Arab-Israeli conflict. Israel and the PLO could have signed an agreement in the few days following the event, thereby presenting the radicals on both sides with a signed agreement which would have been the first step to changes "on the ground." Instead, the massacre was used as a public relations ploy to pressure Israel into awarding further concessions, an attempt that further delayed the signing of an accord.

Perhaps the political significance of the Hebron massacre in Israel would be the increased awareness to the presence of radical

settlers in the territories. Goldstein's actions swayed public opinion vis-a-vis the settlers in the territories. As a result, the settlers no longer enjoy the carte blanche support of mainstream Israelis. This change in public opinion undoubtedly enhances Prime Minister Yitzhak Rabin's ability to make territorial concessions in the future and to take strong, unprecedented action against the Kahane Chai and Kach movements, by declaring them terrorist organizations, and thus outlawed by the state.

Rabin furthermore issued caustic statements against Baruch Goldstein, declaring him "a foreign implant" reiterating the fact that he was not a native born Israeli. Goldstein moved from Brooklyn to the territories. He was a graduate of Yeshiva University, and received his M.D. from Albert Einstein Medical School. Infected with the hateful and radical ideology of Kahane at an early age, Baruch decided to make *aliyah*, (immigration to Israel) and settle in what he saw as the Greater Land of Israel. The move to Israel

embodied the materialization of his transcendental illusion fueled by messianic fervor. He believed that the "threat" of peace would endanger the prospects for a Greater Land of Israel and the subsequent messianic age.

Moving to the Kiryat- Arba settlement on the outskirts of Hebron enabled Goldstein to live surrounded by barbed wire fences which protected him and his Jewish neighbors from the perceived hostile indigenous Arab population. In Israel, Goldstein was able to position himself in an area in which Jews were murdered almost daily. Furthermore he was able to carry a gun.

In Brooklyn, Goldstein could only wear a gun on his T-shirt logo. The delicate psyche of this Diaspora Jew, filled with apprehensions and anxieties (compounded by a 2,000 year history of persecution) in regard to the non-Jewish world, needed more substantial armor than his T-shirt could provide. Ironically, this "armor of defense", transformed itself into a vehicle of terror against another people.

...AND SO SAID GOD.

by Efraim Sidon

Translated by Hagai Yardeny

And so said God
 And so said God - from deep inside.
 "Why are you so shocked from the assault on the worshippers?
 Does it make the murder more painful, or more violent
 Than, lets say a massacre in the field? on the road? in the air ports?
 But, in any case, all the recent murders are done in the name of God.
 And almost any murderer who takes a hold of weapon,
 Is before a prayer, in the midst of prayer, or right after a prayer.
 Arab or Jew, every time, in every situation,
 "Allah is Greater", or "Holy is God",
 is uttered from between his lips-
 As he wields the knife, or the gun.
 And that exactly is the problem!
 It doesn't matter when the killing is done, where, or who-
 There is not a murder today without My name being mentioned.
 And I feel terrible, and it's really unpleasant.
 Every massacre, every murder - I am implicated.
 Killing in My name, Massacring in My name, Murdering in My name
 Shooting, Grenade throwing. Ax wielding-
 For My honor.
 And I- hide My face behind a cloud in shame.
 Tell me, Is it not possible to commit a crime today without
 involving me?
 Once it was different....
 I remember in the past,
 People killed for the sake of the kill- and did not leach on to me.
 Stole for themselves, massacred for riches.
 Murdered for greed, lied because they liked to lie.
 Killed for different reasons, in a personal or general fashion.
 They sinned for themselves. Not like today, for me.

Why all the effort, all for me? I wonder aloud,
 What, dont they know I'm Omnipotent?
 I am really ashamed to peek down there, on earth.
 And I'm willing to bet, the stakes do not matter-
 That if I will see a man shooting a bullet into another man,
 He will claim that he's doing it for me, it is clear.
 And the victim, it is obvious that he fell
 For My honor, for My glorious name.
 All this and no one even tried to find out all this time,
 What I God, really want.
 So what do I want?
 Oh, well... if your already asking-
 Quiet I want, Quiet, that's all.
 Give me rest, I'm really stressed.
 Don't use me as a reason or an excuse.
 Don't enlist me into wars of Mitzvoth, or Jihad, right now.
 Not to wipe out the memory of Amalek-
 Or against the nonbelievers to go into battle.
 I do not want to be the constant cover-up,
 I'm tired of being submerged in blood every week.
 I don't want to be the guilty one of every murderer.
 Leave me be,
 In God's name.
 Thank you.

This was translated from the editorial pages of *Yediot Aharonot*, an Israeli Daily. In order to remain faithful to the text, the rhythm and the rhyming of the work have been compromised. However we feel that the content is worth the compromise of its aesthetic value.

OBJECTIONABLE IMAGE IN NEW VIDEO

by Jennifer Rolnick

Many videos today contain objectionable images. One learns to just tune them out. If you don't like something, don't watch it. However, the recent Tori Amos video, *God*, I have found offensive and distressing. So I wanted my dissatisfaction known.

The video shows a few different religions and their religious symbols. That in itself is not offensive. The scene that causes me to object is where a young man is putting on tefilin. Tefilin are leather straps attached to a box containing prayers [verses from the Torah or Bible] inside. Jewish men wrap these straps around their arms and head while saying certain prayers. The man is shown wrapping his arm with tefilin. Then there is a flash to a young man wrapping a tourniquet around his arm. They flash back to the young man wrapping the tefilin. Then a flash to the second young man pulling the rubber tubing around his upper arm with his mouth as one does when one is shooting drugs.

That image is extremely distressing to me. This says to me that religion is a drug as much as heroin is a drug. Drugs lull you into a false sense of reality. The more you get involved with drugs, the less you are involved with reality. Is this what Tori Amos is trying to say about religion? I certainly hope not. If she is, she could have chosen an image that is less offensive.

ISRAELINK

by Emily Epstein

Anyone interested in going to Israel? Israelink wants to help send you there. They want to see Israel become a reality for New York Jewish youth. They are offering various scholarships to help those students who want to go and are in financial need. The scholarship committee will closely analyze applications and determine which students are eligible for scholarships. Partial scholarships will be offered as well. All application forms are due no later than April 15, 1994. For more information, contact the Hillel offices in Humanities 165.

AIDS QUILT ON CAMPUS

The NAMES Project AIDS Quilt will be displayed on campus from April 7 - 9 in the Indoor Sports Complex. There will be an Opening Ceremony on Thursday, April 7 at 10:30 am. The Quilt is an extremely moving memorial to the many individuals who have tragically died from AIDS, and is well worth seeing first hand.



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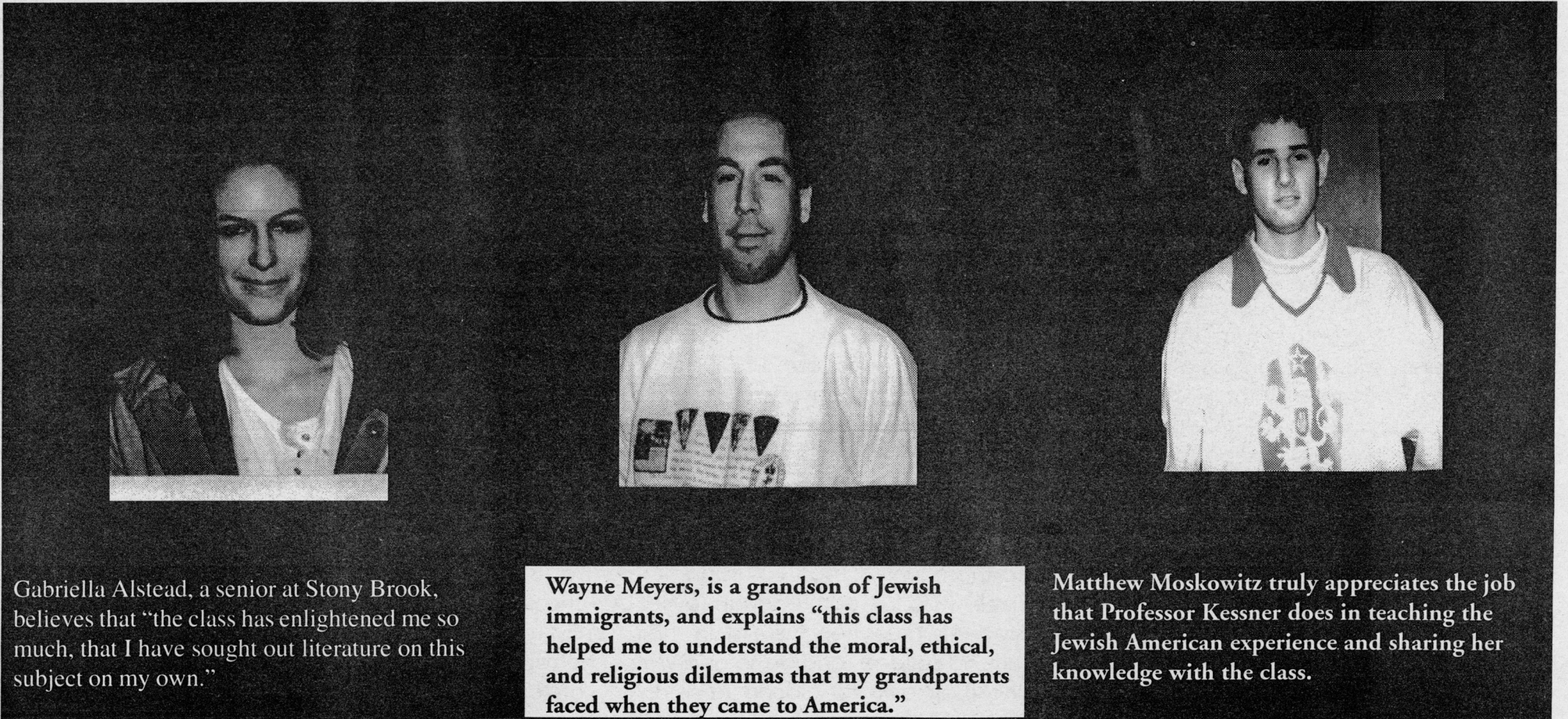
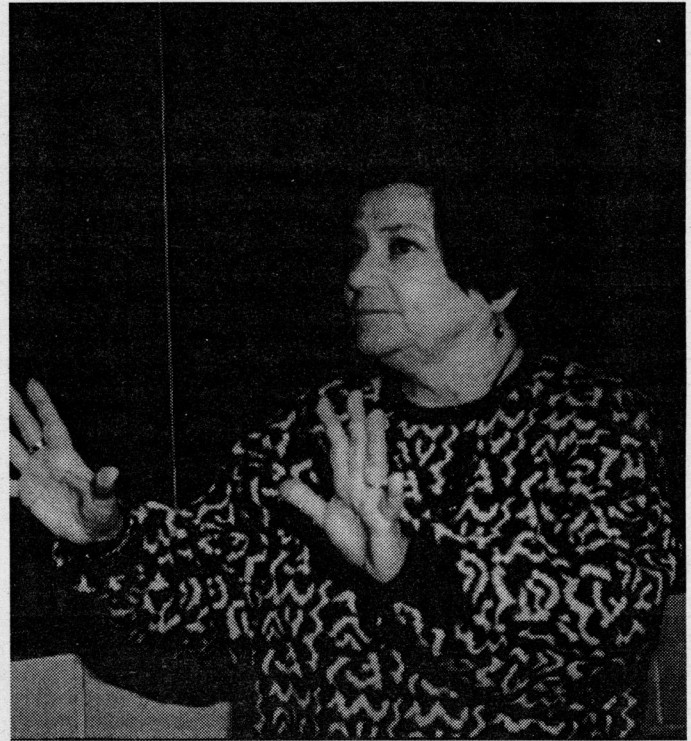
THE JEWISH AMERICAN EXPERIENCE THROUGH LITERATURE

Reported by Jennifer Glass

Hagai Yardeny also contributed to this report

Professor Kessner's "Introduction to American Jewish Fiction" incorporates the Jewish American experience with a multicultural, cross-gender perspective. Professor Kessner believes that Jews, like other ethnic groups, need to see outside of their experience to seek similarities with other cultures in America. This is in order to provide a better understanding of the multicultural society we live in, and to prevent nationalistic chauvinism. The course covers the American Jewish experience through the medium of fiction in five stages: Introduction to life in the old world; The proletariat novel; Post-war America; Writing of the 60's and the 70's; Grappling with the relationship between Israel and the diaspora.

LESONYA JUNE TELLS US THAT "THIS CLASS TEACHES ABOUT THE BACKGROUND OF JEWISH PEOPLE THAT I DID NOT KNOW ABOUT BEFORE."



Gabriella Alstead, a senior at Stony Brook, believes that "the class has enlightened me so much, that I have sought out literature on this subject on my own."

Wayne Meyers, is a grandson of Jewish immigrants, and explains "this class has helped me to understand the moral, ethical, and religious dilemmas that my grandparents faced when they came to America."

Matthew Moskowitz truly appreciates the job that Professor Kessner does in teaching the Jewish American experience and sharing her knowledge with the class.

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WE ARE A JEWISH STUDENT PUBLICATION BUT IT DOES NOT MEAN YOU HAVE TO BE JEWISH TO PARTICIPATE

OPINION.....THE JEWS AND RICHARD COLE

Joseph S. Topek

Since becoming editor of the *Statesman*, Richard Cole has created considerable consternation on campus because of his willingness to write about controversial issues and to take a controversial position. I do not for a minute question his right to do so and to be published in the campus press. There is, however, a Jewish interest in the matter, as Mr. Cole has repeatedly identified himself as a Jew, and some may believe that the Jewish community supports his views. In fact, nothing could be further from the truth, and I believe that Cole's views are antithetical to Jewish values and the views of the overwhelming majority of Jews on this campus.

Mr. Cole has asserted that somehow having a Judaic Studies program, along with Africana and Women's Studies, lowers the quality of education on this campus. In his March 7 attack on President John Marburger (*Statesman*, "Against the Tide") he asserts that he [Marburger] "displayed his gutlessness by caving in to student pressures to create an Africana, Judaic and Women's Studies Department." Aside from the fact that these programs predate Marburger's presidency at Stony Brook, and are not full-fledged academic departments, Cole implies that there is something wrong with having them as part of the university without giving us any substantiation. He further asserts that it was "student pressure" that resulted in their creation.

Mr. Cole has on a number of occasions asserted his own Jewishness, but only to claim that he is a victim of anti-Semitism. It would be logical, then, for him to support the University offering a program with courses that many non-Jewish students take to learn more about Jews and Judaism. If nothing else, a wonderful way to combat the ignorance of anti-Semitism with education about Jews. Lots of Jewish students also take these courses, strengthening their knowledge of their own heritage and learning that it is part and parcel of human civilization along with all of the other cultures they learn about in college.

Mr. Cole has also claimed that there are students on campus who are here because they have received favorable treatment over other students, and once here are given further advantages that others are denied (*Statesman*, "Against the Tide," March 14, 1994). I think he means to criticize affirmative action programs and others like them that seek to elevate the numbers of minority students as well as those from economically disadvantaged backgrounds (like AIMEOP) in American universities and to help ensure their academic success. If this is the case, then I

think that careful scrutiny should be exercised by those who level such criticism, rather than using sweeping generalizations and stereotypes. Mr. Cole has also asserted that students at Stony Brook who come from what he terms the "inner city" contribute to crime on campus in greater numbers than other students, and in fact are the direct cause of a rise in such crime (*Statesman*, "Against the Tide," February 14, 1994).

The main problem with these assertions is that they seek to equate race and ethnicity, as well as economic status, with specific ac-

Being Jewish is not a convenience, but a responsibility. It is not something that one invokes to gain sympathy (which rarely works, anyway), but an identity that is based on an understanding of a religious and cultural heritage that is based on the ethical writings of the Biblical prophets as much as it is the contemporary philosophy of Franz Rosenzweig.

tions on a specific campus. In my twelve years at Stony Brook I have known dozens of Jewish students who can be described by many of Mr. Cole's assertions. There are Jewish students here from the "inner city" of New York who are from families that have very little money. Many of their parents are immigrants to this country (mostly Russian, Iranian, or Israeli) who just earn enough to get by. These students are often the first in their family to attend college, and do so as a way of bettering their own lot (sound familiar?). Lots of Jewish students receive financial aid, work at part time jobs, are scholarship recipients, and take out hefty loans. There have even been many Jewish students in the AIMEOP program who have received special attention for academic deficits. I have also known African-American students from middle and upper-middle class families whose parents were professionals who could and did pay for their entire education. It's too easy to label people and far too inaccurate to draw the types of conclusions at which Mr. Cole has arrived.

To go even further, there are scholarship funds that only Jewish students can apply for. There aren't too many of these, and some are even limited to Jewish immigrant families, but the number of applications from Stony Brook is high, as is the number of recipients.

Is this discrimination? On the surface, I suppose so, but these programs represent efforts by generous Jewish philanthropists to extend a hand to other Jews who are less fortunate than themselves. If this aid was given without regard to ethnicity, it would defeat the purpose for which it was established. In fact, these scholarship funds are mostly administered by agencies of the Jewish community, not privately. While these agencies provide social services without discrimination, there is a recognition that there are some programs, namely these scholarships, which are intended

to provide funds for a college education for Jews who cannot otherwise afford it.

If Mr. Cole chooses to wrap himself in the cloak of the persecuted Jew, then he must also assume the responsibility to live and act according to Jewish ethical values. Being Jewish is not a convenience, but a responsibility. It is not something that one invokes to gain sympathy (which rarely works, anyway), but an identity that is based on an understanding of a religious and cultural heritage that is based on the ethical writings of the Biblical prophets as much as it is the contemporary philosophy of Franz Rosenzweig. Our tradition not only recognizes the inherent differences among people, but celebrates them as part of the miracle of creation. The Rabbis noted this when they stated, "A man strikes many coins from one die, and they are all alike. But God strikes every person from the die of the first person, yet not one resembles the other." Judaism also holds the ethic of *derech eretz*, or common human decency, very high. This means that we relate to each human being as an individual, and we accord that person the kindness and justice that they are due. Even if we are not treated as such by some individuals, this does not give us license to transgress this rule. In the Talmud, the sage Rabbi Abaye states that, "A

person should always try to be on best terms with his friends and his relatives and with all people...so that he may be beloved in heaven above and well-liked below, and accepted by his fellow creatures. It has been said of Rabban Yochanan ben Zakai (another Talmudic sage) that no one ever greeted him first, before he greeted them..."

I don't know how extensive Mr. Cole's knowledge of Judaism is, but I have yet to see a genuine representation of it in any of his writings or in verbal presentations. I have only seen him invoke Judaism or Jewishness when it is a convenient political tool, as when he used the 1992 appearance of Khalid Muhammad on campus to try to gain the support of Jewish students for his campaign for Polity president (unsuccessfully I might add). Mr. Cole later admitted to concocting flyers bearing the name of a fictitious "Jewish Student Organization" rather than bringing his concerns to

the Jewish student leadership on campus. I'm quite sure that the positions adopted by the Jewish student leaders in regard to these controversial speakers are not what Mr. Cole himself would advocate. Nevertheless, these leaders represent a large number of Jewish students and are elected each year in a democratic election. Moreover, they hold meetings at which these issues are openly discussed. The result of this unfortunate incident was that the Hillel president at the time was forced to denounce Mr. Cole before the Polity Senate and work hard to ensure that the University community understood that Cole did not represent the views of the Jewish community.

In addition to dropping the Program in Judaic Studies, Mr. Cole also advocates the dissolution of Polity-funded clubs that include the Hillel Student Club, one of Polity's Cultural and Special Interest groups. In his attacks on multi-culturalism on campus, he has consistently labeled clubs that represent minority cultures as divisive and "racially exclusive," including, in this case, the club that represents his own culture. I checked the Polity guidelines and the Hillel Student Club constitution and discovered that they are both non-discriminatory and open to any student on campus. Moreover, since one would *assume* an

all Jewish membership, I also checked that out, and found that indeed Hillel has quite a number of non-Jewish members. Perhaps these are students who are friends with Jews who are members, and decided to join, or they are just interested in Judaism and in supporting the Jewish community on campus.

There is an important function to clubs such as Hillel. For one, they bring aspects of their culture and tradition to bear upon the university, and in turn, have the values of academia bear upon their own traditions. Second, they provide a place where students can observe their religion, practice their culture, socialize with one another, and find a "home away from home." Anyone who has ever experienced being a minority in a majority culture knows the feeling of sometimes needing the support of one's own group - of being able to go someplace where you are understood and can easily identify with others. Of course, if one identifies primarily as a white male conservative, one would not experience this feeling.

Since Mr. Cole has insisted on identifying himself as a Jew for the purpose of appearing to be a victim, many on campus are under the mistaken belief that the Jewish community supports his views and has come to his

defense. Nothing could be further from the truth. Jewish students have consistently resented his attempts to manipulate them for his own political ends, and most just basically disagree with his ideas and opinions. Jewish students want and support the Program in Judaic Studies and want and support the Hillel Student Club, two institutions that Mr. Cole seems to think we can do without. In fact, the vast majority of American Jews are decidedly liberal in their thinking, overwhelmingly support the Democratic party over the Republicans, and identify more closely with the political agenda of minority groups than any other group of "white" (if indeed Jews are really "white") voters in the United States.

I suppose in some ironic sense, anyone who uses Mr. Cole's Jewishness to attack him is doubly anti-Semitic. Why? First because it's wrong, racist, and stupid to call someone a "kike" or other slur, as Mr. Cole has alleged, and second, because in this case it seems to be somewhat meaningless. If Cole's views somehow represented an authentic Jewish position, this would not justify an anti-Semitic slur, but might at least explain it. Since this is not the case, it is doubly wrong and only adds insult to injury.

SLOW LIBRARY ELEVATORS LEAVE US BEHIND

by Jordan Shein

Visiting the main library is an exercising ordeal to many Stony Brook students and faculty members. It is not because they jog there, skate there, or ride there. It is because they may need to climb the stairs of the numerous floors to get to their destination. This is true especially for students who have classes on the upper floors of the library. Waiting five minutes or more to catch an elevator makes the difference between getting to class on time or being late and missing class work. Pertinent to the speed (or lack of speed) at which the elevators operate, is their overall efficiency. Many people who ride these elevators question their own safety when using them. These feelings are justified.

Firstly, there is almost always a sign on one of the elevators telling that it is broken. If the elevators are always breaking, who is to say that it won't happen during one's own trip? Secondly, if one waits long enough to catch an elevator and takes a ride in it, they will begin to question whether the sign was placed on the wrong one. Sometimes, the elevator goes so slowly, it seems as though it has gotten stuck between floors. Thirdly, some of the lights behind the buttons no longer light up, making one wonder if the buttons work. Fourthly, the movement of the elevator is unsteady (-it jerks up or down) causing one to think that the elevator will soon break too.

Director of the library, John Smith acknowledged receiving complaints about the eleva-

tors. He also commented on the length of time the elevators have been problematic. "I've been here twenty years and it's been a problem that long", he said. As director of the library, Smith may receive many complaints, but Director of the West Campus Physical Plant, Masoom Ali is responsible for the library elevators.

Ali was assuring that the elevators are safe. "They are safe and we have taken steps to build confidence because we have our own inspectors overseeing the contractor's work", he said. This is the result of a new contract made with General Elevator. The terms of the old contract did not provide for Stony Brook's own inspectors to check over General Elevator's employees. This new process is saving money. "We are using that saving to upgrade elevators", said Ali.

Mr. Ali also explained why some of the problems exist. "I've seen doors banged. The door is a very critical and sophisticated mechanism. "If it bends it doesn't work", he said. He also said that the elevators are old and it takes time to get parts for them. Ali also cited the age of the elevators as the cause of their slow pace. "if you upgrade it with state-of-the-art equipment, then you can make it efficient", he said.

Now that the nice weather has arrived, maybe it's best to get in shape and jog up those steps - it may save time.

SOFTWARE REVIEW

STACKER 4.0 FOR WINDOWS AND DOS BREAKS 2:1 REAL-TIME COMPRESSION RATIO BARRIER

by Brant Stevens

STAC Electronics
5993 Avenida Encinas
Carlsbad, CA. 92008
(800) 522-7822, (619) 431-7474,
FAX (619) 431-0880

Stacker 4.0 for Windows and DOS \$149, upgrade from previous version, \$49.95.

Requirements: DOS 3.2- 7.0, 640 KB RAM, Windows 3.1

Test System: 80486-33 MHz system with 8MB RAM, 2 210 MB HD which were "Stacked" with Stacker 3.1, Sony CDU-541 CD-ROM Drive. MS-DOS 6.2 and Windows 3.1 with CPS PC Tools for Windows.

When the box for Stacker 4.0 arrived, blazed across the front of the box was "BREAKS the 2:1 Real-time Compression Ratio!". I was impressed by the whole prospect of having more than 400 MB available to me on a drive that came from the factory with a capacity of only 210 MB. Since I already had Stacker 3.1 on the system, I figured that Stacker is very stable and was definitely worth it. Stacker 3.1 typically gave a ratio of 1.8:1 on a compressed volume. Stacker 4.0 with Max Space takes the ratio to 2.1. Although an increase in the ratio of .3 may not seem a lot, each increase of .1 is worth approximately 10 MB. Stacker 3.1 had given me about 340 MB worth of disk space, but with Stacker 4.0's new Smart Pack and the Max Space



Because Stacker 4.0 uses a new algorithm and file format for compression, you will experience some incompatibilities with other disk utility programs such as Symantec's Norton Utilities and Central Point Software's PC Tools. Since they don't recognize the new format, programs like Speed Disk and Disk Doctor give errors recommending that you use the tools that come with Stacker 4.0. DOS 6.2's Scandisk didn't recognize Stacker 3.1's format, and still doesn't recognize Stacker 4.0's format as well.

Stacker is aware of the performance problems under Windows for Workgroups and is working to rectify the problem. Stac has also worked with Central Point Software and Symantec software in the past, so an upgrade supporting Stacker 4.0 from these companies in the near future is almost a given.

Without a doubt, Stacker 4.0 is one of the most valuable tools that any computer user should add to their software arsenal.

NORTON DESKTOP FOR WINDOWS 3.0

Symantec Corporation
10201 Torre Avenue
Cupertino, CA. 95014-2132
(408) 253-4092
(408) 252-4694

Norton Desktop for Windows 3.0 is an intuitive desktop solution which simplifies everyday computing in Windows. The entire product gives users the safety features, shortcuts, speed enhancements, and help that they need, whenever they need it.

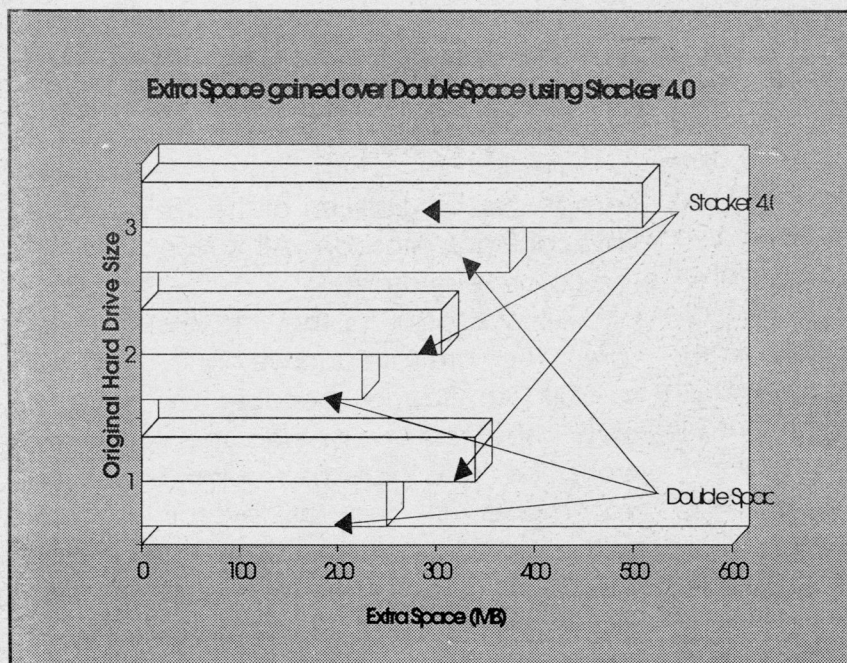
Norton Desktop for Windows' (NDW) new features offer Windows users a new level of efficiency and simplicity. Norton Disk Doctor no longer requires the user to exit Windows to the DOS prompt to diagnose and repair disks. It also has really cute animation while fixing a disk.

In Windows programs the make use of the common dialog box DLL's, the new FileAssist allows users to make directories without switching to file manager or some other shell as well as searching for files, file viewing, renaming, and deleting files.

Norton Desktop for Windows enables users to work at amximum efficiency and speed. The new Speed Disk for Windows defragments the user's hard disk and boosts application performance in Windows, and supports compressed volumes such as DoubleSpace, Stacker 3.1 (not 4.0), and SuperStor drives as well as large hard drives. New pop-up menus available on the desktop give users fast access to common operations and more immediate control over objects on the desktop. Graphical, customizable ToolBars throughout NDW offer one-click access to any operation.

optimization, the capacity jumped to 475 MB!! Stacker 4.0 provides the best real-time compression over the competitors, such as DoubleSpace built into DOS 6.x and SuperStor.

By incorporating Novell's DOS Protected Mode Services (DPMS), Stacker 4.0 memory-resident driver is now protected from other less-behaved DOS programs that might try to take memory addresses that Stacker needs. What does that mean for you? It means that your data has an extra layer of protection. Novell's DPMS reduces Stacker's memory requirement below 1MB to 17KB, as com-



pared to 37KB required for DoubleSpace. DPMS allows device drivers to reside in extended memory and execute in protected mode on 386 and 486 computers. With DPMS, the Stacker driver is moved to a protected area where other applications can't interfere with it. No other compression product offers this added safety feature.

Also new in this release is the Stacker toolbox for Windows 3.1. All Stacker commands can now be launched from within Windows. These commands include Compress, check, report, optimize, tune, password, Autosave, configure, warning and details. Users can now be alerted to changing disk conditions, such as fragmentation levels and free disk space, by audio or visual cues.

As with most things, nothing is perfect. Stacker 4.0 does not support 32-bit disk accesses with Windows for Workgroups 3.11, the most current release for Windows (single user, or peer to peer). You will still be able to access your information, but on some machines you will have slower accesses when compared to a disk volume compressed with DoubleSpace.

Annual Holocaust Commemoration Program

Hillel Presents...

Alex Rosner

One of the "Schindler Jews" who was on



Speaking on

"The True Story Behind the Film"

**Preceded by
Holocaust Memorial Service**

Monday, April 11

8:00 pm

SB Union Auditorium

For information call 632-6565

אין לי אצבע מאשימה לנפנף בה אליך. אינני מסוגל לגנות אותך על הבחירה שבחרת. אם נטשת אותנו, אם החלטת להציל את נפשך, אינני יכול להתמרמר. יום אחד גילית שאתה נולדת רק פעם אחת ותמות פעם אחת, ובין הלידה והמוות אתה רוצה לחיות את חיך ואינך חייב לי דבר.

זה נכון. אינך חייב לי. אפילו למדינה אינך חייב. שום אדם אינו חייב מאומה, לא לאיש ולא לחברה ולא למדינה, ורצונו החופשי של הפרט הוא לגיטימי לא פחות מהאינטרס של החברה, או המדינה, או שלי. ואפילו אני יכול להתנחם בעובדה, שאתה, היורד, הנך אחד מהזיבורית (מהגרועים) שבנו, לא מהטובים שבנו, אני יכול לומר אליך "ברוך שפטרנו", מפני שאני מכיר אותך ואני יודע שאתה דווקא ובדיוק אחד מהטובים. לא רק הישראלי המכוער יורד כיום, גם הישראלי היפה יורד. הישראלי היפה, שנתן את נפשו לא פעם ולא פעמיים, ועמד במשימות הגורליות של הימים הגדולים, כשם שעמד ביומיום האפור, הקשה, שאין בו נחת ואין בו סיפוק ואין בו השראה, עד שיום אחד החליט שגם תוחלת אין בו.

ואם אתה הישראלי היפה, אני אפילו מאמין שלא קל לך, ושהרבה היסטת, וחשבת על אביך או על סבך שבאו מארץ רחוקה לבנות את הארץ ולהיבנות בה, ואולי ייבשו ביצה אחת או שתיים, ואפילו חלמו שהנה אתה תהיה התשובה לחלום - התפארת, אתה תהיה ההתגלמות של כל מה שהיה כפוף ומדוכא ורצה לגדול ולהזדקף, ושאתה תהיה היהודי החדש, החי לבטח בארצו, חיים של בן-חורין.

אולי חשבת גם על הילדים שהנה, כשם שאבותיך החליטו החלטה גורלית להביא אותך לעולם דווקא בציון ולא במקום אחר, הנה אתה עוקר את נכדיהם, שנולדו בציון, והולך איתם בגולה. שם, בגולה, יחזרו בניך להיות יהודים, לטוב ולרע, יהודים שאין להם מולדת משלהם, ושאינם בני-חורין ואין להם חיים לאומיים. אני מניח שהיססת. עד שיום אחד נישבר לך. אינני יכול להאשים אותך, מפני שאני מהסס, ויום יום נישבר לי. ואני רואה בעיני את כל הרעות החולות ששברו אותך, גם אני ראיתי ורואה כמוך, וגם לבי מר עלי. וגם לי יש רגעים רעים מאוד, בהם אני מטיל את הספקות הכבדים ביותר ושוב אני רואה תוחלת. לצערי, אפילו אני יכול להגיד לך שהמנוסה שלך לא תציל אותך. אני מאמין שאי פעם יקום היטלר חדש בארה"ב, ושאי שם בטקסס תקום אשוויץ חדשה. אולי באמת הצלת את נפשך ואת נפש בני ביתך, ואומנם תחיי, ללא מולדת, אבל תחיי.

הדבר היחיד שאתה מצליח לעורר בי הוא כאב וצער. אצבע מאשימה ולא מנוד-ראש. רק צער עמוק, ותחושת בדידות הולכת וגוברת. אתה משאיר אותנו כה מעטים. כה בודדים.

אני חושב שאסור היה לך לוותר על החלום, אותו חלום שהוא אתה עצמך. בכלל, אסור לוותר על חלומות, ואפילו כאשר אתה עצמך הנך החלום שנחלם. אתה חלום שנחלם בידי דורות כה רבים, דורות של טרגדיה אצילה ואצילות טרגית ללא מוצא אחר זולת אותו חלום שהביא אותך אל העולם. אני סבור שלא היית צריך (אני מעז לומר שלא היית רשאי) לצאת מתוך החלום ולהפוך למציאות אחרת, או לחלום אחר. היית צריך להישאר אתנו. עד שניראה כולנו את האור בקצה המנהרה, או עד שיבוא החושך, אם יבוא.

ואומר לך מדוע: כי על החלום צריך להיאבק לא רק במלחמות הראויות, אלא ביומיום המדכדך. ומדוע: מפני שזה היה, ועדיין אני מאמין בכך, אחד החלומות היפים ביותר, ולא רק של העם היהודי, אלא של האנושות כולה. ארץ-ישראל כפי שהיא היום נבנתה בידי האנשים היפים ביותר שהיו אי-פעם. כל רגב של האדמה הזאת ספוג באהבתם של אנשים נפלאים, בעלי שיעור-קומה רוחני גבוה, העדיית של עם גדול עם היסטוריה גדולה. אי-אפשר להפקיר את כל זה ללא מלחמה. אי-אפשר שלא לנסות לפרוע חוב של כבוד לחלום הזה שהוא אתה. אי-אפשר גם להימלט מן הטרדיה, כאשר אתה גיבורה. ישנם בני מזל שלא נולדו אל תוך טרגדיה, ואתה אינך אחד מהם. צריך היית לגלות את מידת האצילות שמגלה כל אדם בעל חוש-כבוד כאשר מעמידים בפניו את הברירה להתכחש ולזכות בחיים, או שלא להתכחש. יש משהו יפה גם בקידוש השם. לא רק במנוסה אל החיים. יש משהו העושה אותך ראוי לשאת את צלם אלוהים. כאשר אתה מרצונך החופשי אינך בורח מגורל שלא אתה בחרת בו. העובדה שלא אתה בחרת בו, אינה מיפה את המנוסה שלך. אתה בעצם עריק. לכל אדם מותר לערוק, ולכל אדם מותר לברוח מגורלו ולנסות לבחור בגורל אחר. אבל הזכות לעריקה אינה הופכת את העריקה למידה נאה. כמו ידך איבדת את הזכות להיות מותר האדם מן הבהמה, ועכשיו אתה, בעצם בהמה שבחרה בחיים, בהמה נאה בעלת חן ובעלת כישורים ותכונות נאות ואין לי ספק שתצליח בכל מעשי ידך, אבל אני רחוק מקנאה בך. כי אתה אמנם אותו ישראלי יפה שברח, לעולם לא תוכל להסתכל על עצמך בראי. אם פעם היית החלום של עצמך, הרי מהיום הינך האכזבה של עצמך.

לא היית רוצה לחיות בעורך. ושוב, איני כועס על שהפקרת אותי להמשיך במקום שבו הפסקת. צר לי על זה שמעתה אנו מעטים יותר, ובתוך הצער, אני מלא כל-כך הרבה זעם, זעם שאין לו כל כתובת, על מה שהוריד אותך מכאן, על כל הדברים שגירשו אותך מגורלך. פעם, אולי, תמצא הכתובת, והזעם ימצא לו אפיק, וכאשר הוא יתחיל לזרום באפיקו, לא יהיה שום ממסד שיוכל לעמוד בדרכו, הזעם ישטוף את כל החרפה. אני מקווה שהיום הזה יגיע, ועד אז אני ממשיך לחכות, כאן, ואכתוב לך מכתבים מציון, לאחי בגולה.

** המכתב המובא לעיל לא בא לבקר אף אחד, לא לפזר מלח על הפצעים או לזלזל בבחירה החופשית של כל אחד מאתנו. המטרה היא פשוט לתת מספר נקודות למחשבה, ניסיון ליצור פסק זמן קצר במרוץ המטורף הזה בארץ המטורפת הזו, על מנת לבחון את עצמנו עמוק בפנים ולהמשיך הלאה.

לפעמים אני אומרת לעצמי: עם אחד אנו, כאן ושם היסטוריה אחת, גורל, שותפות, כמיהה, געגועים, חרדה וקשר וישראל היא המעניקה לנו את החוויה הזו. ואת הזהות הנוספת שיש לנו כאן, כוח נוסף שאינו כאן אך מעשיר בחומר וברוח. וכולי תקווה שגם אחרי הרבה שנים,

ההוויה הישראלית הזו תהיה בעלת אותה עצמה כדי להבין שהיינו פה, ראינו, למדנו, והחכמנו, "קטפנו כסף מן העצים" והגיע הזמן לחזור הביתה, כי "דברים שראים משם לא רואים מכאן..." אילת זהבי.

חברון 94 ציון דרך ? Hebron '94

מאת: אלי.

מעשה ההתנקשות שארע במערת המכפלה ב-2.25.94 ראו לגינוי כאירוע העומד בפני עצמו, ללא כל קשר לאביו מולידו-הסכסוך הערבי-ישראלי. כל זאת, משום שהוא עומד בניגוד למוסר האנושי האוניברסלי. שעם ישראל שבישר אותו לעולם בדברה השלישית (שמות כ' י"ג) מחויב בו יותר מכל עם אחר.

יתר על כן, בלא כל קשר לטעון המוסרי, מעשה ההתנקשות ראו לגינוי כמעשה אולת שהזיק לישראל והחטיא את מטרתו. כאדם משכיל, ניתן היה לצפות מהמתנקש למצוא דרך יעילה יותר לסכול את הסכם הנפל בין אש"ף לממשלת

ישראל. למרבה האירוניה במקום לחבל בתכנית הוויתורים הישראליים, האסון זרז אותנו.

מכל מקום, למרות הביקורת בדרכי הפתיחה, עניינו של גלוי דעת זה הוא לא בהכאה ציבורית-פומבית על חטא, כי אם היפוכו של דבר. מטרת הדברים היא להעמיד את אירוע ההתנקשות בפרופורציות הנכונות ובכך לאפשר המשך ראייה מציאותי ומפוקחת של התמונה הפוליטית בטחונות של ישראל.

ההתנקשות במתפללים המוסלמיים, תהיה מצערת ככל שתהיה, אין בה כדי להשפיע על צרכי הביטחון של מדינת ישראל. שנאת המוות של הערבים כלפי ישראל ורצונם לחסל את הישות היהודית בארץ לא נתהוו כתוצאה מאותה התנקשות. איבה זו החלה עם תחילת שיבת ציון בשלהי המאה ה-י"ט. יתרה מזאת, הארגון שקורה לעצמו: "הארגון לשחרור פלסטין" נוסד ב-1964, כאשר "הגדה" וה- "רצועה" היו עדיין בידיים ערביות, ולכן לא קשה לנחש לאיזה "פלסטין" הם התכוונו וכיצד חשבו 'לשחרר' אותה.

העובדה שלמרות "הסכם אוסלו", האמנה הפלסטינאית המדברת מפורשות על חיסול מדינת ישראל, לא שונתה, והעובדה שהמוני הערבים בהנהגה האיסלמית העולה, ממשיכים לדבר על חיסול זה בלהט הישן, מעידים על כך שגם אם נתגבר על הספק שבלב ונאמין לדברי השלום של ערפת, כי אז אין מדובר אלא באתנחתא היסטורית קצרה, וגם זאת במקרה הטוב ביותר.

עצם הסכמתה של מדינת ישראל לישות פלסטינאית ממוסדת ב "רצועה" וביריחו תחילה, מבטאת את הסכמתה לשלבים נוספים שלמרות רצונה לא יעצרו רק במדינה פלסטינאית עצמאית ב- "גדה" וב "רצועה". קשה מאד שלא לצפות התפשטות מדינה כזאת לכל שטחה של ירדן שלמרבית אוכלוסייתה ממילא פלסטינאית, לתביעות טריטוריאליות לגבי הגליל הערבי בהמשך ובסוף ... חתיכה בלתי נלאית לסוף...!!!

על ישראל להבין מה שארה"ב הבינה וביטאה במפורש בשיא תקופת המלחמה הקרה בינה לבין ברית-המועצות והיא, שאין לוותר על נכסי בטחון פסיים ממשיים תמורת "כוונות". על פי עקרון זה, ארה"ב דחתה בזמנו את ההצעה הסובייטית לחיסול הטילים הבין-יבשתיים. ארה"ב הבינה שאסור לה לסמוך על הצהרת כוונות השלום של הסובייטים באירופה, כאשר בשטח נהנתה המעצמה המזרחית מיתרון צבאי קונבנציונלי מוחץ.

נכסי הביטחון הפסיים של ישראל הם בין השאר, גם השטחים ואולי אפילו בעקף השטחים. אסור שישראל תותר על שליטתה בנכסים לה על סמך דברים שאינם אלא הבל פה. ואם ויתורים ישראליים הם בגדר דבר שלא יעשה בתמורה לפיסת ניר חתומה, על אחת כמה וכמה אסור לישראל להגיש טנא של ויתורים מדיניים-טריטוריאליים כלשהם כאמצעי להפיס את הזעם שלאחר חברון.

נדמה שרבים שכחו שהטבח הראשון בחברון לא היה בשנת 1994 כי אם ב-1936 והקרבתו היו יהודים ולא ערבים. אז איש לא ציפה לויתורי פיוס מהערבים והערבים גם לא הציעו ויתורים כאלה.

נקודה נוספת שכדאי להדגיש בעקבות ההתנקשות בעיר האבות היא שלמרות מאמצי הזדון של הערבים וחלק מהתקשורת האמריקאית, להשחיר את פני עם ישראל, הסטיסטיקה היבשה מוכיחה שעם ישראל עונה עדיין לסטנדרטים מוסריים הרבה יותר גבוהים ממבקרו, בעיקר בנושא קדושת חיי אדם.

ראשית, למרות היותו ישראלי עולה מארה"ב, המתנקש אינו מייצג את העם כולו לא בישראל, ולא בתפוצות.

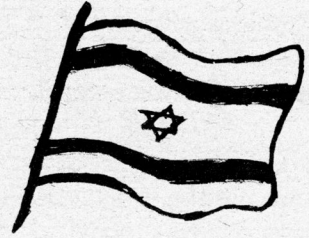
שנית, אין כולל בסיס להשוואה בין נפוצות "פשעי השנאה" בקרב יהודים מצד אחד, לבין המצוי בקרב שאר אומות העולם.

ניתן להתחיל במניין ע"י הצבעה על מעשי הנאצים במלחמת העולם השנייה, ברצח ההמונים שניהל ומנהל סדם חוסיין בארצו נגד השיעים והכורדים וכן 25 אלף ההרוגים שמתו כאשר חפז אל אסד הפציץ את חלב הסורית. אפשר גם לדבר על 120 אלף ההרוגים של מלחמת הכול בכל בלבנון, ברצח העם ביוגוסלביה בימים אלה, ואפשר גם לדבר על קרבנות הקו-קלוקס-קלאן בארה"ב, ואפילו על האופן שהמשרה בארה"ב טיפלה בסטודנטים שהפגינו בשנות השישים נגד מלחמת ויטנאם.

אמנם קשה להאמין שאנשים כמו פיטר ג'ינינגס מה-ABC ודומים ב-CNN ובתחנות טלביזיה יטרחו לעשות צדק עמנו וייצגו את ההתנקשות בחברון בפרספקטיבה הנכונה, אבל מה שכן נתן לצפות היא שהמקטרגים שבתוכנו לא יזנחו את חובתם לאמת. אחרי ככלות הכול לא שמענו זעקות כאשר חייל מצרי "מטורף" רצח בדם קר נופשים ישראליים בסיני, וחבריו החיילים לא רק שלא מנעו ממנו לעשות את מעשה הקטל, אלא שאף לא טרחו להגיש עזרה לפצועים!!!

"שלנו" בעברית

THE HEBREW PAGE
3 באפריל 1994



עורכים: אילן הדר ונדב סגל.
גרפיקאית: זהבה הדר.
** תודה לכל אלו שתרמו מזמנם.

חג עצמאות שמח לכולם !!! HAPPY INDEPENDENCE DAY !!!

לכבוד יום הזיכרון לחללי מערכות

ישראל

חייט חפר

מסדר הנופלים

הם באים מן ההרים, מן השפלה, מן המדבר / הם באים - שמות, פנים, עינים - ומתנצבים אל המסדר / הם באים בצעד נבדל, חוקים ושופים / הם יוצאים מתוך המטוסים המרסקים ומן השנקים השורפים / הם קמים מאחורי הסלעים, מעבר לדיונות ומתוך תעלות הקשר / גבורים כאניות, עינים כגמרים נקלים כגשר //

והם עוברים אחד אחד בין שורות של מלאכים / המאכלים אותם ממתקים ועוגדים על צנאנס פרחים / ואני מביט בהם והם כלם שמחים / אלה האחים שלי, אלה האחים //

והם פונשים זה את זה, עינים שחרות וכחלות וחמות / והם מזכירים זה לזה שמות וכלים ומקומות / ומחנים זה לזה טפלי קפה וזה / ומתקצצים פתאם יחד בקריאות: כיפה היי / והם פונשים בקהל הנב רעים וירידים / והמפקדים טופחים על שכם הטוקאים וטוקאים לוחצים יד למפקדים / והם פונצים בשירה ומוחאים כפים / ומקשיבים להם בהתפעלות כל יושבי השמים / והפגישה נמשכת יום ולילה, יום ולילה / כי חבונה שכזאת לא הייתה עוד למעלה / ואז פתאם שומעים הם קולות מקרים בוכים / והם מביטים הכיתה אל אבא ואמא, אל הנשים, הילדים והאחים / ופניהם דוממות והם עומדים ובוכים / ואז מישוהו מהם לוחש: שליחה, אכל היינו מקדחים / וצחנו בקרבות וכעת אנו נחים / אלה האחים שלי, אלה האחים //

וככה הם עומדים והאור על פניהם / ורק אלהים לבדו עובר ביניהם / וכשדמעות בעיניו הוא מנשק את פצעיהם / והוא אומר בקול רוטט למלאכיו הלכונים / אלה הבנים שלי, אלה הבנים //

זכור עם ישראל את בניו ובנותיו

אשר הרפו נפשם במאבק על המדינה
יאת חילי עבאיהם וקדושתם
אשר נפלו במלחמות ישראל.

זכור ישראל ויתפחד בודעו ונאבד
על זיו הגלומים והמבהת הגבורה וקדשת
הרצון ומסירות הנפש אשר נספו במערכות
המכבדות.

יחי גבורי הדרוד והנצהון הנאמנים
והאמיצים התומים בלב ישראל לדור דור.

EDITORIAL: דבר העורך

מאת: נדב ואילן

מהדורה שנייה זו מוקדשת למאורע המצער במערת המכפלה. מקרה עוולה זה משקף מעשה יחיד בלבד, אשר הזיק לתדמית ישראל בעולם.

כמו כן הבאנו את כתבתו של עמוס קינן, "מכתב ליורד", אשר פורסם לראשונה ב-"ידיעות אחרונות" ב-14.4.76. כתבה זו דנה בשאלת "היורדים", המעסיקה את הקהילה הישראלית בארה"ב.

לזכר יום השואה ויום הזיכרון לחללי מערכות ישראל מצורפים קטעי יזכור. ביום זיכרון זה נזכור ולא נשכח את חברינו ערן ויכסלבאום ז"ל אשר נפל במילוי תפקידו.

רוצים אנו לאחל חג עצמאות שמח לכולם.

כל המעוניינים להביא מפרי יצירתם אנא צרו קשר עם

מערכת העיתון "שלנו" טלפון: 632-6576.

THE HEBREW PAGE OF SHELANU IS FOR OUR HEBREW READERS.
IF YOU ARE INTERESTED IN OBTAINING A TRANSLATION FOR ANY OF THE ARTICLES, PLEASE CONTACT THE SHELANU OFFICE AT 632-6576

לזכר יום השואה והגבורה.

זכור אלהים את נשמות אחינו בני ישראל, חללי השואה
וגבוריה, נשמות שש מאות רבבות אלפי ישראל, שהומתו
ושנהרגו ושחנקו ושקברו חיים, ואת קהלות הקדש
שנחרבו על קדושת השם.

זכור אלהים את עקדתם עם עקדת שאר קדושי ישראל
וגבוריו ממי עולם ויצרר בצרור החיים את נשמתם.
הנאהבים והנעזמים בחייהם ובמותם לא נפרדו, ינחו
בשלוש על משכבותם ונאמר אמן.



EDITORIAL

Since the spring of 1991 a paid advertisement has appeared in a number of college newspapers around the country entitled "The Holocaust Story: How Much is False? The Case for Open Debate." This "article," written by notorious Holocaust revisionist and anti-Semite Bradley R. Smith, has raised, in the words of Northwestern University History Professor Peter Hayes, "...not one, but two, gathering controversies on campus. The first concerns our knowledge about the Nazi massacre of the Jews of Europe. The second centers on the policies of *The Daily* [Northwestern's campus newspaper] itself. (*Daily Northwestern*, April 7, 1991)"

While some campus newspapers have accepted this advertisement, many others, including the *Statesman*, have rejected it as the racist nonsense that it is. Indeed, the established fact of the Holocaust in all of its horror and monstrosity is an undisputable historic fact not subject to the type of debate that Smith and others of his ilk seek. In a lengthy article on this warped eccentric, the *New York Times* (December 23, 1991) exposes Bradley Smith for what he really is. Smith, who is now 63 years old, never went to college and is "the head and sole participant in an organization that he has titled 'The Committee for Open Debate on the Holocaust.'" Experts who monitor such "Holocaust Revisionist" groups say that ads like the one Smith seeks to place in college newspapers are an effort by these organizations to "distance themselves in the minds of

the public from the neo-Nazi skinheads, the Ku Klux Klan and certain Christian extremists who have embraced their theories..." Just like David Duke has attempted to "mainstream" himself by entering electoral politics, these old fashioned hate mongers are attempting to enter academia by disguising their racism as legitimate scholarly debate. Indeed the text of the ad does not advocate violence and shrouds itself in the concept of free speech and open inquiry. Smith shows his true colors when he says that the refusal of many papers to publish his ad and free inquiry into the Holocaust has been stifled by a "conspiracy among organized Jewry."

His conspiracy theory is not the only thing linking Smith with some of America's most famous anti-Semites and racists. He served as an editor and appears on radio for the Institute for Historical Review, a California group that the Anti-Defamation League calls "the primary force in the movement to deny the reality of the Holocaust." This organization's founder is Willis A. Carto, whom the ADL has described as "perhaps the leading anti-Semite in the United States." According to Rutgers professors David Oshinsky and Michael Curtis, "he has been associated with the Populist Party, whose Presidential candidate in 1988 was David Duke; the Liberty Lobby, a hate group; and the Noontide Press, which distributes such tracts as 'The Testing of Negro Intelligence' and 'The International Jew.'" (*New York Times*, December

11, 1991)" This Institute once offered a \$50,000 reward to anyone who could "prove" that Jews were exterminated at Auschwitz. A Holocaust survivor, Mel Mermelstein, submitted sworn testimony from former camp inmates. Eventually he had to take the Institute to court where the presiding judge ruled that the facts of the extermination of Jews at Auschwitz was "not reasonably subject to dispute" and "it is simply a fact." Mermelstein was awarded the \$50,000 plus \$40,000 for pain and suffering.

While Smith's ad has appeared in many campus newspapers, it has been rejected by those at Harvard, Brown, Yale, the University of California at Berkeley, the University of Southern California, the University of Pennsylvania, Georgetown, Wisconsin, and Stony Brook. It *appears* that the challenge to a college paper is the notion of free expression, even of a repugnant idea. If, however, a newspaper feels compelled to accept this ad, or any ad for that matter, it is forfeiting its own right to free expression by letting someone else dictate its contents. Even college newspapers, though, have advertising standards, and routinely reject ads that would be viewed as offensive. In rejecting Smith's ad, the editor of UC Berkeley's *Daily Californian* stated that its policy forbids "racist, sexist, or violence-inciting advertisements."

The other issue is whether the ad contributes to the scholarly pursuit of truth, as it claims. Here the an-

swer is a resounding no. Smith's ad appeared in the Duke University "student newspaper, [which] naively repeated the Committee's [for Open Debate on the Holocaust] description of itself as a group of revisionist scholars. Duke's history department was appalled and responded with a statement that distinguished between those who revise history and those who deny it. (*New York Times*, December 11, 1991)" This ad is not scholarship and the people who write this stuff are not scholars. They are very simply a bunch of lunatic racists and anti-Semites who are seeking legitimacy for their views. Just as we would hope that ads claiming that African-Americans were never enslaved or that women were never denied the right to vote or recruiting for the Aryan Nation or Ku Klux Klan would be rejected, so should this one that has no other purpose but the spread of racist and anti-Semitic propaganda. In the words of Rutgers' Oshinsky and Curtis, "The stakes are high because college newspapers may soon be flooded with ads that present discredited assertions as if they were part of normal historical debate. If the Holocaust is not a fact, then nothing is a fact, and truth itself will be diminished." These ads should continue to be rejected by the *Statesman* and other campus newspapers and their authors crawl back under the rock from which they have emerged.

LETTERS TO THE EDITOR

To the Editor:

Since I am one of the good bubbes of the world (perhaps even a GREAT BUBBE), I was intrigued by the ad in your last issue [Purim Pages] which advised people (i.e., men) to call the Bad Bubbe at a 900 number. At first I thought it might be a Purim joke but no, it appeared to be serious. Suddenly I began to wonder, what does the Bad Bubbe say to you? Does she speak Yiddish or English? Does she say sexy things or does she tell you to wear your woolen muffler on these cold days? Or perhaps she admonishes you to eat more chicken soup. Oy vey, suppose she listens to your dirty talk and then tells you to be ashamed of yourself, what good Jewish boy would say such things. I tried to get my husband (a good zayde [grandfather]) to call, but he refused. So, can anyone tell me what the Bad Bubbe says?

Judith Wishnia
Women's Studies

[*Editor's Note: Don't feel bad, Prof. Wishnia, as lots of people fell for the parodies on this year's Purim Pages. We don't know if the Jews here have no sense of humor or if they just don't understand Purim anymore.*]

To the Editor:

JAY - STILL DESPERATELY SEARCHING

Yeshiva University will hold a blood drive on April 19th to help find a bone marrow donor for Jay Feinberg. His family has been searching for a "match" for almost 3 years, with no success to date, because of the rare combination of antigens in Jay's blood. Jay is only 25!

Testing has been going on all over the world for Jay and others with leukemia. Some of these tests have produced successful matches for people who were waiting. If you would like more information about Jay or would like to be tested or help in another way, please call 1-800-9-MARROW.

PLEASE HELP JAY - YOU could be the one to save his life!

Carol Feingold
Hillel Foundation

FROM THE EDITORS: HELP JAY, CALL 800-9-MARROW

HILLEL BOARD ELECTIONS 1994 - 1995

There are 12 Board positions to be filled. Eight are elected on April 28 and four will be appointed. The eight elected positions are President, Vice President, Secretary, Treasurer, and four at-large board positions. If you've always wanted to make a mark on campus Jewish life, this is your chance!

All members of Hillel are eligible for an at-large position and current board members for an executive position - just submit a platform with your reasons for running and ideas on what you'd like to achieve.

Platform Deadline - Friday April 22

Please submit personally to Hillel office - Humanities 165

Elections - Thursday April 28

Hillel Office 9:00 am - 4:00 pm

Roth Cafeteria 9:30 - 10:30 pm

All Hillel members may vote.

Shabbaton

April 22 - 23

Hillel "Torathon"

A weekend of learning
and celebrating!

Join us for small intimate workshops and discussions on a variety of Jewish topics. For the experienced as well as the uninitiated. The Shabbaton will include Shabbat services, a special beginners service, and delicious meals. Watch for a detailed announcement or contact the Hillel office.

SCHOLARSHIPS AND LOANS AVAILABLE

There are a number of opportunities for generous scholarships and loans that are readily available to qualifying Jewish students. For more information and application forms please contact Carol Feingold at the Hillel Office (Hum. 165 phone 632-6565) between 9:00 am and 2:00 pm.

HEBREW FREE LOAN SOCIETY

(212) 687-0188

CONTACT:

ARNOLD TEITELBAUM

arship Fund - grants or loans for secular studies only, in colleges, universities and graduate or professional schools. Applications for 1994-5 must be submitted by May 15, 1994.

3. UJA-Federation Rose Biller Endowment Fund (administered by The Hebrew Free Loan Society). Financial assistance to needy and exceptional Jewish students.

Applications for 1994-5 must be submitted by May 15th, 1994.

HIAS - HEBREW IMMIGRANT AID SOCIETY

(212) 613-1351

CONTACT:

MARINA BELOTSEKOVSKY

This scholarship is available to all HIAS-assisted refugees and their children who immigrated to the U.S. during or after 1979. Awards are intended specifically for students who plan to pursue post-secondary education; applicants must demonstrate at least one year's attendance in an American high school (12th grade), college or post-graduate school. Scholarships are awarded on the basis of academic excellence, financial need and community activity, Jewish or otherwise. Awards range from \$500 to \$2,500.

Completed applications should be returned to HIAS, **POSTMARKED** no later than April 20, 1994.

For further information write to HIAS Scholarship Awards, 333 Seventh Avenue, New York, NY 10001-5004.

ISRAELINK

UJA-FEDERATION

(212) 836-1130, 836-1241

CONTACT:

SUSAN SCHLUSSEL /
WENDY JO ZUCKER

Established to assist students (no later than an entering senior in university) participate in a summer program in Israel for a minimum of 3 weeks.

Completed applications must be submitted by April 15th 1994.

Mazal tov! to Grad Student Ruthie Ginsburg and alumnus Amnon Gotian who recently announced their engagement.

JEWISH COMMUNITY CALENDAR

APRIL 1994 / NISSAN-IYAR 5754

Welcome Back

Mon. 4 9:30 pm Student Board Meeting
Humanities Room 240

Tues.5 9:00 pm UJA Grad Campus Campaign
Humanities 165

Wed. 6 8:00 pm Ambassador Colette Avital
"Peace and the New Middle East"
SBUnion Auditorium

Mon.11 8:00pm Holocaust Commemoration
Alex Rosner, one of the "Schindler Juden"
"The True Story Behind the Film"
SBUnion Auditorium

Wed. 13 12:50 pm Yom Hazikaron Ceremony
Eran Weichselbaum Lounge - Hendrix College

 9:00 pm UJA Grad Campaign
Humanities 165

Thur.14 9:30 pm Israel Independence Day Celebration
Live music with "Amir and Ron"
Roth Cafeteria

Sun. 17 6:00 pm Graduate and Professionals Dinner
Keller International College - Roosevelt Quad

Mon. 18 9:30 pm Student Board Meeting
Humanities Room 240

Tues.19 6:00 pm Religion and the Shaping of North
American Culture
Interfaith Center Chaplains

Thur.20 7:00 pm Israeli Dancing
Roth Cafeteria

Fri. 22 Deadline for Submission of Hillel Student Board
Platforms

Fri. 23-
Sat. 24 Hillel Shabbaton and Torah-thon

Thur.28 Hillel Student Board Elections

4:00 pm Judith Kaplan Eisenstein, Musicologis
"From Fin de Siecle to Fin de Siecle: Jewish Music in
the 20th Century"
Poetry Center - Humanities
Sponsored by the Program in Judaic Studies

9:30 pm Chevre/Hillel Coffee House
Live Music
Announcement of Hillel Board Elections
Roth Cafeteria

May 1994

Sun. 1 2:00 pm Lag B'omer Softball Game
Fields behind the Gym

Mon. 2 9:30 pm Hillel Student Board Meeting
Humanities Room 240

Best of luck on finals and to all 1994 graduates!

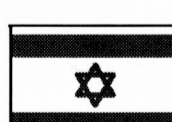
Shabbat Services on Campus

Friday Nights, 6:00 pm

Reform & Traditional
Followed by Shabbat Dinner
Roth Cafeteria

Saturday Mornings, 9:30 am

Conservative & Orthodox
Roth Cafeteria



Yom Ha'atzmaut Israel Independence Day Celebration

**Thursday, April 14
9:30 pm
Roth Quad Cafeteria**

**Live Music by Amir and
Ron!
Israeli Food!**

**Cheap admission!
\$2 students, \$3 non-students**

Sponsored by Hillel & Chevre

FOR FURTHER INFORMATION ON UPCOMING EVENTS, PLEASE CALL THE
HILLEL OFFICE, 632-6565