Art Buchwald and Ephraim Koshon to Star at International Humor Congress

American humor columnist Art Buchwald and Israeli humorist Ephraim Koshon will join psychologists, social scientists, and professors of literature from 10 countries in taking a studied look at laughter during the Fourth International Congress on Humor, to be held under the auspices of Tel Aviv University from June 10-15.

Buchwald will answer the question "Can Humor Survive a Conference on Humor?" gathering's opening lecture, while Koshon will examine the Israeli funnybone in his talk, "Is There an Original Israeli Humor? and if Yes, Why Not?"

The Congress will be preceded by the First International Colloquium on Jewish Humor, to be held from June 6-8, Prof. Avner Ziv, chairman of the Congress's organizing committee, told a press conference in Tel Aviv.

A total of 128 papers will be presented at the Congress, in addition to 34 papers on Jewish humor. Participating countries are Belgium, Canada, England, France, Germany, India, Israel, Norway, South Africa and the United States.

"Jewish humor," said Prof. Ziv, "is a topic everybody talks about. But never before has there been an occasion when we could get together and enlarge our knowledge of this special topic, which is one of the main characteristics of the Jewish

Prof. Ziv, who is Chairman of the Dept. of Educational Sciences in the School of Education, said he was surprised by the magnitude of the response to the gathering on Jewish humor and now hopes to make the colloquium a regular event.

Among the papers to be presented at the

The Clark County unit of the American Cancer Society will be holding its free quit smoking program "Fresh Start" April 30th thru May 3rd at the American Cancer Society Education Center, 1325 E. Harmon, 7:30 p.m. each evening. Please call 798-6877 to register.

Congress and Colloquium are a study of the Jewish comedians Woody Allen, Mel Brooks, and Lenny Bruce: two studies of the "American Jewish Princess": a study of humor in psycho-therapy, and a paper entitled "Do Jews in Israel Still Laugh at Themselves?" There will be a symposium on political humor, a cross-cultural study of sexual humor, and papers on humor in education.

Sessions of the Colloquium will be held at the University, and those of the Congress, at the Astoria Hotel in Tel Aviv. They will be open to the public and proceedings will be in English. Other events include a concert by the Tel Aviv University Orchestra entitled "Humor in Music." and an international caricature exhibit, to be held at Beit

traditional way make to

CANDLES are lighted by the mother of the house to usher in the festival of Passover. The benediction which she pronounces over the candles gives a religious meaning to this simple act. An abundance of light symbolizes joy and festivity, and the soft candle-glow adds an aura of spirituality to the

Seder table. THE BEITZAH, placed left of the roah, symbolizes the required offering brought on all festivals in the Temple. The egg. while not itself sacrificed, is used in the Seder as it is the Jewish symbol of mourning (in this case for the loss of the Temple where the sacrifices were

brought)

A CUP OF WINE is placed at each table setting. The sanctification of the Holiday is pronounced over the first cup. Three additional cups are drunk during the course of the Séder, making a total of four, to symbolize the four expressions of the Lord's promise to redeem the chil-dren of Israel and deliver them from bondage

"bitter herbs" tusually horserad ish) is placed in the middle of the tray and symbolizes the Jews' bitter suffering under the Egyptian yoke, Directly below is the Chazereth, another piece of bitter herbs, commemorating the custom of cating Maror sandwiched between two pieces of Matzoh

THE HAGGADAH (literally "the telling") contains the complete Seder ceremonies in their prescribed order (seder). The first part of the book. concerned mainly with the story of the Jews' deliverance from Egypt, is read before the meal. After dinner follows the second portion consisting of prayers of praise and thanks to the Almighty.

THE CHAROSET, placed beneath the Croah, is a mixture of chopped apple, nuts, cinnamon, and wine designed to look like the mortar used by the Jews in building the palaces and pyramids of Egypt during centuries of forced labor. Before the Maror is eaten, it is dipped into the Charoset.

MATZOH repre-sents the "bread of affliction" eaten by the Jews in Egypt. and also the bread that had to be baked during their hasty flight when there was no time for leavening. Three matzot are placed in the Seder tray. Half the middle matzoh, saved for the Alikomon I dessert), is playfully "stolen" by a child and ransomed for a

HE KARPAS, piece of parsiey or lettuce placed to the left of the Charoset, symbolizes the meager diet of the Jews in Egyptian bondage. It is dipped into salt water in remembrance of the tears they shed in their misery. The Karpas also signifies Springtime. the season of Pass-

a roasted shank bone, is placed on the Seder tray. It represents the an cient sacrifice of the Paschal lamb (Pesach) which had to be esten roasted. Pesach, the Hebrew name for fers to the Lord's passing over (pos-ach) the Jewish homes during the plague visited upon the Egyptian first-

THE CUP OF ELI-JAH, filled with wine, is kept on the table throughout the Seder in the hope that the Prophet Elijah may appear as a messenger of the Almighty and an-nounce the coming of the Messiah. Thus, in the midst of their memories of the past, the Jews look forward to the day of universal peace, love, and brotherhood.

Happy Passover

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