

TELL TALES

"One Man Plus The Truth
Constitutes A Majority"

(Continued from page 1)

But the story persists, nevertheless.

Is had its inception long before Moses, when Jacob's son Joseph, was sold into slavery by his brothers. Joe, with his Jewish "kup" interpreted a dream of the king Pharaoh which saved Egypt from starvation. All Joe did was store up grain during the years of plenty for food during the years of starvation.

Generations later, another Pharaoh, panicked by interpretation of a nightmare, ordered all Jewish male babies cast into the Nile. That's when Moses was set adrift in a waterproof basket and was rescued by the Pharaoh's daughter, to grow up in the palace.

Moses, who never forgot he was a Jew, belted an anti-Semite and had to go into hiding. He married the daughter of a Priest and became a sheep grazer.

One day near Mt. Sinai, a voice from a burning bush commanded Moses to set the children of Israel free. Moses tried to reason with Pharaoh but it was no use. Strong measures were needed. A plague brought death to every first-born Egyptian. Pharaoh was gald then to get rid of the Hebrews, who took off in a hurry. Three days later, Pharaoh changed his mind and set out after the Jews with the Egyptian army. The Israelites practically had to eat on the march and as for prepared food didn't have time to let the dough rise, so the short-baked bread came out unleavened - now known as matzoths.

Then came the incident at the Red Sea where the waters parted to let the Hebrews across, only to come together again to drown the Egyptians. After 40 years of wandering, the Israelites settled in Canaan, the Promised Land beyond the Jordan River. But Moses never got there.

It was God's will that Moses should get a look at the Promised Land from Mt. Pisgah before he died of old age. Exactly when Moses received the Ten Commandments from God is not clearly identified. Our belief is that Moses was in constant touch with God and all liturgical law was promulgated through him. From the Ten Commandments came all accepted criminal codes and mandates of human ethics practiced in civilized countries.

Leo Tolstoi, the Russian novelist and philosopher who died in 1910, came up with several answers to the question: "What is a Jew?" Some of his responses are appropriately significant to the story of Passover.

He wrote: "Let us see what kind of peculiar creature the Jew is, which all the rulers and all nations have together and separately abused and molested, oppressed and persecuted, trampled and butchered, burned and hanged — and in spite of all this he is yet alive.

"The Jew is the religious source, spring and fountain out of which all the rest of the peoples have drawn their beliefs and their religions.

"The Jew is the pioneer of liberty. The Jew is the pioneer of civilization. Ignorance was condemned in olden Palestine more even than it is today in civilized Europe.

"The Jew is an emblem of civil and religious toleration," wrote Tolstoi, who went on to quote Moses in remote and savage times when the principal ambition of the nations consisted of crushing and enslaving one another: "Love the stranger, Moses commands, "Because you have been stranger in the land of Egypt."

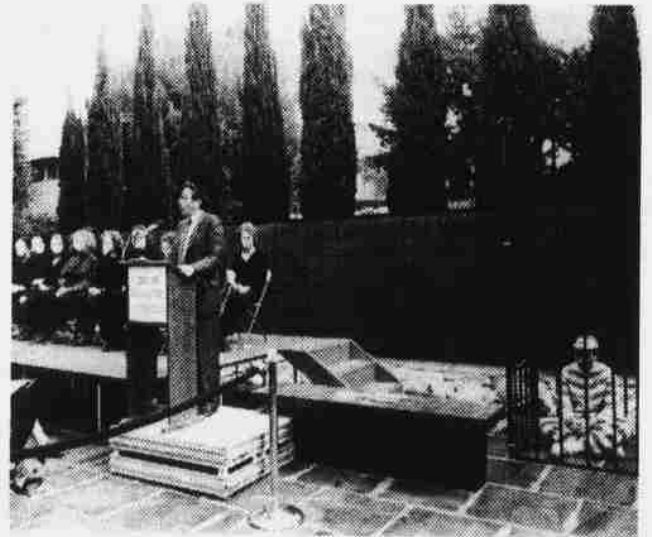
"The Jew is the emblem of eternity," wrote

Tolstoi, who continued, "He whom neither fire nor sword nor inquisition was able to wipe off from the face of the earth, he who was the first to produce the oracles of God, he who has been for long the guardian of prophesy, and who transmitted it to the rest of the world - such a nation cannot be destroyed. The Jew is everlasting as is eternity itself."

After reading the writings of Tolstoi, who authored "War and Peace," "Anna Karenina," and other monumental works, you kind of get the unequivocal, indisputable feeling that the Jewish religion is here to stay. Let's keep it that way no matter how you celebrate Passover.

Incidentally, Tolstoi was not Jewish.

Freedom Fast For Soviet Jewry



Rabbi Marvin Hier (at podium), Dean of the Simon Wiesenthal Center in Los Angeles, was joined by several hundred concerned citizens as he issued a strong statement calling for the release of Anatoly Shcharansky and other Soviet "refusniks." The event, co-sponsored by the Women's Campaign for Soviet Jewry, was one of the many protest rallies held around the world to mark the seventh anniversary of Shcharansky's imprisonment. In addition to the emotional pleas and speeches, a symbolic drama was also part of the rally, which coincided with the Jewish holiday of Purim. Pictured (seated) are community activists wearing masks — the faces of the Soviet Politburo — a somber reminder of the continued human rights violations in the Soviet Union.

Happy Passover

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