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Hanukkah Remarks 12/21 /89 [OA 8309]

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(Lange/Simon/Cawley)
December 19, 1989
3:15 p.m.
[HANUKKAH.DOC]

PRESIDENTIAL REMARKS: FOR HANUKKAH
ROOM 450
THURSDAY, DECEMBER 21, 1989
11:15 a.m.

[[Thank you very much, Rabbi Zaiman [ZAY-man]. From now on at the White House, we'll be thinking in terms of a thousand and nine points of light.]]

Barbara and I are deeply grateful to Rabbi Zaiman and the Synagogue Council of America, for the gift of this Menorah. It will stand proudly here -- as it stands around the world -- as a powerful symbol of faith, and freedom.

This Menorah, this ancient vessel of light, is an eloquent statement of the Jewish struggle in history's first recorded battle for religious freedom. It shines with courage. With constancy. With conscience. And with strength -- in the centuries-long struggle for religious tolerance.

Hanukkah, I've learned, has always been an observance of optimism. A holiday of hope, and steadfastness. It comes in the darkest time of year, as a hopeful beacon in a long and moonless night.

Just as each new candle adds to the Menorah's light, each year brings new meaning to Hanukkah's observance.

And just as Masada symbolizes resistance against great odds, and strength in adversity, it is faith that provides mankind's most enduring refuge.

Tomorrow, as candles are lit around the world, their light will affirm that faith. And this year, the Feast of Lights may shine more brightly than ever before: In the midst of great and wondrous changes in Eastern Europe and the Soviet Union, we can see new opportunities for freedom. New reason for hope.

As you know, I met recently with Chairman Gorbachev. I presented him with the names of twenty refuseniks that deserve freedom. The first on that list was Vladimir Raiz. His wife, Karmella, is with us today.

Let me assure you, Mrs. Raiz: we will do all in our power to free your husband, and those like him. And for sake of the children who are with us today from countries that still deny freedom of faith, we will strive for the religious freedom their parents have never known.

Even kids who grow up here in America face problems because of their faith. But here, those problems have answers.

When a local Temple here was desecrated by two high school students, ministers and the surrounding community came together in support of the congregation and their Rabbi: Laszlo Berkowitz, who's with us today. Kids at the high school, of all faiths, banded together -- planting a dogwood tree at the Temple to symbolize growth, renewal, and friendship.

And when Rabbi Berkowitz went to the school, and powerfully described his experiences in concentration camps, including Auschwitz, all eyes were upon him. Some filled with tears. But no heart was untouched.

The Rabbi's survival of the holocaust had only affirmed and strengthened his commitment to religious tolerance, religious freedom, and respect for diversity.

Just as the Temple of Jerusalem was re-dedicated on Hanukkah, so are we re-dedicated to freedom of faith around the world. We will keep the light of hope burning, and always before our eyes.

"The light of a candle," wrote Bahya Ben Asher, "is useful when it precedes you. It is useless when it trails behind." And so must we continue to look forward -- to a day when no nation interferes with the faith of any of its people.

Thank you for coming to the White House. And allow me to wish you a very Happy Hanukkah.

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tem (supplementing the clearinghouse operations within individual cities), which is of great practical convenience to individual bank depositors and largely eliminates the necessity for shipping currency between banks, since most of the nation's enormous daily clearing operations can be done on paper.

Hanukkah

This is a movable event. See note on page xxvi.

Hanukkah, the Jewish festival also known as the Feast of Dedication and the Festival of Lights, begins on the 25th day of the Hebrew month Kislev (November or December), which fell on December 23 in 1970 (though the actual observance, as with all Jewish holidays, began at sundown of the preceding day). The holiday continues for eight days, as does Sukkot, on which the original celebration of Hanukkah was modeled. The observance of Hanukkah was instituted in the year 165 B.C. by Judah the Maccabee at the successful conclusion of his three-year war against the Syrians, culminating in the rededication of the Temple in Jerusalem.

The Temple had been desecrated as part of a program of forced Hellenization undertaken by the Syrian-Greek king Antiochus IV Epiphanes. The efforts of Antiochus to suppress the Jewish religion and to institute pagan worship were resisted by a small group of Jewish nationalists originally led by Mattathias of Modin and, after his death, by his eldest son, Judah the Maccabee. Using guerrilla tactics, they defeated Antiochus's large army and regained control of the Temple. After the Temple had been cleansed, the rededication of the altar — on the 25th of Kislev — was celebrated with sacrifices and songs of praise — *Hallel* — similar to those sung on Sukkot, and the Maccabees decreed that a similar celebration was to take place each year, beginning on the anniversary of the rededication.

After the final destruction of the Temple by the Romans in A.D. 70 and the complete loss of Jewish national independence, the spiritual aspect of this holiday was emphasized. According to a rabbinic tradition, the custom of observing Hanukkah for eight days by kindling one light on the first night and one more each successive night arose from the miracle which was supposed to have occurred at the rededication of the Temple. This story says that when Judah went to rekindle the eternal light that was supposed to burn continuously in the Temple (today all synagogues have a *Ner Tamid* or "Eternal Light," hanging in front of the Ark) he could find only one small cruse of consecrated oil that had not been desecrated by the Greeks.

This small cruse of oil, only enough to burn for one day, actually lasted eight days, until new oil could be prepared and consecrated.

Today, Jews still observe Hanukkah by lighting one candle on the first night, two on the second, three on the third, and so on until on the last night all eight candles are burning. The candles are placed in a menorah, or candelabrum, which contains holders for nine candles. The ninth candle is called the *shammash*, the servant, and is used to light the other candles. The lighted menorah may be placed in a window so that passersby in the street can see it. The menorah stands as a symbol of freedom, of the Jews' love of liberty, and of their willingness to fight for their freedom of conscience in what was the first recorded war for religious freedom. The Hanukkah lights also symbolize the light of faith, which continues to grow even if only a small group of believers remains.

When the candles are lit each night a special blessing is recited:

Blessed art Thou, O Lord our God, King of the Universe, who hast sanctified us by Thy commandments and commanded us to kindle the Hanukkah light.

Blessed art Thou, O Lord our God, King of the Universe, who performed wondrous deeds for our fathers in ancient days at this season.

Because it is forbidden to do any work by the light of the Hanukkah candles, the time during which the candles burn is usually spent singing songs and playing games. Most special Hanukkah games involve the *dreidel*, a four-sided top with one of the Hebrew letters *nun*, *gimel*, *hay*, and *shin* on each side. The letters stand for the saying: "Nes gadol haya sham," "A great miracle happened there." In Israel today, the last word of the saying has been changed to *Po*, so that it reads "A great miracle happened here."

Although Hanukkah is only a minor Jewish holiday (except for the brief time when the candles are burning there is no prohibition against working) and although historically speaking for Jews it is a relatively late holiday, it has recently become important because of the establishment of the State of Israel. The creation of Israel has led to a renewed stress on the national aspects of Hanukkah: the liberation that the Jews won, and the fact that it was a victory of the few over the many and of the weak over the strong. At Hanukkah in Israel, large menorahs are lighted on top of public buildings, and a special torch is carried from the village of Modin, where the Maccabees' revolt first started, to Jerusalem. In New York City a Hanukkah Festival of Lights is held by Jews each year to raise money toward the support of Israel.

Among some people, Hanukkah has also received more emphasis than it once had because it happens to fall at the same time of year as the Christian observance of Christmas. The proximity to Christmas has tended to bring stress on the festive part of Hanukkah, especially the exchanging of gifts. Children traditionally receive Hanukkah *gelt*, or money, and other gifts. Parties are held at which the special holiday food *latkes* (potato pancakes) are eaten.

Although Hanukkah is celebrated mainly at home among family and friends, special synagogue services are held as well. These services include reading from the First and Second Books of the Maccabees, in which the story of the revolt is chronicled. The Torah reading, Numbers 7:1 through 8:4, which describes the dedication offering of the princes of Israel, and the singing of Hallel, emphasize the spiritual victory of the Maccabees — the importance of religious liberty and of the survival of Judaism.

Joseph Smith Jr.'s Birthday

Joseph Smith Jr., the founder of the Church of Jesus Christ of Latter-Day Saints, unofficially known as the Mormon Church, was born in Sharon, Vermont, on December 23, 1805. He was the fourth child of a farmer, Joseph Smith Sr., and Lucy Mack Smith. The child was born into an insecure world, and he never escaped in his lifetime of 38 years. By his fifth year, his impoverished family had moved three times. They settled in Palmyra, New York, in or about 1816 and after living there a short time purchased a tract of land a few miles farther south, near Manchester. Owing to their financial straits, the boy's education was limited to reading, writing, and elementary arithmetic.

In the early 19th century, western New York was the scene of intense religious revivalism. Evangelists of a multitude of sects competed for the attention and loyalty of a rough and roving frontier population. This Pentecostal period was one of the most fertile in US history for the emergence of prophets, but only one of them was destined for lasting fame. A century after his death, Joseph Smith had a million followers who held his name sacred and his mission divine.

The road that led Joseph Smith to the career of prophet and church founder began in the spring of 1820, when the 14-year-old boy, always a dedicated student of the Bible, was uncertain about which denomination to join. He later wrote:

In the midst of this war of words and tumult of opinions, I often said to myself: "What is to be done? Who of all these parties are right, or are they all wrong together? If any of them be right, which is it, and how shall I know it?"

He searched the Scriptures and discovered a passage from the book of James (1:15): "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Smith then retired to a wooded spot near his home and prayed for divine guidance. According to his account, he beheld a pillar of light over his head, from which appeared two personages floating in the air. One of them called him by name and pointed to the other saying, "This is my Beloved Son. Hear Him." Overcoming his fear, the young boy asked which denomination held the truth and was told not to affiliate himself with any, for "they draw near to me with their lips but their hearts are far from me."

On September 21, 1823, Joseph Smith had a second vision, in which, he said, an angel named Moroni appeared to him, revealing the hiding place of some golden tablets containing the history of the ancient people of America and the fullness of the Gospel of Jesus Christ. The next day, according to Smith's account, the angel guided him to a hill, which, he was told, was anciently called Cumorah and which was located between Palmyra and Manchester, not far from the Smith home, where he found the plates but was not allowed to take them away with him. On the anniversary of this date, September 22, for the next three years he visited the hill and saw the plates, but was told each time that it was too soon to reveal them to the world.

On January 18, 1827, Joseph Smith married Emma Hale, the daughter of Isaac Hale, a Pennsylvania farmer. On September 22 of that year he visited the hill again and was allowed to take the plates away with him. With them came "two stones in silver bows — and these stones, fastened to a breastplate, constituted what are called the Urim and Thummim, by which he was to translate the mysterious pictographic characters on the plates. Nearly three years were spent in the task, which was performed by Joseph Smith with the assistance of schoolteacher Oliver Cowdery, among others.

The record drawn from the plates accounted for some 1,000 years of pre-Columbian American history. It concerned lost tribes from a colony of Israelite origin, whose members were said to have lived in the Western Hemisphere from about 600 B.C. to A.D. 421 and to have been the ancestors of Native American Indians. According to this account, the descendants of the Israelite settlers split into two factions — the Lamanites, who turned to idolatry and wickedness, and the God-fearing Nephites, who remained true to the teachings of the Lord. In about A.D. 400, before their civilization was destroyed by the warfare that eventually raged between the two groups, Mormon, the last illus-

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National Conference on Soviet Jewry



NAME

RAIZ

ADDRESS

ul. Charno 18/4
Vilnius 232051
LITSSR, USSR

Telephone: 757-108

FAMILY: Relationship	Name	Birthdate	Occupation
Husband	Vladimir	1941	Molecular Biol. Concert Violnst.
Wife	Carmella	1946	
Son	Moshe	1977	
Son	Shaul	1982	

RELATIVES ABROAD:
Carmella's sister - Dalia Naor
Azorim 51-26
Netanya
ISRAEL

*out of
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to discontinue*

VISA APPLICATION HISTORY:

First Application: May, 1972
 First Refusal: May 16, 1973
 Reason for Refusal: State Secrets
 Other Refusals: Repeated

COMMENTS:

The Raiz family has been repeatedly refused permission to emigrate since they first applied for visas in 1972. Since that time, Dr. Vladimir Raiz, his wife Carmella, and their two young sons have lived a very isolated life in the Soviet Union. Most of their friends have gradually been allowed to leave for Israel and they remain virtually alone in Vilnius to carry on their battle. Dr. Raiz, a forty-seven year old molecular biologist was employed at the Moscow Institute of Molecular Biology until his dismissal in June 1979. Raiz's application for an exit visa has been denied on the grounds of "access to state secrets," even though he has not dealt with classified material since 1965 and his Institute certified that the research he conducted is no longer classified. He is an honorary member of the American Society of Microbiologists and Israel's Chaim Weizman Institute.

A coalition of forty-seven national organizations and over three hundred local community councils and federations

New York Office: 10 East 40th Street, Suite 907, New York, N.Y. 10016 • (212) 679-6122 • Fax: (212) 686-1193 • Telex: 237311 NCSJ
Washington Office: 1522 K Street, N.W., Suite 1100, Washington, D.C. 20005 • (202) 898-2500 • Fax: (202) 898-0822



Until the family submitted their visa applications, forty-two year old Carmella was the first violinist in the Vilnius Philharmonic Orchestra. She was immediately demoted and has since been allowed to work only sporadically, seldom performing in public. Recently, Carmella began painting, and devotes much of her time to creating art with Jewish themes.

During their years in refusal Vladimir and Carmella have become religiously observant and now serve as leaders of the Vilnius refusenik community. They have organized seminars on Jewish culture, religion, modern Israel and Hebrew. For this, the family has been targets of slanderous articles in the local press as well as impromptu raids by the KGB. Their personal property and Hebrew teaching materials have frequently been confiscated.

In 1983, Carmella and a few other women in the Vilnius refusenik community approached the local authorities with a request to restore the mikvah (ritual bath) in the synagogue, which had been out of use since World War II. Due to its disrepair, the women had to make the fourteen hour journey to Moscow once a month to use the mikvah. Though its plans were approved by the authorities, the construction did not take place. After years of fighting the system, the Vilnius mikvah is now operational, due in large part to Carmella's efforts.

Having witnessed the psychological toll suffered by children of other refuseniks, the Raizs' greatest fear is for their sons. They are concerned about not being able to provide Moshe and Shaul with an adequate Jewish education. They are also haunted by the knowledge that at their tender ages, the boys have faced harassment by Soviet authorities and hostility from other children.

In 1979 the KGB stepped up its campaign against the Raiz family. Over the years, Vladimir has been assaulted on the street and called to KGB headquarters for questioning. With their apartment often under surveillance, visitors wishing to visit the Raizs have periodically been turned away at their door by KGB agents.

During their fifteen years in refusal, the Raiz family has displayed tremendous faith that they will someday be allowed to emigrate to Israel. But that courage is being put to the test. In the summer of 1988, OVIR (emigration) officials told Vladimir and Carmella that they would not be allowed to leave the Soviet Union until the year 1995.

As per a telephone conversation with Vladimir and Carmella on 5/21/89, it was relayed that as of 5/3/89 the Radio Ministry was no longer preventing Raiz from emigrating. Raiz explained that Dinkovitz, a leader of the Vilnius Jewish Community, spoke with a leader of the Vilnius Communist Party, who said that now the army is preventing them from emigrating, despite the fact that Vladimir never served in the army.

The Raiz family is presently studying in the newly opened yeshiva in Moscow.

PROFILE: VLADIMIR AND KARMELLA RAIZ

Vladimir Raiz (husband - DOB 1/3/41)	Address:	Charno 18-4
Karmella Raiz (wife - DOB 9/21/47)		Vilnius
Moshe Raiz (son - DOB 7/29/77)		Lithuanian SSR
Shaul Raiz (son - DOB 3/21/82)		USSR

Vladimir and Karmella Raiz are now among the longest-standing refuseniks remaining in the Soviet Union. Having first applied to immigrate to Israel in 1972, they were refused on May 16, 1973 on the grounds of Vladimir's alleged "access to state secrets" in his scientific work. He and Karmella, formerly first violonist with the Vilnius Philharmonic Orchestra, have experienced great difficulty in securing employment since then.

Vladimir continues to be refused on "secrecy" grounds, despite the fact that he has not been privy to classified information since 1965. Citing this fact in 1988, he appealed to the Committee of Concerned Scientists to "make a concentrated effort on behalf of me and my family -- we wish to live in Israel."

The Raizes are long-time activists in the Jewish cultural movement in the Soviet Union. They have participated in seminars on Jewish culture, religion, modern Israel and the Hebrew language; Vladimir, currently a full-time student at the new Jewish seminary in Moscow, is himself a Hebrew teacher. He is also a founding member of the Soviet/Israeli Friendship Society

Throughout their more than 16-year refusal, the Raizes have been subjected to repeated harassment by the authorities, including impromptu raids by the KGB, confiscation of personal property and teaching materials, brief arrests and interrogations, and media slander, including Vladimir's denunciation in June 1983 by the Lithuanian daily, *Sovietskaya Litva*, as having been involved in "treasonous" activities with which the then Prisoner of Conscience Natan Sharansky had been charged.

During the 1970s, Karmella's parents were granted permission to emigrate, but would not leave the Soviet Union without the Raiz family. Both Karmella's mother and father are now deceased.

The Raizes have met with many visiting public officials from Western nations. On April 21, 1988, he met with the then U.S. Secretary of State, George P. Schultz to discuss his and other refuseniks' cases.

On February 11, 1987, the Raizes were told by OVIR (the Soviet emigration authority) that they would not be allowed to emigrate until at least the year 2000. Despite the fact that a number of long-term activists were granted permission to emigrate in November 1988, just prior to the Reagan-Gorbachev meeting in New York, Vladimir continues to be refused.

On May 15, 1989, Vladimir's name was on a list of long-term refuseniks given to Vice President Dan Quayle by Yuli Kosharovsky, who, prior to his emigration to Israel, was the longest-standing refusenik in the USSR.

In March 1989, Vladimir was told that he would receive an answer by the end of that month regarding the lifting of his "secrecy" classification. On May 24, he received a letter stating: "The Ministry of Radio Industry of the Soviet Union has no opposition to your going abroad for permanent residence." This was a reversal of the earlier claim that he had state secrets. The letter went on to say: "For the solution of this question, it is necessary for you to apply to OVIR in the location of your residence."

Although he had frequently been turned down in the past, Raiz applied to the Lithuanian office of OVIR on the basis of this letter. On August 28, 1989, he was turned down again by the Lithuanian office of OVIR.

The Raiz case was the first on a very short list of cases presented by President Bush to President Gorbachev during their meeting off Malta. Following the Malta meeting, Soviet authorities presented a new reason for Vladimir's refusal: access to secret information during the course of his dissertation work in microbiology -- despite the fact that he received written certification from the authorities many years ago confirming that his dissertation work was not classified.

'Nice School' in McLean Confronts Antisemitism

Incidents of Bigotry Stir Student Concern

By Peter Baker
Washington Post Staff Writer

The students leave a quarter on the floor of the school hallway, then surreptitiously hover nearby, waiting to see who will pick it up.

When someone does, they call out in chorus: "Jew! Jew!"

The game is called the "Jew test" but it is unlike any other exam given at Fairfax County's McLean High School. A year after the school confronted antisemitism with a special, emotional assembly, harassment of Jewish students still occurs occasionally, according to students, teachers and administrators.

While the "Jew test" is not an everyday event, several students said

in interviews that they witnessed it or were a target this fall and others said they have been taunted in the cafeteria or by late-night anonymous telephone calls.

In addition, swastikas have been found scratched on the lockers of a few Jewish students, and copies of an advertisement for a Jewish community center were crossed with X's, pasted above some lockers and later slashed.

"It really surprises me that it happens at McLean," said Deborah Berman, a senior who said she has seen some of the swastikas and had been the subject of one "Jew test."

"It's supposedly a 'nice school,'" Principal Elizabeth Lodal said

See McLEAN, C6, Col. 1

Photocopy-Preservation



Antisemitic incidents sparked an editorial in the McLean High newspaper. THE WASHINGTON POST

'Nice School' in N. Va. Attacks Antisemitism

Photocopy-Preservation

McLEAN, From C1

that the incidents are not increasing, but that students are noticing them more because the school has addressed the issue. "I just think they suddenly started looking when some of us said, 'Hey, it's here, it's around you, don't just step around it every day,'" she said. "And suddenly eyes were opened"

"It wasn't that there was any one dramatic event Most schools have incidents, little ones like a swastika, but usually they get ignored. We're not ignoring it, we're confronting it."

McLean High School is in one of the wealthiest communities in the nation. It has served the children of members of Congress, diplomats, Cabinet secretaries and business leaders; its students routinely post some of the highest test scores in the state.

At the same time, like its counterparts throughout the Washington suburbs, McLean High has become significantly more diverse in recent years. Once overwhelmingly white, the school today serves a student body that is 25 percent minority. There is no official count of Jewish students, but those interviewed said they not a large group. New arrivals to McLean High include Moslem students from the Middle East, some of whom carry lingering bitterness toward Jews, students and teachers said.

"McLean has such a diverse mix of people, you'd think they'd be more tolerant," said junior Nicole Geller. "That's what I've always

newspaper, The Highlander, reporting on antisemitic incidents and denouncing them.

Linda L. Lubetkin, an English teacher who co-sponsors the student human relations committee, said a low-profile, educational approach will be the most effective.

"You're working with adolescents and highly emotional children," she said. "To do something positive, it has to be done consistently. It's not something that holding one assembly and planting a tree will cure."

According to the Anti-Defamation League of B'nai B'rith, antisemitic incidents nationally reached their highest level in five years in 1988. The number of acts of vandalism, assaults, threats or harassment reported to the police or the league rose from one to four in the District last year, 10 to 14 in Virginia and 34 to 49 in Maryland.

Fairfax school officials said the incidents at McLean, while disturbing, have been few and are not reflective of the community at large.

"They're isolated incidents," said Ginger Luisada, human relations specialist for the region that includes McLean. "I don't think it's at all a widespread problem."

Like others, Lubetkin believes that some of the antisemitic heckling has less to do with religious differences than with personal animosities: One student simply dislikes another and finds anything to use to attack, regardless of cultural sensitivities.

"They aren't like the Nazis, who were just driven by hate," said junior Jordan Higgins. "Most of the

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"McLean has such a diverse mix of people, you'd think they'd be more tolerant," said junior Nicole Geller. "That's what I've always thought about McLean compared to some others. I guess I was wrong."

However, one student from the Middle East said he was not aware of significant animosity between his Moslem friends and Jewish students. "They are not friends, but they're not enemies," said Ahmad Khaldi, a 16-year-old junior from Syria who added that his best friend is Jewish. "I haven't seen any problem with each other, and if there is I'd like to stop it."

When the swastikas appeared, Berman said, "The first thing I thought of was, 'Is this a dress rehearsal for a Kristallnacht?' It was frightening and it was sad because I know my grandfather and my father had this kind of thing happen to them."

Just weeks before last year's 50th anniversary of Kristallnacht, the night when Nazis pillaged Jewish businesses and burned synagogues in Germany, antisemitic slogans and obscenities were found smeared on the Temple Rodef Shalom about two miles from McLean High.

Two McLean students were eventually arrested and fined in juvenile court after pleading guilty.

The school and its students, rallying against the blatant antisemitism, donated a dogwood tree to the synagogue and held a special assembly featuring Temple Rodef Shalom's rabbi, Laszlo Bercowits. In a powerful presentation, Bercowits described his experiences surviving the Auschwitz concentration camp during World War II. The somber assembly stirred an emotional reaction from students and faculty members alike; some were reduced to tears, and others sat in quiet contemplation.

The school has taken a low-key approach to addressing antisemitism and other intolerance this fall. During a "Unity from Diversity" week held in county schools last month, McLean teachers integrated lessons about different cultures and prejudices into history, English and science classes.

Principal Lodal met with a group of students for a lengthy discussion about bigotry, and students responded by asking for more non-western studies in the curriculum. Further, students have written an article and a column for the school

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"They aren't like the Nazis, who were just driven by hate," said junior Jordan Higgins. "Most of the students, they just seem out to impress their friends."

But in the last year especially, according to Higgins and other students, outright hostility from a few recently arrived Moslem students has emerged as a new tension. Berman, who is chairman of the student human relations committee, quoted one who confronted a Jewish friend of hers in the cafeteria: "You're Jewish and I refuse to eat in the same room with you."

"My friend said, 'Then deal with it,' and sat down to eat lunch," Berman said.

Others, though, do not shrug it off so easily.

"I really didn't know how to deal with it," said one Jewish student who asked not to be identified. "If I say anything to administrators at school, they'll take the people aside and it'll just be worse for me. I just have to remember that somebody loves me."

Photocopy-Preservation

*Coming from what freedom of expression mean.
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(Lange/Simon/Cawley)
December 19, 1989
3:15 p.m.
[HANUKKAH.DOC]

PRESIDENTIAL REMARKS: FOR HANUKKAH
[ROOM 450]
THURSDAY, DECEMBER 21, 1989
[TIME]

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Just as each new candle adds to the Menorah's light, each year brings new meaning to Hanukkah's observance.

And just as Masada symbolizes resistance against great odds, and strength in adversity, it is faith that provides mankind's most enduring refuge.

Tomorrow, as candles are lit around the world, their light will affirm that faith. And this year, the Feast of Lights may shine more brightly than ever before: In the midst of great and wondrous changes in Eastern Europe and the Soviet Union, we can see new opportunities for freedom. New reason for hope.

As you know, I met recently with Chairman Gorbachev. I presented him with a list of twenty refuseniks that deserve freedom. The first on that list was Vladimir Raiz. His wife, Karmella, is with us today.

Let me assure you, Mrs. Raiz: we will do all in our power to free your husband, and those like him. And for sake of the children who are with us today, we will strive for the religious freedom their parents have never known.

Even kids who grow up here in America face challenges because of their faith. But here, those problems have answers.

When a local Temple here was desecrated by two high school students, ministers ~~from~~ the surrounding community came together in support of the congregation and their Rabbi: Laszlo

Berkowitz, who's with us today. Kids at the high school, of all faiths, banded together -- planting a dogwood tree at the Temple to symbolize growth, and renewal, and friendship.

And when Rabbi Berkowitz went to the school, and powerfully described his experiences in concentration camps, including Auschwitz, all eyes were upon him. Some filled with tears. But no heart was untouched.

Hummer



The Rabbi's survival of the holocaust had only affirmed and strengthened his commitment to religious tolerance, religious freedom, and respect for diversity.

Just as the Temple of Jerusalem was re-dedicated on Hanukkah, so are we re-dedicated to freedom of faith around the world. We will keep the light of hope burning, and always before our eyes.

"The light of a candle," wrote Bahya Ben Asher, "is useful when it precedes you. It is useless when it trails behind." And so must we continue to look forward -- to a day when no nation interferes with the faith of its people.

Thank you for coming to the White House. And allow me to wish you a very Happy Hanukkah.

#

Masai, also spelled MAASAI, nomadic pastoralists of East Africa. They are tall and slender with good features and well-defined noses. The heads of women and of married and uninitiated men are shaved. Masai is essentially a linguistic term, referring to speakers of this Sudanic language. These include the pastoral Masai who range along the Great Rift Valley of Kenya and Tanzania, numbering about 115,000, the Samburu (22,000) of Kenya, and the semipastoral Arusha (68,000) and Baraguyu or Kwafi (20,000) of Tanzania.



Masai woman from Kenya
E Aubert de la Rue

The pastoral Masai are fully nomadic, wandering in bands throughout the year and subsisting almost entirely on the produce of their herds. Their kraal, consisting of a large circular thornbush fence around a ring of mud-dung houses, holds four to eight families and their herds. Polygyny is common among older men; wife lending occurs between men of the same age-set. Marriage involves a substantial bride-price in livestock.

The Masai have a number of patrilineal clans grouped into two classes, or moieties. The basic institution of social integration, however, is the system of age-sets. Under this system groups of the same age are initiated (circumcised) into adult life during the same open-initiation period; the age-set thus formed is a permanent grouping, lasting the life of its members. They move up through a hierarchy of grades, each lasting approximately 15 years, including those of junior warriors, senior warriors, and junior elders, until they become senior elders authorized to make decisions for the tribe. Masai society is remarkably egalitarian; slaves have never been kept.

Ceremonial events are directed by a ritual expert (*oloiboni*) who, although he has no political power, is religious head of his tribe.

- economic and social position 17:1028g
- Kenya attraction and distinction 10:423b
- migration area and grazing warfare 6:96f
- numbers, tribal affiliations, and culture 6:109g
- puberty rite practices 7:201a

Masai Amboseli Game Reserve, in southern Kenya, east central Africa, lies just north-

and fortifications of Herod the Great, king of Judaea under the Romans (ruled 37-4 bc), and for its resistance to the Roman siege in AD 72-73.

Although first fortified by the Hasmonean king Alexander Jannaeus (ruled 103-76 bc), Herod was the chief builder of Masada. His constructions included two ornate palaces (one of them on three levels), heavy walls, and aqueducts, which brought water to cisterns holding nearly 200,000 gal (750,000 l). After Herod's death (4 bc), Masada was captured by the Romans, but the Jewish Zealots, a sect that staunchly opposed domination by Rome, took it by surprise in AD 66.

Following the fall of Jerusalem and the destruction of the Temple (AD 70), the Masada garrison—the last remnant of Jewish rule in Palestine—refused to surrender and was besieged by the Roman legion X Fretensis. It took the Roman army of almost 15,000, fighting a defending force of less than 1,000, including women and children, almost two years to subdue the fortress. The besiegers built a sloping ramp to attack the stronghold, which fell only after the Romans fired the defenders' wooden walls. The Zealots, however, preferred death to enslavement, and the conquerors found that the defenders, led by Eleazar ben Jair, had taken their own lives (April 13, AD 73). Only seven women and children—who had hidden in a water conduit—survived to tell the tale. Masada was briefly reoccupied by the Jews in the 2nd century AD and was the site of a Byzantine church in the 5th-6th centuries. Thereafter, it was abandoned until the 20th century, except for a brief interval during the Crusades; the Arabs called the mountain as-Sabba (The Accursed).

A general survey of the ruins was made by Israeli archaeologists in 1955-56, and the entire mountaintop was excavated by Yigael Yadin in 1963-65, assisted by thousands of volunteers from around the world. The descriptions of the Roman-Jewish historian Josephus, until then the only detailed source of Masada's history, were found to be extremely accurate; the palaces, storehouses, defense works, and Roman camps and siege works were all revealed and cleared. A synagogue and ritual bath discovered there are the earliest yet found in Palestine. Among the most interesting discoveries is a group of potsherds inscribed with Hebrew personal names. These may be lots cast by the last defenders to determine who should die first.

In the 20th century, Masada has become a symbol of Jewish national heroism, and the difficult ascent is regularly performed by Israeli youth groups. It is now one of Israel's most popular tourist attractions. Arkia, Israel's inland airline, provides regular service to a small airfield on the adjacent Dead Sea plain. 31°19' N, 35°21' E

- biblical archaeology of site 15:618c
- Dead Sea in Jewish history 5:524g
- synagogue style 10:203c

Masaddiq, Mohammad (Iranian political leader): see Mosaddeq, Mohammad.

Masahiro, Abe: see Abe Masahiro.



Zebras in the Masai Amboseli Game Reserve, Kenya
John Lewis Stage—Photo Researchers

Libya, on the northern edge of the Idehan Sahara, a "sand sea." An ancient assembly point for caravans to Lake Chad and the Nile River, it was the traditional capital of the Roman province (16th-19th centuries) and a center of the Arab slave and arms trade. Once the Paris of the Desert, it was a base for European explorers, including Frederick Hornemann in 1798 and Gustav Nachtigal in 1845-71. After the caravan tracks closed and sea and air travel began, Marzūq declined. Extensive ruins remain, including the old Turkish fort. The Italian fort now serves as a railway station. The town is linked to Sabhā, 85 km (53 mi) northeast, by sand tract and remains a local trade centre. Its women's markets are in garden and animal products and handicrafts. Pop. (1972 est.) area, 93,714. 31°55' N, 13°55' E
see Libya 10:877

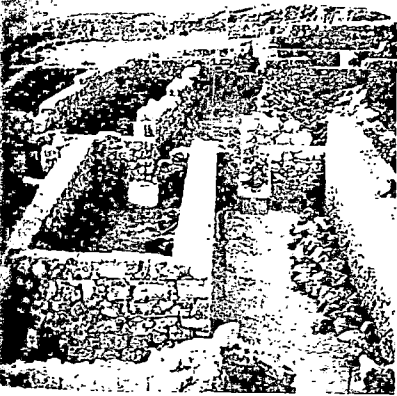
Masaccio 11:570, real name TOMMASO DI SIMONE DI SIMONE GUIDI (b. Dec. 21, 1401, San Giovanni di Altura, Italy—d. August 1428, Rome), one of the most important Renaissance painters of the early Renaissance, who introduced Humanism into his art, put man and the world at the centre of his work as distinct from the theocentric approach common in the Middle Ages.

Masaccio of text biography. In 1417 Masaccio moved to Florence, where he enrolled in the Arte dei Medici e Speciali in 1422. In 1424 he painted a triptych in the church of S. Maria in Cascia at Reggello (near Florence). His second known work, completed in 1425, is "Madonna and Child with St. Anne." A fresco celebrating the consecration of the church of Sta. Maria del Carmine done by Masaccio was destroyed at the end of the 16th century. In 1426 he painted a large altarpiece for a chapel in the church of Sta. Maria del Carmine in Pisa. Between 1424 and 1428, he, Masolino, and Filippino Lippi painted the frescoes of the Brancacci Chapel in the church of Sta. Maria del Carmine in Florence. He then went to Rome and continued to work with Masolino.

REFERENCES in other text articles:

- Masaccio's artistic antecedents 10:1022f
- Masaccio altarpiece, and influence 19:397g
- "Give Me Money, The," fresco, illus., 19:Visual Arts, Western, Plate IX

Masada, Hebrew HORVOT MEZADA (meaning "stronghold of Masada"), ancient mountaintop for-



Excavations of Roman-Jewish remains at Masada, Israel
—Osman Agency

in southeast Israel, site of the Jews' last stand against the Romans in the revolt of AD 66-73. The name means "stronghold, fortress." Masada occupies the entire top of a mesa near the southeast coast of the Dead Sea. The boat-shaped mountain towers 434 ft (132 m) above the level of the Dead Sea. It has a summit area of about 18 ac (7 ha). Some authorities hold that the site was abandoned at the time of the First Temple (c. 900 bc) but Masada is renowned for the palaces

1), American composer. His music, with its evocative Scandi-avian background.

Hanson was born in 1896. After studying Art in New York City, he became professor at the College of the City of New York in 1916. In 1921 he went to Rome and while in Rome ("The Lordic") Symphony Orchestra) retired in 1964. He was an American School of Music and gave first performance of the American Symphony in 1944. He won the Pulitzer Prize in 1944. He died in 1981.

Hanson's compositions include the "Symphony No. 1" and "MacDowell." He changed little of his positions, except for his occasional, how- and obviousness of his works have always been more obvious than with his Fourth Symphony. His works include the "Symphony No. 5" and a setting of the "Book of Modern Music" given by the New York in 1934. His opera "The Book of Modern Music" was given by the New York in 1934. His opera "The Book of Modern Music" was given by the New York in 1934. His opera "The Book of Modern Music" was given by the New York in 1934.

JAMES GOODFRIEND
"Stereo Review"

1), American Revolutionary War first president of the United States. As a general he was the first president of the United States.

erry Grove, Charles

1721. During the American Revolutionary War he was the most notable of the military effort.

led their colony and resisted the military effort.

the Continental Congress he led his delegation to the Continental Congress.

Articles of Confederation gave the colonies a confederated nation.

the articles, Han-

the Congress of the

1. Under his administration, treaties were negotiated with the British.

departments were established and died in Prince George's County, Virginia, on September 26, 1783.

of the United States until the U. S. Constitution was ratified.

it is argued that the Congress and the President should have been elected by the people.

ever, there is some question. For example, George Washington's elevation to "the first President of the United States" (1789).

of Congress).

LOUIS FILLER
Antioch College

HANSSON, hán'són, Ola (1860-1925), Swedish writer. Born at Grönby, Malmöhus, on Nov. 12, 1860, he was educated at Lund and then went to Copenhagen. His works reflect the rural environment of his childhood and contemporary European psychological writing. His first major poetic works, *Dikter* (1884) and *Notturmo* (1885), were characterized by lyrical beauty. After the hostile response to his prose sketches *Sensitiva amorosa* (1887), in which he discussed man's inner soul, he went into voluntary exile.

Hansson's other works include the Nietzschean *Ung Ofegs visor* (1893; Eng. tr., *Young Ofeg's Ditties*, 1895), the autobiographical novel *Resan hem* (1895), short stories, and critical essays. A 17-volume collection of his works was published as *Samlade skrifter* (1919-1922). Much of his later work reflects emotional instability. He died at Büyükdere, Turkey, on Sept. 26, 1925.

HANTAN, hán'dán', a city in northwestern China is located in southern Hopei province. It lies on the Peking-Canton railroad, about 240 miles (385 km) southwest of Peking.

Hantan (Handan), which is in a major cotton-growing region, is an important cotton-milling center. New mills built in the 1950's contributed greatly to the city's growth. Iron and steel mills have also been established in the city.

Hantan was the capital of the principality of Chao during the Warring States period (403-222 B. C.). Remains of the ancient town still stand southwest of the modern city. Population: (1970 est. range) 100,000-250,000.

HANTZSCH, hánch, Arthur Rudolf (1857-1935), German chemist. Born in Dresden on March 7, 1857, he earned his Ph. D. degree in organic chemistry at Würzburg. After five years at the Institute of Physical Chemistry at Leipzig, he became a professor at the Institute of Technology in Zürich. In 1893 he returned to Würzburg and in 1903 to Leipzig. After retirement in 1927, he continued his research in Dresden, where he died on March 14, 1935.

In 1890, with his student Alfred Werner, Hantzsch worked on the stereochemistry of nitrogen compounds. The nitrogen atom was treated as a tetrahedron with the atom at one apex and the three valences directed toward the other apices. Hantzsch developed supporting evidence for this view by the synthesis of oximes (with C=N bonds) and diazo compounds (with N=N bonds). His interest in the absorption of light by organic compounds led to research on the effects of molecular structure on optical absorption. Hantzsch later worked on the relation of structure to acidic and basic properties.

AARON J. IHDE
University of Wisconsin

HANUKKAH, hán'ná-kə, or the Feast of the Dedication, is a minor Jewish festival, falling on the 25th of the Jewish month of Kislev (November-December) and celebrated for eight days. The holiday commemorates the Jewish recapture of the Temple in Jerusalem under Judas Maccabaeus in 165 B.C. from the Syrian Greeks, who had defiled it with pagan worship. According to legend, the Jews found a cruse of consecrated oil in the Temple, only sufficient to keep the Eternal Light burning for one day. However, by a miracle, the oil lasted eight days, until a fresh supply could be obtained. The Apocryphal

Books of the Maccabees refer only indirectly to this "miracle" (I Maccabees 4:52-59). The principal source for the story is to be found in the Talmud.

The central act of celebration at Hanukkah is the kindling of lights in an 8-branched *menorah*, or candelabrum. An extra branch, called the *shamash*, or minister, is used to kindle the other lights. On the first evening of Hanukkah one candle (or oil wick) is lit on the extreme right of the menorah. On each successive night another candle is added. This ceremony has given the holiday its alternate title of "Feast of Lights."

The festival is distinguished by liturgical additions, especially the singing of *Ma'oz Tzur* (*Rock of Ages*). Another custom, particularly popular among children, is the spinning of the *dreidel*, or 4-sided top, on which is inscribed a mnemonic for "a great miracle happened there."

To Jews, Hanukkah symbolized their steadfastness of faith under oppression. In the modern state of Israel, there has been a tendency among all but the most orthodox Jews to reemphasize the military implications of the festival. In the United States, largely as a result of the fact that the holiday occurs near Christmas, Hanukkah has developed a significance out of proportion to its original minor status in the Jewish calendar.

ALAN W. MILLER, RABBI
Society for the Advancement of Judaism

HANUMAN, hun'ōō-män, a popular Hindu deity, is the monkey hero of the Indian epic poem *Rāmāyana*. He is the son of Vayu, the wind god, and can fly and change his shape. In various stories he is portrayed as a buffoon hero. Paradoxically, he also represents the Hindu mythological paradigm of the perfect servant and loyal subordinate, who is also wise in the knowledge of the Vedic hymns.

RALPH SLOTTEN
Dickinson College

HANYANG, hán'yäng', an industrial center in east central China, is part of the city of Wuhan (q.v.), created in 1950 by uniting three cities (Hanyang, Wuchang, and Hankow) in Hupeh province. Hanyang is connected with Wuchang by a mile-long vehicular and railroad bridge across the Yangtze River and with Hankow by separate road and rail bridges over the Han River.

An ancient and formerly walled city, Hanyang contains a large arsenal and from 1891 to 1938 was a major Chinese producer of iron and steel. The metallurgical complex, which was evacuated in 1938 when Japanese troops advanced on the city, has since been replaced by modern textile works.

HAPEVILLE, hāp'vil, is a city in north central Georgia, in Fulton county, 7 miles (11 km) southwest of the center of Atlanta. A large automobile assembly plant and establishments that make glass products and airplane parts are the chief industries. Part of the Atlanta airport is in Hapeville.

The city was incorporated in 1891 and was named for its first mayor, Dr. Samuel Hape. Government is by mayor and council. Population: 6,166.

HAPSBERG. See HABSBERG.

HARA, hä-rä, 1 prime minister. premier" (*heim*) the first in that because he was

Hara was born in 1871. After studying law at the University of Tokyo, he entered government service in 1894. He became vice minister of Education in 1900. He joined the Hara cabinet in 1900. He became prime minister in 1901. He was re-elected in 1903. He died in 1906.

During his prime ministerial tenure, he showed a strong interest in foreign policy, and he showed a strong interest in disarmament conferences in Washington. He died in 1906.

height of his prime ministerial tenure was doubtless one of the highest in the history of the Japanese government.

HARAHAN, hä-rä-hän, a city in Louisiana, in the parish of Iberville, above New Orleans, because of its location on the Mississippi River. It includes mahogany plantations of soft wood. The city community was founded in 1803. The city was founded in 1803. The city was founded in 1803.

The city was founded in 1803. The city was founded in 1803. The city was founded in 1803.

HARA-KIRI, hä-rä-kiri, a Japanese custom of self-sacrifice practiced by the samurai. It is a form of suicide practiced by the samurai. It is a form of suicide practiced by the samurai.

Seppuku was a form of suicide practiced by the samurai. It is a form of suicide practiced by the samurai.

During the Edo period (1603-1867), the law and custom of seppuku was usually government approved.

During the Meiji period (1868-1912), the practice of seppuku was discouraged.

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Rabbi Berkowitz
Temple Rodf Shalom
532-2217

* One candle lights another — its light is not diminished. re: human kindness.

Marshall Breager
254-7020 (o) (H) 585-0511

M = triumph of will v. superhuman odds
rather die free
discov'd lots w/ names (did Bush see?)
"The M. shall not fall again" — (Asmali oath,
they must go there)

George Klein (212) 355-7570

* the greatness of a candle/Hanukkah/
human kindness is that it can
light another w/o its own light
diminishing.

Rabbi
Human Rights above
Jfx on the ground

one candle lights another &
its light is not diminished
human kindness — no diminish

greatness of H — the freedom

165 B.C.E. ^{Pal} ruled by —
Maccabees rebelled v oppression ^{wanted to impose (the Greek rule)}
v. Antiochus Epiphanes ^{greek rule}
who wanted to depr of ^{rel free}

people's revolt defeated
dedicated temple / kindled menorah

desecrated temple

this is H
= victory of freed / oppression

today