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# REFLECTIONS ON PASSOVER

*Passover, like most Jewish festivals, is a time for reflection as much as it is celebration. And, to be sure, this year's Passover will serve better than most. All of us must reassess the atavistic drives which motivate too many in this melancholy epoch in the history of mankind. Armed conflicts involving Israel and the inevitable loss of Israeli lives, proxy wars, insurgencies, religious wars, urban warfare and today cyber warfare continue to ravage the earth. The vast expanse of territory, rather than giving its inhabitants scope to tame the misadventures of soil and climate, has become the battleground for savage battles for power with the goal of obliterating surrounding neighbours. Peace has become a fantasy. Poisonous nationalism is subverting democracy. It seems mankind is, as the Book of Job expresses it, "born to sorrow as the sparks fly upward"?*

*Our ancient ancestors pondered similar problems. They found few definitive answers but they were, under the inspiration of Moses, enabled to take the first uncertain, faltering, tentative steps toward the fulfilment of a destiny which they have followed, not to be sure without uncertainty, for some three and a half millennia. They developed a new direction and a new drive in mankind's everlasting search for answers to those disturbing moral dilemmas which agitated our forefathers of the Exodus, as they agitate us today.*

*We observe the festival of Passover as the transcendent historic event in the life of the Jewish people. The figure of Moses, leading the Hebrew slaves and a "mixed multitude" out of the land of the Pharaohs, bestrode the ancient world of the Jews like the colossus that he was, the man who brought freedom to men and women and children who had almost forgotten what freedom could mean. The crossing of the Red Sea set the seal of finality on the escape of the Hebrews from the physical oppression of the Egyptians. However often they fell back into idolatry, the acceptance of the Law at Sinai also set the seal of finality on the escape of the Jews from the superstitions of their neighbours. There were historic decisions to be made and our ancestors had the courage to make them.*

*We observe the Passover as a historic event in the life of our ancient people. Perhaps we should also accept it as a symbol of psychological, spiritual and religious freedom, for indeed it signifies all three.*

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# A MOTHER'S PRAYER ANSWERED

Submitted by EZER MIZION

When Daniel first became ill, his parents believed the nightmare would pass quickly. "Like every parent," his mother Irina recalls, "we thought maybe in one month, two months, it would be finished." Instead, the doctors delivered devastating news. Daniel was suffering from a life-threatening disease, and even one year of survival would be uncertain.

For Irina and her husband, the diagnosis changed everything. The hospital became their world. Their son endured endless injections and treatments while his parents struggled with the questions every parent asks in such moments. Why did this happen? What did we do wrong?

Daniel's first bone marrow transplant failed. Just forty days later his condition collapsed. His immune system was gone. His legs no longer worked. Doctors began preparing the family for the worst, explaining how Daniel's organs would gradually shut down.

Irina remembers driving home from the hospital in a haze. "For the doctors it is a patient," she says. "For me it is my life. It is my child."

That night she refused to give up. Desperate to save her son, Irina posted an SOS online,

sharing Daniel's blood work and pleading for help. Responses poured in from around the world. People from India, Switzerland, Israel and beyond sent advice, contacts and names of doctors who might offer another chance.

Soon a physician proposed one final option: an experimental second bone marrow transplant. But time was running out. Daniel might have only days to live. The treatment would require a perfect donor and immediate action.

Irina and her husband signed the papers without hesitation. Even if Daniel could never walk or breathe normally again, they wanted only one thing. "Just let him stay with us," she said.

Then the miracle came. A matching donor was found through Ezer Mizion's International

Bone Marrow Registry, based in Israel but saving lives around the world. The registry has become a lifeline for patients whose only hope is a genetic match, often found halfway across the globe. For families like Daniel's, it is not just a database, but a last chance when all other options are gone.

The transplant went forward.

Slowly, Daniel began to recover. What once seemed impossible began to unfold step by step. He regained strength. He stood. He walked. Today, the boy doctors feared would not survive is dancing, fencing, and living a full life. "They can't believe it," Irina says.

Two years later, the family was finally allowed to learn the identity of the donor who saved Daniel's life. Her

name is Meital, a young psychology student from Ashdod, Israel. Until that moment, she had been a stranger. Yet she carried within her the gift that would give Daniel a future.

When Meital called, Irina asked the question that had lived in her heart for years: Why did you do this?

Meital's answer was a very simple one. "I didn't do anything," she said.

But for Irina, everything had been done. A young woman she had never met made a decision that changed the course of their lives forever. In that moment, the distance between them disappeared. "You are my family now," Meital told them.

For Daniel's parents, the experience reshaped how they see the world. They had witnessed what happens when hope meets action, when a stranger chooses to help, and when one person's decision can save not just a life, but an entire family.

Today, Daniel's story is not only one of survival, but of connection. It is a reminder that behind every donor is a quiet hero, and behind every transplant is a family given another chance to dream.



*Daniel and his mother, Irina, meet Meital, his lifesaver*

# FROM AUSCHWITZ TO BONDI TO CANADA

WHY SILENCE IS NOT NEUTRAL

By **RICHARD K. LOWRY**

Every year on January 27, we mark the anniversary of the liberation of Auschwitz. Anniversaries invite reflection, but this one comes at an unsettling moment. We are no longer asking how intolerance begins. We are witnessing what happens when it is allowed to spread, normalize, and harden in real time.

Canada has long comforted itself with the be-

*Richard K. Lowry is the author of Kalman & Leopold: Surviving Mengele's Auschwitz and the son of Auschwitz survivor Leopold Lowry. Visit his website at [www.kalmanandleopold.com](http://www.kalmanandleopold.com) - The Editor*

lief that hatred belongs elsewhere — to other countries, other histories. Yet from Vancouver to Toronto, Montreal to Ottawa, Jewish communities have faced arson attempts, shootings at schools, vandalized synagogues, mezuzahs ripped

from elderly doors, graffiti on homes, and attacks on people in the streets. These are not isolated incidents. They are warnings.

Hatred rarely announces itself as hatred. It arrives wrapped in grievance, political rhetoric, or

claims of moral urgency. It appears in online chats as comments left unchallenged, in intimidation explained away, or in silence justified as neutrality. Each time this happens, empathy narrows. Each time leaders hesitate to name what is happening clearly, the boundaries of what is acceptable quietly shift.

For many non-Jewish  
(Please turn to page 14)

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# A MESSAGE FOR CUBAN JEWRY

BETH SHOLOM CANTOR ERIC MOSES LEADS A DELEGATION TO HAVANA

By **CANTOR ERIC MOSES**

I travelled recently to Havana with a delegation from Beth Sholom, the Toronto-based synagogue where I serve as cantor. Together, we represented the first Canadian Jewish group to visit the island since 2019. Travel to Cuba has indeed been complex and unpredictable for some, but our mission was simple – to support the Jewish community in Cuba and remind them that they are neither forgotten nor alone.

The island nation continues to face an unprecedented and protracted crisis. There is a shortage of nearly everything, most notably fuel. Gas stations, if open at all, are lined up for hours. Illicit WhatsApp groups gouge desperate consumers for the little gasoline that remains. Electricity is out for 12 to 14 hours each day. Medical supplies are scarce to nonexistent. Surgeries have been can-

celled, public transportation suspended, and schools closed. Along the highways, people stand with wads of Cuban pesos, hoping someone will stop and offer a ride.

And yet, despite these hardships, the small but remarkably resilient Jewish community has not lost hope.

On Friday evening, we arrived at the Patronato Synagogue before Shabbat for a briefing with the community’s vice-president. Moments into her remarks, the lights went out. There was no panic, no drama. She calmly pulled out a few flashlights and continued speaking, as though nothing unusual had happened. She then guided us through the synagogue’s modest pharmacy, where precious medical supplies are distributed not only to Jewish families but to the broader community as well. We were

proud to have brought an unprecedented amount of generously donated supplies from Kohl & Frisch and members of our congregation—though we knew it would still not be enough.

As I entered the sanctuary for services, my contact, William Miller, quietly pulled me aside. “Eric, we have enough gen-

erator power for about twenty more minutes.” That meant the Shabbat dinner we had sponsored would likely be served in the dark and with cold food. Again, there was no panic, just another fact of life in today’s Havana. (I was reminded, with pride, that our group had helped purchase that  
*(Please turn to page 17)*



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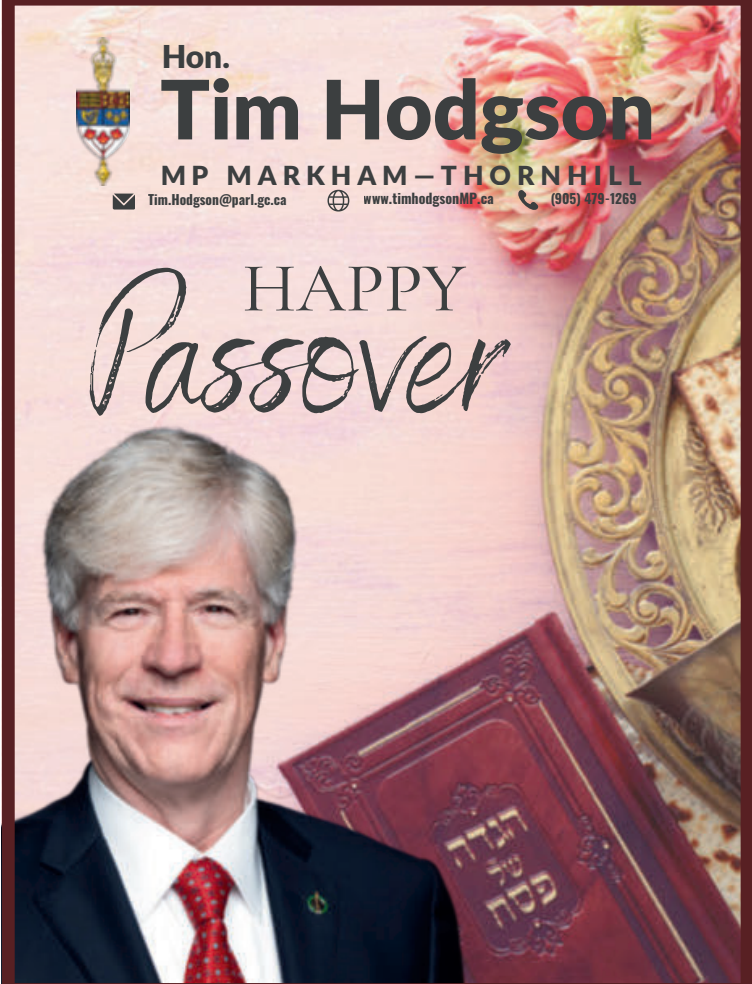


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Passover**



**HAPPY PASSOVER  
JOYEUSE PÂQUE JUIVE  
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*A message from your Liberal  
Members of Parliament*

As the sun sets on April 1 and Passover begins, Jewish communities in Canada and around the world will gather with family and friends to observe this sacred holiday. Passover commemorates the story of liberation from slavery in ancient Egypt and the enduring pursuit of freedom, dignity, and justice.

As families gather around the Seder table to share traditions, prayers, and the retelling of the Exodus story, the holiday reminds us that freedom must never be taken for granted.

As we mark Passover, we reaffirm our commitment to the safety, dignity, and freedom of Jewish Canadians and to confronting antisemitism in all its forms. Our government has introduced the Combatting Hate Act to strengthen the Criminal Code and provide law enforcement with stronger tools to act against those who spread hate and target communities.

***We wish you and your loved ones  
a Chag Pesach Sameach!***

*Un message de vos  
députés libéraux*

Au coucher du soleil le 1er avril, alors que commence la fête de la Pâque juive, les communautés juives au Canada et partout dans le monde se réuniront en famille et entre amis pour observer cette fête sacrée.

La Pâque juive commémore l'histoire de la libération de l'esclavage en Égypte ancienne et la quête durable de liberté, de dignité et de justice. Alors que les familles se rassemblent autour de la table du Seder pour partager des traditions, des prières et le récit de l'Exode, cette fête nous rappelle que la liberté ne doit jamais être tenue pour acquise.

En marquant la Pâque juive, nous réaffirmons notre engagement envers la sécurité, la dignité et la liberté des Canadiens juifs, ainsi que notre détermination à combattre l'antisémitisme sous toutes ses formes. Notre gouvernement a présenté la Loi visant à lutter contre la haine afin de renforcer le Code criminel et de fournir aux forces de l'ordre de meilleurs outils pour agir contre ceux qui propagent la haine et ciblent les communautés.

***Nous vous souhaitons, à vous  
et à vos proches, un Hag Pessa'h  
Sameah!***

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# WHERE ARE THE REMAINS OF ELI COHEN, WRITER ASKS

AUTHOR WANTS ANSWERS EVEN AMIDST RETURN OF REMAINS OF RAN GVILI

By MOSHE PHILLIPS

In December 2025, many news outlets reported that, following the fall of Assad and the Ba'athist Party, Israel began searching for the remains of Mossad agent Eli Cohen, who was executed in Syria in 1965. Now with the recovery of Staff Sergeant Major Ran Gvili's remains, 843 days after the Hamas-led invasion of Israel, it is well past time to demand that Syria's leaders return Eli Cohen's body.

Israeli President Isaac Herzog tweeted on X, formerly Twitter: "Ran Gvili,

*Moshe Phillips is national chairman of Americans For A Safe Israel, AFSI (www.AFSI.org), a leading pro-Israel advocacy and education organization.-The Editor*

the hero, returns to his homeland ..." Eli Cohen is a hero too and more needs to be done to bring his body back from Syria and bury him in Israel where he belongs.

The story of Eli Cohen's life should be recalled today even if he had never gone undercover for Israel in Syria.

When Eli Cohen was publicly executed by the government of Syria on May 18, 1965, it was clear to

Israelis and Syrians that he had succeeded in becoming a friend of the president of Syria, and had penetrated the innermost Syrian government circles. What was not yet known, however, was that he had gathered the intelligence that would later save the State of Israel from being destroyed.


More than any other one man, Eli Cohen, an Egyptian-born Jew, earned the Mossad its reputation as one of the best intelli-

gence services in the world, and paved the way for Israel to win on the Golan front in the Six-Day War in June 1967.

He was deeply moved as a young man in Cairo by the 1944 trial of two members of the Stern Group (the LEHI), Eliahu Bet-Zouri and Eliahu Hakim. Hakim and Bet-Zouri were the assassins of the anti-Semitic British High Commissioner of the Middle East, Lord Moyne.

The young Cohen helped to organize demon-  
*(Please turn to page 18)*

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# PASSOVER SEDER IN A DP CAMP

JOURNALIST I. F. STONE SPENT PASSOVER 1947 IN A DETENTION CAMP ON CYPRUS

By RAFAEL MEDOFF

I.F. Stone, the famed investigative journalist, probably took part in some interesting Passover seders in his time, but he never spent one with Jews who felt personally connected to the events in ancient Egypt - until 1947, when he was a guest at a remarkable seder with Holocaust survivors in a detention camp on the island of Cyprus.

"This is being written 3,000 feet up over the blue Mediterranean," began Stone's dramatic account in the pages of the New York City daily news

paper PM. "I am in a tiny four-passenger two-motored mosquito plane bound for Haifa from Nicosia in Cyprus, where I have just spent the first two days of Passover in camps established by the British to intern 'illegal' Jewish immigrants seized in Palestine."

Those were turbulent times. Hundreds of thousands of Holocaust survivors crowded the Displaced Persons camps in Allied-occupied Europe, waiting for British permission to immigrate to Pales-

tine. The British, bowing to Arab opposition, had almost completely shut the gates to the Holy Land. Palestine itself was in flames, as Jewish underground forces waged guerrilla warfare against the British authorities. Meanwhile, in Washington, the Truman administration wobbled back and forth on the controversial issues of Jewish immigration and statehood.

In a desperate race for the promised land, survivors were boarding *aliyah beth* (unauthorized immigration) ships bound for

Palestine. More often than not, they were intercepted by British naval patrols and taken to Cyprus. That's where I.F. Stone's story began.

"There are two sets of camps on the sweet-smelling ancient Greek Isle of Cyprus for 11,300 refugees now held there," Stone explained. "Both are being enlarged to meet the expected Spring rush of *Aliyah Beth* boats which will probably boost the Jewish population to 20,000 before the end of June."

(Please turn to page 25)

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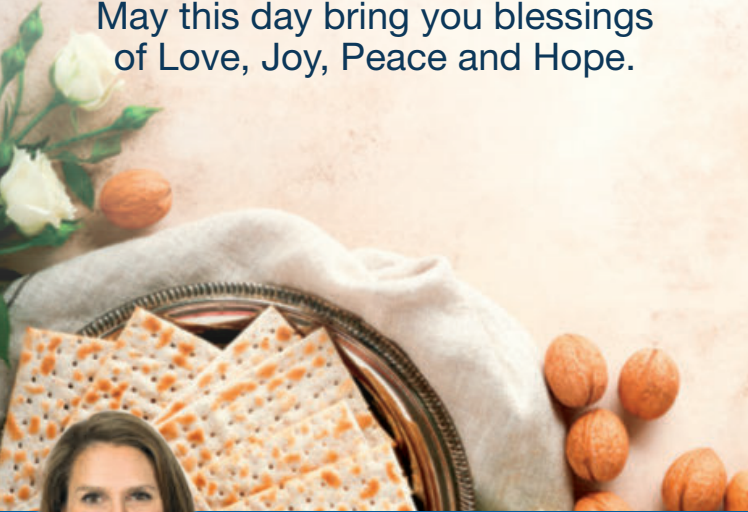
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# PASSOVER

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As families gather to share traditions and stories, may this season bring hope, strength, and continued unity to our community.



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## Chag Pesach Sameach



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## FROM AUSCHWITZ TO BONDI TO CANADA

(Continued from page 6)

Canadians, this may still feel abstract — troubling, but distant. I know it is not. I know because of my father, Leopold Lowy, and a boy named Kalman.

My father was sixteen when he arrived at Auschwitz. Kalman was fourteen. Both were twins, selected for Josef Mengele's experiments, and forced to work inside the hospital camp's guard shack during the massive Hungarian deportations of 437,000 Jews in the summer of 1944. For six and a half months, Kalman & Leopold lived inside a system that functioned with chilling order — schedules, euphemisms, paperwork, obedience. From less than a hundred metres from

Crematorium IV and the open fire pit, they saw not chaos, but routine.

Auschwitz was not sudden. It was built step by step. Propaganda narrowed empathy. Laws included exclusion. Institutions adapted. Professionals complied. Political leaders delayed, calculated, or convinced themselves that restraint was prudence. In Europe, the good people who failed to act in the 1930s paid the ultimate price — millions of lives lost.

In recently writing my father's story alongside Kalman's, what struck me most was not how different their world was from ours, but how eerily familiar parts of it feel. The language. The

justifications. The way hostility is dismissed as debate, and moral clarity deferred in the name of "balance."

This is why testimony matters. Not as memory alone, but as instruction. Kalman and my father survived long enough to show us how ordinary choices — and ordinary refusals to choose — can construct a world where cruelty becomes administratively tidy and morally invisible.

This matters here, now. Antisemitism in Canada is not only rising in number; it is growing in confidence. Yet too often, political responses feel cautious and procedural — their statements carefully compartmentalized, responsibility diffused. Many Jewish Ca-

nadians feel something heavier: the absence of leadership we expected. The sense that safety is being managed rather than defended.

A pluralistic democracy does not maintain itself by instinct. It depends on leaders willing to speak plainly, act decisively, and understand that silence is never neutral. Hatred tolerated against one group signals that protections for all are conditional. Auschwitz stands not only as a record of what happened to Jews, but as a warning of how far a society can drift.

The danger is not only in words, but in the actions that follow — in neighbours who look away, schools that discriminate, businesses that decide who

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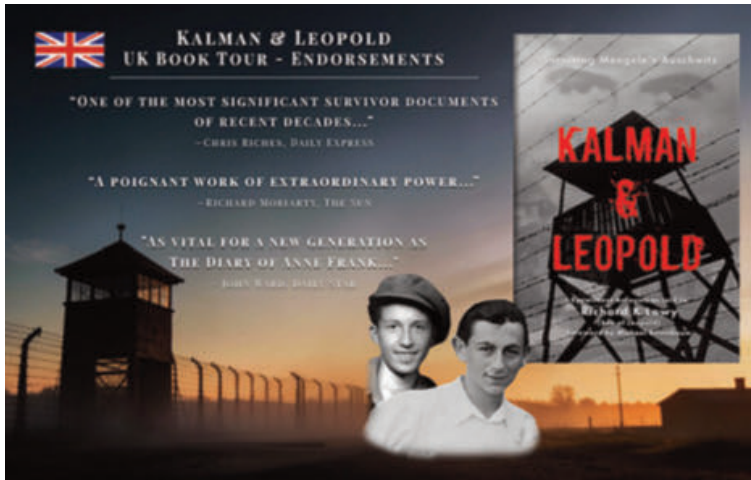
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to serve, rallies that celebrate exclusion.

We cannot wait for tragedy to happen and then react. I know the stakes personally: first my father's family at Auschwitz, and now my second cousin, Edith, murdered at Bondi Beach.

Auschwitz, October 7th, Bondi Beach, the rising attacks in our cities — we react to these atrocities rather than responding to the warnings.

Hatred tolerated against one group soon becomes a threat to all. Canadians — politicians, communities, institutions, and citizens alike — must act now, loudly and decisively, making it impossible for hatred to hide behind silence. History has spoken. We are sounding the alarm. We cannot say we weren't warned. The choice is ours — we must act now or be complicit in silence



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**MESSAGE FOR CUBAN JEWRY**

*(Continued from page 7)*

very generator during a visit in 2008.)

Our time on the island was filled with meaningful encounters. We visited all three synagogues—Orthodox, Conservative, and Sephardic and —participated in hands-on volunteer activities, and spent time connecting with community members. We toured the Jewish cemetery, the Holocaust memorial and museum, and visited shut-in seniors in their home during a power outage. We visited the Canadian Embassy and heard from the ambassador and her team about Cuba’s precarious future. We even found brief moments to experience Havana’s incredible charm, including a ride in a classic car, the taste of a mojito, and the sounds of Cuban music.

By the end of the trip, our group of sixteen left Havana feeling enriched, united, and deeply humbled. On Friday night, the entire service was led by the youth at the Beth Shalom Patronato Synagogue—a powerful testament to the community’s commitment. I was honoured to address the congregation and shared a simple reflection: in Canada, we have almost everything, while they have almost nothing. Yet they possess something we can learn from, a profound sense of pride, spirit, and the determination not merely to survive, but to thrive again.


One taxi driver summed up the mood of the country when he told me, “We are in a dark tunnel without a way out.”

Still, we were wel-  
*(Please turn to following page)*



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## MESSAGE FOR CUBAN JEWRY

*(Continued from preceding page)*

came with open arms and open hearts. The Jews of Havana remain determined, resilient, and deeply passionate about their heritage and their future.

We managed to depart on Sunday evening on what felt like the last fumes of jet fuel, just hours before Air Canada and WestJet announced the suspension of

flights. Those who remain behind do not have that option. They continue to live with constant uncertainty, navigating daily hardships while carrying the weight of more than six decades of a revolution that has failed to deliver on its promises. And yet, despite it all, the Jewish people of Cuba live on.

## WAITING FOR REMAINS OF ELI COHEN

*(Continued from page 10)*

strations in support of Bet-Zouri and Hakim. The demonstrations proved fruitless. The men were sentenced to hang, but on the scaffold they maintained their dignity and self respect, and sang Israel's national anthem, "Hatikvah." It has been said that thoughts of Bet-Zouri and Hakim bolstered Cohen as he himself was led to be executed.

Later, Cohen was instrumental in establishing an "Underground Railroad" that smuggled Egyptian Jews to Israel. In the early 1950s, Cohen was recruited by the Mossad to participate in an espionage operation that spied on Nasser's ex-Nazi scientists, who were attempting to build rockets; reportedly, Cohen also engaged in sabotage.

After the Mossad activities in Egypt were discovered and most members were rounded up, Cohen moved to Israel in 1956. After a brief time adjusting to life in Israel and his service in the Israel Defense Forces, Cohen was approached to become an information analyst for the Mossad.

The Mossad eventually accepted Cohen's request for field duty.

Cohen adopted the persona of a rich Arab merchant who had emigrated to Argentina and then returned to his Syrian home-

land, calling himself Kamal Amin Taabes. Under this cover, Cohen gained access to the most influential sectors of Damascus society, and joined the revolutionary Arab Socialist Ba'ath Party.

Cohen became very active in the party, and friendly with its leaders. After a coup d'etat, the Ba'ath Party came to power -- and remained in power until December 2024 when Bashar al-Assad fled Damascus. Among the men Cohen had befriended, many became officials in the new government and were high-ranking military officers -- including the head of intelligence, Colonel Ahmad Suweidani, and Syr-

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ian President Amin al-Hafiz.

Cohen was among the only civilians to ever inspect Syrian installations on the Golan Heights. He was able to send photographs and sketches of the entire Syrian front-lines back to the Mossad. In one case, he was able to warn Israel of an impending attempt by Syrian commandos to cross the border.

In addition to his espionage work, Cohen was assigned to assassinate escaped Nazi war criminal Franz Rademacher, who was living in a Syrian colony of ex-Nazis. The 1962 attempt on Rademacher failed. Alois Brunner, Adolf Eichmann's right-hand man, was another Nazi who was offered refuge by Syria. Cohen participated in an attempt to target Brunner as well. This part of Syrian history is well worth reflecting on today: even before Assad came to power the Syrian government hated Jews so

much that it offered a haven to Nazi war criminals. Famed Nazi hunter Simon Wiesenthal labeled Brunner as "doubtless the worst...living criminal of the Third Reich" in 1988.

When Cohen was finally discovered, quite by accident when his radio equipment was detected by KGB agents, he was being seriously considered to become either Syria's Minister of Defense or Assistant Foreign Minister.

After two lengthy trials, Eli Cohen was finally sentenced to death by hanging. Cohen was 40 years old, and left a widow, three daughters, and a son. In his final letter to his wife, he wrote "I beg of you not to waste time crying for me. Always think of the future."

Cohen left advice for future leaders of Israel. He once said, "Against the Arab you mustn't defend yourself. You must attack..."

*(Please turn to page 22)*

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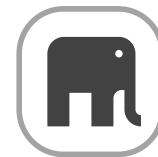
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## WAITING FOR REMAINS OF ELI COHEN

(Continued from page 19)

Eli Cohen's advice was adhered to by the late Menachem Begin in 1981, when he was prime minister and ordered the Israeli Air Force to destroy the Iraqi nuclear plant at Osirak. The strike on Osirak established the Begin Doctrine, which unconditionally declared that the surprise raid was not a one-time thing, but as Begin himself explained in a June 15 interview on CBS's Face the Nation "This attack will be a precedent for every

future government in Israel. ... Every future Israeli prime minister will act, in similar circumstances, in the same way."

The doctrine could have just as easily been called the Eli Cohen Doctrine.

Let us hope that the doctrine is not ever forgotten. One way to make sure of that is for a sustained campaign to demand that Eli Cohen's remains be returned.



*AN IDF UNIT 9900 INTELLIGENCE OFFICIAL ANNOUNCED that Israel has destroyed an Iranian base which was focused on building technologies to shoot down Israeli satellites and other adversaries' satellites. According to the officer from the IDF's clandestine satellite intelligence division, the goal of the attack was to maintain Israel's supremacy in space, especially regarding satellite surveillance.(photo credit: IDF SPOKESPERSON'S UNIT)*

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# TORONTO COUPLE “HAD TO DO SOMETHING”

Gary Chapman of Toronto recently spent time in Israel on his third volunteer program with Livnot U’Lehibanot. This time, he brought his wife, Debra. Together, they dedicated their free time to rebuilding homes, renovating educational facilities, and bringing solidarity to Israel’s northern communities—their commitment rooted in a deep sense of mission that has guided them since the horrific events of October 7.

As tourism to Israel struggles to recover from the dramatic events of the past two years, there are still people who do not hesitate to come — even for multiple rounds of volunteer work.

“In 2024, I came twice: once in May and then again in October,” Gary recalls. “After October 7, I felt I simply had to come. I didn’t want to stand on the sidelines. I wanted to help Am Yisrael. I came back to show that we are with you.” Across his three Livnot programs, Gary worked tirelessly to restore public, ed-

ucational, and private buildings, both in the South and in the North. He has contributed to several significant Livnot U’Lehibanot rebuilding projects.

“We painted parts of an IDF base and met the soldiers,” Gary recounts. “It was a deeply moving moment. These young people are risking their lives for Jews everywhere. And they appreciate that they aren’t alone and isolated in the world.”

“Every task was meaningful,” he says. “Every small action — painting, cleaning, organizing — helps bring life back to normal.”

On his third trip, Gary’s wife, Debra Sigler Chapman, joined him.

“Coming together was incredibly emotional,” Debra shares. “We felt like we were part of something much bigger than ourselves. It strengthened us just as much as it strengthened them.”

“Israelis Appreciate the Simple Fact That You Came”. According to the *(Please turn to following page)*





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**TORONTO COUPLE**

*(Continued from preceding page)*

couple, everywhere they volunteered they encountered profound gratitude.

“Israelis appreciate so much that you simply show up,” Gary says. “Even before you start working — your presence gives them strength. And when you volunteer, it adds another layer of moral support that people really need right now.”

Each visit, they say, leaves them with a strong sense of purpose.

“We’re helping — but we’re also receiving,” Gary explains.

Israelis are feeling isolated, and Jews in the diaspora are feeling isolated. Together we are stronger.

“Strength, faith, community — none of it is taken for granted.”

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**PASSOVER IN A DP CAMP**

*(Continued from page 11)*

The detainees were living in Nissen huts, which Stone described as "the ugliest architecture known to mankind - a sort of tin igloo with cement flooring set in bleak rows on the level grassless plots near the sea, surrounded with barbed wire and a row of latrines." A typical hut housed three families in three rooms.

"Unexpected and unannounced," Stone and a friend, Alex Taylor of the American Jewish Joint Distribution Committee, dropped in on the Efrati family on Passover eve. Moshe Efrati, 35, "a laundryman by trade"; his wife Rachel; and their children, 15 year-old Miriam and 12-year-old Eliezer. Despite the lack of an invitation, the

visitors "were at once made welcome."

"Father Efrati sat at the head of the table, reclining on a pillow as is customary for the seder," Stone's account continued. "On his right, sat his bright-eyed son of 12, already a student in the yeshivah organized by religious Jews in the camp." On the father's left sat his good wife and daughter. Alex and I were given haggadas (Passover service books) and the seder went on."

"It was no hop-skip-and-jump affair, as is customary in most American Jewish homes," Stone noted. "Efrati left nothing out. We rose to drink our wine with blessings, partook of the bitter herbs and

*(Please turn to page 27)*

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**LATEST BOOK RELEASE - NOTABLE  
CANADIAN JEWISH ROCK MUSICIANS**

*Rock Musicians Under The Radar - 18 Notable Canadian Jewish Performers*, released in February, is the 5th volume in a series of music history books by David Eisenstadt.

Written from "an historic not music critique perspective," he said, "I continue to document their career lives that evokes 'I didn't know that' reactions to myriad interesting facts. The fuel that keeps me researching, interviewing, and writing is the frequent and encouraging responses from readers and many musicians too. Most gratifying are the messages from family members of the various musicians chaptered who have taken the time to let me know their appreciation," Eisenstadt added.

"There's a never-ending list of talented performers who have and still have had successful careers. But for various reasons many have been forgotten, or their lives and achievements have been buried in short encyclopedic paragraphs. Not a week goes by that I don't receive musician nominations to be considered. That outreach is of great help - and often a starting point to begin my research and confirm who in my mind's eye I choose

to profile. The most frequent reader reactions - 'I didn't know that' or 'You mean that musician is Canadian and Jewish?'"

The 18 Rock artists featured are: Josh Engel, Peter Foldy, Daniel Greaves (The Watchmen), Corey Hart, Paul Hoffert, Marc Jordan, Steve "Lips" Kudlow (Anvil), Corky Laing (Mountain), Mike Levine (Triumph), Phil Levitt/Stan Fisher (The Diamonds), Danny Marks (Edward Bear), Ben Mink, Myles & Lenny, Steven Page (Barenaked Ladies), Robbie Robertson (The Band), Eddie Schwartz, Nick St. Nicholas (Steppenwolf), Zal Yanovsky (The Lovin' Spoonful).

The 5 Musicians Under The Radar books are available in print and E-book formats from Amazon.ca and Amazon.com and select bookstores in the Greater Toronto Area. Print copies are \$20. each plus shipping/handling by contacting the author.

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**PASSOVER IN A DP CAMP**

*(Continued from page 25)*

first matzohs. Efrati sang the parts with relish and explained and translated as he went along ..."

Stone, himself a secular Jew, was deeply moved by the warmth and religious devotion of the family, especially in the midst of such difficult surroundings. "The mother looked on as if she didn't know how one man could be so bright," he wrote.

What struck Stone the most was the connection between past and present. "The Passover has a deep personal meaning for these Jews ... For them the ancient cruel taskmasters were no fable: they had been in slave labor camps under German occupation. For them, the God who smote the Egyptians was the same God who brought the Third Reich low."

As he strolled around the camp the next day, Stone was impressed by the vibrant life he encountered among the Cyprus exiles. "Life flows on strong, and vigorous babies are being born at the rate of 30 to 40 monthly," he reported. "There have been almost 600 weddings since the camps were established last August, and there were 135 nuptials during the two

weeks before Passover."

"There are schools and synagogues, camp newspapers, an art exhibition, and workshops," not to mention "several soccer teams which often play the British guards and boast they have never been beaten."

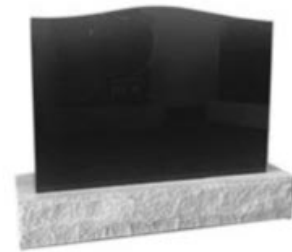
What did the future hold? The seder with the Efratis offered a clue. "Were (the displaced persons in Cyprus) not like the Jews under Moses?" Stone asked. "Moses went through one kind of wilderness or another to the promised land. And as Efrati explained in his own running commentary to the service comfortingly, 'We had to go down into Egypt for 400 years, but we need only be six months or so in Cyprus.'"

That autumn, in the face of the Jewish underground's military assaults and sharply escalating international pressure the British surrendered. Seven months after Stone's Passover with the Efratis, London accepted the United Nations

vote on partitioning Palestine and announced it would withdraw. Four months later, the first British troops began leaving, and two months after that, on May 15, 1948, the British

withdrawal was completed. For the Efratis and the thousands of other DPs whose plight I.F. Stone helped publicize with his impassioned prose, the exodus was over.

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**CYBERWELL: ONLINE REACTION TO BONDI  
BEACH ATTACK GLORIFIED TERRORISTS,  
SPREAD "FALSE FLAG" CLAIMS & CALLED  
FOR FURTHER VIOLENCE AGAINST JEWS**

Following the deadly attack at Bondi Beach in Australia, CyberWell, a non-profit Trusted Partner of Meta (Facebook, Instagram and Threads), TikTok and YouTube to address online antisemitism, said online reactions to the attack followed a familiar global pattern. These included the glorification of violence, calls for further attacks against Jews, victim-blaming claims that Jews orchestrated the incident and conspiracy theories portraying it as a Jewish or Israeli "false flag" operation.

As part of its initial review, CyberWell analyzed a sample of 164 pieces of content, which together generated more than 8.1 million views and over 255,000 interactions, including likes, shares and comments. The organization said the sample represents only a partial snapshot of the broader online conversation but mirrors patterns it has documented and previously flagged to platforms, following other antisemitic attacks since Oct. 7, including synagogue arsons in Australia, organized violence in Europe and terrorist attacks and physical assaults in the United States,

CyberWell said that in those cases, online spaces often became arenas where violence was justified, normalized, or redirected toward victims through conspiracy narratives, including claims that Jews orchestrated attacks against themselves.

"We are deeply concerned by the nature and volume of this content. This discourse attempts to quickly erase any acknowledgment of Jews as victims

of violence. This type of online antisemitism in the wake of the horrific Bondi Beach terror attack, like other targeted attacks, has one dehumanizing message: that Jews are not worthy of empathy, protection, or sympathy. This purposeful dehumanization and open calls to additional violence we observed in our analysis, lays the groundwork for the next attack," said CyberWell Founder & CEO Tal-Or Cohen Montemayor.

Many posts, the organization said, celebrated the deaths of Jewish victims, praised the attacker, and framed the violence as justified because of the victims' Jewish identity.

In one example, a post written in Arabic compared the Bondi Beach attack to the 1972 Munich Olympics massacre, in which



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11 Israeli athletes and a German police officer were killed, praising those who murder Jews “generation after generation.”

The group also identified several conspiracy narratives shifting blame from the perpetrator to the victims, including false claims of Israeli military or

intelligence involvement, assertions of Israeli “fore-knowledge” based on misleading or fabricated Google Trends screenshots and posts claiming that victims’ injuries were staged or exaggerated. CyberWell also found a screenshot of a fake Facebook account under the name ‘David Cohen’ cir-

culating across all major platforms with the image of one of terrorists on it. This was used to support the wild conspiracy claiming that the terrorist was a

former IDF soldier.

“When violence against Jews is justified or re-framed through conspiracy narratives meant to shift (Please turn to following page)



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**GLORIFYING TERRORISTS**

*(Continued from preceding page)*

the blame from perpetrators to victims, the harm does not end with the physical attack,” said Cohen Montemayor. “This discourse strips victims of empathy and accountability and helps normalize further violence against a minority group that is viciously under attack.”

CyberWell also noted a shift in how such content spreads online. Rather than being driven mainly by algorithms or bots, much of the amplification after the attack on Bondi beach came from real users, in some cases boosted by influencers

and recommendation systems that reward extreme material. When people post that the “Bondi Beach Shooter was X-IDF. He Served in the Israel army” the almost inevitable result is a Rabbi’s car displaying ‘Happy Hanukkah’ being torched. And, said one gullible idiot, “it was ‘done by a Jew.’”

antisemitism on-line, operating globally. Its AI-technologies monitor social media in English and Arabic for posts that promulgate blatant antisemitism, Holocaust denial, and promote violence against Jews and their allies based on the International Holocaust Remembrance Alliance’s (IHRA) working definition of antisemitism. Its analyses reviews and reports this content to platform moderators while indexing all verified posts in the first-ever open database of antisemitic social media posts, democratically cataloging it for transparency at [app.cyberwell.org](https://app.cyberwell.org).

“Post-attack glorification of violence and conspiracy-driven victim blaming are indicators of broader societal risk, including erosion of trust, social cohesion, and the breakdown of perceived truth,” Cohen Montemayor added. “Social media platforms should be leveraging community standards, Trust & Safety mechanisms, and the generative AI to account and mitigate the risks around these conspiracy theories that perpetuate more violence.”

Through partnerships, education and real-time alerts, CyberWell partners with social media platforms and their moderators to help them enforce their policies more effectively, promoting proactive steps against online hatred of Jews. For more information, readers can visit: <https://cyberwell.org>

CyberWell is an independent, tech-rooted nonprofit whose goal is combating the spiralling

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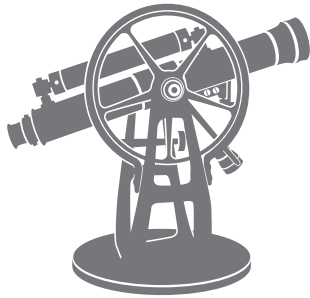
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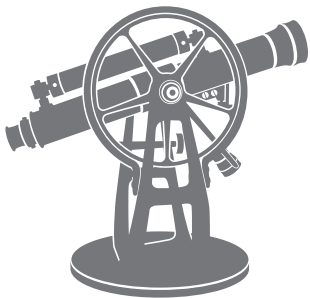
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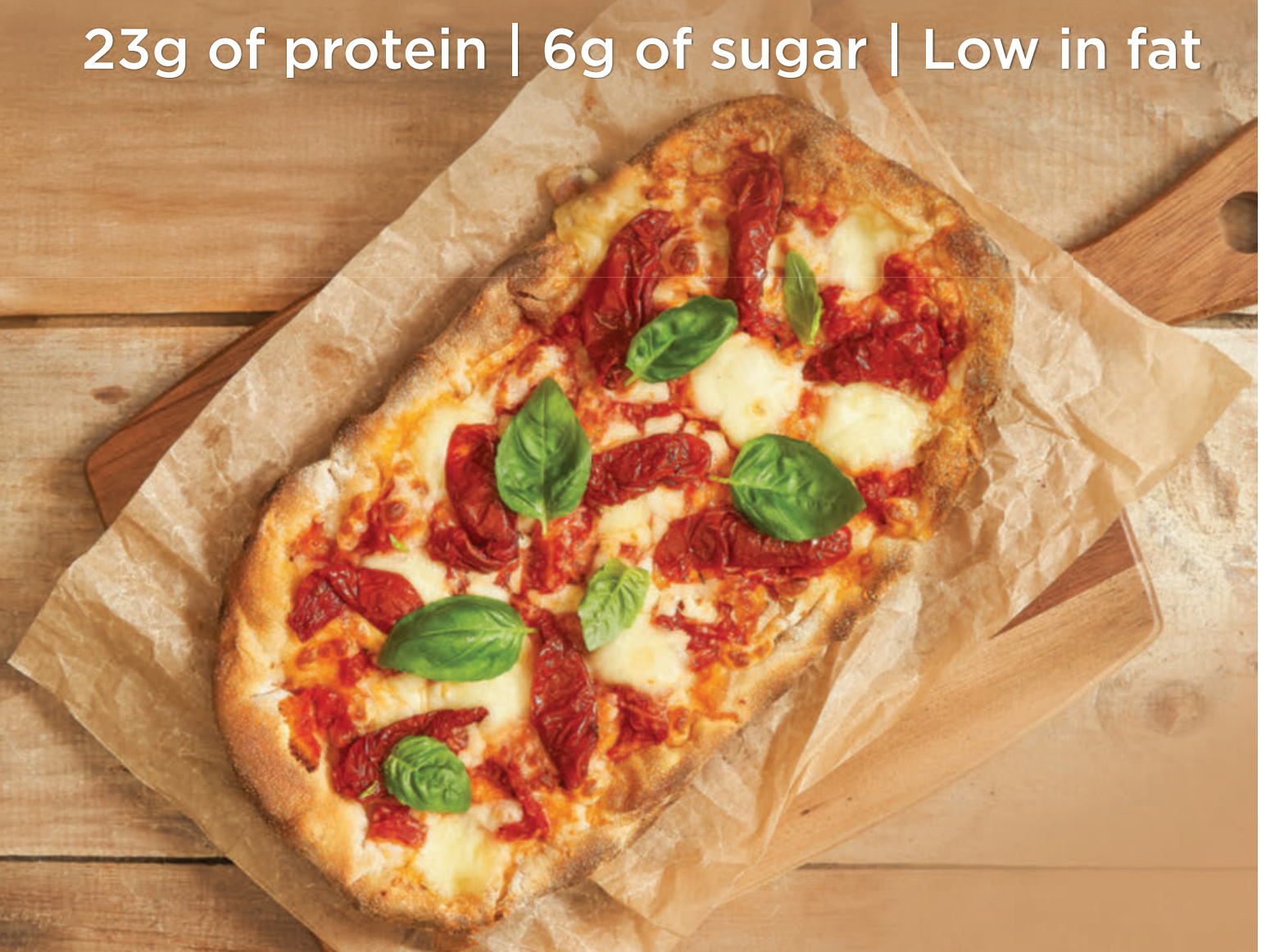
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