



תשרי תש"א

בית הספר העברי

חולון - יבנה

INTRODUCTION

With the approach of the Yomim Noraim, we are once again happy ה'תשנ"ב to bring out another edition of the Jewish Studies Magazine.

Rosh Hashanah occurs only a few weeks after the beginning of term, and about ten days are required for the typing and duplicating of the contents of such a Magazine. The pupils were therefore, by necessity, given literally only a few days to write their contributions, and we wish to take this opportunity to thank all pupils who submitted material both which has been published, and that which by limitations on space, could not be published.

A special thanks is due to Mrs. N. Hoyland who spent hours designing and drawing the cover page. Thanks are also due to Miss Gillian Cooper and The Secretarial Staff of the High School for typing this Magazine, also Hilary Harris for the illustrations.

At this time of the year, we are bidden to search out our deeds and repent our wrongdoings. We hope that some of the articles in this magazine will assist in doing this, and we shall all be granted כתיבה וחתימה טובה

C. Simons
R. Taier
Editors

Note: The contents of the contributions represent the views of the authors and do not necessarily correspond to those of the Editors.

Stop Press. Mazel-Tov to Rabbi and Mrs. Simons on the birth of their fourth daughter - what another girl! - They should change their name to Lachs.

CUSTOMS CONNECTED WITH ROSH HASHANAH.

Tashlich

JOHN said, "Cast your sins into the depths of the sea". On this basis Jews go to a river on the first afternoon of Rosh Hashanah and recite Psalms and prayers. Visiting the Graves, this is done before Rosh Hashanah. It is a custom to visit the graves of dead parents in the month of Elul.

We are not permitted to speak to our departed parents while we are praying at their grave.

Selichot are recited on the Sunday before Rosh Hashanah these prayers are to say we are sorry to G-d. They are also recited from Rosh Hashanah to Yom Kippur. Some of the Selichot are earlier than the 7th century.

Before Rosh Hashanah we send greetings cards wishing our friends to be written and sealed for a good new year

On the first night we eat apple and honey to help us fulfill a happy and sweet New year.

On the second night we eat new fruits, such as fruits we have not eaten for a year.

Yvonne King 3.

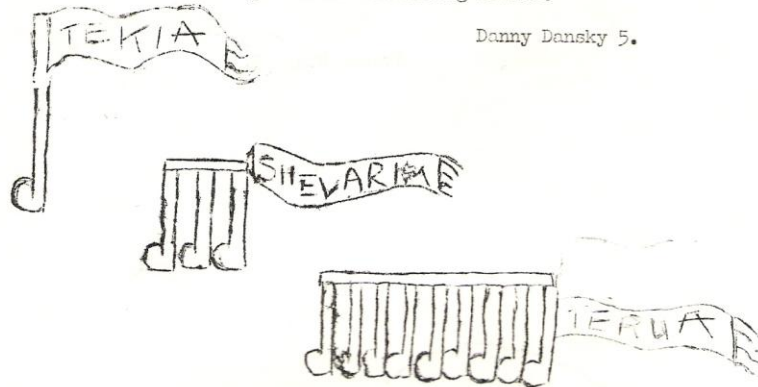


Shofar in the Mishnah and Gemara

In the Mishnah certain things are stated which dis-qualify a Shofar from being used on Rosh Hashanah. When a Shofar has been broken into two or more pieces*have been joined together by any method such as the use of glue or fusing the peeces together it may not be used on Rosh Hashana. If something is done to the Shofar that interferes with its sound, e.g. a piece of wood caught in it. Then it is not valid because the Shofar must make a pure sound not altered in any way by an alien object. If a Shofar is blown for example into a barrel and the echo is heard it is not fulfilling the mitzvah of hearing the Shofar. if you happen to be passing a shoal and you hear the Shofar you have only fulfilled the mitzva if you stop and listen to it and concentrate fully on it.

In the Gemara it is taught that if the Shofar is long but has been shortened it is kosher, and if it has been filed down as thin as wafer it is also valid. But if gold has been put over the mouthpiece the Shofar is not valid, it is only valid if the gold is not where the mouth is placed. It is not valid if it is overlaid with gold inside but it is valid if the gold is outside and the sound remains the same. If one Shofar is put inside another one it is considered valid only if the inner Shofar is heard. These are just some of the rules and regulations concerning Shofar.

Danny Dansky 5.



DO - IT - YOURSELF SHOFAR.

Today, do-it-yourself things are becoming fashionable. So why not a do-it-yourself Shofar. Actually it is quite simple - on paper at least.

First of all, as with all D.I.Y. things you require the materials. The most important is, of course, a horn..... any horn?..... no, a cow's horn is no good (remember the golden calf). You need a sheep's horn. It's unlikely that your Kosher butcher will have one - and you don't want to be seen going into a Treife butcher (do you?) although they probably also won't have one. Instead ask a Shochet nicely or maybe go to an abattoir. Try and get a few spare horns - you are sure to mess up the first one.

Having got the horns (they will probably smell a bit - so put a peg on your nose), you will need to use the kitchen stove, (buy your mother a bouquet of flowers and ask her nicely whether you can use her stove "just for a few minutes") Also ask her for a discarded saucepan - do not use a Kosher one.

If your mother has agreed (she doesn't know what she is in for), you are now ready to start.

As you will notice, the horn has a bone in it and this must first come out to make the horn hollow (the word Shofar comes from Shefoferet meaning tube.) Take the horn, put it in your saucepan, fill with water and boil for a few hours. (Don't do it just before dinner - you may lose your appetite. Most important, watch it carefully, someone may unknowingly serve it up as your soup for dinner!) Then take the horn, tap it gently on the floor and if you are lucky, the bone should now come out.

You then take the horn and heat it over a flame. Don't hold it too near the flame, you will probably melt it and cause pungent odours to percolate all over the house. When the horn is hot, you should be able then to straighten it out. You may need some strength for this - so practice your Mr. Universe exercises - in -out - in - out.....

You will notice that the other end of the horn is solid and needs to be drilled. If your father has not yet seen your activities in the kitchen, he may loan you his drill and you must then carefully drill the solid part until you reach the hollow portion. However, if your activities in the kitchen have already made you a persona non grata and you cannot get a drill, take a 6 inch nail (15 cms on the foreign metric system), hold the head in a schmatter, heat up the other end and keep pressing it on the solid portion. After doing this several hundred times you should reach the hollow portion.

Carefully shape the mouth-piece, how you do this will "make or break" your Shofar. Finally polish the Shofar.

Now try and blow your Shofar. Maybe you will be lucky - otherwise, hard luck, mate, - try again.

TASHLICH

It's a very common fact,
That on a certain day,
You've got the opportunity
To throw your sins away.

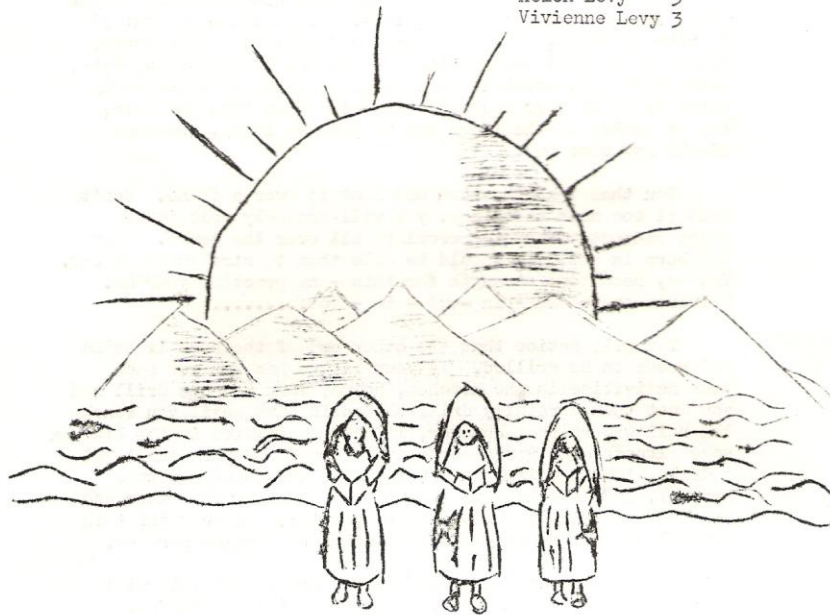
First you must remember
All your rotten deeds,
Like the time you swiped your mother's pearls,
And replaced them with white beads.

And how about the time,
When granny came to dinner,
You "sweetened" all her pud with salt,
You ARE a rotten sinner!

So count up all your numerous tricks,
And for each one find some bread,
Then take them down to Calderstones,
Where all your sins you'll shed.

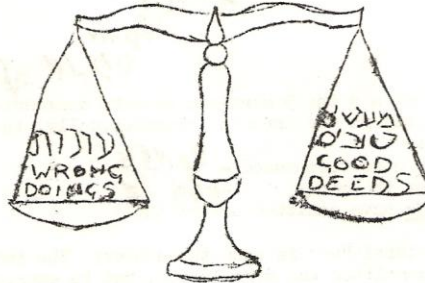
So make some resolutions
To be different to what you were
And sins picked up along the way,
Can be thrown away next year.

Helen Levy 3
Vivienne Levy 3



YOM KIPPUR.

It is a mitzvah to feast generously on Erev Yom Kippur because he who eats and drinks on that day is considered as if he had fasted two days. After Mincha on Erev Yom Kippur towards evening, the final meal is partaken of and it is customary to dip a piece of bread in honey as on Rosh Hashana.



One should only eat light food such as the flesh of fowls. One should be careful to finish eating the meal while it is still day, (about an hour before nightfall). It is customary for grown-ups to wear a Kittel which is the garment of the dead as though the heart of man is humble and broken. Women also wear clean white dresses to honour the day but it is customary not to wear ornaments because it is a Day of Judgement. It is also customary for the father to bless his children before going to the synagogue. On Yom Kippur both in the Shema of the evening and morning services we say the line, Baruch shem..... in a loud voice.

Just as on Sabbath it is forbidden to do any work or to carry from place to place. This also includes a Tallis or Prayerbook and one should make sure that these are left in the synagogue the night before. One should also be careful not to wash more than the fingers up to the knuckles. However the Cohanin who go up to Duchan may wash their hands up to the wrists. One who is ill, even if it is only slightly may wash in the usual manner if it is necessary for his health.

The wearing of shoes made from leather is forbidden and it is only permissible to wear shoes or slippers of rubber, cloth or plastic. Children under 10 years should not be permitted to fast in order that they should not risk their health, but as soon as they are 10 years old and in good health they should fast a little. This means that they should not eat until several hours later than they usually do. But even younger children should abstain from wearing shoes, and washing. At the conclusion of Yom Kippur there is eating, drinking and rejoicing for it is stated in the Midrash:

'ON THE CONCLUSION OF THE ATONEMENT DAY A HEAVENLY VOICE GOES OUT AND SAYS 'GO EAT THY BREAD WITH JOY, AND DRINK WITH A MERRY HEART YOUR WINE, FOR G-D HAS ALREADY ACCEPTED YOUR DEEDS FAVORABLY'".

WE HAVE SINNED.....

Yom Kippur as you all know, is a very important and holy day in the Jewish Calendar. On this day we have 5

They are:

אָפֿשולדן
אָפֿשולדן
אָפֿשולדן
אָפֿשולדן
אָפֿשולדן

When we say the 5 services we make confessions of our sins. 2 prayers are arranged alphabetically, these begin with the words:-

We have trespassed - אָפֿשולדן
for the sin - אָפֿשולדן
(We have committed before thee)

The Plural "we" is used throughout: The individual may not have committed the sins listed, but he expresses regrets that others have done so, and he has not been able to prevent them. Every Jew also atones for the sins of his fellow Jew.

At the end of the day we blow the Shofar as a reminder of Yom Kippur of the Jubilee Year.

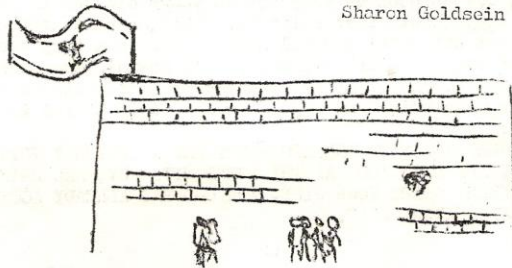
Yom Kippur is the day when G-d closes his book of judgement after he's made his decision of who will live and who will die.

Yom Kippur is the only fast in the Jewish year that when it falls, on Shabbat, is kept on that day, but if another fast would fall on a Shabbat, it would be moved to the Thursday before or to the following day.

We must not think that Yom Kippur will automatically bring forgiveness. The Torah tells us that when a person says "I shall sin" and Yom Kippur will procure forgiveness, Yom Kippur will not procure forgiveness, furthermore its only for the transgressions against G-d that Yom Kippur atones, but as for transgressions against our neighbours, there can be no atonement until we have first righted any wrongs we may have committed.

Danielle Polak
Sharon Goldsein

3H
3N



WELL OVER THE FAST

At this time of the year, we continually see New Year cards and greetings with the words "Happy New Year and well over the Fast". We are so used to seeing these words that we do not give them a second thought. But what in fact are the words "Wellover the Fast" meant to convey.

Surely we do not want to say that we wish to be well over Yom Kippur? (i.e. we wish it were already the day after Yom Kippur!) The Mishnah in Ta'anit (chap 4, Mishnah 8) states "There were no happier days for Israel than 15th Ab and Yom Kippur". Obviously then, we do not want such a happy day to be well behind us.

The suggestion that this greeting means that we should not get ill as a result of fasting on Yom Kippur is also untenable since if there is any possibility of danger by a person's fasting, then he is forbidden to fast. What then do the words "Well over the Fast" mean. We put forward the following two suggestions.

1) The word 'fast' refers to Tzom Gedaliah (which occurs the day after Rosh Hashanah), and not Yom Kippur. The Fast of Gedaliah is one of the four fasts connected with the Fall of Jerusalem, and concerning these fasts the prophet Zachariah (chap. 8 Verse 19) says. "The fast of the fourth month and the fast of the fifth and the fast of the seventh and the fast of the tenth shall be to the House of Judah joy and gladness". This means that in the Messianic days these fasts will become days of happiness. Therefore we look forward to the Messianic era when Tzom Gedaliah will become a day of joy and gladness and we will hence be well over the Fast of Gedaliah.

2) The expression should be "Well over the Past" instead of "Fast". We begin the service for the first night of Rosh Hashanah with the Pizman, entitled Achot Ketanah. Each verse ends with the words "May the (old) year and its misfortunes now cease together". The last verse however ends with the words "May the New Year greeting and its blessings now commence together". We can now understand our New Year greeting to mean the following. "Happy New Year" - may blessings now commence with the New Year.
"Well over the Past" - Let us be well over the past year with all its misfortunes.

A HAPPY NEW YEAR AND
WELL OVER THE (FAST OF GEDALIAH
(PAST



THAT'LL TEACH YOU A LESSON

Once upon a time, in the reign of King David, there lived a man called Ben-Dov. He was a rich, respected happy man. Everyone liked him because he helped people out. Some people even called him the "giver" because he regularly gave to charity. There was only one thing the matter with him - he hated King David! "Why?" you may say. Well, in a battle, a few years before, King David's Army had killed his father in a war. His father was also a respected man, like himself.

"I must kill him" said Ben-Dov one day. "I cannot forgive him" he continued. He had a plan.

First he was to go to the palace, dressed as a merchant. He bought some beautiful robes, which made him look rich. He then got some other clothes and jewels etc. He went to the palace with his wares in a big trunk, and personally went to King David. King David at once took a fancy to everything Ben-Dov had, and bought almost everything. Clothes, goblets of gold and silver; jewels and ivory. Then Ben-Dov went home an even richer man!

A few weeks later, Ben-Dov came back to King David's Palace, in poor clothes. King David looked quite amazed. "W-what happened to you?" he asked. "Alas, oh King, I was robbed of all my wealth not two nights ago. Everything I had was taken. I have only the clothes on my back" said Ben-Dov very convincingly. "You poor, poor, poor man" said King David. He clapped his hands, and immediately two men-servants came. "Take him to the east-wing, and give him food and clothes". said King David. "Oh no, I couldn't Your Majesty" said Ben-Dov. "You must not question a King's order, now go" said King David. At this, Ben-Dov went.

After about two weeks, Ben-Dov came up to the King and said "For two weeks, I have been living in a beautiful apartment, with lovely clothes, and tasty food, yet I have done nothing to earn it. I would therefore like to ask you your permission to work for you, and be your servant" said Ben-Dov.

"No I w- " "Please Your Majesty" ? interrupted Ben-Dov. It took a lot of persuasion to make the King agree, but eventually he reluctantly agreed.

It happened that Ben-Dov was put in the kitchen to work. "Aha, this is my chance, so far I have been lucky the rest will be easy", chuckled Ben-Dov to himself.

His idea was simple. He would make or get poison, and put it in the king's wine.

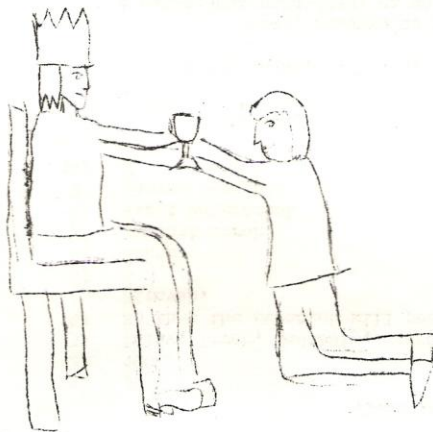
He put the poison in a goblet of wine, along with some food, on a tray, and took it to the king. Just as Ben-Dov had reached King David, the King had something to tell him.

"I have been thinking", he said. "I know that many people hate me, so I have decided to have a servant to taste my food for me before I eat it. You know, people would even go as far as poisoning me, the King of Israel, huh!! Anyway, I have thought, and after a lot of thought, I've decided that you will be my Chief Food Taster. I trust you more than anyone else, so now is your chance to be important" said King David convincingly. "Well, er-er, I couldn't er-"

"You must not question the King's order", said David. "You can start now", he continued. Very well, said Ben-Dov grumpily. He took a bite of food, it was alright. "Now, the wine", said King David. Ben-Dov took a teeny sip, but the poison was much too strong, and in less than a minute he fell down and died. King David was startled. "Oh dear, what shall I do?" he said. He decided to get a Royal Physician to examine the dead Ben-Dov. It was discovered that Ben-Dov has Ben-Dov has taken a dangerous poison, which was deadly to anyone.

King David was very sorry, but he soon got over it. Even when he was an old man, he sometimes remembered Ben-Dov, and thought "If it wasn't for him, I could have died when I was very young and wouldn't have been King anymore."

Denise Lanski, 1R.



QUIZ.



- 1) What is the minimum number of notes that can be blown on Rosh Hashanah in order to fulfil the Mitzvah?
- 2) How many notes will be blown on the Shofar on Rosh Hashanah this year?
- 3) Name the Arba'ah Minim.
- 4) Why when we are saying the Berachah over the Arba'ah Minim do we hold the Etrog upside down?
- 5) On how many days during Sukkot do we take the Arba'ah Minim?
- 6) What is the covering on the top of the Sukkah called?
- 7) On what day do the boys get called up and go under the Tallit?
- 8) What Sidrah do we read on Simchat Torah?
- 9) What is the name given to the person who begins the reading of the Torah on Simchat Torah?
- 10) How many Hakafoth are there on Simchat Torah?

Questions contributed by Jonathan Rabinowitz, Trevor Globe, Mark Kingston and Danny Harris, all of Year 1.

- | | |
|-----|------------------------------------------------------|
| 1) | 30 |
| 2) | 100 |
| 3) | 7 |
| 4) | So that the Berachah will precede performance of the |
| 5) | 6 |
| 6) | Sukah |
| 7) | Simchat Torah |
| 8) | Vezot Habrachah |
| 9) | Chatan Bereshit |
| 10) | 7 |

ANSWERS.

FROM THE PAGES OF HISTORY
NO SCHOOL ON CHOL HAMOED

As you know from the Annual Founders' Day Ceremony held by the High School every year, the Jewish School in Liverpool has a long history going back to 1840. During this period a number of interesting incidents have occurred and we shall bring you some of these events.

The first one concerns school on Chol Hamoed.

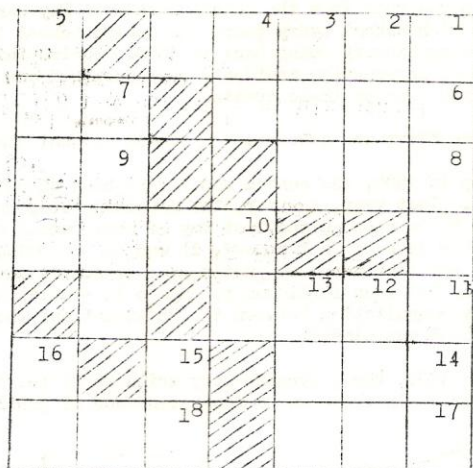
Up to 1904, the school had always been closed on Chol Hamoed. That year, however, the Governing body ordered the school to be open on the last day of Chol Hamoed Sukkot, (on the other days of Chol Hamoed, it was as usual closed). The result was that very few pupils came to school and those who did come had been forbidden to engage in secular work. After a hasty consultation between the President and the Headmaster, the school was closed.

In 1906, the governing body tried to do the same thing but once again there was a non-attendance of pupils.....



HEBREW CROSSWORD

based on an idea by Jonathan Bishop 40



ACROSS

1. Have mercy on us
6. The Shofar month
7. Making aout of a molehill
8. Chag.....
9. Rabbi
10. Are you in a jam?
11. Not yours - theirs
14. Nuclear Magnetic Resonance (abbreviation)
17. Three leaves at one point.
18. Seven day house.

DOWN

1. There are four each year
2. Dreamy Daniel always does this
3. A brain is necessary for this one
4. Night without beginning or end
5. Weeping.....
7. What a lot
10. Lofty
12. He learned
13. The expelled boy did this to his school
15. School (abbreviation)
16. This is it.

ON A LIGHTER NOTE.

A battery factory was manned by one person. This person was a Rabbi. How could these batteries be any good if there was only one man in the factory? Well, at the end of the conveyor belt stood the Rabbi, saying to each battery "I wish you long life, I wish you long life".

=====

Mrs. Cohen owned the corner sweetshop in the centre of Manchester.

She was 6ft tall, her shoe size was 7, her waist was 36" and her hips 44".

What did she weigh? snooms -tsuy

=====

Cohen was ill and said to his friend, "Solly, I am a sick man. I ought to go to see a doctor".

"Well, why don't you go and see my friend, Isaacson?" advised Solly.

"But isn't he very expensive?" asked Cohen

"Well, he ain't so cheap. He charges £10 for the first visit, but after that it's only £2."

The next day Cohen went to see the doctor. He walked into the surgery and said, "Well, doc, here I am again!"

Nicky Goldnan 3
Lorna Keane 3
Karen Abraham 3

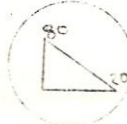


THE ROAD SIGNS OF SCHOOL.

We work very hard.



Last year she got 80% and this year only 20%.



That's what our bags weigh!



We need a cart to carry all our homework home.



Turn right, turn left, stop.
You are now at the Headmasters' study.



Keep left in the corridor.



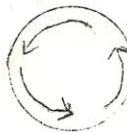
What a boring lesson!!



Maths lesson



Teacher.
'Where were you last lesson?'
Pupil.
"I was looking for you!"



Helen Raisman 3
Anna Silver 3

The Zionist Problem.

Recently we have heard far less, with some notable exceptions, about Arab terrorism than in the past years.

This phenomenon is due in part to lack of interest on the part of the news media already accustomed to death and violence in Northern Ireland, and partly to a real decrease in the numbers of such incidents. Both phenomena are disturbing, but especially the second. It could be argued that a decrease in terrorism is a good thing, and this is true, but for one thing it would be.

The problem is that the same people who, five years ago applauded and praised the "heroes" and "martyrs" who performed these "glorious" deeds are now being welcomed amongst the highest echelons of international politics. Yassir Arafat makes speeches in the U.N. General Assembly, swathed in "Mexican Bandit" style in a massive gunbelt carrying pistols galore, presumably in case the Israeli U.N. representative takes a pot shot at him with a Derringer; he is accorded diplomatic status; his organisation actually has more influence through the 'built in' majority of the third world in the U.N. than America or indeed the entire developed world, yet a few years ago that same U.N. was roundly condemning terrorists. So what has happened? How have the Palestinians bridged their self built credibility gap so quickly, and so easily?

It has happened because Israel, and the Western Jews have abdicated their responsibility to counter effectively Arab propaganda. For every member of Zionist organisations in our Universities there are ten or more members of pro-Palestinians groups almost entirely composed of Non-Arabs.

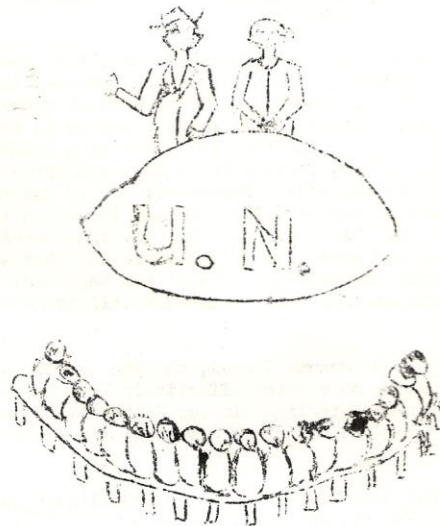
As usual the Jews have taken a non proselytizing stance, whereas the Arabs have gone all out to attract people to their cause. Also the Arab's cause is that of revolution - a cause far dearer to the hearts of the 'angry young men' of today than that of upholding the rule of the law and order - which is the way the Zionist cause appears to them.

Zionists are all too often seen as fighting a desperate rearguard action - not selling point for a group with such positive aims. For these and other reasons people such as Yassir Arafat are in the ascendance, they are gaining respect at the cost of the credibility of Israel and the Zionist organisations.

It is indeed a sad situation in which the U.N. - an organisation dedicated to the brotherhood of all races of humans - can pass a resolution, at the instigation of the Arabs in general, and the PLO in particular, condemning Zionism and equating it with Racism!

Even so one is tempted to say that because of this vote it would be foolish to represent the U.N. as being truly representative of the attitudes of the peoples of the world; but unfortunately it is.

To state but one very obvious example Communist China - a country containing $\frac{1}{4}$ of the entire world population is fiercely anti-Zionist, and virtually its entire population are informed of the outside world via government information, so they will have only a bad, distorted view of Zionism, but nevertheless a hostile one.



The same is true of almost every third world country, and only in Europe and America and Australasia could this not be said to be. That is that the developed countries outside Russia, containing a mere 10% of the world's population are the only supporters of Israel. Even in these countries the rise of the neo-fascists, National Front, English Nationalists etc. is becoming a serious threat to freedom of thought and speech and much more importantly existence.

In Argentina - a country ruined by misgovernment, the Nazi party, although illegal is so strong that they can openly publish viciously anti-semitic literature, and attack, and destroy Jewish establishments and property, and only now are the Argentine government, belatedly acting against them. However these people have massive popular support, and if there were to be yet another coup d'etat in Argentina, they could well find themselves in power - a very sad situation.

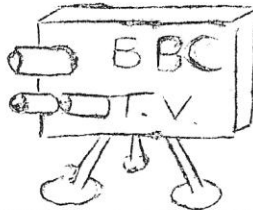
In this country the government is walking a tightrope, and even without help from Junior Doctors and Seamen they could easily put a foot wrong, and the country would go the same way as Germany did during the depression of the late 20's and early 30's a course that led directly to Hitler's rise to power; only in this case it would be Enoch Powell, or Robert Reiss.

All this is important for Israel because each time that a strongly left wing government gets into power in a country its stance automatically becomes anti-Zionist. Israel's only hope lies in the voice of moderation in all countries - a voice that is becoming more and more unpopular, - and most importantly, where moderation does prevail, the Zionist organisations must emulate, and surpass the Arab groups in making use of the opportunities of free speech and freedom of conscience before it is too late; for be assured that the human race is, as yet, far from being civilised to prevent another holocaust, and to ensure that genocide has no meaning.

Alan Levy L6K

The B.B.C., The Guardian and The Times.

In this essay I shall discuss my views as to a topic that has caused much controversy in the past.. Covering all the events concerning the Middle East, I could not fail to notice that the B.B.C. had given coverage in a rather strange manner. i.e. they bent over backwards to be Pro-Arab. This is how it appeared to me and unfortunately it occurs in every item remotely concerned with Israel or Jews. Now some of my colleagues refuse to accept the obvious and insist that I am too biased and over-sensitive. Wasn't it strange for me to discover that there had been complaints about the B.B.C. from others concerning this almost insane, anti-Israel attitude? I am well aware that my views are extremely right wing, often nearly to the point of fascism but this does not mean to say that I am wrong. The time will come when these fools that oppose my views on this subject will have to take their fingers out of their ears and think again. Whereas I present facts to support my belief, I have not come across any evidence to the contrary from these non-believers. Since their arguments are totally negative they carry no weight and pose no real threat to the spreading of the truth but merely hinder it. It is up to me now to present the evidence in an effort to prove my point and I will divide the remaining part of the essay into three paragraphs covering the B.B.C., the Guardian and the Times.



My main difficulty in writing about the B.B.C. is that there is so much evidence to choose. Ephraim Kishon devoted a large part of his book "The Mark of Cain" to the subject but I must be brief, hence I will only list a few. Soon after the Six-Day War a discussion was held about the outcome between a representative for the Arabs and one for Israel. Musa Musawi from the London School of Economics was representing the Arabs but the other gentleman, presumably representing Israel was the London correspondent of Pravda. This means that it was a "fair" discussion about Israel between a Russian and an Arab. The word "fair" evidently has a different meaning in the B.B.C. For my second example, I should like to refer to Kishon's book, "The Mark of Cain". He recalls one program which was meant to contrast the situation in Israel with Arab countries. For a while the scene was a young Arab girl, emancipated in rags. The "Parallel" was a fat, rich Jewish business-man in Tel-Aviv, discussing the problems. Is this really a fair comparison? The B.B.C. must either be stupid, determined or both.

The Guardian, many years ago, was quite unbiased until it fell into the hands of some left wing extremists. Since then it has churned out some rabidly anti-Israel articles.

The big mistake came once when a whole page was devoted to an appeal by the Friends of the Arab League, condemning mass Arab graves in Israel. The aforesaid article was signed by a number of people including some English M.P.s who later denied having any knowledge of the advent and disagreed with it in any case. Who can contest that this was an attack against Israel. There have been many others.

The Times I am glad to say is somewhat milder and has many Pro-Israel articles at times. One Terence Prittie who incidentally is not Jewish and so cannot be accused of being biased on that count, reported of a retouched photograph of Jerusalem which appeared in the Times. The background had been dragged forward about two miles and excavations appeared to be taking place over an Arab cemetery. When in fact they were about two miles away. The Times pretended ignorance of the matter

and said that the photograph had been bought from "Der Stern". As with the Guardian there have been numerous other articles.

I do hope that there is sufficient evidence in this essay to satisfy even those colleagues who apart from disagreeing wanted an Arab speaker at a Zionist society.

To finish off, I will invite the reader to find contrary evidence to this essay, knowing that such a venture would meet with certain relax.

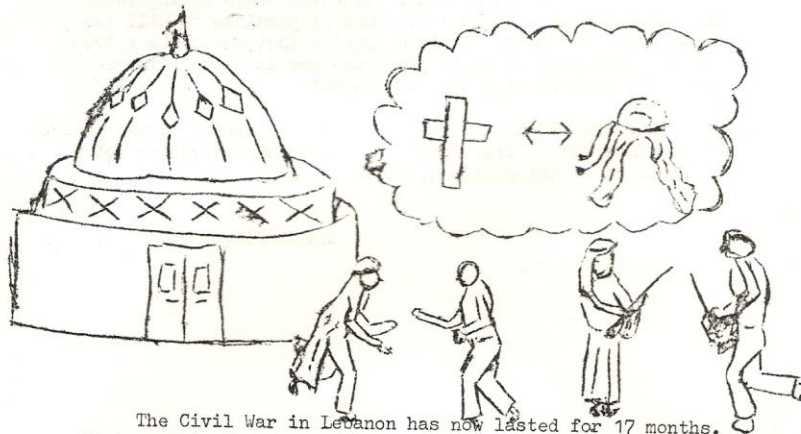
Now I will relax, happy in the knowledge that NO contrary evidence does or could possibly exist.

Peter Fink 16

.... OUT OF THE NORTH AN EVIL WIND SHALL
BREAK FORTH....

The long glorious summer has passed and with it so has ended several epic expeditions to Israel. Yet while we compare Maccabi Gold Star with Watney's Red Barrel, and look at photos of *OLIVE* and *וַיֵּלֶךְ* on the beach at Herzliya and Yantiel at the Western Wall we must not forget what has been happening just a few miles further north.

"What has been happening"? you may ask. Since the complacency of public opinion and forgetfulness of mind and the relegation of the covert front page news to page 7 of the Times has covered up the war, we must not forget.



The Civil War in Lebanon has now lasted for 17 months. It has claimed at least 40,000 killed. The names of Tel-al-Zataar and many isolated Christian communities has long since lost its meaning. Ceasefires become farces. There have been 54. Why it started, who started it and when it started seem irrelevant. All the parties involved now seek peace. A place for a high price, perhaps too high. There are over 15,000 Syrian troops in Lebanon controlling about 60% of the country. The situation was further complicated this week by the arrival of Iraqi forces to fight for the left. It has been a long and bloody struggle and promises to continue for some time yet let us consider the political consequences of the war.

Whoever wins, will have won a pyrrhic victory. That Lebanon will be partitioned seems on the cards, that the military might of PLO has been weakened is not doubted but what of the peace attempts? The Syrians have called to Damascus all parties concerned, there will be an Arab League Meeting in Cairo on the 17th September. Despite all internal differences the arabs are determined to have peace.

On the other hand the 'Open Fenced' policy is a paregyric victory of Israeli tolerance but the fact that the Lebanese themselves fought off the PLO for attempting to disrupt their new lives abroad must not allow Israelis a sense of euphoria. For this euphoria can only lead to euthanasia.

With Syria's presense in Lebanon and the soothing of the hands of the PLO by the Arabs can only portend a bad omen for Israel. The Golan Front could be lengthened and Israeli military defence stretched to its limit.

Yet there is still time to act. If Israel initiates peace moves now, the solving of the two problems could be found at Geneva. Whether Israel wants to talk or not to the PLO is the stumbling block. She should bury her differences and come to the table to talk. With the Arabs having their own headaches and problems it could be possible to kill two birds with one stone. It is a problem that has to be solved for the assurance of world peace and now is a good time as any. The time is ripe but will we act?

At a time in the Jewish Calendar Year when we seek forgive-ness and settle differences with our friends aught we not to do it on an international scale?

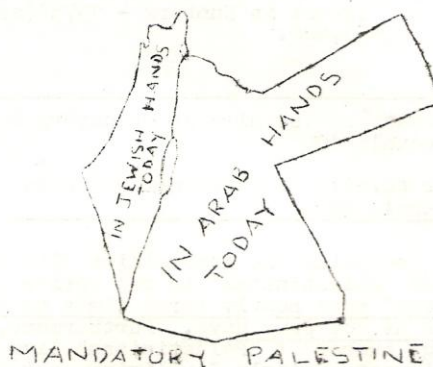
Raphel Silver L6.

LOOK AT FACTS AND FIGURES.

When Jewish students go from school to university, they come for the very first time into contact with Arab students with their unlimited money and resources for propaganda. Unfortunately, pupils leaving our schools are not equipped with the facts and figures to enable them to rebut such propaganda. We shall therefore try to provide them with the information required to answer charges made against Israel by Arab students and their well-oiled propaganda machinery.

In this first article we shall investigate the charge that the Jews have taken the entire Mandatory Palestine, made the Arabs they call Palestinians into exiles and deprived them of a homeland.

To do this we will LOOK AT THE FACTS AND FIGURES.



The Arabs conveniently forget to mention that Mandatory Palestine contained the area east of the Jordan river (Transjordan) and this comprised of over three-quarters of Palestine. In 1922, Britain unilaterally removed this area from Palestine and handed it over to the Arabs. Hence when looking at how much of Palestine is in Jewish hands, we must consider this entire area.

Area of Mandatory Palestine in Arab hands (Transjordan)
32,640 sq.miles.
Area of Mandatory Palestine in Jewish hands (Israel)
10,435 sq.miles.

Hence over three-quarters of Mandatory Palestine is in Arab hands.
SO MUCH FOR THE ARAB LIE THAT THE JEWS HAVE TAKEN THE LOT!

You might however say, with some justification that in order to get a true comparison one must compare areas in relation to population. We will therefore now compare the number of "Palestinians" living anywhere in the world per sq.mile of Mandatory Palestine in Arab hands against the number of Jews living in Israel per sq. mile of Mandatory Palestine in Jewish hands. (The reason for having "Palestinians" living anywhere in the world is that the Arabs claim they are all in exile).

Number of "Palestinians" living anywhere in the world:

The Palestine report (published in Gaordian, 14 May 1976) quotes PLO as giving a figure of 3,260,000. (This figure is highly exaggerated but for the purpose of this comparison we will accept it).

Number of Jews living in Israel:

The figure given by Israel Government Information Service's leaflet "Israel in Numbers - 1975" (as at end of 1975) is 2,959,400.

Therefore

No. of "Palestinians" per sq.mile of Mandatory Palestine in Arab hands equals 100

No. of Jews per sq.mile of Mandatory Palestine in Jewish hands equals 284

Thus even accepting the Arab claims with regard to the number of "Palestinians" in the entire world, the "Palestinians" have nearly three times as much land per person as the Jews have. Furthermore, although a large number of "Palestinians" live in Israel, there is not a single Jew living east of the Jordan (in Transjordan).

Remember, don't be fooled by Arab propaganda.
LOOK AT THE FACTS AND FIGURES and you will be able to unmask their lies and distortions.

AM YISROEL CHAY - AM YISROEL ECHAD.

My firm belief has always been that the Jews in Israel and the Jews of the diaspora are one people. Yet, there are many people in Chutz La'aretz who wish and do, disassociate themselves from Israel. It is unfortunate that many adults should feel this way, but it would be disastrous to the future of the Jewish people in Israel and throughout the World, if, the Jewish Youth would likewise disassociate themselves with Israel.

Israel feels isolated and has learned in her short 28 year history to stand on her own two feet. Taking this situation into account, we, the Jews of the Diaspora, have an important and vital task to perform. Our duty is to make the Israelis feel wanted. We must eradicate any idea of isolation from the thoughts of our brethren in Israel.

As you all know, 1976, is Solidarity With Israel Year, and on May 30th there was a mass rally of over 20,000 Jews at Earls Court in London. However, it is not the rally with which I'm concerned. What to me is important, was the Youth March from the Royal Albert Hall to Earls Court, which preceeded the rally. Over 4,000 Jewish youths from all over Great Britain participated, and, although they all came as different groups, Bnei Akiva, Habonim, JLB, The Jewish Day Schools, BBYO, the list is simply endless, they all marched together, and all sang the same songs together. It was the first time in the history of Anglo-Jewry that Jewish Youths of all backgrounds and viewpoints, marched together as "one", all possessing a united feeling of solidarity with Israel.

For those hardliners, who simply will not recognise Israel, whether they be ultra-orthodox or fully assimilated Jews, if that event was not enough to move them from their ideas, they were certainly taught a severe lesson during the early days of July this year. I am of course, referring to Entebbe. The miraculous and word-acclaimed rescue by the brilliant Israeli commando force, of the hijacked hostages, over 2,000 miles away from home, at Entebbe Airport in Uganda.

What happened in the middle of that week of torment for these innocent men, women, and children? Perhaps you have forgotten what the German terrorist said, "Jews this side the rest over there!" The rest were released, leaving the Jews to face a further few days in the hands of the Palestinians. It should be noted that the terrorist exclaimed, "Jews, this side," not "Israelis". If the enemies of Israel and the World, regard the Jews as one people, how much more so should we? If any doubt remains in your minds, remember Mrs. Dora Bloch, who was a British national.

To conclude, there are just three words which should be placed in the minds and should be felt deep inside the hearts of every Jew, on this earth. Three words which if remembered and repeated regularly, will surely result in us all improving our connections for and increasing our love of Eretz Yisroel.

AM YISROEL CHAY.

Extracts taken from a speech made by Harris Polak U6 on behalf of the British Jewish Youths, at Binyoney Haomah in Jerusalem, at a Jewish Youth Pilgrimage Rally, attended by over 3,000 Jewish youths from Britain, U.S.A., Canada, and France, on Monday, August 8th, 1976.