

contravene the principle of אם לא כדא' דאורייתא.
 The ד"ה then brings as הכרחי' (א"ר' דאורייתא)
 this מבשר (that the meal is held on Sunday
 16th). The הגהה then brings (in פ"ק)
 that from this we also ^{observe} ~~have~~ מנחת
 on the Sunday (because the מנחת are for
 the Penin meal). The הגהה then
 continues that the מנחת goes at length
 to prove that the ד"ה doesn't hold like this
 and that the פ"ק and hence
 also מנחת should be observed on ד"ה
 the 15th. He then brings (in פ"ק)
 that the ד"ה holds one should be strict and
^{observe} ~~have~~ the פ"ק and מנחת on both
ד"ה (15th) and Sunday (16th).

The reason for advancing the reading
 of the Megillah from ד"ה to Friday is that
 we are concerned that it might be
 carried in the street on ד"ה but now
 it is being suggested that we send the
ד"ה on ד"ה! Surely if there is any

שמה בסוק'ם שבתורה יחיד קורא אותן
 קב"ט הכנסת

Source: (ג"ג 16. ד), מנחות 8.

Reason for these last eight verses being different: נ"ג יחיד - written by Joshua, ו"ח - written by Moses but with tears in his eyes. However whichever reason we follow there is a difference in these last eight verses of the Torah.

Interpretations of this phrase יחיד קורא אותם קב"ט.

(i) "ע" (מנחות 8) - one person must read them and one may not split them up to call up more than one person (i.e. 2 people - 3 & 5 verses, or 4 & 4 verses or 5 & 3 verses) etc.

[Rules regarding where pairing may be split up can be found מנחות 8:10-11.]

Gemara which I gave to the Sixth form.

In a report dated 1947, by the Esso Foundation for Palestine, they stated that "75 per cent of the Arab population of Palestine are either immigrants themselves or descendants of persons who immigrated into Palestine during the last hundred years, for the most part after 1882."

Jewish immigration was, however, very severely limited by the British White paper. As a consequence Jews were trapped in Europe and perished in the holocaust. Although as stated earlier, it is impossible to give precise figures, we see that the vast majority of Arabs today living in Palestine are descended from those Arabs who settled within the last century.

What contribution did the Arabs living in Palestine throughout the ages make to the country? History books show that Palestine was never a centre of any significant Arab activity and was only considered to be a backwater of the Arab empire. The only city they built was Ramla. The land became devastated a fact testified to by, amongst others, Count Volney in 1785, Mark Twain in 1867 and the Palestine Royal Commission in 1913.

THE JEWISH PRESENCE

Coupled with the creation of a Palestinian Arab nation, the Arabs also claim that the Jews were absent from the land for nearly two thousand years and that in any case the modern Jews are not descendants of the ancient Jews!

Due to an ignorance of Jewish history, such absurd statements have been accepted by the World, both Jewish and non-Jewish. In fact, despite the difficulties, persecutions, massacres and expulsions, the Jews maintained a continuous presence in Eretz Israel throughout the generations. An illustrated book entitled "The Forgotten Generations" published in 1975 by the Israel Economist goes through each century for nearly two thousand years showing Jewish settlement and life in Israel during this period.

We shall give a few examples of Jewish events and achievements in Eretz Israel during the two millennia when the Arabs claimed Jews were simply not there.

The Sanhedrin, the 71-member judicial body of the Jewish people functioned for several centuries during the Roman occupation.

During the fifth century, the Jerusalem Talmud and several collections of Midrashim were compiled in Eretz Israel.

In the seventh century, the Jews were allowed to build a Synagogue in front of the entrance to the cave of Machpelah in Hebron, which was in use for over 400 years until the period of the Crusaders. This Synagogue is referred to in Jewish, Christian and Moslem sources.

During the tenth century, the system of vowel pointings in Hebrew grammar was evolved in Tiberias. In 1099, the Jews almost single-handedly defended Haifa against the Crusaders, holding out in the besieged town for a whole month. About 1100, there were Jewish Communities all over the country including Jerusalem, Tiberias, Ramla, Gaza, Rafah, Ashkelon, Jaffa and Hebron. In 1210, the Jews were expelled from the country.

Debate on W. Bank settlement

Towards the end of last term, a debate on the motion "this house supports Jewish settlement on the West Bank" was held at King David High School. The audience came from the upper part of the school, in particular from the 6th Form. The motion was proposed by the Director of Jewish Studies, Rabbi Dr. C. Simons, and opposed by the Headmaster, Mr. Simon Dover, a 6th former was chairman.

Dr. Simons outlined our religious, legal and military rights to the West Bank. He continued by showing that Arab propaganda, supported by unlimited money, had brainwashed the man in the street, and that every time the Israeli Government prevents Jewish settlement on the West Bank, it weakens and undermines our sovereignty in every part of Israel.

Mr. [redacted] opposing the motion, argued that the Jews have plenty of areas to cultivate (e.g. Aravah) within the 1948 borders. He considered that Jews were leaving Israel due to the fact that Israel was on a continual war-footing and a solution on how to end the war must be found. He was also concerned with the demographic problem and with world opinion.

The motion was then thrown open to the floor and a lively discussion followed.

Mr. [redacted] then summed up for the opposition followed by Dr. Simons for the proposition, who ended with a quote from the "Palestine Report" that the Arabs' solution to the problem was the dismantling of the State of Israel.

The motion was then put to the vote. Eighteen voted for the motion, three against, plus a few abstentions.

Hence a ratio of six pupils to one supported Jewish settlement on the West Bank.

Liverpool
Jewish Gazette
22 October 1976

LIVERPOOL JEWISH GAZETTE
DECEMBER 17, 1976

Sixth form Jewish Studies courses

The Jewish Studies courses on Israel and Zionism by Rabbi Dr. Simons, and Mr. Taier, to pupils in the sixth forms of the King David High School, continue to be successful and the pupils are showing great interest in them.

At present, Rabbi Simons is preparing a series of handouts on "How to Answer Charges", which are now continually being made against Israel. In this way the pupils should be equipped to answer the increasing anti-Israel propaganda which is being spread around the various university campuses.

A sound recording of the B.B.C. 2 "Palestine Action" programme was made and Rabbi Simons is explaining to the pupils to rebut all the lies and distortions in this broadcast.

Liverpool
Jewish Gazette
17 December 1976

'West Bank' talks

Recently the present situation on the West Bank in Israel has been under discussion amongst senior school pupils. On Thursday, June 10, Mr. Josh Harris, from Manchester, gave a talk on the prospects of the area to the Lower VI.

A most lively discussion followed. Great interest was also shown by members of the Israel Society, after a short address on the rights of Jewish settlement on the West Bank, by Rabbi Dr. Simons.

Owing to the sudden upsurge of interest and discussion on the subject, Mr. [redacted] has devoted a full morning, after the internal exams, for more concentrated debate on this most controversial subject.

GAZETTE 30-6-76

Liverpool
Jewish Gazette
30 June 1976

UJS

union of jewish students

7142

1/2 ENDSLEIGH STREET, LONDON WC1H 0DS

Telephone 01-387 4644

Dear Rabbi Pinson,

Mayolton, your publication is an excellent piece of work. However, I would like to make one or two comments that would perhaps make the work more palatable to non-Jewish & perhaps even Arab students.

The only problem in the content is on page 3. Section 1 part 1. From "Over the remainder..." up to "compromise -- these borders" in the hands of a Trotskyite or Arab student, Jewish students would be seen to be exclusivist & also relinquishing their right to remain in Britain.

The second point is the actual title - if it were perhaps, a little more positive, I am almost sure that UJS would be prepared to distribute the work throughout campuses.

Perhaps I could talk to you about it in the next few days.

I am, S. Rosenthal