We Salute DAVID BEN-GURION, Prime Minister of Israel, on the occasion of his 70th birthday. May he be granted many more years of inspiring leadership at the helm of Israel.

Thirty-first Annual THIRD "SEDER" Celebration, Wednesday Evening, April 17, 1957, 7:30 o'clock, at Sheraton-Biltmore Hotel.

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A Tribute

LOUIS DE:MBITZ BRANDEIS

But what of Brandeis as a Jew? Born in Louisville, Kentucky, just prior to the Civil War, of parents who fled the European Revolutions of 1848 and who were not identified with Jews or Judaism in any formal way, it might have been expected that Brandeis would be swallowed up into the stream of assimilation. This is just what happened. Brandeis for a good part of his life had no real association with his fellow Jews or the hopes and aspirations of the Jewish people. But like Herzl, and for basically similar reasons, he was attracted to his people.

On November 13, 1956, the nation celebrated the Centennial Anniversary of the birth of Louis Dembitz Brandeis. Few men have had a greater impact upon their own times and future generations. What made Judge Brandeis great was his unquestioned brilliance of mind, his passion for freedom, his stubborn insistence on the rights of the individual, his belief that workers had the right to organize to improve their economic position, his fight for a system of free enterprise in which monopolies and cartels did not exist, his devotion to the conservation of the nation's natural resources or when he fought the monopolistic practices of the New York, New Haven & Hartford Railroad Company or when he fought for a legal precedent without an examination of its applicability to the actual facts of life and his deep conviction that a free government has a primary responsibility to improve the standards of living of all its citizens without limiting their personal liberty.

Brandeis had a genius for fighting only important battles. When he fought the monopolistic practices of the New York, New Haven & Hartford Railroad Company or the United Shoe Machinery Company or when he fought for the conservation of the nation's natural resources or when he fought the "Money Trust" or when he fought the unreasonableness of the Supreme Court, he dissented from the majority view he was seeking to interpret the law in consonance with a pattern of life based on reason and justice. In the end he won most of his battles.

As a lawyer and Associate Justice of the Supreme Court he wrote his philosophy of law and life into the very foundations of our democracy. Time and history can only enhance his stature... can only carve out for him a loftier place in the hearts and minds of his countrymen.

But what of Brandeis as a Jew? Born in Louisville, Kentucky, just prior to the Civil War, of parents who fled the European Revolutions of 1848 and who were not identified with Jews or Judaism in any formal way, it might have been expected that Brandeis would be swallowed up into the stream of assimilation. This is just what happened. Brandeis for a good part of his life had no real association with his fellow Jews or the hopes and aspirations of the Jewish people. But like Herzl, and for basically similar reasons, he was attracted to his people.

In 1912 Brandeis, at nearly the height of his career,
"IS SEGREGATION ALWAYS BAD?"
by RABBI ELI A. BOHNEN

The word "Segregation" has become a "dirty" word in America and yet one wonders whether this is necessarily a good thing. It is a word which has been very much in the news of late, since the historic decision of the United States Supreme Court outlawed Jim Crow transportation and Jim Crow education, and Jim Crow legislation.

No really ethical person will question the statement that the segregation of the colored citizens of this country has contributed a blemish upon our national character. There is no doubt that the segregation of some human beings by others, when it is imposed for the purpose of depriving them of equal status or of degrading them in any way, is immoral.

Jewish defense agencies have fought every attempt to segregate Jews and to exclude them from any activity or any geographical area. These agencies have been alert to denounce and fight any effort to restrict Jews in housing, in jobs, or even in social organizations. They have not accepted as valid the reasoning of those who would insist that social organizations have every right to limit their membership to persons of one faith or one color.

They have felt that anything that smacks of segregation has to be destroyed.

It is quite understandable, then, that in view of all these things, the term "Segregation" should be one freighted with overtones of evil.

And yet, for Jews, this is not the end of the story. For, while whenever segregation appeared with other groups it implied a victim and victimizer, this element was lacking where the Jews were concerned. Although Jews have been the object of segregation, they have not regarded themselves as victims necessarily. On the contrary, in most instances, until our own time they welcomed segregation and sought it out. They felt that uninhibited association with their neighbors was not always desirable.

The Exodus from Egypt, as it is described in the Bible, is an incident in history which, according to tradition, is surrounded by many miracles. The Ten Plagues were miracles; the crossing of the Red Sea was a miracle. The greatest miracle of all is implied, and that is the fact that the Israelites were able to retain their will to survive through centuries of slavery and oppression. The Rabbis in the Midrash tell us that this will to survive was made possible by the fact that the Jews refused to merge with the Egyptians. The Rabbis tell us that the reason the Israelites were redeemed was because they did not change their language nor their names. We can be certain that the Rabbis who were authors of this statement were speaking to their own generation, many centuries later, and were telling them that sometimes segregation is not only desirable but it is essential if the Jewish people is to survive.

Elsewhere the Midrash says that the Jewish people is to be compared with oil, because while most other liquids can be mixed and become indistinguishable from the ingredients with which they are mixed, oil will always separate from any mixture and the oil will appear distinct. There is no doubt that when the Rabbis said this, they were speaking of it as a good thing and as a virtue with which the Jewish people was blessed.

It is an undeniable fact that almost every Jew, whether he realizes it or not, practices some form of self-segregation. Even those Jews who would tell you they do not believe in self-segregation are not happy when their children arrange dates with, and marry, members of other faiths. Even Jews who have no religious affiliation and are not nationally inclined would still not want their children to marry anyone who is not of Jewish ancestry.

Whether we realize it or not, when we sponsor and support Jewish philanthropic institutions, even though we call them non-sectarian, we are proclaiming to the community that there are some areas in which we desire to segregate. Jewish homes for the aged, Jewish hospitals, Jewish centers, schools like Brandeis University, are evidence that Jews feel they can work best as Jews to achieve certain purposes. In other words, we all practice self-segregation when we think the purpose is a valid one.

Although all this would seem to be very obvious and self-evident, it is a fact that most Jews do not realize the truth of this analysis. That is why so many Jews are opposed to the Hebrew Day School movement in this country, for example. They raise the cry of "Segregation" as if to label anything with this word is enough to condemn it beyond all possibility of defense. They are unwilling to recognize the fact that just as they think there
Midrash Tehillim is a melange of many things. It speaks literally of cabbages and kings, ranging as it does from the radishes and cucumbers served at the table of a Roman Ruler to the prayer which God the King of Kings directs to Himself; from the two drops of ointment which like two pearls hung upon the beard of Aaron to Adam's smiting of two stones out of which man-made light first sprang forth; from the foundation pits of the altar—set to swallow up men's sins—pits more ancient and perhaps deeper than the great abyss—to the sacred meaning of the number of letters in the Hebrew alphabet; from observations on the frivolity of kissing to a pithy characterization of four languages—

1. Excerpts from the introduction to a work by Rabbi William G. Braude, to be published shortly by Yale University.

are some things important enough to make segregation permissible, so there are other Jews who think that the intensive study of Torah is important enough to make the segregation of their children during school hours a reasonable thing.

I believe it is essential that Jews and others re-examine the meaning of the word "Segregation". To repeat: It is not always an evil. It is only evil when its motivation is evil and when it is imposed by one group upon another. Jews ought not to be afraid of the word. We have to make up our minds whether or not we want to remain Jews and what kind of Judaism we want to have. If, in order to achieve these goals, we have to segregate ourselves in some respect, let us do so without fear, in the knowledge that what we do is good and right.

the Roman as best for battle, the Greek for song, the Persian for lamentation and the Hebrew for prayer.

Like a great river filling up many estuaries in its path, the Midrash on Psalms moves into innumerable areas of human thought and imagination: from angels, each of whom bears graven upon his heart a kind of seal, to the demon called 'Bitter Destruction'—to him of shaggy hair, glaring out of his one eye which is set in the middle of his heart; from blessings the saying of which releases the earth's fullness to man's use to the ten curses heaped against Edom; from mountains which came from afar to offer themselves as mountains on which the Torah could be given to the size of the Celestial creatures harnessed to the chariot of God.

All these matters and many more, ranging from the plain meaning of single words and passages in Scripture to great concepts such as God and His nature, man, Israel and Torah, sin, suffering and the marvels of the days of the Messiah—all these come tumbling one upon the other in sequences which people accustomed to western types of writing would regard as neither orderly nor logical. These sequences are determined invariably by a verse from a psalm or a verse from any other part of Scripture with which the homilist begins, or with any other further verse that he has occasion to cite as the homily develops. In other words the text of Scripture is what matters. It is the text which governs the context, whatever the context be, whether a saw or a story, a proverb or a parable. All that is taught in the Midrash, taught by Rabbis named or unnamed, is to be considered in the light of what Scripture says in one passage and says again in somewhat similar words, under related, comparable or contrasting circumstances in another passage. The correspondences in words or situations are used by the Rabbis as a means of bringing forth significances or lessons which the reader of Scripture would otherwise not discern.

Thus the significance of the description of God as Shepherd of Israel (Ps. 80:1) is disclosed by considering the phrase Shepherd of Israel in the light of what another passage in Scripture says under related circumstances. Concerning that other passage, R. Samuel bar Nahmani teaches: The miracle of the necessities of life is greater than the miracle of redemption for while redemption depends upon an angel, as Jacob said, The angel who hath redeemed me from all evil (Gen. 48:16), the necessities of life come directly from the hand of the Holy One, blessed be He, as Jacob said The God who had been my Shepherd all my life long unto this day (Ibid 48:15). And so the Shepherd of Israel is disclosed as meaning He who provides for the necessities of life and daily works miracles even greater than the miracle of redemption from intermittent danger.

The reader unfamiliar with Midrash may regard such intense analysis of Scripture as a kind of bibliolatry. For the Rabbis it was no such thing. For them it was one of the several ways of worshipping God and of comprehending the mystery of His Providence.
GREETINGS

In behalf of Farband Labor Zionist Branch 41, may I extend our Greetings and Best Wishes to the Passover Journal and to the Histadrut and to our great leader, Ben Gurion, on his 70th Birthday. The Farband is proud to be part of the Labor Zionist Movement and feels privileged to support the State of Israel. Farband Labor Zionist Order is a Fraternal Benefit Organization dedicated to work for the advancement of the American Jewish Community.

The Farband believes totalitarianism in any form to be opposed to the ethical concept of Judaism, for this reason the Farband vigorously combats fascism and communism in all their manifestations. The Farband is committed to the strengthening of Jewish life in America by means of a Cultural and Educational program and to support the State of Israel in its economic development. This is a time that we have to demonstrate our solid stand with Medinat Israel. Now is the time to join the Farband and partake in our glorious work. For information, call our Secretary, Chaver ISAAC KLAUSNER — Williams 1-5410 or our Membership Chairman, Chaver ABRAHAM GREBSTEIN — Hopkins 1-3998.

HARRY FINCKELSTEIN, Chairman, Farband Labor Zionist Order, Branch 41
THE COMMUNITY'S ROLE IN JEWISH EDUCATION

by DR. HARRY ELKIN

There are three partners in the Jewish educational structure — the parent, the sponsoring agency, be it a congregation or a school board, and the community. To the degree that the three participants strive together to advance Jewish education in a given community, the individual educational programs increase continually in effectiveness and in scope. The statement below will focus attention on the role of the community in education, not because it is more important than the other two, but simply because it is less understood, and may, at the present juncture of Jewish life in America, prove crucial to the future of Jewish education.

Actually the idea of community planning and community responsibility for Jewish education is not new at all. As far back as the days of Joshua Ben Gamala in the first century a "takkanah", a legislative enactment, was issued which called on the community to assume responsibility for the education of the children and to provide the needed facilities to implement this end.

Down through the ages community action in education was one of the indispensable techniques utilized to assure the survival of Torah and scholarship among all segments of the population, both young and old. In our own day, and in our own land, Jewish educators have forged a modern instrumentality to concretize this ideal of community responsibility. This takes the form of a Bureau of Jewish Education or a community-wide committee on Jewish education involving all groups active in Jewish education. The first Bureau of Jewish Education to appear on the American scene was the New York City Bureau which was organized by Dr. Samson Benderley in 1910, as an outgrowth of the New York Kehillah. Since that time some forty community agencies for Jewish education have been established in the larger centers of Jewish population.

Central to the functioning of the Bureau is the notion that the community is concerned about the Jewish education of every child. The maximum development of each child and each educational unit should not be left to the vagaries of time or place, but should be planned for and toiled for assiduously by all engaged in the educational endeavor. Related to this concept is the realization that sound education, or the lack of it, in any one area has community-wide effects. When it comes to standards of education and personnel there is an interdependence. Ultimately the community as a whole benefits when one school raises its standards; the converse is equally true — low standards in one area have a deleterious effect on the rest of the community.

The community agency does not try to impose its viewpoint or any of its constituents but rather aims at helping each attain its highest goals in education in accordance with its own specific orientation and philosophy. It aims to strengthen cooperation between schools and personnel in the firm belief that all have much to contribute to each other, and to the community, to the end that more children receive better education. The late Dr. Leo L. Honor, distinguished Jewish educator and noted architect of the community idea described the Bureau approach as a type of "unity in diversity" ideal, whereby none surrender their basic principles but all strive together toward perfecting their individual units as well as the entire educational structure. Thus the concept of community responsibility for Jewish education is much broader than the element of mere financial support.

It calls for a close interrelationship between the educational activities of the schools and the interests and needs of the community. It visualizes the pooling of experience and knowledge as an enrichment to all — pupil and professional alike.

How does a community agency go about implementing its objectives? It would be helpful in the understanding of a Bureau's role if we translated aims in terms of what we have been doing on the local level here in Providence. Although the Providence Bureau is the youngest in the country, having been established by the General Jewish Committee in 1952, it has during its brief career begun to carry out some of the vital functions of a community agency under the leadership of its first two presidents, Max Winograd and Alber Boyman, the incumbent. A brief statement of some of the activities would serve to clarify a Bureau's goals and functions. Here in Providence we have concentrated our attention on increasing enrollment in the Jewish schools, particularly in the mid-week schools, which is now more than three times what it was in 1950. In-service education programs for teachers and principals have been provided to stimulate school personnel, and to alert them to new and varied pedagogic techniques. School heads have been meeting in a School Council to plan together for the educational requirements of all schools. To meet the needs of secondary education a Community High School of Jewish Studies has been functioning now for two years. Hebrew cultural activities have been stimulated and encouraged in the community. Subventions have been granted to schools to enable them to raise standards of instruction and of personnel. Library services and audio-visual aids have been made available to all teachers. Personnel recruitment has been a constant concern of the Bureau. Curriculum study, supervision, consultation and the preparation of needed educational materials are additional areas of service provided by the Bureau.

The above brief description, highlighting some of the year-round activities of a Bureau, spells out in concrete form the manner in which a community agency proceeds to realize its objectives. Obviously, this is not the complete story, since it is the obligation of a Bureau to be ever alert to the changing needs within a community, and to guard against harmful complacency creeping into the educational edifice. Above all, the presence of a community agency for Jewish education in any area serves notice to all that Jewish education is not a
The Tenth Anniversary of the Providence Hebrew Day School

The history of the Providence Hebrew Day School is a significant one. It is the fulfillment of a dream of a small group of parents and friends of Torah Education. Ten years ago a small group of parents and friends of Jewish learning gathered and made plans for an educational institution where Jewish children would get a well-rounded Jewish Education along with a general education. Out of the gathering grew the Torah institution which is now known as the Providence Hebrew Day School.

The purpose of this school is to devise a curriculum calculated to develop Jewish children into individuals of high moral character, with well-informed and disciplined minds that would fit them for loyalty and service to their community and to their country.

The Secular and Hebrew Departments, are harmoniously combined to achieve these ideals.

The Hebrew Department, serviced by Torah Umorsorah, national association for the establishment of Day Schools, provides a curriculum of Jewish studies which includes a program of visual instruction through performance. Emphasis is placed on conversational Hebrew with an eye toward fluency in speaking modern Hebrew, as well as translating the classical Hebrew of the Bible and the Prophets. Besides Jewish History and Customs and Ceremonies, the program includes: Mishnah, Talmud, knowledge and meaning of the Siddur, model congregational services and cantillation of the Prayers and the Torah.

The Secular Department is under the supervision of the Providence School Department and uses the same text books and syllabi that are used in the Providence Public Schools. In addition to the subjects regularly taught, class work is supplemented by special library periods within the school, periodic field trips, discussions on current events and opportunities for developing poise and dramatic ability at assemblies.

The teachers of both departments of the school are fully certified and highly qualified in their respective fields.

The Tenth Anniversary of the Providence Hebrew Day School has come into existence in a period of history in which many of the ideals and concepts dear to our people have been forgotten and in which many black prophets paint somber colors the future of traditional Judaism in America. In this period the Providence Hebrew Day School has been established. Though the Day School movement was not new ten years ago, it seemed a fantastic idea to organize one in Providence.

It met with great opposition from various circles of the Jewish Community. Various arguments and opinions were voiced against the institution in which a new "Torah Light" for the Providence youth, was arising. "Segregation" — cried some. "You are going to separate the Jewish children from their neighbors; you are not giving them an opportunity to mingle with children of another religion; they will grow up wild; they will become ghetto Jews and will not be able to cope with the economic life of today." "Run away from Parochialism" — was another cry. "You are undermining the free American idea of Public school; you are breaking American democracy, etc. and many other arguments and criticism which were also heard in all cities and towns where a "Day School" had arisen.

Yet the planners and organizers were undaunted by the numerous difficulties confronting them. The Day School idea spurred them on and after great effort the Providence Hebrew Day School came into being.

Now after ten years the school stands firm and rooted in the heart of Jewish Providence. The school has grown spiritually and materially and is recognized as one of the best educational institutions in New England.

The opposition has become quiet; many of the former opponents became friends and are playing an important part in the functioning of the school. The registration is growing every year, and has come to a point where the cry is heard. "Tzar lanu Hamakom." There is no place for new students, the building on Waterman Street is too small, and we must build a new building, in order to give an opportunity for the many children, who are eager to be accepted in our school. Time has proved the necessity of such a school in Jewish life and it has been accepted in all circles. Students attend from all sections of the city and from Pawtucket, Woonsocket, New Bedford and Cranston.

It is a happy "Sach Hasid" that the leaders of the school are making now when the school is standing on the threshold of its eleventh year of life. The great strides the school has made give them strength and courage to go on with their plans for a Junior high next year.

I am confident that the Providence Hebrew Day School will continue to enrich the lives of many children and produce a youth that will translate into reality the highest ideals of Judaism and Americanism.

If you can't do more at least BUY AN ISRAEL BOND
DAVID BEN-GURION

by ESTHER GREENE

David Ben-Gurion, Prime Minister and Minister of Defense of the State of Israel, was born in Plonsk, Poland, in 1886. The son of a lawyer and of an orthodox family, he received a traditional Hebrew education while also being taught secular subjects, particularly languages. While still in his early teens he became attracted to the Zionist Labor Movement (Poale Zion), and helped to make it the important political force it later became in Jewish life throughout Eastern Europe. Before he was 14, he was preaching Zionism in the public halls of Warsaw. During the pogroms of 1905 — the year of the abortive revolution in Russia — he took part in the Jewish self-defense movement. As a result, he found himself on the Tsarist black list, and decided to leave for Palestine, where he landed in 1906, at the age of 19.

During his early days in Palestine, David Ben-Gurion worked as an agricultural laborer and watchman in various Jewish settlements in Galilee and Judea. His visa permitted him to stay only for three months, but, like many other settlers at that time, he stayed on under an assumed name. Born David Green, he now became David Ben-Gurion.

From the very first, David Ben-Gurion was active in the embryonic Palestinian Labor Party. But believing that a return to Zion must be synonymous with a return to the land, he refused an offer to stay in Jaffa as organizer of the local Zionist Labor Party and set off for Petah Tiqwa, where he worked for a year as an agriculture laborer. From Peteh Tiqwa he went to Rishon le Zion, where he organized a labor union in the wine cellars, and then on to Sejera, in Galilee, where the first attempt was made to organize a cooperative settlement. It was in Sejera that the first Jewish self-defense organization in Palestine — the Shomer — was founded.

It was not long before Mr. Ben-Gurion's vigor and ability established him as a leader of the Workers' Party, and in 1908 Mr. Ben-Gurion was elected chairman of the original congress of the Palestinian branch of the Poale Zion.

In 1913 Mr. Ben-Gurion went to the University of Constantinople to study Turkish Law. But within a year he was back in Palestine. World War One had broken out. Mr. Ben-Gurion was a staunch protagonist of the Allied cause, believing that the future of Zionism was dependent on a British victory. Life under Turkish rule became increasingly difficult for him and in 1915 he was exiled by the Ottoman rulers to Egypt, with the warning he must "never set foot on Palestine soil again."

In Egypt David Ben-Gurion was held as a "political agitator" and steps were taken to hand him over to the Russians, on whose black list he was. However, the Russian Consulate in Cairo was persuaded to drop the case, and David Ben-Gurion left for the United States, where he set about organizing the Hechalutz (pioneer) movement. Later, when America entered the war, he organized the American Jewish Legion and returned to Palestine as a soldier serving as a Corporal in the Jewish Batallion of General Allenby's army.

After the war, Mr. Ben-Gurion remained in Palestine and took part in the organization of the Ahдут Avodah party (United Labor), which later developed into the Mapai Party. After the Arab riots in 1919, he was sent on a political mission to London, where he made contact with the leaders of the British Labor Party, and was elected a member of the Zionist Executive.

In 1921 Mr. Ben-Gurion returned to Palestine and played a leading part in creating the General Federation of Jewish Labor in Palestine (Histadrut), of which he was General Secretary from 1921 until his election to the Jewish Agency Executive in 1933. He initiated attempts to organize Arab workers, established contact with Jewish workers in other countries and secured increased labor representation in Zionist institutions. During this period he drafted the "Knesset Israel" ("Community of Israel") Ordinance, which was eventually adopted by the Mandatory Government. It was under this Ordinance that the Vaad Leumi (National Council of Palestine Jews) came into being in 1926.

Mr. Ben-Gurion travelled extensively during this period in Europe, the United States and the Soviet Union. In 1924 he officially represented the Histadrut at the agricultural exhibition in Moscow, where he unfurled the Zionist colors. In 1930, with the fusion of the Ahдут Avodah and the Hapoel Haatzir into the Mapai Party, Mr. Ben-Gurion became the leading figure of the united Palestine Jewish labor movement.

In 1933, Mr. Ben-Gurion was elected a member of the Executive of the Jewish Agency for Palestine and two years later, its Chairman. He played an increasingly prominent part in Zionist political work and at each succeeding session of the World Zionist Congress was re-elected to the Chairmanship of the Agency Executive. As Palestine came more and more into the world political limelight, and commission after commission was sent out to work and plan the country's future, Mr. Ben-Gurion became one of the most forceful spokesmen presenting the Jewish case. In his testimony before the Royal Commission in 1936, pressing the claim for a Jewish State, Mr. Ben-Gurion declared: "The Bible was our first Mandate". In 1945, speaking before the Anglo-American Inquiry Commission, he said: "We shall not abandon the idea of a Jewish State, for it is a matter of life and death to us."

When World War II broke out, some six months after the publication of the British White Paper restricting Jewish immigration and land purchase in Palestine, Mr. Ben-Gurion announced: "We shall fight the war as if there were no White Paper, and we shall fight the White Paper as if there were no war." While he bitterly contested the British Government's policy in Palestine, he threw himself wholeheartedly into the work of recruiting Jews for the British Army and bringing about the formation of a Jewish Brigade. His son Amos fought as a Major in the British Army.

In 1946, Mr. Ben-Gurion became the top world Zionist leader when the Zionist General Council decided not to elect a president, a post hitherto held by Dr. Chaim Weizman. With the British Government still following the policy of the White Paper of 1939, Mr. Ben-Gurion became more and more outspoken in his demand for the establishment of a Jewish State. Testifying before the United Nations Special Committee on Palestine in 1947, (after having appeared before the U. N. General Assembly earlier that year), Mr. Ben-Gurion suggested to relieve the desperate plight of homeless Jews by the establishment of "a viable Jewish State in an adequate area of Palestine." "Our minimum demand," he said, "is an independent state with a Jewish majority to which all Jews can come 'as of right and not on sufferance,'" taking the quotation from Winston Churchill's White Paper of 1920.
About 45 years ago the FAR BAND was officially chartered as a fraternal organization by the State of New York. The problems then facing the American Jewish Community were in the most part not unlike the difficulties we must overcome today. The FAR BAND was established at that time to meet these problems and to project into American Jewish life a positive approach to Jewish culture, Jewish survival, Jewish traditional values, social justice and equality, and the establishment of the Jewish homeland in Palestine. Assimilation, cosmopolitanism, Jewish negation were some outstanding attributes that prevailed in that era among the newly-arrived immigrants. These characteristics gnawed at the well-springs of Jewish communal life in America. Against this ignorance, and the scourge of assimilation, the young FAR BAND declared unmitigating war.

Although small in number, it engaged in a militant program for the preservation and projection of Jewish cultural, spiritual and national survival in America. Together with the Poale Zion we organized the first modern, secular Jewish schools for children, adult education courses, literary and cultural activities; we introduced community singing of Hebrew and Yiddish songs at all meetings; we established Jewish sections in public libraries throughout America; we encouraged celebrations of Jewish holidays; we cooperated with all liberal and trade union forces in the United States; and Zionism, of course, became one of our most important functions. No other movement in Jewish life had done as much to preserve Jewish cultural, traditional and spiritual values in America; no other movement was more effective in providing the conditions conducive to group survival of the Jewish people in America and its attachment to the idea of Zion. At that time the struggle against assimilation was a fierce one and required not only zeal but also a large measure of fanaticism.

Some of the more spectacular successes of FAR BAND in the succeeding years were its role in establishing the American Jewish Congress, its organization of the Peoples Relief during and after World War I, its insistence upon the democratization of American communal life, its establishment of an entire network of Jewish schools, mittel schools and a university, and other cultural institutions, its struggle against anti-semitism and discrimination, its assistance to European Jewry both during and after World War II, its sponsorship of the American Jewish Conference, the organization of the Labor Zionist Relief Committee, establishment of adult and children camps, its tremendous role in furthering the Zionist movement in America, and the founding of effective and important fund-raising institutions, such as the Gewerkschaften Campaign, to carry on this work. FAR BAND also inaugurated a modern system of fraternal and insurance benefits for its members which today boasts of assets approximating four million dollars, with outstanding insurance policies of approximately thirty million dollars, serving a membership of almost thirty thousand Chaverim which intimately affect the lives of at least four times that many, because of family ties, making a total of about 120,000 people.

It is important to know this history of FAR BAND so that we may more intelligently face the problems of today and tomorrow. In many respects these problems are similar to the ones that existed 45 years ago. Today, unlike the masses of Jewish immigrants of 45 years ago, we have an ever-growing generation of Jewish men and women whose medium of expression is not Yiddish or Hebrew, but English. Unfortunately, this generation of American Jews are, for the most part, unfamiliar with Jewish cultural, literary and spiritual values of our people. This new generation of American Jews have no memories of Jewish life in the old world, is not closely identified with the Jewish people, its sufferings, its joys, nor familiar with its traditions and culture. Indifference to Jewish destiny is prevalent, assimilations and tomorrow. In many respects these problems are similar to the ones that existed 45 years ago. Today, unlike the masses of Jewish immigrants of 45 years ago, we have an ever-growing generation of Jewish men and women whose medium of expression is not Yiddish or Hebrew, but English. Unfortunately, this generation of American Jews are, for the most part, unfamiliar with Jewish cultural, literary and spiritual values of our people. This new generation of American Jews have no memories of Jewish life in the old world, is not closely identified with the Jewish people, its sufferings, its joys, nor familiar with its traditions and culture. Indifference to Jewish destiny is prevalent, assimilations and tomorrow. In many respects these problems are similar to the ones that existed 45 years ago. Today, unlike the masses of Jewish immigrants of 45 years ago, we have an ever-growing generation of Jewish men and women whose medium of expression is not Yiddish or Hebrew, but English. Unfortunately, this generation of American Jews are, for the most part, unfamiliar with Jewish cultural, literary and spiritual values of our people. This new generation of American Jews have no memories of Jewish life in the old world, is not closely identified with the Jewish people, its sufferings, its joys, nor familiar with its traditions and culture. Indifference to Jewish destiny is prevalent, assimilations
HABONIM

The re-establishment of the Jewish State in Israel after a lapse of 2000 years is an event unique in history. Although much has been written about Israel, its development, its economic and social contributions, its culture, its dramatic creation and struggle for existence—the best way to know and understand Israel is to come as more than just a casual visitor.

The Youth Workshop in Israel is an educational institution designed to meet the needs of young Jews who wish to see Israel, not as tourists, but to live there for a period of time and to experience it personally. The program of work and study is intensive in timing, yet extensive in scope. In its course, the student will participate in all phases of Israel life. For those planning to make Israel their home, there is no better preparation; for students, there is no better education.

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(THE DEAD SEA SCROLLS)

Introduction:

The Dead Sea Scrolls are a collection of ancient Jewish religious texts written on scrolls of papyrus or animal skin. Discovered in 1947 near the Dead Sea, these manuscripts provide unique insights into Jewish history and literature.

The scrolls were discovered by a Bedshe farmer and his family, who were eventually awarded a cash reward for their discovery. The scrolls were first translated into English by James Murphy-O'Connor in 1954.

The scrolls contain a number of important religious texts, including the Book of Isaiah, the Book of Jeremiah, and the Book of Enoch. They also include liturgical texts, letters, and other religious writings.

The scrolls are housed in various locations around the world, with the majority held by the Israel Antiquities Authority in Jerusalem.

The approximate estimated value of all the scrolls is $1 million.

Summary:

In conclusion, the Dead Sea Scrolls offer invaluable insights into the religious and cultural history of the ancient Jewish community.

Further Reading:

- The Dead Sea Scrolls: A Complete Guide
- The Dead Sea Scrolls: A Sourcebook
- The Dead Sea Scrolls: A Commentary
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1957

הנה הענה

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Kitab al-Ma'rifah

الكتب المعرفية

Keywords: علم، معرفة، كتاب، مختصر، علوم، نص، نصوص، العربية، مصطلح

In Natural Language: This document is a page from a book titled "Kitab al-Ma'rifah". It contains a collection of articles and sections that cover various topics. The text is written in Arabic and includes discussions on science, knowledge, and related subjects. The document appears to be a scholarly work, potentially a compendium of knowledge or a treatise on multiple disciplines.

The page contains multiple paragraphs and sections, each discussing different aspects of science and knowledge. The text is formatted in a traditional Arabic script, with paragraphs aligned to the left. There are no tables or images present on this page. The content seems to be intended for readers interested in the study of science, history, and intellectual pursuits.

Given the nature of the document, it is likely to be of value to students and researchers who are studying Arabic literature and the history of science. It may also serve as a reference for those interested in the development of knowledge and its dissemination in historical contexts.

To summarize, this page from "Kitab al-Ma'rifah" is a rich source of information on various scientific and intellectual topics, written in Arabic. It provides insights into the curriculum and approaches of knowledge dissemination during its time, reflecting the intellectual pursuits of the era.
יד ירש בן-נוהם

(דמש וברצינא)
כגון שה_elt בך והנה
יוכל דוב הלוי שלמהויהשיק
של ריבא
ocoحسنורה הויוריה
של הלוי תמכ מופל
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פסח הוא יער גלויות ועונים דער פבריספראך
פּוֹנִי עָלָיוּ שָׁרֵי יִשְׂרָאֵל וְעָלָיוּ עָנָיָן
ואֵין דֵּרֶךְ שָׁם פּוֹנִי מִטּוֹבָּה פּוֹנִי נָאוֹלָה.

פסח עָלָיוּ דֵּרֶךְ פּוֹרָקָשַׁפּוּר אֶרֶישָׁא רֹקְו
מְאָן אַדְּרוֹמָה אֶרֶּבֶּר נָאָדֲרֶךְ פּוֹנִי וְשָׁרוֹנָה
אלּא דֵּרֶךְ פּוֹרָקָשַׁפּוּר אֶרֶּבֶּר פּוֹנִי
מְאָן אַדְּרוֹמָה פּוֹנִי כְּרָאָא אַרְּבֶּן—
פּוֹרָקָשַׁפּוּר בּוֹטֵעשְׁוּ פּוֹנִי מַדוּעַי
אָלָי שָׁמַה שָׁמַעְתָּו מַלוּכָּא עָלָיָנָה
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עָרָבָא.

ב. ג.

נכסים אבוכותי
עָלָי מַלְעָה
לָא שָׁמַעְתָּו
כְּסֵם הָרוֹחֵי וּפְעָלִים מַדְוָעְתָּו
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