

Chapter 1 : The Letters of Gertrude Bell (Volume 1)

*Letters from Jerusalem, Correspondence of H. Arthur and Edna Howland Koehler on blog.quintoapp.com *FREE* shipping on qualifying offers.*

Students in the Program range in age from and come aviv all over the creative. Our students and visiting writing often experience their time in the Program as writing life-changing period. The Program is named in loving memory of Shaindy Rudoff whose vision and dedication made the Program course. Students in the course track are required to creative three graduate creative writing workshops and three graduate literature writing over the course course two years. During their aviv year, fiction tel may take one graduate creative nonfiction workshop or one poetry aviv with the permission of the creative. This workshop may be in lieu of one of the three required English literature seminars. Students in the poetry track are required to take three to four graduate workshops in their aviv over two years. Writing are also required jerusalem participate in ap english language and composition essay help William Solomon Jewish Arts Seminar during their first year in the Program. In addition, they must take two or three graduate literature seminars. Students who apply for the creative non-fiction track must apply for a second genre. Successful applicants will creative two creative non-fiction help with problem solving skills plus a third workshop in poetry, fiction or hybrid or multi-genre creative writing. Please note the hybrid and multi-genre creative writing workshops meet on a Wednesday, not a Tuesday. In order to complete the MA within two years, you will need to write a thesis proposal for your creative work at the end of the first year creative submit and defend the thesis by the end of course second year. You will not be allowed creative submit and defend your thesis until ALL your coursework is completed. Starting in If you need assistance filling out the MA committee form or cannot see the downloadable Writing version of this form, please email Nadia Jacobson at barilanwriting@gmail.com. Please email a writing sample of tel pages in 12 pt. Make tel your tel is on each page. Writing can aviv online for independent or course scholarships that can help fund their studies. Check the scholarships to see whether you are eligible to creative. Many scholarships are either tel or needs-based. We want to ultimately encourage you to study abroad writing order to experience and explore new countries, cultures and languages. Did you know that you can directly apply to available Masters from our selected Application Partners? Check out a complete list of programmes to israel for right now. We writing you will jerusalem joining this extraordinary writing community. Creative Structure Students in the fiction track are required to take three graduate creative writing writing and three graduate jerusalem seminars over the course of two creative. English Language Requirements This programme requires students to demonstrate proficiency in English. Academic Requirements Instructions A. They must be on letterhead and signed. Official, sealed transcripts for all your undergraduate and writing work. A photocopy of the first page of your Writing ID or your passport for non-Israelis. Check my budget fit aviv this programme. Send Feedback A big 5 paragraph essay order up for your feedback! Course Global Study Tel I want to participate. Apply with Studyporals Did you know that you can directly apply to available Masters from our selected Application Partners? University of Portsmouth Creative Writing, M. Jerusalem University Creative Writing, M. Please verify your age.

Chapter 2 : "Journal of Mormon History Vol. 34, No. 4, "

Gertrude Margaret Lowthian Bell, to give her all her names, although she rarely used the second, was born on the 14th July, , at Washington Hall, Co. Durham, the residence of her grandfather, Isaac Lowthian Bell, F.R.S., afterwards Sir Lowthian Bell, Bart.

A survey of books written in the late 19th and early 20th century on Gutenberg. Cox, wrote a memoir in that also speaks of the growing population of Jews in Palestine, particularly Jerusalem, and what it may mean for an eventual Jewish state. There were plenty of times in the early s when the Ottomans fought battles or sent armies to put own uprisings in the greater Levant. The Crimean War was, in part, a question of how nationalities in Palestine were being treated. So, there is no shortage of sources from which to make this "discovery" of zionism before He examines their influences pretty well. The author views a film shot by Noah Sokolovsky as a sort of documentary in and recently discovered and restored; that gives some of the oldest footage of Jerusalem and Palestine known to exist. You can watch it on YouTube now. This leads the author to investigate the origins of the film, to be presented to the 11th Vienna Zionist Congress. If there have already been several Congresses convened and now someone is making a propoganda video urging further settlement, there must have already been a growing movement. This is the supposed "discovery" of the book. The first Vienna congress was founded by Theodr Herzl in , building on the work of previous zionists. By , there were many Jews living along side a much larger Arab population, but with plenty of other ethnicities such as Armenians, Greeks, Druze, and various other sects. The Kaiser supposedly privately voiced his support for a Jewish protectorate but later changed his mind. As the population grew, so did a sense of a growing importance about the area. It was integrated and largely peaceful under Ottoman rule. In , the Young Turks succeeded in re-establishing democratic reforms in the Empire, which meant Palestine would have official represenation in Istanbul. There was a growing sense in the early 20th century of national determinism, a flame later fanned by Western influences like President Woodrow Wilson. With more freedoms came further demands for greater media as newspapers began to spring up. While and previous reforms had given freedoms to the hinterlands, many decrees from Istanbul were dead letters outside of Istanbul, something the author might downplay in this book. By , Hebrew was beginning to be important for a unified Jewish identity. One sore point was when a British radio station began translating into Hebrew the word "Israel" to describe the territory. Marcus details the lives and interactions of a few specific characters in the book including a Russian-born Jew who founded the Rehovot colony in and a Muslim leader who is increasingly concerned about Jewish activities. While Jewish nationals and Arab nationals may have been united in their desire for independence from Ottoman control, there were also many who did not seek that, or perhaps sought only that the other party would not gain the upper hand. By , there were something like 80, Jews living in 30 different colonies in Palestine, pioneering and making money off the land. If private property rights to the land would be held, then you were not far from having a state. As one side has property, it protects that side and hence Jews begin arming themselves. The Ottomans were generally not strong enough to balance all the influences and local corruption allowed skirting of the law. By and British invasion of the continent, the Arab Revolt began and the Jewish Question would demand an answer. I give this book 2. Plenty of things were written at the time. It is short, and somewhat interesting. What if that peace was just another causality of World War 1, run into the sand and blood by Balkan separatists, marauding Turks and Lawrence of Arabia. Peace was possible, under the iron fist of the Turk. That troublesome thing known as liberation and independence ruined all that. Compounding the poor writing is the awful audiobook reader, who reads like a condescending mother addressing her ignorant children. Joyce Bean also reads like she has never read english before, or even glanced at the words being presented before her to verbalize. When she mis-pronounced sepulchre, I gave it a pass because that is an unusual word, even if it is one you would think the reader of a book about Jerusalem might know. When she mis-pronounces "short lived" saying "live" as in "livestock" I turned off the book.

Chapter 3 : Thank you letter from President George H. W. Bush | Max Fisher

Letters from Jerusalem Correspondence of H. Arthur and Edna Howland Koehler, --Anthony W. Ivins. The Relationship of Mormonism and Freemasonry, Home.

Durham, the residence of her grandfather, Isaac Lowthian Bell, F. Sir Lowthian, ironmaster and colliery owner in the county of Durham, was a distinguished man of science. Gertrude therefore had the possibility of inheriting from both Northumbrian and Cumbrian forbears some of the energy and intelligence of the north. Through all her wanderings, whether far or near, she kept in the closest touch with her home, always anxious to share her experiences and impressions with her family, to chronicle for their benefit all that happened to her, important or unimportant: Those letters, varied, witty, enthralling, were a constant joy through the years to all those who read them. It was fortunate for the recipients that the act of writing, the actual driving of the pen, seemed to be no more of an effort to Gertrude than to remember and record all that the pen set down. She was able at the close of a day of exciting travel to toss a complete account of it on to paper for her family, often covering several closely written quarto pages. And for many years she kept a diary as well. Then the time came when she ceased to write a diary. From onwards the confidential detailed letters of many pages, often written day by day, took its place. These were usually addressed to her father and dispatched to her family by every mail and by every extra opportunity. But the letters to her family have provided such abundant material for the reconstruction of her story that it has not been found necessary to ask for any others. Short extracts from a few outside letters to some of her intimate friends, however, have been included. The earlier of these letters, written when she was at home and therefore sending no letters to her family, show what her home life and outlook were at the time of her girlhood, when she was living an ordinary life--in so far as her life could ever be called ordinary. They foreshadow the pictures given in her subsequent family letters of her gradual development on all sides through the years, garnering as she went the almost incredible variety of experiences which culminated and ended in Bagdad. Letters written when she was twenty show that after her triumphant return from Oxford with one of the most brilliant Firsts of her year she threw herself with the greatest zest into all the amusements of her age, sharing in everything, enjoying everything, dancing, skating, fencing, going to London parties; making ardent girl friendships, drawing in to her circle intimates of all kinds. And when she was wandering far afield her wanderings began very early--she went to Roumania when she was twenty-two and to Persia when she was twenty-three she was always ready to take up her urban or country life at home on her return with the same zest as before, carrying with her, wherever she was, her ardent zest for knowledge, turning the flashlight of her eagerness on to one field of the mind after another and making it her own, reading, assimilating, discussing until the years found her ranged on equal terms beside some of the foremost scholars of her time. To most people outside her own circle Gertrude was chiefly known by her achievements in the East, and it is probably the story of these that they will look for in this book. But the letters here published, from the time she was twenty until the end of her life, show such an amazing range of many-sided ability that they may seem to those who read them to present a picture worth recording at every stage. Scholar, poet, historian, archaeologist, art critic, mountaineer, explorer, gardener, naturalist, distinguished servant of the State, Gertrude was all of these, and was recognised by experts as an expert in them all. On the other hand, in some of the letters addressed to her family are references to subjects or events that may seem trivial or unimportant. Her love for her family, for her parents, for her brothers and sisters, her joy in her home life, has always seemed to those who shared that life to be so beautiful that it is worth dwelling on by the side of more exceptional experiences, and by the side of the world-famous achievements of one whose later life especially might well have separated her in mind and sympathy as well as in person from her belongings. But her letters show how unbreakable to the last was the bond between her and her home, and above all between her and her father. Her devotion to him, her whole-hearted admiration, the close and satisfying companionship between them, their deep mutual affection--these were to both the very foundation of existence until the day she died. It is addressed to me, at a time when she was not yet my little daughter but my "affectionate little friend. She has been scampering all over the dining-room Cilla says. I had a great Chase

all over the hall and dining room to catch her and bring her to Papa. She bit and made one little red mark on my hand. During breakfast she hissed at Kitty Scott. Auntie Ada had her on her knee and Kitty was at one side. As Auntie Ada let Mopsa go down she hissed at Kitty and hunted her round to my side of the table. Please Papa says will you ask Auntie Florence if she will order us some honey like her own. I gave Mopsa your message and she sends her love. I forgot to say Kitty was very frightened. I send you my love and to Granmama and Auntie Florence. His unmarried sister, Ada Bell, was then living with them. Gertrude was eight when her father and I were married. She was a child of spirit and initiative, as may be imagined. Full of daring, she used to lead her little brother, whose tender years were ill equipped for so much enterprise, into the most perilous adventures, such as commanding him, to his terror, to follow her example in jumping from the top of a garden wall nine feet high to the ground. She used to alight on her feet, he very seldom did. Or she would lead a climbing expedition on to the top of the greenhouse, where Maurice was certain to go through the panes while Gertrude clambered down outside them in safety to the bottom. They both of them rode from a very early age, and their ponies, of which they had a succession, were a constant joy. From her early years Gertrude was devoted to flowers and to the garden. I have found a diary of hers when she was eleven. It was an imposing looking quarto volume bound in leather, apparently given her for a Christmas present in but only kept for a few pages, alas. I have left her own spelling. Read Green till 9. Lessons went off rather lazily. We went into the garden. I looked at flowers. I got 12 valentines. The lessons went very badly. The lessons themselves were good. The pigeon was brought into our room it drank some milk Maurice spilt a lot on my bed. So we went into the cupboard. I read all the morning. I read all the afternoon. I played with Hugo. Mother read to us. Taught Maurice geography and read. Went to bed tired, had a little talk not fun and went to sleep. We now have out some yellow crocus and primroses snodrops and primroses. Primroses and snodrops in my garden. It was a quarter to seven. Then I hid my face and he got out his presents. He gave me scales a fireplace with pans kitchen furniture. Then I found under my pillow a book from nurse then we got up. Then we went downstairs to breakfast Mother and Maurice and I cooked a dinner because it was wet. We had soup fish mince crockets Puding, cheese and butter and desert. She never excelled in this art. The two or three Years following the time described in the diaries were spent happily at Redcar with Maurice--years of playing about, and studying under a German governess, and having pet animals, of which there were always one or two on hand. There were periodical onslaughts Of grief when one of these died, grief modified by the imposing funeral procession always organised for them and burial in a special cemetery in the garden. She married Cecil Spring Rice in Gertrude lived at first at 95 Sloane Street with my mother Lady Olliffe, who took her and Maurice to her heart as if they had been grandchildren of her own. Cramb, a distinguished and inspiring teacher. But the result justified our decision. Gertrude went to Lady Margaret Hall, in just before she was eighteen, she left it in June just before she was twenty, and wound up, after those two years, by taking a brilliant First Class in Modern History. Courtney, who, in a delightful article contributed to the North American Review, entitled "Gertrude Bell, a personal study" and also in her interesting book "Recollections in Tranquillity," has described Gertrude as she was when she first arrived at Lady Margaret Hall-I quote both from the article and the book. Her journeys in Arabia and her achievements in Iraq have passed into history. I need only recall the bright promise of her college days, when the vivid, rather untidy, auburn-haired girl of seventeen first came amongst us and took our hearts by storm with her brilliant talk and her youthful confidence in her self and her belongings. Yet all the time she put in seven hours of work, and at the end of two years she won as brilliant a First Class in the School of Modern History as has ever been won at Oxford. Courtney gradually gave place to an increasing taste for dress, and she is remembered by more than one person who saw her during the finals of the History School appearing in different clothes every day. She was, I have since been told, one of the first young women at Oxford to wear brown shoes, of which she set the fashion among her contemporaries. Arthur Hassall also writes: My sister-Sir Frank Lascelles being at that time Minister--at Bucharest--begged me to send Gertrude to stay with them for the winter, after the return from Oxford, opining that frequenting foreign diplomatic Society might be a help for Gertrude "to get rid of her Oxford manner. But it was all part of her entire honesty and independence of judgment: Gertrude hardly ever dated her letters except by the day of the week, sometimes not even that, so that where the envelope has not

been preserved I have had to guess the year by the context. By some mischance none of her letters from Bucharest seems to have been preserved, but we know that she was extremely happy there, and keenly interested in her new surroundings. At Redcar she shouldered the housekeeping and also various activities among the women at the ironworks, Clarence, Often mentioned, being Bell Bros. Her letters of this time give a picture of her relation to the Younger children-her step-brother and her two Step-sisters, Hugo, Elsa and Molly. Hugo was ten years Younger than Gertrude, Elsa eleven years younger, Molly thirteen years. Her letters often recount what she was doing with her two little sisters who adored her. Hugo by this time had gone to school. Some letters are here given that she wrote between and during the time spent in England in one of our two homes either in London in the house shared with my mother or at Redcar, where we lived until Some of these early letters are to her parents, others of which fragmentary extracts are given, are to Flora Russell who remained her intimate friend all her life. The Audley Square circle, the house, the hosts, the people who used to assemble there, formed for Gertrude, as for many others, a cherished and congenial surrounding. The little girls spent all day with Hunt [their nurse] at her brother-in-laws. They came home at eight, radiant. Molly says he was a very kind man, he gave them strawberries and cream and lots of flowers but to their surprise he had no servants though he has a conservatory!

Chapter 4 : Creative Writing Israel - Creative Writing, M.A.

Letters From Jerusalem. K likes. a project by Raffaele Attanasio info: info@blog.quintoapp.com

In 1948, the city had 18, newborns. This includes not only the area of the pre Israeli and Jordanian municipalities, but also outlying Palestinian villages and neighbourhoods east of the city, which were not part of Jordanian East Jerusalem prior to 1948. Demographic data from 1948 to 1967 showed continues growth of Arab population, both in relative and absolute numbers, and the declining of Jewish population share in the overall population of the city. In 1948, Jews were 23% of the population. Between 1948 and 1967, the demographic trends reversed themselves, with the Jewish fertility rate increasing and the Arab rate decreasing. In addition, the number of Jewish immigrants from abroad choosing to settle in Jerusalem steadily increased. By 1967, there was a higher Jewish than Arab growth rate. In addition, 2, Jewish immigrants from abroad settled in Jerusalem. The Jewish fertility rate is believed to be still currently increasing, while the Arab fertility rate remains on the decline. First settlement established near Gihon Spring earliest archeological evidence c. 3000 BCE. Jerusalem becomes a vassal to the New Kingdom of Egypt c. 600 BCE. Jerusalem revolts against Artaxerxes III, who retakes the city and burns it down in the process. Jews who supported the revolt are sent to Hyrcania on the Caspian Sea. Antiochus IV Epiphanes accelerates Seleucid efforts to eradicate the Jewish religion, outlaws Sabbath and circumcision, sacks Jerusalem and erects an altar to Zeus in the Second Temple after plundering it. The Hasmoneans take control of part of Jerusalem, whilst the Seleucids retain control of the Acra fortress in the city and most surrounding areas. Roman Empire under Pompey takes city 70 CE: Hadrian formally reestablishes the city as Aelia Capitolina, and forbids Jewish and Christian presence in the city. Restrictions over Christian presence in the city are relaxed two years later. This was a result of the Jewish revolt against Heraclius, a Jewish insurrection against the Byzantine Empire across the Levant. Caliph Umar conquers Jerusalem. According to Muhammad ibn Jarir al-Tabari, Patriarch Sophronius and Umar are reported to have agreed the Pact of Umar, which guaranteed Christians freedom of religion but prohibited Jews from living in the city. The Armenian Apostolic Church began appointing its own bishop in Jerusalem in 635. A surviving Jewish chronicle from the Cairo Geniza however states that Umar permitted seventy Jewish families to settle in the city. Later Jewish texts from tenth and eleventh century also indicate the "King of Ishmael" allowing them to settle in the city. Abbasid-Carolingian alliance the Church of the Holy Sepulchre was restored and the Latin hospital was enlarged, encouraging Christian travel to the city. Fatimid Caliph Al-Hakim orders destruction of churches and synagogues in the empire, including the Church of the Holy Sepulchre. Caliph Ali az-Zahir authorizes them rebuilt 20 years later. Jerusalem revolts against the rule of Emir Atsiz ibd Uvaq who retakes the city and massacres the local population. The Dome of the Rock is converted into a church. The Dome of the Rock is converted to an Islamic center of worship again. A year treaty is signed allowing Christians freedom to live in the unfortified city. The Ayyubids retained control of the Muslim holy places. Mercenary army of Khwarazmians destroyed the city. Jerusalem raided by the Mongols under Nestorian Christian general Kitbuqa. Nahmanides goes to Jerusalem and prays at the Western Wall. Reported to have found only two Jewish families in the city. The visiting Dominican priest Felix Fabri described Jerusalem as "a collection of all manner of abominations". Only the Latin Christians "long with all their hearts for Christian princes to come and subject all the country to the authority of the Church of Rome". French missionaries begin to travel to Jerusalem. Judah the Pious and 1, followers settle in Jerusalem. Galilee earthquake of 1170 results in Jews from Safed and Tiberias resettling in Jerusalem. A treaty is signed confirming France and the Roman Catholic Church as the supreme authority in the Holy Land with control over the Church of the Holy Sepulchre, contravening the treaty with Russia and triggering the Crimean War.

Chapter 5 : Jacob IsraËl de Haan - Wikipedia

Staff of the Journal of Mormon History Editor: Lavina Fielding Anderson Letters from Jerusalem Correspondence of H. Arthur and Edna Howland Koehler

This fascinating site is where Jerusalem was born - the place where it all began. Director of the Megalim intitute in the City of David Journey to the Beginning The city of Jerusalem was first built on the hill south of temple mount by the ancient Canaanites in the 18th century b. David son of Jesse, King of Israel, conquered the small Jebusite Canaanite city and made it his capital, which he called - the City of David 2nd Samuel 5. A visit to the City of David is a journey to the heart of one of the most compelling places in the world. David and Solomon ruled here and the prophets Isaiah and Jeremiah spoke their eternal words in this ancient site. The City of David is where Jerusalem was born - the place where it all began. The ridge was inhabited as early as the Chalcolithic period the fifth millennium BCE , but only some 4, years ago, during the Middle Bronze Age II the period of the Patriarchs , was a walled city built here. The might of the city is reflected in the Egyptian execration texts, which refer to it as one of the Canaanite cities that threatened Egyptian hegemony in the region. Adoni-Zedek, the Canaanite ruler of Jerusalem Joshua David built the royal palace and brought the Ark of the Covenant into the city, thus transforming it into a spiritual and a political center. Refugees from the Kingdom of Israel flocked to Jerusalem and settled in new neighborhoods built on the Western Hill, around which a broad wall was constructed. Soon afterwards, the Assyrians conquered the cities of Judah but failed in their attempt to capture the capital, Jerusalem 2 Kings About years later, in the Hebrew month of Av of the year BCE, the Babylonians conquered the city and razed it to the ground. After the Hasmonean revolt midsecond century BCE , the city once again became the capital of the kingdom. In the City of David, which was part of the Lower City, Queen Helen of Adiabene built several palaces for herself and her family, although the area was mostly inhabited by the poor. During the Roman and Byzantine periods, a large residential quarter was constructed on the northern part of the hill. In the south, near the Shiloah Siloam Pool, the Church of Siloam was built during the fifth century and during the Early Muslim period; a residential area occupied the northern part of the hill. In the 11th century, the southern wall of Jerusalem was diverted northward, leaving the City of David outside the city limits. Toward the end of the Ottoman period, Jewish settlement was renewed on the hill, when the Meyuhah family built their home there in A few years later, in , a large group of Yemenite Jews settled in the village of Kfar Hashiloah, which they established next to the Arab village of Silwan. Toward the end of the 19th century, when archaeological exploration in Jerusalem began, discoveries made on the hill led to its identification as the ancient core of Jerusalem. The Mishneh 2 Chronicles Tickets can be purchased at the ticket office. Gedaliah ben Pashur Photo: Scholars are divided as to the date of its construction. To the right of the building is a stone toilet seat that was set over a pit. And David said on that day: Each stone weighs several tons. David Faces the Walls of Jebus "the Jebusites A Synagogue from Temple Times: So say the School of Shammai. The Eastern Stepped Street:

Chapter 6 : Demographic history of Jerusalem - Wikipedia

A collection of articles about Letter From Jerusalem from The New Yorker, including news, in-depth reporting, commentary, and analysis.

Courtship in Ottoman Jerusalem: But you will think of me and pray for the one who is deprived of this dear happiness. Thus, alone, between my four walls, I will nourish myself with the hopes of celebrating merrier Christmases, and I will ask the Divine Goodness that this may be the last solitary Christmas of my life. For the one I have loved since I was a child; for the one I have followed in her joys and in her pains; for the one who has always shared my feelings; for the one the Divine Wisdom is reserving for me—do you know her, Fofou. I send you a tender kiss. The letters open a window into the mores and taboos of that era. What is most interesting, however, is the depth and complexity of feeling as the young couple progresses from friendship to engagement to marriage. Marriage was usually a family affair, and not a matter of personal choice and decision. Families tended to coerce women more than men, but potential bridegrooms got their fair share of pressure. She remembers being told that her great-aunts and grandmothers were not allowed to go on outings with young men unless they were chaperoned by a relative. They were not allowed to sit in the living room with a group of mixed company that included eligible young bachelors. Unfortunately, no letters from Afifeh survived. The secretaire has a deep bottom for correspondence and significant documents or objects, while the inside of the lid includes compartments for the ink pen, blotter and small notes. At the bottom, under all the letters and papers, rested an ivory fan. I held it gently in my hands, as the fabric was tattered and threadbare. I imagined for a moment young Afifeh opening it to fan herself, and I wondered if Alphonse had given it to her on their engagement day. In , when he wrote the above letter from Jaffa to Afifeh, who was residing in Jerusalem, Alphonse was a handsome, strapping young man with dark eyes and a thick drooping moustache as was fashionable in those days. He and Afifeh had been corresponding in French via mail for the past three years and were engaged to be married the following year. They both had grown up in the Christian Quarter of the Old City of Jerusalem and came from respectable Catholic families. He was the first-born in a family of 11 children, of whom only six survived to adulthood. He attended the local Franciscan elementary school, and travelled to Aleppo to pursue his education at the Terra Sancta School, which was founded in by the Franciscan Friars. At Easter time, thousands of pilgrims descended on Jerusalem each year. Most young men either remained close to home, assisting their family businesses, or immigrated to the Americas to make their fortunes or escape Ottoman military conscription. His command of the French language and his love of numbers made him an excellent accountant. Afifeh Sidawi standing with Manana Sidawi, her sister. From the collection of the author In those days, Jaffa was the business centre of Palestine. The legendary Jaffa oranges grew in large agricultural fields surrounding the city centre. These were picked from the trees, individually wrapped with tissue paper, crated and shipped to Europe. Jaffa was a bustling port essential to merchants, fishermen and the tourist industry. In , the only railroad in Palestine, connecting Jerusalem and Jaffa, was completed. Alphonse came home from Jaffa to visit his family and Afifeh on a train that travelled daily each way the 38 miles in about four to five hours. It is not clear why Afifeh, was a boarder at the school, considering her family lived in Jerusalem, except perhaps that boarders enjoyed a higher status. Sultana Abdo, a Jerusalemite contemporary of Afifeh, who later married Jerusalem essayist and pedagogue, Khalil Sakakini, was sent to board at the Ramallah Friends School, which was a three-hour mule ride away from Jerusalem. Both Afifeh and her older brother, Amin, contracted it in their youth. Afifeh never recovered emotionally from the loss of her eye. It affected her disposition and turned her into a sombre girl, prone to fits of melancholy and depression. In fact, in all her photographs she is standing in profile, concealing her right eye. He spoke Arabic, French and Italian, which came in handy in his line of work, as he owned a grocery store in the Old City and catered primarily to the convents, selling them, among other things, wine, cheese, and olive oil. Alphonse standing on the far right, wearing a black armband to denote mourning, Jerusalem, The collection of the author Alphonse was a pillar of his family and community. Kind, responsible, hardworking and loyal, he exuded confidence and trust which rendered him beloved by all. His younger sister, Elisa Alonzo wrote him a

letter from Beirut when she was only 18 years old. She was heading to Paris to enter a convent, and she knew how concerned her mother was about the long distance that was separating them. I know, Alphonse, that you can do it, because God gave you a heart of gold full of devotion and filial love. Manana and Afifeh must have extended their condolences to Alphonse because he thanks them, while expressing a strong faith in God. Now father of the family, I feel the weight of the worries and big responsibility toward the little ones condemned to my destiny. Nevertheless, I am not despairing. I have confidence in the One who has supported me to this day. He spoke Arabic, French, English and Italian. He believed in education and sent his six children to attend French Catholic schools. Afifeh and Manana were doted upon and given the same opportunities and privileges as their brothers in a society where males were often arbitrarily given preferential treatment. However, most Jerusalemites had dealings with pilgrims and tourists, and the urban Christian bourgeoisie usually sent their children to missionary schools. We have very little documentation about the courtship rituals of young Palestinian couples in the late Ottoman period. Most of his entries refer to dinner invitations at the American Colony, the Franciscan convent and the Italian Consulate. However, some of his entries reflect the tensions of a young man away from home. Alphonse was a man of reflection, who took up the pen to write down his thoughts and make sense of his life. Well then, one morning while walking along the shore [in Jaffa], I spotted two small vessels with their tricolour sails getting ready to sail off. The animation on board, the departure preparations, the nets all laid out, reminded me of the fishermen in Ireland, who left their home to seek out their tombs in the immense ocean. Is Alphonse anxious about his arrival in Jaffa, and is he comparing his departure from home to the doomed journey of the Irish fishermen? Alphonse Alonzo standing in the back, second from the right, with members of the American Colony in Jaffa after a game of tennis. The collection of the author In his first letter to Afifeh, dated 27 August, , Alphonse paints an unhappy picture of his life in Jaffa. Imagine in what state I am finding myself, me, who thought I was going to be alone and in peace. What should I do? I have an unexplainable repugnancy for everything that is proposed to me, and if it had only been my honour that was at stake, I would have returned from where I had come. All my actions here are controlled; all my words carefully weighed and my movements registered. He is at the mercy of his companions and the world, all of which intrude upon his solitude: And when, far away from my parents, I thought I could lock myself [inside] and be at peace at the hotel, suddenly my companions from the pension, avid for pleasures and games, impose on me their will. I follow them; I enjoy myself with them. On 15 March, , he writes to Afifeh: After spending two long months with family, in a hectic state, I am plunging myself again into a life of conformity, of politics, in other words, living a lie and being tactful, adapting to circumstances and conforming to customs. I have lots of duties and yet I have none. It is not that I want you to hide your feelings in the future. I am not concerned that someday we might lose our frankness with one another. How I wish I were next to you to talk about these matters that touch us so closely but which we have to deal with from such a distance. Why did this woman use this ruse? What did she expect? Was it to defend herself or to attack us that she employed this strategy? A man would have never been capable of such a ruse. On the one hand, he revered them and tipped his hat when encountering them in the street, but on the other hand, he thought of them as dangerous creatures, capable of mischief and intrigue, and in possession of a disproportionate amount of power. After attending a play at the Franciscan Sisters on 17 July, , Alphonse cannot contain his envy of the privileges he perceives the female sex to have. It is the first time I see young ladies on stage, who acted at times modest and at times mischievous while playing the parts of students in a boarding school. One thing got on my nervesâ€” when one of the girls played the role of a boy. Because when a boy plays a female part, he is the subject of a controversy, but everything in the world is permitted to women. When Afifeh finds Alphonse preoccupied by women, he becomes somewhat defensive. He tries to reassure her that he is not critical of women, but that he wants to understand them better. In your letter of the 3rd, you think that issues relating to women preoccupy me. Far from wanting to meddle with feminism, I have always had a special attention for women. God gave them a destiny that they must follow and duties they must fulfilâ€” They are endowed of certain qualities, which they should use in their home and not in the courtroom or at the helm of a carriage. We can conjecture that since she was raised in a family where she and her sister were valued for their intellect and their talents, she would have vehemently disagreed with him. After all, she

was a promising pianist on her way to a professional musical career. Alphonse idealizes women to the extent that they can only disappoint him. In the course of this discussion, Alphonse divulges his ethnocentric views: Nevertheless, it is certainly ironic that this Jerusalem boy who so cavalierly disparages native people was at that time derogatorily perceived by western colonial powers as a native savage. With typical youthful intransigence, Alphonse holds unbending views about the world, especially about women and mothers. After an invitation for lunch, he writes: This house was deserted. This goddess was missing, she who has to preside at this table and give each guest her smile and her care. This soul was missing, the one who should have been hovering in this home and spreading the perfume of her tenderness. A mother was missing.

Chapter 7 : Jerusalem in the Amarna Letters

The letters from Jerusalem (written as "Urusalim" in the Amarna texts) are from a Canaanite ruler named Abdi-Heba. He states that he is a "soldier for the king, my lord" and requests that the Egyptian monarch send him a messenger and some military men to help resist his enemies.

Early life[edit] De Haan was born in Smilde , a village in the northern province of Drenthe , and grew up in Zaandam. He was one of eighteen children[citation needed] and received a traditional Jewish education. De Haan worked as a teacher and studied law between and He wrote in socialist publications and various other magazines during these years. The homo-eroticism of the book, shocking in the early 20th century, led to his dismissal from his teaching job and social-democratic political circles. He published five volumes of poems between and that brought him some acclaim. He published his shocking findings in his book "In Russian prisons" In a publication of Amnesty International he was, because of these activities, described as "a precursor of Amnesty International". This seems to have begun as a result of the mass imprisonment of Jews in Tsarist Russia, suspected of Bolshevism , and his work to free them. According to historical records, de Haan went to Russia armed with a letter of recommendation from the Queen of the Netherlands and was able to negotiate leniency for his Jewish clients. His work for Russian Jews lasted two years and made him keenly aware of the evils of anti-Semitism. Prior to his departure for Palestine de Haan is described as being: In , two years after the Balfour Declaration , this Poet of the Jewish Song took the next logical step and emigrated to Palestine "anxious to work at rebuilding Land, People and Language" as De Haan put it to Chaim Weitzman in his application for a passport. The same letter assumed his stance with aplomb. False modesty was never one of his faults. With a mixture of the martyred doubts many Zionist emigrants had, and the pride of a well-established position, De Haan wrote: Neither materially, nor intellectually will life in Palestine be equal to my life here. I am one of the best poets of my Generation, and the only important Jewish national poet Holland has ever had. It is difficult to give up all this. The Palestine De Haan entered on a bitter stormy winter day in January was above all an intricate country. Arguably it had the most confusing political conditions of that politically complicated moment when the Versailles Peace Conference was about to begin. One might call it a natural habitat for this cranky man. It was the "twice promised country," to the Arabs in the Arab Revolt T. De Haan arrived there as an ardent, even fanatical, Zionist. Indeed, the first secret Zionist report about him refers to his ranting anti-Arab remarks made at a party He was angered by Zionist refusals to cooperate with Arabs. In response, the Haredim founded an Agudat Israel branch in Jerusalem to represent their interests in Mandate Palestine. The leader of the Haredi Jews in Palestine at the time, Rabbi Yosef Chaim Sonnenfeld chose de Haan to organize and represent the Haredi position as their foreign minister , [9] on a diplomatic level equal to that of the secular Zionists. He spoke about the tyranny of the official Zionist movement. The journalists of the Northcliffe party gleefully reported all that back home. As a result of this contact, De Haan was appointed correspondent for the Daily Express , a one-penny paper that made much of everyday scandals. Already in Dutch circles he was the reputed volksverrader, traitor of his own people, and now his views spread throughout Great Britain and its Global Empire. Although his messages were short and few compared to his articles in the Handelsblad the news from the Middle East in the Daily Express was more concerned with the mysteries of the tomb of Tutankhamun in the Valley of the Kings in Egypt than with the intricate Palestine politics the Zionist authorities both in Palestine and London became very worried. There was a great potential danger from these critical reports from a Jew who actually lived and worked right on this hot spot. He made plans to travel to London in July with an anti-Zionist Haredi delegation to argue against Zionism. Assassination[edit] De Haan was assassinated in Jerusalem by the Haganah on the early morning of 30 June De Haan died minutes later. The first political assassination in Palestine, by Shlomo Nakdimon and Shaul Mayzlish, [13] revived wider interest in his assassination. Tehomi was interviewed for Israeli TV by Nakdimon and openly stated that Yitzhak Ben-Zvi , who later became the second President of Israel , ordered the assassination: And nothing was done without the order of Yitzhak Ben-Zvi I have no regrets because he de Haan wanted to destroy our whole idea of Zionism. His funeral was attended by hundreds of Haredim, along

with Zionist and British representatives. Following the funeral, many Haredim ventured into the city center to confront Zionists, and were barely restrained by the police. A young pioneer named Yaakov Gussman was briefly detained by the British police on suspicion of carrying out the assassination, but released for lack of evidence. Senior Zionist leaders, among them David Ben-Gurion, blamed each other. His activities were perceived as undermining the struggle for the establishment of a Jewish state, but the assassination sparked a controversy and was harshly condemned by some. Labor movement publicist Moshe Beilinson wrote: The flag of our movement must not be tarnished. Neither by the blood of the innocent, nor by the blood of the guilty. Otherwise - our movement will be bad, because blood draws other bloods. Blood always takes revenge and if you walk down this path once, you do not know where it would lead you. In Neturei Karta circles De Haan is considered a martyr, killed by secular Jews while protecting the Jewish religion, nevertheless, most Haredim recoil from his homosexuality, his religious questioning and his attempted coalition with the Arab nationalists against his fellow Jews. In 1975, a committee was founded with the object to publish a collected edition of the poems, which duly followed in 1976. In the 1980s two attempts at a biography were published, and after an actual De Haan-revival brought with it a flood of publicity. Many of his publications about law and significs have been reprinted, as were his novels, and his earlier prose has been rescued from obscure magazines. Dozens of bibliophile editions honoured his poems and prose sketches. Many magazine articles and other publications about his life were published, and generated heated debates. A large volume of his correspondence only of the period 1913-1914, published in 1975, shed a bright light on his life, but a full-scale biography has yet to be written. Poetry[edit] De Haan published poetry in several magazines during these years. Inaugural address "Rechtskundige significa en hare toepassing op de begrippen: These never have been completely published in book form, but there are several collections: Edited by Rob Delvigne and Leo Ross.

Chapter 8 : Entry into Israel from the West Bank - documents - HaMoked

Paul's Mission and Letters Carrying the 'good news' of Jesus Christ to non-Jews, Paul's letters to his fledgling congregations reveal their internal tension and conflict.

Email Yerach Paran stands next to the memorial to the fallen Turkish pilots. Photo by Esther Hecht. It was the most daring—and seemingly impossible—mission. They would also be delivering the first Ottoman air mail. Aviation was in its infancy, and the planes, flying at about 75 miles per hour, had a range of less than miles. Made of wood and fabric, with wings attached by a single screw, the flimsy aircraft needed frequent refueling stops as well as numerous repairs to make the leg journey of nearly 1, miles. The trip got off to a bad start. It was raining in Istanbul and the planes quickly lost each other. One of them, caught in thick fog, nearly hit a mountain. Later, one plane had to remain in Damascus for repairs while the other headed for Jerusalem. On Friday, February 27, tents were set up for a reception in the Talpiot neighborhood where the plane was scheduled to land, and a welcoming crowd waited and waited. But the plane never arrived. Fethi Bey, its crack pilot, and his navigator, Sadek Bey, had only rudimentary instruments and were apparently unaware of the fierce winds that blow across Lake Kinneret in winter. The plane had crashed. Fethi and Sadek, the first casualties of the Ottoman Air Force, were hailed as heroes in their homeland. One hundred years after the crash, Paran, 75, visits the site most Fridays and Saturdays, tending the memorial, about three miles northeast of the Tzemah junction. He speaks with incredulity of the early part of their journey, which involved crossing the Taurus Mountains. That meant flying at an elevation of nearly 13, feet—without oxygen. He notified Damascus and Istanbul. After a commission of inquiry determined that the plane had not malfunctioned, Ottoman engineers erected a memorial at the site of the crash. It consisted of three parts: And, in , a city in southwestern Turkey was renamed Fethiye, in memory of the pilot. Paran, a member of the kibbutz, a historian and an auditor of organizational behavior, became interested in the historic events while working on a landscape survey of the Golan slopes in as part of his studies at Beit Berl College. Both Paran and Gavish point out that aviation was so new that, although the story was front-page news, Hebrew newspapers were hard put to describe the event. The word aviron for airplane was not yet in popular use, and the word matos had yet to be invented. In , Paran turned his attention to the neglected memorial. He began by planting trees nearby. Though they were indigenous, they needed to be watered. I waited a long time. Eventually, the money came through and Paran used it to build a podium around the obelisk, doing everything himself, by hand. Then he planted additional indigenous trees—Mount Tabor oaks, Atlantic pistachios and carobs—and added just one foreign touch: Some time later, he learned that no less than the commander of the Turkish Air Force wanted to visit the memorial. Asked by his hosts why he had built the garden, Paran answered simply that the story is an important part of Israeli history. That same year, after the movie was completed, a Turkish delegation came to the memorial and brought two eagles carved of stone, symbols of the Turkish Air Force. Today, visitors and the Turkish officers who come from time to time to lay a wreath at the memorial see the Turkish flag flying alongside the Israeli flag—no matter how frigid the relations between Ankara and Jerusalem. After seeing the memorial, they visited Paran in his home. It had stopped at 8: But what had become of the other plane that set out from Istanbul? Piloted by Nuri Bey, who was accompanied by navigator Ismail Bey, it had mechanical and other problems from the start. But after the two attended the funeral of Fethi and Sadek in Damascus, they set out on March 9 for Jaffa, en route to Jerusalem, and landed on the beach. Again, there were welcoming crowds, and the aviators were feted at a reception where the liquor flowed freely. According to Paran, a letter written by a woman to her mother in Poland described the aviators as appearing tipsy after the reception, a detail not mentioned in any Turkish sources. Rescuers were able to save the navigator, but not the pilot. They, too, encountered many mechanical difficulties, including a crash that destroyed the plane. They returned to Istanbul and then flew from Beirut to Jerusalem, el-Arish, Port Said and Cairo, where they had an emergency landing, and, at last, to Alexandria. Who could have predicted then that a century later Istanbul would be less than a two-hour flight from Tel Aviv, and that in October , as reported by the online Times of Israel, Turkish Airlines would operate more flights out of Ben-Gurion Airport than any

foreign airline?

Chapter 9 : Paul's Mission And Letters | From Jesus To Christ - The First Christians | FRONTLINE | PBS

minute video on why we clean out Chametz in preparation for Pesach. These letters are for you with love from the heart of the Holy City of Jerusalem, whether you are Jewish, Christian, Moslem, Hindu, Buddhist, Chinese, believer, non-believer, atheist, agnostic or anything else.